

# Changing the Players and the Game



**A Personal Account of the  
Speech Communication Association  
Black Caucus Origins**

**J a c k L . D a n i e l**

**CHANGING THE PLAYERS  
AND THE GAME:**

**A Personal Account of the  
Speech Communication Association  
Black Caucus Origins**

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## **Preface**

What follows is not a pretext for a social scientific and comprehensive history. Rather, at the "call" of my Speech Communication Association (SCA) Black Caucus colleagues, I "responded" with "my-story" of the SCA Black Caucus' (SCABC) history. While developing this document, I wrote from the vantage points of participant in as well as observer and writer of "history." Where appropriate, I also chose to make use of a vernacular used by significant members of the African American community, and I did so believing that this bit of code switching would enrich this document. The reader should also keep in mind the fact that, for me, this document is more a matter of reflecting on the outcomes of my involvement in a specific cause than it is a written record of historical events. Finally, in terms of declaring the position from which I chose to speak, it should be noted that "my-story" of the SCABC focuses on the Caucus' initial decade of approximately 1968 through 1978. Hopefully, this abbreviated history will constitute an effective lens through which others might assess the subsequent history and current activities of the SCABC.

Many years ago, I learned that women constitute the soul and salvation of the African American community. Though not alone in doing so, they have been the culture bearers as well as the hands that held steadfast to the plow. Thus, while I proffer "my-story," I do so ever cognizant of the fact that although Molefi Asante, Lyndrey Niles, Donald H. Smith, Donald Jones, Cecil Blake, Charles Hurst, Orlando Taylor, Michael Edwards, Delindus Brown, and I tilled some of the SCABC's early soil, there would have been no SCABC without Lucia S. Hawthorne, Melbourne S. Cummings, Dorothy L. Pennington, Ysaye Barnwell, Marcia Clinkscales, Rosa Lee Nash, Mary Hutton, Gloria Walker, Deborah Atwater, Clarice Lowe, Betty McNair, Janye Williams, Faith Jackson, Glenda Hodges, Anjenette MacFarland, Jennifer Cover, Linda Wharton, Navita James, Marsha Stanback, Shirley Weber, Carolyn Calloway-Thomas, Marquita Byrd, Dorothy Williamson-Ige, Anntarie Sims, Bishetta Merritt, Teresa A. Nance, and other strong women who stayed on the SCA battlefield.

Special appreciation is expressed to Lucia S. Hawthorne for her many contributions to the SCABC as well as her specific contributions to this document. For all that she did to establish and nourish the SCABC, she should be known as the SCABC's Queen Mother. Without her 1993 address on the history of SCABC and other documents which she provided me, the presentation of this particular history would not have been possible. In addition to Lucia S. Hawthorne's support, Melbourne S. Cummings and Dorthy L. Pennington were essential to the production of this document. Both provided me with significant inputs, including a critical reading of this manuscript in draft form. Keeping in mind those to whom we owe so much, listen then if you will to "my-story."



### Editor's Note

The Speech Association of America (SAA) was renamed the Speech Communication Association (SCA) as of July 1, 1970. Although the text mentions separately both SAA and SCA, the caucus is always referred to in abbreviated form as SCABC.

## From Social Relevance to a Black Caucus: The Initial Meeting

In the beginning, at what now seems to be a long, long, long time ago, the wild and woolly winds of social change came whistling through the otherwise pacific-like gatherings of speech communication professional meetings. During the summer of 1968, the former Speech Association of America (SAA) held a conference which I attended as a University of Pittsburgh Assistant Professor of Communication and a "1960s revolutionary-in-the-making." At that SAA summer conference, Jack Matthews, who was serving as the University of Pittsburgh's Chair of the Department of Communication and my mentor, introduced me to the SAA administrative leadership. A conversation between Jack Matthews, former SAA Executive Secretary William Work, and me focused on the liberal and almost radical concept of "social relevance."

I was very surprised by the SAA administrative leadership's interest in social relevance. My surprise was related to the fact that I thought SAA would keep its head buried in its intellectual sands as contemporary campus and wider society social movements were changing the American landscape. In late 1968, it seemed to me that SAA was quite late in terms of an academic association attempting to address the social issues of the day. During the late 1960s, the civil rights and peace movements were going strong, recreational drug use had reached suburban children, a war on poverty was underway, and college campuses were under siege by liberal students and faculty members. Colleges and universities were charged with things such as [1] contributing to the "unjust" Viet Nam war, [2] reinforcing and being sources of racism, sexism, imperialism and elitism, and [3] perpetuating irrelevance by a) the lack of Black and other ethnic studies, b) the absence of women, environmental, peace and urban studies, and c) the relative absence of applied, career-oriented undergraduate fields of study. Nationally, an array of institutional responses had been made, and they included things such as [1] denying credit for ROTC, [2] dropping required courses, and [3] ceasing to conduct certain forms of secret governmental research.

Given this social milieu, although I thought they were a bit late, I was very pleased to learn that some members of the SAA administrative leadership determined that it was time for the SAA to deliberate what would constitute appropriate responses by the profession to contemporary social issues.

After an extended luncheon discussion regarding the "social relevance" of the Speech Communication discipline to the pressing social issues of the day, William Work asked me to chair an *ad hoc* Committee on Social Relevance which would sponsor a major meeting during the December 1968 national conference. Although some SAA pillars lamented the "unfortunate, applied, anti-theoretical emphasis of social relevance," the liberal administrative leadership held the day. I was appointed Chair of the *ad hoc* Committee on Social Relevance which later became the Commission on the Profession and Social Problems. The other initial *ad hoc* Committee members were: John C. Condon, Jr., Frank E. X. Dance; Franklyn Haiman; Thomas Hopkins; Charles G. Hurst Jr.; Rosa Lee Nash; Lyndrey A. Niles; Thomas Pace; Robley Rhine; Donald H. Smith; and Frederick Williams.

In preparation for the December 28, 1968, 7 - 9 PM meeting at the SAA's national convention in Chicago, the *ad hoc* Committee on Social Relevance prepared and circulated to the SAA membership the following document, *A Manifesto to the Speech Profession*:

## A MANIFESTO TO THE SPEECH PROFESSION

### From A Concerned Committee of Students and Teachers

Reflecting our opinion that the current professional involvement and scholarly productivity of the speech field are dangerously irrelevant and of a negligible influence upon our contemporary society, recognizing that the profession must undergo an intellectual revolution with a society that is undergoing a social revolution, we the undersigned challenge all concerned persons to address themselves to the following issues:

- Are we a field aimed only at the perpetuation of white, middle class standards and concepts of spoken discourse?
- a. Do the curricula, the textbooks, and the scholarship of the profession do anything to increase our understanding of discourse which is not within the white, middle class norm?
  - b. Isn't it the case that our contemporary textbooks on public speaking which reach many undergraduate students outside of the field present a mainly idealistic series of prescriptions for effective speaking and listening within the aforementioned norm, and offer little for the student whose social existence is outside that norm?
  - c. Why is it that more minority group members are not attracted to the speech profession? What have we done to alleviate this problem, and what have we done to encourage the dissemination of ideas and opinions of minority group members who are within the profession?
- Are we a field that can contribute anything of relevance to an understanding of, and solution to, problems of our contemporary society?
- a. Do our graduate students feel that their training has sufficient relevance to the needs of a contemporary scholar and teacher? Is such training only perpetuating rather than advancing the profession?
  - b. What, if anything, of contemporary relevance to our society is emanating from the professional activities of the

members of the field? Are the rhetorical critics too self-effacing to give some emphasis to the assessment of contemporary discourse? Are the rhetorical theorists too involved in the reinterpretation of old ideas to give the needed emphasis to the development of new relevant ones? Are the behaviorists addressing themselves more to methodological niceties than to problems of theoretical and social relevance? Why in the midst of a period where so much emphasis is being given by others to the development of speech in children is our area known as speech education so negligibly influential?

- c. Should our professional association remain politically neutral (or apathetic) on problems and issues which confront our contemporary society and which intersect upon the assumed capabilities of the scholar, teacher, and student of speech?

Are the current professional structures of the field to blame for our lack of involvement in contemporary problems?

- a. Are we members of a single profession only by the administrative definition of departments of speech and the "canopy" organization of our professional societies, or are we united by a common concern for the advancement and implementation of our knowledge of the art and science of human discourse? If the latter, what is being done in our schools, in our professional meetings, and in our journals to pursue such advancement and implementation?
- b. How can our professional structures best stimulate and support programs of research, service, and action—programs which advance the field in its now unfilled role in our contemporary society?

It is our understanding that the Speech Association of America, which convened the meeting that led to the formation of the present committee and which has agreed to provide the administrative support for the distribution of this document, will further act to provide a forum for its discussion at the 1968 national convention. It should be emphasized, however, that we the undersigned have prepared this document only as a statement of our collective position at this time. We challenge

other members of the profession to examine their own positions.

The Ad Hoc Committee on Social Relevance:

Jack L. Daniel, Chairman	Rosa Lee Nash
John C. Condon, Jr.	Lyndrey A. Niles
Frank E. X. Dance	Thomas Pace
Franklyn Haiman	Robley Rhine
Thomas Hopkins	Donald H. Smith
Charles G. Hurst, Jr.	Frederick Williams

Note: The forum referred to in the final paragraph above will be held from 7 to 9 p.m. on Saturday, December 28 in the Crystal Foyer on the 7th Floor of the Sheraton-Chicago Hotel

SAA was treading in very unfamiliar waters, and hence there was no way to anticipate what "went down" at the December 28, 1968, Open Meeting on Social Relevance at the Sheraton Hotel in Chicago. The event was a true 1960s "happening." All SAA members were invited to attend. The extra large meeting room was packed, wall-to-wall, standing room only, with approximately 200 long-haired White folks, a small handful of bushy-headed Black folks, and other folks who felt "a deep need to get involved." Speaking in my best approximation of "standard English," and being informed by my recently acquired understanding of professional convention decorum, I began the program by giving the audience a brief background report on the *ad hoc* Committee on Social Relevance. I had not entered that phase of consciousness whereby all of the trappings of "bourgeois intelligentsia" had been rinsed from my mind. Before I could complete my erudite background report and call for questions, the African American tradition of "spontaneity" and "testifying" was invoked.

Suddenly and very deliberately, a short Black male [all of us were "Black" then except for a few older people who remained "Negroes" by conscious choice], wearing a black turtle-neck sweater and dark sunglasses, made his way down the center aisle. His body build reminded me of the bodyguards who made up the Nation of Islam's "Fruit of Islam." Without mouthing a single word, he mounted the stage, stridently crossed the platform, and politely but in a non-negotiating

fashion took the microphone away from me. Charles Hurst, who at that time was Chair of the Howard University Speech Department, then displayed the African American tradition related to the power of the spoken word.

Charles Hurst “ran it down” from A to Z, i.e., he told white people about their personal hangups, expounded on racism within the SAA, judiciously used a few words of a profane nature, and conjured up an emotional atmosphere that would not permit the ninety-nine percent White members of the audience to retreat from “involvement” with “social relevance.” For at least that night, they had stuck their hands to the proverbial tar baby, and they would not be able to withdraw. In fine African American traditional religious rhetorical style, Charles Hurst detailed SAA’s racial sins of omission and commission, and then he challenged the white membership to seek salvation by instituting various SAA affirmative action initiatives related to African Americans.

The only thing that Charles Hurst failed to do was to take up the collection, although he did indicate the need for “reparations” in the form of graduate fellowships for African Americans. Hurst held the auditors so firmly in the palms of his hands, private parts and all, that I was afraid he would not relinquish the platform. Before I could get a word into the “dialogue,” Hurst slammed the microphone on the podium, and stormed off the stage without being open to questions. Silence fell over the room. A profound transition had occurred whereby the “Black agenda” became the dominant agenda of the SAA concern for social relevance. As I recall matters, Hurst’s opening remarks constituted the proximate spark that led to the formation of the SCABC.

After Charles Hurst decided to relinquish the “pulpit,” in the midst of the silence left by Hurst, Arthur L. Smith [now Molefi K. Asante] provided the witness which Hurst had conjured up with his opening salvo. In the tradition of true African American storytelling, styling, and profiling, Smith opted to remain standing in the back of the room, leaning against the left wall with his hands in his pockets, and thereby commanded that all turn and face him—the new master of the word. As I remember the situation, most of the time that he spoke, Smith leaned on

the wall, as if he were in one of those Eldorados with which the social and political African American “rappers” of the sixties were preoccupied. Smith also “leaned” on his formal experience with “bringing the word.” As he moved into his main contentions, Smith began to use all of the appropriate gestures, testifying to the truths that Hurst had mentioned and some Hurst had not mentioned. Smith then proceeded to “tighten up” the audience to the point of no return. At this early stage in his development, Smith had done some of his “Afrocentric” homework, and he proclaimed in a prophetic fashion that we, Blacks and Whites, should “look to Africa for guidance.” He concluded by urging further scholarly work such as that in which he had revealed the dynamics of the “rhetoric of the Black revolution.”

The rhetorical brilliance, set forth in the African American communication tradition of verbally “mau mauing” White folks, as delivered by Hurst and Smith, was so shining hot that I was left with a mere “mopping up” exercise. They had worked such a profound mojo with their manipulation of the word that I could not determine whether the “tell its,” “go aheads,” “break it downs,” and other verbal consigning was a function of my remarks or whether I was merely riding on the rhetorical peaks which they had created. Hurst and Smith had addressed the issues of individual and institutional racism as manifested in SAA. They addressed racism in teaching and research as evidenced by the lack of teaching and research related to what was then deemed the “black experience.” White SAA members were made to feel guilty about the handful of African Americans who had completed doctorates in Speech Communication. For once, the SAA African American collective felt as though they were somebody within SAA.

Because of the power of Charles Hurst’s and Arthur L. Smith’s testimonies, the SAA broad agenda of “social relevance” gave way to a focus on Black faculty, student, teaching and research issues in the profession. At the open meeting, very little time was devoted to the issues of war, women studies, and the general domain of intercultural communication. After the open meeting, Hurst convened all interested African Americans in his room for further deliberations. As we discussed African American liberation



issues until almost two in the morning, we did not know at that time that conception had occurred for the SCABC.

Charles Hurst's spontaneous call for a meeting in his room proved to be paradigmatic for the initial organizational efforts of the SCABC. Without the benefit of a formal organizational structure within SAA, the early SCABC members relied on the long-held African American tradition of "word of mouth" to organize meetings at the annual conventions. People such as Molefi Asante, Lucia S. Hawthorne, Lyndrey Niles, Orlando Taylor, Melbourne S. Cummings and Dorothy L. Pennington started planning meetings as soon as they saw each other in the airports, or while they were standing in the hotel registration lines. As soon as one black face saw another on the convention floor, the first question after "Hello," was "Where are we going to be meeting?" By the end of the first day of the conference, "the" meeting had been set, and word spread almost as rapidly as during the plantation days when some of the slaves planned to "steal away."

The years of 1969 and 1970 were the great "creative, inspirational, organizational, sense of urgency" years in which SCABC members had to "make a way out of no way." Our individual hotel rooms, vacant hotel conference rooms, hotel lounges, and restaurants served as the meeting rooms in which we "took care of serious business." If we were fortunate, an administrator from Howard University or Texas Southern University provided us with access to a hotel suite. To be sure, there were a few "old guard" people of color who refused to have anything to do with those new African American "Platos of the sidewalk." Instead of heeding Molefi Asante's call for us to "look to Africa for guidance," the "old guard" urged that we concentrate our energies on things such as [1] obtaining a required voice and diction course for students at all historically Black colleges, and [2] advising all African American students to take a voice and diction course at their predominantly white campuses. Not to be turned around by anyone, and proceeding with a new "Black" consciousness, the SCABC vanguard pressed on at the national and regional conventions.

## On to Chicago

Following the 1968 Social Relevance meeting in Chicago, I was asked to chair a similar open meeting on social relevance at the April 1969 meeting of the Speech Association of the Eastern States in New York. At that time, "community control" of the public schools was the heated, Black-White issue of New York City. During that convention, trying to come out of a "Malcolm bag," I rapped about the "Speech Teacher in a Violent Society." Borrowing generously from Malcolm X, I advanced the case for developing more relevant communication models based on the nature of race relations in America. More specifically, I argued, "if Whites are using lynching ropes to communicate, then Blacks needed to get their ropes; if Whites are using bullets to send messages, then Blacks should fire back with bullet messages; we can't talk some little chicken-picking, love your enemy language when Whites are speaking the language of violence to us. We have to substitute the Malcolm X model of communication for what they have been trying to teach us about ethos, pathos, logos, and all of those so called available means of persuasion that have gotten us nowhere." I went on to note that I agreed with the assertion that "liberals" were people who "discussed and discussed until it all became disgusting." Finally, I indicated that the only time Whites tended to use logos with African Americans was after they brought African Americans to America as slaves, and then Whites had to attempt to rationalize the dislocation between their evil deeds and their so called sacred creeds. Progress with civil rights, I maintained, would only come when we reframed our concepts of communication to fit the culture in which we were operating.

Later that night while I was in bed, the wrong people decided to practice what I had preached. First came the late night ringing of my telephone. When I answered, unknown voices informed me that my new name was "Nigger," and that this particular "Nigger" needed to get his "black ass on the first plane leaving for Pittsburgh in the morning, or else!" I laughed, told the unknown caller what he should do sexually to himself, and renamed him a long name based on what he had done sexually to his mother. About a half an hour later, several

people were attempting to break down my door as they spewed forth my new name "Nigger" in the context of sentences also sprinkled with the words "die," "death" and "dead." The would be intruders ran when other hotel guests came to their doorways.

The next day, I refused to honor my assailants' request for me to leave on the first plane out of LaGuardia. Instead, I gave my scheduled morning speech, at which time I also reported on the activities of the previous night. To set the stage properly, I began with "Friends and enemies. I must acknowledge my enemies because anytime that I speak to an audience this large, there must be some enemies present. And given what happened while my wife and I were attempting to sleep last night, I know for certain that I have some enemies in this room." Then, I detailed the episode of the night before in the best Klanism references that I could muster. I maintained that these White folk had proven the need for African Americans to adopt the Malcolm X Model of Communication. Then, I completed my address, and quietly left on the next available plane for Pittsburgh.

## **The Black Rhetoric Institute and Other Early Organizational Initiatives**

In October 1969, I served as the keynote speaker for a one-day American University conference on Black Rhetoric. Several Black SAA members known as the "Black Action Group" and later that year the "Black Caucus" met subsequently with Dr. James Roever, SAA Research Director. Our discussion with Roever focused on the need for a Black Rhetoric Institute. Subsequently, modest SAA funding was provided to facilitate a December 11-12, 1969, Black Rhetoric Institute planning meeting involving Lyndrey Niles, Lucia S. Hawthorne, Arthur L. Smith, and me. Given that Atlanta had not achieved its current status of "Mecca" for African Americans, we decided to meet in Washington D. C. Being a "conscious brother," Lyndrey Niles arranged for us to meet at the Washington, D.C., Black-owned William Pitts Motor Inn.

After two days of intense dialogue and the pouring of appropriate libations, we agreed to continue the Black Rhetoric Institute dialogue at the next SAA national convention. We departed Washington D. C. with the understanding that the Black Rhetoric Institute would consist of scholars devoted to "research about Black people, by Black people, and for Black people." If nothing else, the Black Rhetoric Institute would be "Black controlled." We were concerned deeply with not "engaging in art for art's sake," and we declared that our knowledge must be put to the "service of our people," particularly as our knowledge related to "freeing the minds" of our people from the harms of white racism. We intended to use the science of signs and symbols to assist the process of "decolonizing" African American minds. We knew the power that came from defining people, things, and situations, and we were determined that African Americans would take back their power to define, and end all forms of "miseducation."

In order to proceed with implementation of the Black Rhetoric Institute, we determined that we had to address the political-philosophical issues regarding the "teaching of Black rhetoric to White people." On the one hand, we agreed that there was a need to enhance the awareness of Whites in order

that they might overcome their racism. On the other hand, we didn't want to be in the situation described by the leading revolutionary brothers and sisters who said essentially, "When Europeans came to America, they had the *Bible* and Native Americans had the land. The next thing that you knew, the Native Americans had the *Bible*, and the Europeans had the land." Throughout our discussion, we were practically paranoid regarding the possibility of White scholars taking what we had taught them, and using their access to the "means of production" to dominate the field of Black Rhetoric. Thus, it was with something more than nostalgic interest that I agreed to give the June 24, 1995, keynote address at the SCABC's initial Summer Conference devoted to the topic "African American Scholarship: Taking the Lead in Research, Publication and Productivity."

From our SCABC deliberations, we concluded that the Black Rhetoric Institute should provide Black graduate and undergraduate students with research internships, and help prepare them for research faculty careers. Through summer study at the Black Rhetoric Institute, we planned to supplement the inadequate training and the "miseducation" that the African American graduate students were receiving in their respective all White academic departments. We would correct their miseducation by demonstrating the African origins of Greek discourse on the nature of rhetoric. Within the Black Rhetoric Institute, we planned to apply opinion leader and multi-step flow communication theory to practical efforts to organize the grass roots African American community for liberation purposes. Instead of analyzing Malcolm X's discourse with modifications of Aristotle's categories, we proposed to teach African American graduate students the role of "nommo" in Malcolm X's discourse, and we would demonstrate how Malcolm X's voice functioned as the "organizing drum" for liberation purposes.

Finally, we held that the Black Rhetoric Institute would help the SCABC move beyond the original SAA notion of social relevance. We agreed unanimously that we had to shift from being one of several caucuses under the Commission on the Profession and Social Problems. Rather, we asserted the need to "do our own thing as an independent Black Caucus." We

took note of the fact that Orlando Taylor, Ronald Williams, Lovenger Bowden, Gloria Walker, and others had already moved to create a formally recognized Black Caucus in the American Speech and Hearing Association. In terms of our general disposition, we left Washington D.C. with a sense of urgent need to "get ourselves together."

Although the Black Rhetoric Institute was never realized primarily because of a lack of funding and available people to implement the Institute if funding had been made available, it should be noted that the fundamental rationale for the Black Rhetoric Institute continued to be a motivating concern for the SCABC. For example, the SCABC has an ongoing concern with African Americans' ability to develop a body of literature that departed methodologically and substantively from the dominant Speech Communication paradigms, and had both theoretical as well as applied significance for the larger African American community. SCABC continues to be concerned with the ability of African Americans to have intellectual dominance in instances where African Americans are the research subjects. SCABC has sought to resolve African American scholars' "double consciousness" schizophrenic behavior of trying to address African American communication while also rendering unto Caesar publications in the "mainstream" journals and using the "established canons." Basically, SCABC has attempted to foster the development of a new discipline, that is, scholars, research questions, research methods, a body of literature, means of publishing, and other factors related to African diaspora communication, and SCABC has sought organized ways to achieve this objective. The early SCABC members believed that the proposed Black Rhetoric Institute could assist with these endeavors.

Instead of creating a Black Rhetoric Institute, the SCABC did hold a significant Black Communication Conference on November 5-10, 1972, at the University of Pittsburgh. Funding for the Conference and the resultant SCA publication was provided by the National Endowment for the Humanities and SCA. I served as the principal investigator for the grant. The Conference participants and their topics were as follows:

1. David Baker (Indiana University), "Rhetorical Dimensions of Black Music: Past and Present"
2. Lloyd Brown (University of Southern California), "The Image Makers: Black Rhetoric, White Media"
3. Lucia S. Hawthorne (Morgan State University), "The Public Address of Black America: A Focus on Human Rights"
4. Olive Lewin (Jamaica), Folk Music Research in Jamaica"
5. Jack L. Daniel, Imogine Hiines, Gerlene Ross, and Gloria Walker (University of Pittsburgh), "Teaching Afroamerican Communication"
6. Fela Sowande (University of Pittsburgh), "The Quest of an African World View: The Utilization of African Discourse"
7. Arthur Smith (University of California), "Theoretical and Research Issues in Black Communication"
8. Orlando Taylor (Federal City College), "Black Language: The Research Variable"
9. Ronald Williams (Federal City College), "The Struggle to Know, The Struggle to Survive"

In planning the Conference, I took care to select people from various disciplines, and to obtain people who represented Africa (Sowande), the Caribbean (Lewin), and North America (all others). The Conference output consisted of a manuscript, which I edited, entitled *Black Communication: Dimensions of Research and Instruction*.

Regarding the earliest days of SCABC, it should be noted that although I, along with Lucia S. Hawthorne, Rosa Lee Nash, Lyndrey Niles, and Donald Smith, continued to work with the Commission on the Profession and Social Problems through approximately 1972, the SCABC was operative as early as December 1969. During this time, Lucia S. Hawthorne became chair of the Commission on the Profession and Social Problems, and SCABC used that umbrella organization to participate formally in SCA. We advanced our agenda through a series of spontaneously called meetings and several convention programs. For example, prior to the December 1969 SAA national convention, SAA held its fifth Summer Conference in Minneapolis, Minnesota from July 18-19. One of

the five primary SAA Summer Conference workshops was on Black Rhetoric.

The major Minneapolis SCABC presentation was chaired by Lyndrey Niles who was then at Federal City College (now called the University of the District of Columbia). Under the direction of Sloan Williams, Federal City College students delivered a program of Black prose and poetry. In form and substance, they were "bad!" Some African Americans were almost moved to that "holy dancing" known as "shouting" when they heard the Federal City College students "take everyone to school" on the oral interpretation of Martin Luther King Jr.'s dream. When this one young sister sang like Paul Laurence Dunbar's "Malindy" and Reverend C. L. Franklin's daughter "Aretha," people of all colors could barely constrain themselves. Being that they were at a convention, the "brothers and sisters," with knowledge of the traditional Black Church traditions, restricted themselves to waving their hands, patting their feet, and a few "Umph, Umph, Umphs" and "Oh Mys." Several White members of the audience were moved to tears.

At the 1969 Minneapolis Summer Conference, the SCABC reiterated the call for a Black Rhetoric Institute, and we demanded that a major Black Rhetoric program be developed for the December 1969 national convention. We met in a suite provided by Howard University, and formulated the demands for action by SAA. The major result of the Minneapolis planning meeting was the development of a presentation, entitled "The Black Experience: Demonstration and Discussion" which was held on December 29, 1969 at the Statler Hilton in New York City. Since the Black Caucus had no standing as an SAA Caucus, the program was sponsored by the Commission on the Profession and Social problems. It is worth noting, however, that the convention program listed as a "Discussion Panel" following the presentation, "Members of the Committee on Black Rhetoric, SAA 1969 Summer Conference."

Assuming that important advances could be made by working through the administrative structure of SAA, the Black Action Group, also known as the Black Rhetoric Committee,

(Ysaye Barnwell—now with Sweet Honey in the Rock—, Jack L. Daniel, Aaron Favors, Lucia S. Hawthorne, Lyndrey Niles, Arthur L. Smith, and Sloan Williams) sought to fill the position of SAA Associate Executive Secretary of Afro-American Affairs. I and others had a sense of urgency since a similar position had been established in the American Speech and Hearing Association's national office, and I in particular did not wish to appear lacking in "black consciousness" or resolve. Not having our independent voice, the SCABC, via the Commission on the Profession and Social Problems, issued a December 29, 1969, position statement which indicated,

As participants in a profession concerned with improving communication behaviors of all individuals, and as Black people in a struggle against a racist society, we must specifically direct our attention (in SAA) to changing not racist attitudes but racist behavior within the organization and its dealings. We know historically that changes in behavior result in changes in attitude. We must, therefore, address ourselves to institutionalized racism, intellectual arrogance, and both overt and covert behavior patterns that isolate Black folks in SAA.

Under the leadership of Lucia S. Hawthorne, we called for a new administrator who could assist SAA with addressing Black concerns with the speech curriculum, research, employment opportunities, public policy, providing Blacks with publishing opportunities, recruiting Black students at all levels, recruiting more Black SAA members, and, in general, creating more active involvement of Blacks in SAA. Surprisingly, the SAA Administrative Committee asked the Black Action Group members to serve as the Search Committee for the position. Notwithstanding Lucia S. Hawthorne's valiant leadership efforts, the position was not filled. We were unable to find a qualified candidate who was not already committed to a serious struggle elsewhere, or one who was willing to take the position at the salary committed to the position. Again, I was reminded of how difficult it would be to make substantive changes on behalf of African Americans within this particular association. Nevertheless, I was pleased that throughout the initial years of SCABC, the annual sponsorship of convention programs became a major product of the SCABC.

As a result of the SCABC-sponsored convention programs, African American scholars had an opportunity to present their scholarship, receive feedback, and enhance their professional growth. Many of the informal dialogues consisted of senior SCABC members providing mentoring for junior members. The annual SCABC business meetings and related activities also served as the primary oasis for the essential rejuvenation needed to return to our respective universities and do more than survive. To me, all of these activities seemed to be of critical importance in terms of long range goals such as developing a cohort of African American scholars who would advance significantly the SCABC goals. Lurking in the back of my mind, however, was something an older African American brother had told the next day after the open meeting on social relevance. He said to me, "Jack, I really appreciate your enthusiasm. However, you need to understand that SAA will never accommodate us."

## The First SCA Black Caucus Presidency

The transition from informal caucus to formally elected officers began with the election of Dorothy L. Pennington in 1974 at a meeting called and presided over by Molefi Asante. Because of her profound understanding of traditional Africans' understanding of time, and her determination to destroy stereotypes and myths related to African Americans' concept of time, I nominated Dorothy L. Pennington for Chairperson. Donald Jones moved that the nominations be closed. Dorothy requested an assistant, and Marcia Clinkscales indicated that, since Michael Edwards was a doctoral student at the University of Kansas, he could serve. Dorothy L. Pennington and Michael Edwards then agreed to serve as co-chairs for a two-year term.

As Co-chairperson, Dorothy L. Pennington inherited the role of completing the development of the Black Caucus's organizational structure. She needed no further motivation than the fact that the Chairperson was also the SCABC's Executive Secretary, the Corresponding Secretary, and anything else SCABC needed. Fortunately, she and Michael Edwards received assistance from the Committee on the Constitution and By-Laws (See Appendix A).

During the 1974 meeting of the SCABC, four convention programs were proposed.

1. "The Rhetoric of Black Women," with Melbourne S. Cummings as Chairperson;
2. "The Communication Significance of the Proverb in African Discourse, with Jack L. Daniel as Chairperson;
3. "The Experimental or Behavioral Aspects of Communication as Related to Blacks in the Field," with Marcia Clinkscales as Chairperson, and
4. "The Rhetoric of Black Art Forms: Music, Drama, Dance, Etc." with Joan Lewis as Chairperson.

The program on proverbs was rejected by the SCA dimension series committee consisting of Gerhard Hauser, Carroll Arnold, and Gerald Phillips. In a November 17, 1975,

letter from SCA First Vice President Lloyd Bitzer, it was explained that the program was rejected because it was "too specialized—although, of course, this is a matter of judgment," and because a similar program was proposed by Professor Asuncion-Lande. Once again, the SCABC was reminded of its inability to achieve intellectual self-determination within its professional association. It is instructive that the work on proverbs was not published until the University of Pittsburgh's black studies journal, *Black Lines* and the *Journal of Black Studies* decided that it had merit.

The appended 1975 and 1976 Information Reports (See Appendix B) summarized the activities of the SCABC under the leadership of Dorothy L. Pennington and Michael Edwards. During their terms of office, I believe that one of the key historical events was the SCABC's effort that led to the Commission on the Profession and Social Problems being dissolved, and the SCABC becoming a free standing entity. That effort was championed by Lucia S. Hawthorne. On June 4, 1975, Lucia S. Hawthorne wrote the following message to Dorothy L. Pennington:

...I do not know how many times I have said it, but here goes again. SCA must indicate a sincere responsiveness to the Black Caucus of SCA. Some of the ways that this can be achieved are the following:

1. Bring the Black Caucus out from the Commission on the Profession and Social Problems. The umbrella commission is demeaning to all interests.
2. Research the value of GRE scores as indices of success in graduate school.
3. Recommend and actively recruit minority students at all levels to the study of speech communication.
4. Bring black professionals into the Central Office of SCA.
5. Secure more black representation at all levels of SCA.
6. Recommend exchange programs for sharing of bi-cultural experiences. It is bad enough being a graduate student, but being a black graduate student in a white university is often times pure HELL!

Those who knew her well were not surprised by the content of Lucia S. Hawthorne's correspondence. Prior to Dorothy L. Pennington's election, Lucia S. Hawthorne devoted considerable effort to consciousness raising, both our own and the conscious of the White SAA membership. For example, at the 1969 New York City conference, Lucia S. Hawthorne, elder stateswoman of Morgan State University, "broke it down" to Whites and Blacks all over again. Sister Hawthorne "laid Whites' souls to rest" as she denounced the racist nature of the association, and presented the concerns of the Black folk to the Administrative Committee. By the time that we got to New Orleans in 1970, Sister Hawthorne was again working her "mojo" by advocating the case for the Black Rhetoric Institute. In those days she carried on "something tURRRible." She would always bring her own audience, a "posse" of Morgan State undergraduates, with her. She would lean half way backwards, cock her head in that verbal whipping position, and then proceed to "read you out"—all while her students and the handful of us responded with the African based responses appropriate to the rhetorical situations. Responding well to Lucia S. Hawthorne's call for eliminating the Commission on the Professional and Social Problems, Dorothy L. Pennington and Michael Edwards sent a July 2, 1975, letter to SCA Executive Secretary William Work. Therein they reiterated all of the points contained in Lucia S. Hawthorne's June 4, 1975, letter. On December 12, 1975, William Work wrote to Dorothy L. Pennington,

It is my guess that the Committee on Committees will follow the recommendation of the Administrative Committee and propose to the Council that the Commission on the Profession and Social Problems be dissolved. In turn, I expect the Council to adopt the recommendation.

The Commission was dissolved, and the SCABC became a free standing entity.

Operating on the belief that African Americans would never be "equal" within the SCA, Dorothy L. Pennington and I explored the possibility of removing the SCABC completely from SCA. We considered the possibility of affiliating with the African

American Association of Social and Behavioral Sciences. Although we did not succeed with this initiative, as Dorothy L. Pennington said to me at that time, "history will prove us right or wrong on this issue." In 1995, as many seek to redesign social contracts in America, since it seems to this writer that a "contract" has been taken out on African Americans and other Americans of color, and considering the status of African Americans in SCA, a significant cloud of doubt remains in my mind regarding African Americans becoming equal members of SCA. However, after observing the Southern Baptists deliver their June 1995 apology for supporting slavery, I decided that there might be a flicker of hope.

## And Then Came Melbourne S. Cummings

Dorothy L. Pennington and Michael Edwards were followed by Melbourne S. Cummings as SCABC Chairperson (See Appendix C for other Chairpersons.). Every boat must have its rudder, and Melbourne S. Cummings' administration became the SCABC rudder for three consecutive terms. It was during Melbourne S. Cummings' administration that the SCABC made its full presence known via its annual convention programs. During those years, Melbourne S. Cummings had responsibility for both designing the SCABC convention programs, and soliciting panel participants. Eventually, the SCABC annual convention programs became "the" fora for deliberations on African American rhetoric (See Appendix D).

During the administration of Melbourne S. Cummings, the need for ongoing SCABC communication was realized through the creation of the SCABC *Newsletter*. In the SCABC January 1980, Volume 1 Number 1 Newsletter, Editor Melbourne S. Cummings indicated,

SCA held its 65th annual meeting in San Antonio, Texas. The black Caucus was well represented. Over forty new and old members turned out for the general meeting. Items of discussion included the resolution calling for a Hallie Quinn-Brown Award to be given to a deserving black student; an affirmative action plan to attract more blacks to our membership; resolutions from Howard University instituting a Planning Conference for the Black Caucus of SCA and a new organization of Black Chairpersons of Speech Departments; These meetings are to take place at the 9th Annual School of Communications Conference at Howard University from February 15-18. There was also a move to increase the dues from \$5.00 to \$10.00. This motion was tabled until more Caucus members had time to be notified.

Because there were so few African Americans in SCA as well as other professional associations, the early SCABC members deemed it essential that we network with African Americans in related professional associations. Hence, I was encouraged when throughout her three years as Chairperson, Melbourne S. Cummings led the effort of SCABC to link with

other African American groups such as the Black Caucus in the American Speech and Hearing Association, and the historically Black colleges' National Association for Dramatic and Speech Arts (NADSA). NADSA officers and members began to attend SCABC sponsored events, and SCABC representatives participated in programs at the NADSA annual meetings. It was during these same years that SCABC established the practice of holding a dinner meeting at an African American owned and operated restaurant during the national SCA convention. These were the years when a considerable amount of time was devoted to networking within SCABC, linking with other African Americans in academia, and in general, increasing the viability of the SCABC as an entity. SCABC, for example, wrote a letter to all historically black colleges, and sought to involve their speech communication faculty members in SCA in general and the SCABC in particular. These were also the years when I became less of a "true believer" in what good things were possible for African Americans within SCA.

Regarding SCABC's concern with opportunities for "Blacks in the profession" during Melbourne S. Cummings' administration, Donald W. Jones chaired the Task Force on Black Opportunity in the Profession. In the Task Force's November 19, 1980, executive summary, as Director of SCA's Affirmative Action initiatives, Melbourne S. Cummings presented to the Legislative Council in summary form the following report.



There is evidence that the current problem of under-representation of Blacks in the profession stems in part from:

1. Lack of vigor and enthusiasm on the part of administrators in recruitment and retention of Blacks.
2. Lack of representation in SCA power positions, i. e., no Black person has ever served as president or chaired any of the four major boards, namely: Education, Research, Publication and Finance. There have been no Black editors of any of the major journals, no Black person chairing interest groups and no Black members of the Administrative Committees.
3. Lack of adequate representation of Black administrators in White institutions and organizations in the profession.

If the SCA is to respond in a positive manner to the recommendations of the Task Force report, then most certainly a commitment to constructive action and follow-up is imperative. If there is not such a commitment, then equity for Black members of the SCA cannot be considered in a serious way as a real and viable alternative to the situation as it exists now.

Regarding the SCABC, this report to the SCA Legislative Council indicated,

*Low profile of the Black Caucus:* While the Black Caucus has provided its members with a vehicle for sharing and interacting with other Black scholars and researchers, there still is an absence of Black participation in the major policy and decision making procedures and administrative structures in SCA.

In turn, among the Task Force's recommendations were the following related to the SCABC.

1. The Task Force recommends that the Black Caucus annually provide the Committee on Committees with names and vitae of Blacks to serve on boards, committees, and task forces of SCA.
2. The Task Force recommends that the Black Caucus annually provide the Nominating Committee with names and vitae of Blacks to serve as officers of the SCA.
3. The Task Force recommends that there be a member of the Black Caucus on the annual Nominating Committee (for officers).
4. The Task Force recommends that journal editors be asked to include on their editorial boards Black SCA members.

In addition to a number of other recommendations for greater involvement of Blacks throughout SCA, the Task Force also presented a proposal for the Hallie Quinn-Brown Award which would be a \$500 award for a master's thesis or doctoral dissertation on some aspect of African American Communication. The SCA Legislative Council approved the annual Award after it was presented to them by Melbourne S. Cummings, Dorthy L. Pennington, and Donald Jones. Unfortunately, the award was never given due to the lack of nominations, and subsequent communication breakdowns. The lack of appropriate follow-through by African Americans reminded me of that unsettling feeling I experienced while reading *All God's Dangers*. Therein, I read a statement to the effect of, "All of God's dangers ain't white."

As a consequence of the foregoing Affirmative Action report to the Legislative Council, the Legislative Council reopened its deliberations regarding nominations for the SCA Second Vice President position in order to solicit African American candidates. Melbourne S. Cummings was given a "generous" two hours to find three African American candidates who would agree to serve if elected. Not to be overcome by the time constraint, she presented the names of Molefi K. Asante, Jack L. Daniel, and Orlando Taylor. The three names were rejected, and Cummings was asked to find a female candidate. Determined to succeed, Cummings submitted the name of Carolyn Calloway-Thomas who was accepted. Notwithstanding Professor Calloway-Thomas' valiant effort, she eventually lost to Mark Knapp.

The founding members of the SCABC placed heavy emphasis on the African origins of African American discourse, and the necessity of African Americans having a global perspective with "Africa at the center." Melbourne S. Cummings's administration was noteworthy for developing SCABC's international interests. Along with Lyndrey Niles and Orlando Taylor, she conducted the basic planning that led to the 1979 International Conference on Black Communication sponsored by the Rockefeller Foundation. SCABC is indebted to Orlando Taylor for writing the initial proposal which the Rockefeller Foundation eventually funded. In *Working Papers: International Conference on Black Communication*, the papers

by Molefi Kete Asante, Mervyn C. Alleyene, Orlando Taylor, Jack L. Daniel, and Melbourne S. Cummings were published in 1980 by The Rockefeller Foundation. I convinced myself that the quality of the resultant scholarship outweighed the fact that the Rockefeller funding led to our meeting at their conference center in Bellagio Italy.

Through the efforts of the Howard University SCABC colleagues, the National Communication Association (NCA) was formed in 1979 to continue the work of the Bellagio Conference. Orlando Taylor served as the initial President of NCA. NCA was a tax-exempt organization that permitted SCABC to function independently of SCA, and it served as the primary sponsor for the World Congresses on Communication and Development in Africa and the African Diaspora in Nairobi (1981), Barbados (1983), Senegal (1985). The several World Congresses led to the important text, *Handbook on Communications and Development in Africa and the African Diaspora* (Ginn Press, 1992), edited by Melbourne S. Cummings, Lyndrey A. Niles, and Orlando L. Taylor. Again, it was with something more than nostalgia when, during the SCABC June 1995 Summer Conference, I listened to SCABC members indicate the need to revitalize the NCA in order to sponsor a 1996 World Congress in Brazil.

## Some Reflections

The 1980 SCABC proposal to the SCA administrative leadership for the appropriate involvement of African Americans in SCA came as no surprise to me. Nor was I surprised by the 1995 repeat of the recurrent SCABC theme related to the control of African diaspora scholarship. In my May 25, 1970, open letter which began with, "Dear Brothers and Sisters," I stated,

It should be clear to all of you that we must control the discipline of Black Communication. Specifically, I mean that we must be the vanguard of the researchers, writers, teachers in the field of Black Communication. . . . Although much is still unknown, it is still our burden to "get on with the get on" and to quit responding and reacting to the "works" of white racists lest we wake up next year and find that all the "experts" in Black Communication are White. Therefore, I make the following proposal

We should write a book that consists of articles on the various aspects of Black Communication. . . . This book should be of use to students and teachers and others interested in understanding the various problems and issues. . . .

Still concerned with the foregoing issues as well as others related to the health of the SCABC, I sent the following May 23, 1975 letter to the SCABC:

To: MEMBERS OF THE SCA BLACK CAUCUS

From: Jack L. Daniel

Date May 23, 1975

Subject: OPEN LETTER TO CAUCUS MEMBERS

I am writing concerning the future of the Black Caucus in terms of its goals and their related methods of implementation. The Black Caucus began around 1968 on the typical note of Black academicians protesting at their annual association meeting. Creating our own waves and riding on the Black protest wave of the sixties, we focused on matters such as:

1. getting more Blacks involved in the affairs of the Association;
2. having Black oriented programs at the annual convention;
3. sponsoring conferences devoted to Black Communication research and instruction;
4. devoting special issues of the Association's journals to Black topics, and in general, encouraging research;
5. recruiting more Black graduate students; and
6. hiring more Black faculty members.

Basically, we lodged a protest concerning our exclusion, and we, accordingly, stressed recruiting Black students, hiring Black faculty members, and initiating the development of Blacks' academic interests.

Our protests and related activities produced the following types of results:

1. special issues of journals devoted to Black communication;
2. increased numbers of articles on Black Communication in the Association's journals;
3. Blacks participating in the legislative processes of the Association;
4. convention programs devoted to Black topics;
5. more Black participants on convention programs;
6. more Black graduate students; and

7. more Black faculty members.

After the first major wave hit the shore and sprinkled the above activities around, there was a calming of the storm stemming from the fact that some of those who had caused the storm found themselves running around the beach picking up all of the glitter and glare that the wave of protest produced. Others, not hypnotized by the glitter and glare, found themselves up to their eyes deep in terms of other commitments. More specifically, the handful of Black Association members found themselves maximally extended by things such as:

1. faculty and/or administrative duties at their home institutions;
2. involvement with Black campus and community constituencies in their home towns;
3. the time and energy needed to implement the Caucus' goals; and
4. commitments to their own professional, individual growth and development.

For these and other reasons, the optimal energy level of the Caucus was not maintained, and thus, there came a lull in the storm. I am writing this letter because I believe that such a lull could potentially put the Caucus to sleep.

To be sure, we have accomplished significant things since 1968. However, I do not believe that our accomplishments are sufficient for ensuring the systematic development of:

1. procedures for insuring Black inputs into determining the values and parameters of the entire field of Speech Communication and education in general;
2. ways to make all aspects of Speech Communication address the special conditions and future circumstances that are operational realities for educated Black people;
3. critical masses of Blacks who have attained the highest desired degree and are professionally involved in all aspects of the Speech Communication Discipline;

4. the existence of enduring and regular Black participation throughout all of the affairs of the Speech Communication Association;
5. the field of Black Communication, i.e., through systematic research, publications, dissemination, instruction, and application; and
6. the sufficient critical masses of faculty members and students who are interested in developing the field of Black Communication.

We must revitalize the Caucus if it is to systematically and effectively attend to the above kinds of goals. More specifically, the above kinds of goals cannot be attended to by a Caucus with the following characteristics:

1. an unstable membership - especially where there is no stable, identifiable core of members;
2. meetings being held once a year *in between* other important meetings;
3. crucial work assignments being made on a spontaneous volunteer basis without careful scrutinizing of the necessary abilities and other conditions for completing the assignment;
4. perfunctory leadership that changes so rapidly that the leadership never has the time to effectively take the Caucus' concerns to the Association Administration and its membership;
5. no ongoing means of communication; and
6. no assessment and understanding of the Caucus' resources, etc.

Unless we revitalize the Caucus, the Caucus will descend to an annual gathering of friends and a means for "getting some Black people on some programs so that they will have more notches to add to their holsters (*vitae*) so that their schools will pay their ways to Houston in December, (plus Acapulco and Guadalajara are not too far away), etc."

I perceive the need for the Caucus to be revitalized in the following ways, and I do hope that every member of the Caucus will aid in refining this list.

1. The Caucus, in conjunction with the Association, should conduct a critical evaluation of what Black related changes have occurred within the Association and the Speech Communication discipline since the inception of the Caucus.
2. On the basis of the above critical evaluation, current circumstances, and anticipated future events, the Caucus should develop an action agenda along with strategies and tactics for implementing the Caucus' priorities.
3. The Caucus should define its necessary administrative officers and their duties, and select such officers for time periods that are conducive to carrying out their duties.
4. The Caucus should meet at least twice a year, and officers of the Caucus should have ongoing contacts. In addition to the meeting at the annual convention, I strongly urge that the Caucus develop its own annual Spring conference.
5. The Caucus should have a quarterly newsletter circulated among the membership.
6. The Caucus in conjunction with SCA, should develop means for the Caucus to have ongoing participation in the governance of SCA.

In an effort to get the Caucus on more stable grounds, I believe that we should do whatever is necessary to make the Caucus a recognized part of the Association. More specifically, I believe that we should move the Caucus to some kind of formal status within the Association. One formal arrangement that we might consider is to turn the Caucus into a Division or Interest Group of SCA. Note that there is an "SCA Women's Caucus" that had an announcement in the April 1975 Spectra in which it announced the election of its Chairperson and Editor of the Newsletter, Caucus Placement Service Coordinator, Coordinator of Women Studies, Coordinator of Convention Programs, Coordinator of Information, and a Grievance Coordinator.

I hesitate to go further with suggestions in this letter. My primary purpose is to state my perceptions, and to stimulate the Caucus' action on these matters if significant members of the group share these perceptions. I urge any of you to share these and/or additional perceptions to make your thoughts known to me and, I will, in turn, communicate all of your responses to our current Chairpersons. I talked and wrote to Dorothy L. Pennington before writing this memorandum. I know that she is interested in any concerns that you might have in these areas.

Respectfully,

Jack L. Daniel

P.S. I have not obtained a fifty percent return on the questionnaire which was sent to the membership.

As one might expect, I was not the only person then nor now who had fundamental concerns regarding the ability of African Americans to function well within SCA. In her 1993 address to the SCABC, Lucia S. Hawthorne raised the following issues.

We have more members, but the question is are they new members or are we steadily facing a type of turnover with some members this year, other members next year, or are we gaining in membership?

Moreover, we have declined in the amount of special programming which used to occur outside of the regular convention.

...There has never been an Associate Executive Secretary of Afro-American Affairs.

...Overall, the writer feels that much more can and should be done. We are still second class or third class members of the association. ...The choice of sites for the national meetings still indicates a lack of sensitivity for some members of the association.

...It has been 25 years since 1968 and the Manifesto to the Speech Communication Association. How long will it take to reach and communicate with the SCA Administration? How Long?

The writer is a Life Member of the Speech Communication Association. She wonders if the association will ever be sensitive to her ancestry during her life.

During the SCABC's 1993 celebration of its twenty-fifth anniversary, I attempted to address the historical concerns of the SCABC in terms of what I termed "solving for X." Readers might recall that one often solved for the value or meaning of  $x$  when you were doing elementary algebra. The basic problem went something like, "If  $y = 5$  and  $y - 3 = x$ , then how much is  $x$ ?" In the foregoing simple algebra problem,  $x$  is determined completely by the value of  $y$ . Even in the slightly different problem, "If  $x + 4 = 7$ , then how much is  $x$ ?", the value of  $x$  is predetermined by the nature of the initial given conditions. Stated differently, in the simple algebraic problems, the initial conditions are given, and the outcomes,  $x$  are fixed. However, in the case of the SCABC, the early members wanted to address different initial conditions in order to solve for a different kind of  $x$ . We wanted to solve for the  $x$  that found itself in the communication experiences of the African diaspora as opposed to the European paradigms in which we were being educated. The early SCABC members also wished to address the initial conditions that presented themselves as the necessary factors to be addressed by those concerned with African American liberation.

The initial SCABC members did not want to simply add a speech by Malcolm X, Martin Luther King, Jr., Marcus Garvey, Betty Shabazz, Corretta King, or Sojourner Truth to the public speaking course. We did not want to simply add one African American student and/or faculty member to some of the graduate programs throughout the country. We did not want to produce African Americans who could carry on the known SCA traditions. We were not trying to produce African Americans who could show white auditors the inner workings of playing the dozens, being cool, male crotch holding, using motherfuckers, and other super sexual stereotypical concepts of African American communication. In short, we were not interested in developing African Americans who could "out coon" each other in academia. We wanted to change the very nature of the game called "speech communication" by making

space for scholarship associated with the rhetoric of the African diaspora. We also wanted to change players by increasing significantly the number of “speech communication” scholars who were people of African descent. Through the work of the SCABC, we intended to facilitate the intellectual growth and development of these new players.

During the early SCABC days, SCABC members came to the national meetings to network with each other, and, in just a few years, we could hardly get a full SCABC meeting because of the conflicts that some SCABC members had with their other association obligations. Alas, even our limited success in “integrating” the SCA organizational structure produced the well known tensions between serving the needs of the SCABC as opposed to SCA. As of this writing, this tension is yet to be resolved. It is merely another instance of the classic concept of “double consciousness” whereby African Americans experience the dissonance associated with life in two or more worlds. It is also worth noting that, over the life span of the SCABC, key African American scholars essentially “give up” on SCA. There are notable lapses in their attendance of the national SCA meetings, and but for the SCABC calls back to duty, they have opted to engage the struggle in other intellectual arenas.

## Looking to the Future

I shall end “my-story” with a brief discussion based on two quotations from a piece of literature that most of us read and believed during the early days of the SCABC. In *The Wretched of the Earth* (Grove Press, 1963), Frantz Fanon wrote:

The native intellectual nevertheless sooner or later will realize that you do not show proof of your nation from its culture but that you substantiate its existence in the fight which the people wage against the forces of occupation. No colonial system draws its justification from the fact that the territories it dominates are culturally non-existent. [Fanon, 1963, 223]

During the first SCABC Summer Conference held at Kentucky State University, June 23-25, 1995, I urged my colleagues to take some “lessons from the animals.” I urged them to not become “tamed turkeys” of academia performing voluntarily the intellectual tasks ordained by their teachers. I urged them to not just act like the “paper tiger,” and simply “roar about their Tigercentricity.” I recommended that they not permit themselves to be the “comic book lion” who lost every battle in the jungle comic books because the lion didn’t write the comic books. Instead, I recommended that we behave like the ants, and work in a collective fashion. I recommended that we shift from being “jawbones “ merely talking about what needed to be done, and become the “back bones” who do the work of African Diaspora Discourse.

If indeed those called the “pioneers” of the SCABC contributed to a reasonable blueprint for the SCABC, then now is the time for the present membership to complete the theoretical foundation on which can be built a firm pyramid of scholarship related to African Diaspora Discourse. Now is the time to move beyond global statements of our dominant paradigms, and, instead, do the scholarship that commands intellectual attention.

When I think about what SCABC members ought to be doing to further SCABC’s goals, I think that part of our hope lies in regaining our knowledge of the civil rights era, and

hence we need knowledgeable scholars to do about ten volumes on the rhetoric of the Civil Rights Movement. We need to regain our knowledge of the Slavery to Emancipation period, and we need our best scholars to do the volumes on the rhetoric from slavery to emancipation. We need to regain our knowledge of the discourse associated with the decolonization struggles throughout Africa. We need to regain our knowledge of African discourse before colonialism. We need to go back to all of the old landmarks of African origins, and develop the appropriate cultural underpinnings of African Diaspora Communication.

Finally, I leave the readers with the following quotation, hoping that it will contribute to a very productive future for the SCABC. "Each generation must out of relative obscurity discover its mission, fulfill it, or betray it [Fanon, 1963, 206]."

Now is the time for SCABC members to take what has always been theirs, i. e., the responsibility for doing not discussing the need for high quality scholarship related to African Diaspora Communication. As one unidentified woman in Philadelphia said, "No more forecasts of rain. We need to build the ark." Build the ark SCABC so that those who come after you will have safe intellectual passage. ONE LOVE!

## Afterwords

"They" say that "If there is no chorus, there is no song." In the traditional African setting, it is also the case that dance is done in the form of "solo-and-circle," and the drums "call-and-respond" to each other. Functioning in that tradition, professors Carolyn Calloway-Thomas, Melbourne S. Cummings, Lucia S. Hawthorne, Venita Kelley, and Dorthy L. Pennington were called upon to "complete the circle." Listen to their voices. Their voices rise from the experiences of she who was there from the beginning, the three women who carried us through the initial storms, and she who has risen to lead at this time.

**Lucia S. Hawthorne**  
Morgan State University



The writer began to read this super personal treatise at church where she had gone an hour before worship in order to get a parking space within two blocks of her house of worship, Union Baptist Church in Baltimore, Maryland. It is a blessing to address pain in God's house, for after it is dealt with, one can leave it there. "Take your burden to the Lord and leave it there."

Dear Brother Jack has painted the picture with elegant strokes. He has told the story as it occurred. Moreover, after the narrative from the 1968 Manifesto to the meeting where the oppressor "stole the legacy" and then we determined to take it back, we now are ultimately challenged to take what is ours and put it in black and white. If we are ever to have what is ours, we must first research it, then create it, then write it, collectively publish it, and then make certain no one claims it as theirs. We need only look at classical rhetoric, at "chitlins" as a delicacy, at cornrows and Bo Derek, at gospel music, at the "King" of rock and roll, at making a quilt out of what is left, or any of our other creations to know that so much of what is ours becomes a "stolen legacy."

The reader is charged to take particular note of the recommendations of the Executive Summary of the Task Force, dated November 19, 1980. It is imperative that we gain accessibility if we are to continue in the mode in which we have operated it the past.

The writer is enormously grateful for her "Pioneer Award" which was awarded by the SCABC in November 1983 for the Hallie Quinn-Brown Award has been lost. SCA has accorded a status to the former Women's Caucus that it has not done for the Black Caucus. We are not yet at the status of *division*, but we have labored in the vineyard much longer. The insensitivity

of SCA as it chooses sites for national conventions is absolutely appalling. Places which display overt insults to a segment of the membership should not be selected sites for national meetings: Miami, Florida; New Orleans, Louisiana; Houston, Texas; San Antonio, Texas.

We, the Black Caucus, were not accorded fair and equal treatment before the Manifesto of 1968, and little has changed in 1995. We are asked to help and support others, but no one recognizes or wants to correct the inequities the Black Caucus faced, is facing, and from all indications will continue to face.

Dr. Jack L. Daniel is right. Let us garner our strength and remember from whence we came. Do a roll call: W.E.B. Dubois, Sojourner Truth, Booker T. Washington, Ida B. Wells, Frederick (Augustus Washington Bailey) Douglass, Harriet Tubman, George Washington Carver, Mary McLeod Bethune, Malcolm X, Constance Baker Motley, Dr. Martin Luther King, Jr., Barbara Jordan, and there are so very many more. Each carved a notch where there was no wood and left an indelible mark. We must do likewise. Let us establish a site for a library on Black Communication. Let us establish a journal on Black Communication even if we only do one journal per year at the outset. Let us collaborate on research and write as joint contributors to articles. Let us continue with the SCABC Summer conferences. If we cannot do it each year, then every other year. Let us write books and publish them ourselves. The writer is willing to wager that if we do write and publish our own, we will be able to sell them.

Herein, the writer is reflecting on a personal experience. Having taught at an historically black university for thirty-one years, the writer refused to use a text in the fundamentals of speech course that did not reflect her constituency. After searching for some time after Dr. Charles Hurst's book went out of print, she finally decided to write her own text. After years of searching, she finally found a publisher. After using the book for three years, she has now been denied use of her own book in speech fundamentals. The rationale for the denial is that there is a conflict of interest for the writer of the book who is also the teacher of the course to use his/her text in a course. To further prevent the use of the text, the writer had no



sections of speech fundamentals from Fall 1993 until Fall 1995. This denial did not prevent the writer from using her text at other teaching sites. The book was selling until book orders were barred by the chair and not permitted to go through the book store order procedure. The writer is presently contemplating buying copies of her text from the publisher and giving copies to her students in speech fundamentals.

In other words, we must find ways to circumvent persons who hamper our attempts to spread the word about Black Communication. The SCABC must take up the mantle and do for ourselves. We must. We must speak Black Communication. We must teach Black Communication. We must research Black Communication. We must write Black Communication. We must publish Black Communication. We must be the caretakers and protectors of our heritage. If we do not, who will?

## **Dorothy L. Pennington**

University of Kansas



I write this epilogue on a day when, for me, two historic events are occurring. One of them is the opening of a multicultural resource center here at the University of Kansas, a center some four years in the making. As someone who teaches intercultural communication and rhetorical studies, I am again compelled, as I am many times, to ponder what is meant by the term, "multicultural" within the context of American history. Does multicultural mean that which is created by the interaction among cultures? Or, does multicultural mean creating a larger menu from which people can make their selections? The second historic event that catches my attention today is an announced mass march of some 25,000 people in Birmingham in association with the black national Baptist Convention meeting there. In what is being labeled as "A Call to Recommit to the Struggle," the Birmingham march aims to call attention to the need for economic, social, and political justice for African-Americans and all people. The implied course of events for African-Americans is being described by the march planners as a "struggle."

After reading the corpus of the early history of the Speech Communication Association Black Caucus, written by Professor Daniel, I am left to conclude that "struggle" is an operant description of the early years of black scholars' attempt to gain a quality voice within SCA.

Rallying around this common cause, black communication scholars recognized the need to do what the black orator, Samuel H. Davis, asserted more than one hundred years ago, that is, to "assert our rightful claims and plead our own cause." He said that we "must" do this. It is not coincidental that the Black Caucus is the oldest of the SCA caucuses; its members soon realized the need to be assertive in negotiating a

meaningful presence within SCA, thereby, calling attention to SCA's need to clarify its social values as those values impacted the organization's posture.

The Black Caucus history, written by Professor Daniel, shows that if multiculturalism is a recognized SCA value, then the greatest way by which black communication scholars have asserted a presence within SCA has been by helping to create a larger menu of programs from which members can choose at the annual convention. Structurally, multiculturalism has been slower in coming to SCA.

And Professor Daniel is correct in prescribing that the way for black scholars to gain visibility in publication outlets and to regain a culturally meaningful scholarly focus is through the creation of special editions or additional edited volumes. I would add that while his suggestion is that black communication scholars have a gravitation toward rhetorical studies, this assumption should be scrutinized. Is that, in fact, the case? If so, what are its implications? Clearly, there is evidence that black scholars are involved in all domains of academic micro disciplines within the field of communication. At the same time, however, the concern with addressing structural issues continues.

Having traditionally been an outsider group to the central power mechanisms of SCA, black communication scholars thought that one way to ensure structural input would be to have a special person in the SCA national office charged with addressing the concerns of black constituents, as reflected in the history corpus, written by Professor Daniel. That did not happen then and could not likely happen now, due, ironically, to a larger process into which blacks and everyone are caught. The constraints which now help to define the issues are those which accrue from the fact that SCA, as a large organization, is faced with the classical management tension between growth, on the one hand, and homeostasis, on the other, amidst mounting operating costs and dwindling financial resources. How we all have come to bemoan the limited amount of publication space available in SCA journals, a reality which significantly changes the kinds of questions to which we have yet to provide a good response, especially for young scholars

trying to gain promotion and tenure. The question is no longer that of whether communication scholars have research findings to report. Rather, the question now is how to create sufficient outlets through which many voices can be heard and exposed.

SCA is now faced with the question of whether it will become an organization of what is metaphorically referred to as "circling wagons," a term that I am borrowing from a recent essay (McAdoo, 1995, p. 125). The "circling of the wagons" alludes to the way in which historically a colony of wagons, both in Africa and in the U.S., would circle upon themselves whenever there was evidence of danger or intrusion from outsiders. The circling of the wagons provided protection for the colony of wagons, as well as easy identification of outsiders. In these times when fiscal management is a real issue, SCA has to decide what its real commitment is to becoming multicultural, on the one hand, or "circling wagons," on the other.

## Melbourne S. Cummings

Howard University



The strength and success of the Black Caucus was and continues to be found in the unity and commitment of its members. When the first of our group began attending these conferences, back in the mid-sixties, they found a cold organization with very few people of color. They did not feel the warmth and camaraderie that one would expect in a community of scholars. As a result, most of them did not regularly attend the national meetings.

There were too many negatives that greeted the first group of African Americans in SAA and the subsequent SCA, e.g., the difficulty of getting papers accepted; exclusivity of SAA and SCA panel participation, and resistance to African American contributions to the field. There were a few welcoming individuals, but as an organization, the Speech Association of America, as it was named then, was very slow in extending an invitation for people of color to join.

Between 1968-1975, the field was ripe for the audacious demands for Black participation and representation in the organization. On the heels of these demands were bold "in your face," solid research and publications on Black rhetoric with which the leadership of this organization had to deal. Molefi Asante's book, *The Rhetoric of Black Revolution*, Jack Daniel's volume, *Black Communication: Dimensions of Research and Instruction*, and various other books, articles, paper presentations, took the discipline by storm, showing the wealth of knowledge that had been overlooked or ignored. The academic work of our early pioneers was staggering.

On the political front, even more was achieved. We were determined to be heard in our profession. Our Caucus was established, and we produced several panel programs each year. To cover them all, we would sometimes have to call

around to our colleagues at various universities to have them develop ideas when the 'call for papers' wasn't heeded. Our determination to have this area of study recognized brought us unexpected bonding. We developed friendships, academic relationships, and strong ties built from a commitment to our discipline and to a common struggle. We made it impossible for SCA to continue ignoring us and our fields of study. The Affirmative Action Committee was formed, Caucus members were given significant committee assignments, and we used those assignments to increase our numbers and to bolster our demands.

The fight has been long and difficult, but the gains have been significant. These gains have touched not only SCA, but also the regional Speech Communication associations, as well. We have seen appointments and elections to key positions over the last twenty years. I am confident that there will be an increase in the extent to which African Americans hold leadership positions in the national and regional associations. Caucus members have held positions of leadership on several significant committees, commissions boards, and councils. They have been elected to lead three of four regional organizations. In recent elections, two of our members were in the running for the presidency of this organization; one ran an extremely close race. I am confident that very soon one of our members will be elected President of SCA.

One of the most significant results of this long struggle for equal access and treatment in SCA has been the number of really close friendships and professional relationships that have been formed. Some of my very best friends are in the Caucus. If the Black Caucus' Summer Conference of 1995 at Kentucky State University is any indication, this trend of forging friendships and professional/collegial associations will continue.

The Caucus has given a great deal to SCA. Fortunately, it has a lot more to contribute. We have always been able to give SCA another dimension, i.e., a different and a broader perspective to the study of communications. We now enjoy a reciprocal relationship with our organization. I anticipate that together we will work for divisional status for African American Communication, and we will achieve it soon.

**Carolyn Calloway-Thomas**

Indiana University



Dear Jack:

In his absorbing speech "Address to the Slaves", at the 1843 National Convention of Negro Citizens at Buffalo, New York, Henry Highland Garnet stunned his audience by exhorting the slaves to rebel against their unhappy condition. In reading your beautiful, rich story of the early years of the Black Caucus, I was struck almost immediately by the interrelationship between our "roots" and the "routes" that we have taken in the Speech Communication Association. The trope of a journey is indeed an appropriate one for capturing the idea that members of the Caucus have relied upon their "roots,"—protests, songs, the preached word and the whispered in the morning word—to play the music that had to be played. And in a meaningful and moving way, we have influenced how our colleagues in the association behave.

In areas such as membership on committees and participation on panels, for example, we have been favored with some good fortune. A fast examination reveals the following accomplishments: chair of the Nominating Committee and past president of the Eastern Communication Association, Deborah Atwater; past president of the Southern Speech Communication Association, Navita James; president of the Central States Communication Association, Carolyn Calloway-Thomas; president of the Association of Communication Administrators, Bishetta Merritt; past member of SCA Educational Policies Board, Marsha Houston; past chair, Dissertation Awards Committee, Lyndrey Niles, member, SCA Educational Policies Board, Melbourne S. Cummings and member, SCA Publications Board, Dorothy L. Pennington, and so it goes. I would argue that these positions and others, including Black Caucus membership on the Legislative Council and leadership at the division levels, are enduring yields and

represent good faith efforts on the part of the SCA administration and membership to include members of the Black Caucus in the decision-making structure of the association.

These achievements signify that the "years have not been empty of our imprint." Some might argue, however, that not enough has been done, forcing onto the agenda the questions, "What is enough?" and "Who is to decide?" My position is that we must pursue substance and not the shadow. In my past conversations with you, I have maintained that the best bulwark against exclusion is intellectual self-determination, which is achieved by persistence, productivity, scholarly collaboration and more "mind" time.

In our zeal to hold onto our "roots," which is admirable, and so much a part of our lives, we have looked North Americans straight in the face and said, "our agenda is not necessarily your agenda." And yet this epiphany can be burdensome. It is part of the "double-consciousness" of which Dubois spoke. How do members of the Caucus maintain their historical rootedness and not be diminished by other routes? This is the paradox of our lives, which must be addressed. I speak here out of past experiences, of course, and I hope I may be allowed this purely personal word. Independent and free, we can set our own agendas and reckon with privileges and challenges.

Of course, I am mindful of the roles that structure and group decision-making play in lives. It is not always easy to gain editorial acceptance of articles and books that are submitted to publishing houses. Your own compelling experience detailed in the current essay is a powerful reminder of how ideology and the very act of selecting or not selecting can determine who gets published and who does not. That incident, of course, happened over two decades ago, during SCA's nascent years. Today, African Americans must ask whether any general disenchantment stems from the fact that we "take a handful of sand from the endless landscape of awareness around us and call the handful of sand the world", in this case SCA.

One thing that we have not pursued and that cries out for investigation is whether the intellectual voices of the Caucus

are filtered out at the level of publication in our associations' national and regional journals. John Kenneth Galbraith's insightful comment that "In plain language, selection and promotion go to those who most resemble those already there," clearly resonates in the land of publishing as well.

Another thing that is striking about the route that blacks have taken is the perennial nature of the debate over inclusion, the hiring of minority faculty and the recruitment and retention of black students. Although SCA Second Vice President Judith S. Trent's appointment of the Task Force on Diversity is laudable and further evidence of SCA's commitment to racial equality, the very act of having to appoint such a task force, calls into question the nettlesome issues of race nationwide which simply will not go away. With the current shift in attitudes about affirmative action and race, the most important question that emerges from your well-crafted history is whether the membership of SCA will maintain its present forward advance or retreat? After two decades of active participation in the Black Caucus and the association, I have faith that we will triumph. Any my dreams for the Black Caucus will have been achieved when North Americans are no longer enclosed in their own hearts, to borrow from Alexis de Tocqueville.

## Venita Kelley

University of Nebraska Lincoln



### Tending the Torch

My first meeting of the Speech Communication Association Black Caucus (SCABC) was in 1990. My professor, Dorthy L. Pennington, passed to me the Black Caucus Newsletter, edited by Dwight Brooks. Excited that there was an African American organization within the Speech Communication Association (SCA), I attended the meeting and sponsored programs. Since then, I have consistently found that panels and events sponsored by the Black Caucus have been the life blood and primary purpose of my attendance at the national SCA convention. Without the Black Caucus, SCA would have considerably less appeal and relevance to me and the work that I do.

Were it not for those who fought for the inclusion of African American thought and scholarship in the Communications discipline, my elders, if you will, it would have been a lot harder to hoe my row of Communication Studies on African Americans and African American culture—as grounded in African ideals, norms and expectations for scholarship. I am grateful for my elders and the shoulders they provide(d) for me to stand upon, thus guaranteeing me a foundation upon which to build my inquiry into the life and ways of my own culture and cultural tradition. Yet, I find the time has come for me to take my place *beside* them in the continued formation and support of the legacy they delivered to me and those of my scholarly generation. There is still much work to do. That work inherently absorbs and is guided by the work that has been done before, and uses it to extend the original purpose, structure and vision that have been developed.

Jack L. Daniel's history of the SCABC is enlightening for those of us who are existing within the structure and culture that SCABC established. You know a tradition has been established when it has implicit sets of ideas and norms. As a generation "come of (scholarly) age," and being groomed for leadership in SCABC, we are seeking to bring to conscious mind and awareness those implicit sets, and thus further institutionalize African American scholarship in the communications discipline. The SCABC Summer Conference of 1995 was a working conference put together because the SCABC membership realized their concerns and agenda had long outgrown the two one-hour meetings afforded to us at the national SCA conference. The Summer Conference provided us with a rich depository of specific information about our own origins as an organization: the genesis of our existence as African American Communication scholars. After reading Dr. Daniel's history of the SCABC, I discovered that the current leadership of SCABC has learned well the goals of our predecessors and has taken action on projects that have long been seen as necessary in the development of the Black Caucus. The goals have been identified, the vision has been well articulated, the plan has been well laid out, and all that is needed is for a greater number of workers and visionaries to be responsible for extending that vision, and achieving the goal.

To be sure, there are goals and projects of the SCABC that must be revitalized, e.g., the Research Institute and the Hallie Quinn Brown Award. We still must establish strong connections to other organizations that do research on African Americans, and further develop the interdisciplinary practice in African American Communication.

There is tremendous "ferment in the field" which Molefi Asante stimulated under the emerging paradigm of "Afrocentricity." African American scholars are drawing from multiple research fields and perspectives now, without having to tenaciously assert that those perspectives are legitimate. African American scholars have begun to critique and challenge each OTHER as they attempt to understand the philosophical groundwork of the approach. As African American communication scholars, we are in the midst of

establishing a normative discourse and dialogue that does not apologize for itself. We are no longer simply reactive to European discourse and dialogue, but we respond to and challenge them (particularly in its claims of universality). We explore "us" within the context of "us."

However, there are additional challenges. There are too few African American scholars carrying the burden of defending and defining our work. Molefi Asante has taken much abuse for articulating a position that he himself said, at the pre-session meeting of the Black Caucus in Miami in 1993, was an attempt to collect, give order to and clarify the ideas and perspectives heard in conversations and discovered in research that he had been having (and doing) for over twenty years with other African American scholars. Since his work has at its core been based on standards of his own community, it is not culturally sensible or consistent that Asante bear the burden of protecting and speaking for us, or our tradition as scholars of African American communication. Therefore, the intellectual rigor that Afrocentricity asks for must be put into action through multiple voices who (re-) assert that there is a uniquely African American approach to scholarship, and who will also define theory, and a paradigm (or two, or four) of African American research into communication. There must be another round of the "raising of our voice."

As communication scholars and African American people we cannot live our lives outside of the real world (we are those who normatively merge the sacred and the secular, remember?) Thus, we cannot ignore the myriad political events such as the Miami boycott and the Proposition 187 and anti-affirmative action situations in California that specifically affect us. We must reach a level of well defined group conscience (collectivist culture dynamics) without silencing multiple voices, and individual consciences, so that we can effectively influence SCA policy in matters such as these. We cannot do this without a strong foundation or strong liaisons. For the SCABC, coalitions with the other Caucuses and Divisions affected by such political events will help build enough might that most likely will help SCA "hear" that action on one's ideology is necessary if one is to *have* an ideology. Our strength is to be found within our numbers, articulating our

positions, establishing strong, explicit organizational structures, and establishing coalitions with other organizations in SCA. Our challenge is not to "build our dynasties" by using the Eurocentric models that have oppressed and silenced us, but to identify and (re-) establish culturally consistent ways to engage in the process and build foundations upon which the next generations can build.

In sum, the issues for SCABC are 1) leadership both within the SCABC and SCA; 2) enhanced scholarly productivity; 3) strengthening the Black Caucus; and 4) defining issues and research methods/perspectives that no longer argue for their own legitimacy, but wherein we give our perspectives legitimacy. The latter is the encouraging shift. There were elders before us who did not beg to be legitimized externally, but knew from within what was legitimate, and they gave voice to its legitimacy. We need to "be about the business" of making sure the torch they have asked us to tend blazes brightly and clearly as a beacon for those who are in search of us, for those seeking a place to rest, and for those prodigals who will be searching for a home to which to return.

## **Appendix A**

### **The First SCABC Constitution and By-Laws**

#### **Memorandum**

To: Dorothy Pennington and Michael Edwards  
Co-Chairpersons of the Black Caucus

From: The Committee on the Constitution and By-Laws  
Molefi K. Asante  
Marcia J. Clinkscales  
Jennifer Cover  
Lucia S. Hawthorne  
Carolyn R. Calloway, Chairperson

Date May 23, 1975

Subject: BY-LAWS OF THE BLACK CAUCUS

### **BY-LAWS OF THE BLACK CAUCUS**

#### **Article I**

##### **Name**

The name of this association shall be: The Black Caucus of the Speech Communication Association.

#### **Article II**

##### **Purpose**

The By-Laws of the Black Caucus shall serve as the operating principles of the Association. They shall include the organization's purpose, its functions, and its aims.

#### **Article III**

##### **Membership**

The membership shall consist of two classes: 1) All Black dues paying members of SCA; and 2) All persons who identify with the goals, aims, and functions of the Black Caucus.

### **Article IV**

#### **Officers**

The regular officers of the Black Caucus shall be: President, First Vice-President, Second Vice-President, Secretary, and Treasurer.

### **Article V**

#### **Term of Office**

The term of office for each officer shall be two years. The officers to be elected are: Second Vice-President, Secretary and Treasurer. The Second Vice-President becomes First Vice-President and the First Vice-President shall become President.

### **Article VI**

#### **Duties of Officers**

Section 1. The President shall preside at all national meetings.

Section 2. The First Vice-President shall be in charge of coordinating the Convention Program.

Section 3. The Second Vice-President shall plan the social activities at the National Convention and secure the courtesy suite in which the President resides.

Section 4. The Secretary shall record the minutes of the national meeting and disseminate information to the membership generated by the National Officers.

Section 5. The Treasurer shall be responsible for the collection of dues and make a budget report at the annual convention.

### **Article VII**

#### **Dues**

The dues of the organization shall be five dollars per year payable by April 30. [NOTE: After being informed that dues were prohibited, the organization began to solicit donations.]

### **Article VIII**

#### **Committees**

Section 1. The Program Committee shall be responsible for assisting the President in planning programs for the national and regional conventions.

Section 2. The Publicity Committee shall be responsible for publicizing any and all events relevant to the convention. It shall be

responsible for seeing that any up-to-date mailing list is distributed to the membership.

Section 3. The Research Committee shall be responsible for generating and coordinating research ideas and proposals to be submitted to various professional units. This committee will also suggest possible outlets for Caucus Members' professional research activities.

Section 4. The Committee on Committees shall be responsible for ensuring the representation of Caucus members on key commissions, divisions, and boards such as Intercultural and International, Public Address, Interpretation, as well as the Legislative Council, Publications Board, Research Board, Administrative Council and Committee on Committees.

### **Article IX**

#### **Adoption of By-Laws**

These By-Laws shall become effective upon majority approval by the current members on the Black Caucus Membership list.



## **Appendix B**

SCA Legislative Council            1975 Information Report No. 1

From:                    SCA Black Caucus

Submitted by:    Dorthy L. Pennington and Michael Edwards

### ***Projects and activities completed during the year:***

1. Recommended and urged that all members of the Black Caucus assist it recruitment of minority students to the study of speech communication.
2. Recommended, in operational terms, to the Administrative Committee of SCA specific ways of implementing strategies, programs, and activities which grew out of the 1974 Chicago Convention.
3. Promoted the sharing of job information and exchange of issues and ideas affecting the "Minority" professional in speech communication.

### ***Projects and activities in progress:***

1. Formalizing through the Chairpersons of the Black Caucus a means for informal publication of policy statements, issues, papers of special concerns, etc.
2. Determining SCA Convention programs for 1976 that have greater relevance and appeal to the at-large SCA membership, while in-keeping with the theme, Check-Up.
3. Formulating plans for more meaningfully structuring the internal organization of the Black Caucus in terms of:
  - a. committees specifically responsible for carrying out activities related to SCA, and
  - b. a nucleus of members charged with the responsibility of plotting the present and future direction of the caucus in terms of identity, self-definition, needs, and functions.

### ***Projects and activities projected (short term):***

1. Co-sponsoring with the Administrators' Caucus a 1975 SCA program entitled "The Department Administrator and the Minority Student: What Responsibility?"
2. Sponsoring a 1975 SCA program, "The Rhetoric of Black Women Speakers."

SCA Legislative Council            1976 Information Report No.

From:                    SCA Black Caucus

Submitted By:    Dorthy L. Pennington and Michael Edwards

### ***Projects and activities completed during the year:***

1. Encouraged and recruited new memberships of minorities to SCA.
2. Encouraged and coordinated professional participation of Caucus members at regional as well as national conventions.
3. Advised and directed members to specific career areas within speech and provided information on the types of opportunities therein.
4. Served as a clearinghouse for various projects and job announcements of interest to Caucus members.
5. Formulated and (for all practical purposes) approved a set of by-laws by which the Caucus will be governed within the framework of SCA. This was one of the projected ways of more meaningfully structuring the internal organization of the Caucus.

### ***Projects and activities in progress:***

1. Compilation of a directory of minorities in speech, including information about their specific areas of interest and preparation.

2. Determining means and suggested structures by which greater reciprocal communication potential can be realized between Caucus chairperson(s), Caucus membership, and SCA at large.

***Projects and activities projected (short term):***

1. Sponsoring three (3) 1976 SCA convention programs: "Black Impact on the Consciousness of the Process Aspect of Communication," "Black Dance: Its African Roots and Impact on American Dance," and "The Impact of Black Liberation Movements on Other American Movements."
2. Cosponsoring with the women's Caucus a 1976 SCA convention program on "The Rhetoric of Women in Religion."

## ***Appendix C***

### **Speech Communication Association Black Caucus Chairpersons: 1975-94**

1975-76	Dorothy L. Pennington and Michael L. Edwards
1976-77	Dorothy L. Pennington and Michael L. Edwards
1977-78	Melbourne S. Cummings
1978-79	Melbourne S. Cummings
1979-80	Melbourne S. Cummings
1980-81	Donald W. Jones
1981-82	Shirley Weber
1982-83	Shirley Weber
1983-84	Carolyn-Calloway Thomas
1984-85	Carolyn Calloway-Thomas
1985-86	Marquita Byrd
1986-87	Dorothy Williamson-Ige
1987-88	Dorothy Williamson-Ige
1988-89	Anntarie Sims
1989-90	Bishetta Merritt
1990-91	Bishetta Merritt
1991-92	Bishetta Merritt
1992-93	Teresa A. Nance
1993-94	Lyndrey A. Niles
1994-95	Dwight E. Brooks
1995-96	Enrique D. Rigsby
1996-97	Jeffrey Lynn Woodyard

## Appendix D

### Black Caucus Sponsored Programs from Inception through 1979

This summary was prepared by Lucia S. Hawthorne.

#### **SAA 1968—Chicago Sheraton**

There were no programs sponsored by the Black Caucus of SCA. However, the following programs were noted because of the participants. The Committee on Social Relevance was the forerunner of the SCA Black Caucus

Saturday, December 28

Jack L. Daniel presided at the Ad Hoc Committee on Social Relevance., 7 - 9 pm.

Donald H. Smith and Robert L. Scott. "The Rhetoric of Confrontation."

#### **SAA 1969—Statler Hilton, New York City**

"Young Turks" Meet One Another sponsored by SAA—Petite Cafe, Lobby - December 28, 9 - 10:30.

*Sponsor:* - Committee on Social Relevance

Monday, December 29, 10:40 - 12 noon

#### **The Black Experience: Demonstration and Discussion**

*Chair:* Lyndrey Niles - Federal City College

*Participants:* Students from Federal City College in a program of prose and poetry from Afro-American literature. Directed by Sloan E. Williams, Federal City College.

*Discussion Panel:* Members of the Committee on Black Rhetoric, SAA 1969 Summer Conference.

*Sponsor:* - American Studies Association

Sunday, December 28

Arthur L. Smith. "The History of Black Eloquence.

Joseph Boskin, History Department at Boston University. "Black Humor: A Study in Folk Sources"

George I. Juergens, Department of History, Indiana University - "Teaching Black History"

*Sponsor:* - Research Board

Tuesday, December 30, 1969

*Chair:* James E. Roever

Lyndrey Niles, Federal City College - "Black Rhetoric"

Robert Cathcart, Queens College - "Black Rhetoric"

Richard Gregg, The Pennsylvania State University - "Community Relations"

Jesse Villareal, University of Texas - "Speech Education for the Disadvantaged"

Barbara Wood, University of Illinois-Chicago Circle, "Language, Speech Acquisition and Development"

Thomas Pace, Southern Illinois University - "Field Studies"

#### **SCA 1970—New Orleans Jung Hotel**

*Sponsor:* SCA Research Board

Monday, December 28

#### **The Research Board Reports: Status of Current Committees and Projects**

*Chair:* Carroll C. Arnold

Kenneth Frandsen, The Pennsylvania State University, "Information Retrieval Project"

Robert Davis, Southern Illinois University, "Archives of Recorded Materials"

Lucia S. Hawthorne, Morgan State University, "Black Communication Institute"

Barbara Wood, University of Illinois, Chicago Circle, University of Illinois, "Speech Communication Development in Children"

*Chair:* Lyndrey Niles

#### **Incorporation the Subcultural Experience in Elementary and Secondary Speech Education**

Tuesday, December 30

#### **SCA 1971—San Francisco Hilton**

The SCA program no longer listed an index of programs and related organization programs by sponsor.

*Sponsor:* Dimension Program Series - Speech Communication Research of the 70's: Six Primary Areas

Wednesday, December 29

Arthur L. Smith. "Research Directions in Pan African Communication:

*Sponsor:* Dimension Program Series

*Chair:* Jack L. Daniel

**Black Communication Institute**

*Respondents:* Lyndrey Niles; Lucia S. Hawthorne; Horace Bond

*Sponsor:* Dimension Program Series

**Areas of Research in Black Rhetoric**

*Chair:* Robert C. Dick

James L. Golden, "The Ante-Bellum Period: 1930-1861"

Marilyn J. Van Graber, "Reconstruction to the Garvey Period: 1865-1915"

Lyndrey Niles, "Early Twentieth Century Black Protest: 1916-1959"

Richard D. Rieke, "Contemporary Black Rhetoric: 1960-1971"

**SCA 1972—Chicago Palmer House**

No index of SCA and Related Organization programs by sponsor.

*Sponsor:* Rhetorical and Communication Theory Division

Arthur L. Smith, "Rhetorical Movements: A Search for Boundaries:

**SCA 1973—New York City Statler Hilton**

No index by sponsor.

*Chair:* Arthur L. Smith

**Historical Studies in Public Address: Contributed Papers**

**SCA 1974—Chicago Palmer House**

*Sponsor:* National Association of Dramatic and Speech Arts

*Chair:* Joan Lewis

**Selected Black Orators in America: A Brief Historical Analysis**

Saturday, December 28, 9-10:20

Joan Lewis; Ethel Pitts; Arthur L. Smith; Thomasina Stevenson; Phillip Walker and Jamye Williams

*Sponsor:* The Commission on the Profession and Social Problems

*Chair:* Lucia S. Hawthorne

**The Profession and its Relationship to the Black Experience**

Sunday, December 29, 10:40 - Noon

Delindus R. Brown, University of Florida, "The Black Profession as an Interpreter- Mediator Between the Black Community and the Academic"

Melbourne S. Cummings, Florida International University, "The Profession and How It Relates to the Black Experience at Miami, Florida"

*Sponsor:* The Commission on the Profession and Social Problems

*Chair:* Lucia S. Hawthorne

**As We See It**

Monday, December 30

Jack L. Daniel, "College and University Responses to Social Problems as Well as Those of the Profession"

Michael L. Edwards, "A Reflection Upon Reality: The Profession and Its Relevance"

**SCA 1975—Houston Shamrock Hilton**

**First program sponsored by the Black Caucus**

*Sponsor:* Black Caucus

*Chair:* Melbourne S. Cummings

**The Rhetoric Of Black Women**

Sunday, December 28

Delindus Brown, "The Rhetoric of Self-Disclosure of the Free Black Woman Prior to the Civil War"

Lucia S. Hawthorne, "The Theatrical Strategies of Mary McLeod Bethune"

Mary B. Hutton, "The Rhetoric of Ida B. Wells: The Genesis of the Anti-Lynch Movement:

Karen Borden, "The Rhetoric of Angela Davis: Black Women and The Feminist Movement:

Black Women, having been in the forefront (and background) of most movements to improve the conditions of Black people, have been greatly overlooked or misinterpreted, not only by speech scholars, but by the whole of academia. The first paper will highlight women before the Civil War and their participation in the fight to liberate Black people; one will point up the rhetoric of Ida B. Wells in her struggle to get people active in the anti-lynch movement; another paper will concentrate on the rhetorical strategies used by Mary McLeod Bethune to establish a school for liberator, Angela Davis. The rhetors

to be considered here are women who have not been overworked in conferences and classrooms and are women who defy the stereotypical descriptions of Black women.

*Sponsors:* ACA in Cooperation with the Black Caucus

*Chair:* Hal Gully

### **The Departmental Administrator and the Minority Student: What Responsibility?**

Sunday, December 28

*Position Statement:* Melbourne S. Cummings

*Respondents:* R. Victor Harnack, University of Illinois, Chicago Circle, Department Chair

Molefi Asante, SUNY at Buffalo, Department Chair

Dorothy L. Pennington, SCA Black Caucus, Co-Chair

Carolyn Calloway, Indiana University, Graduate Student

Dr. Cummings will present a major position paper, to which selected administrators, faculty, and students have been invited to respond. Audience reaction and participation will then be sought.

Jack L. Daniel. "Black Rhetoric: The Power to Define Self in an Age of World Citizenship"

Molefi Asante. "The Messianic Idiom in Radical Black Discourse"

### **SCA 1976—San Francisco Hilton**

*Sponsor:* Black Caucus

*Chair:* Lucia S. Hawthorne

### **Black Impact on Interpersonal Communication in Practice and Theory**

Tuesday, December 28 - 1:40 - 3:00 p.m.

Jack L. Daniel, "Black Impact on the Consciousness of the Process Aspect of Communication"

Marcia J. Clinkscales, "Dynamics of Afro-American Kinesics and Its Unique Relationship to the Dominant Culture"

For the past few years, scholars and practitioners have manifested a growing concern with the "process," "transactional" nature of communications as opposed to a more instrumental concern with communication. This program explores the possibility that process is a salient aspect of Black Communication which has had an impact on the growing American consciousness of process.

*Sponsor:* Black Caucus

*Chair:* Dorothy L. Pennington

### **Impact of Black Liberation Movement on other American Movements**

Wednesday, December 29- 9-10:20 a.m.

Delindus Brown, "Impact of African Colonization on Slavery: A Persuasive Movement"

Melbourne S. Cummings, "The Influence of Bishop Turner's Emigrationist Rhetoric on Other Liberation Struggles"

Shirley Weber, "Impact of the Black Movement of the Sixties on the Women's Liberation Movement"

Black people in the United States have been involved in several significant movements designed primarily to meet the challenges of institutionalized racism. These movements generally were reactions to the negative actions of an external and alien non-black community. Some disfranchised, alienated non-black communities in the United States have also from time to time felt the need to rise up against their offending foes. This panel will focus its attention on these various Black movements and how they influenced the rhetoric, style, and organization of other American liberation struggles.

*Sponsor:* Black Caucus

*Chair:* Michael Edwards

### **Black Dance—Its African Roots and Impact on American Dance: Lecture-Demonstration**

Linda Wharton - "Black Dance: Its African Roots and American Impact"  
Bob Johnson - University of Pittsburgh will direct dancers from the San Francisco area.

Dance is a medium of expression which is functionally derived from traditional African world views. Aspects of the form and its function constitute African survival in America, and, through lecture and demonstration, it will be shown how Blacks have contributed greatly to that which is distinctly American Dance.

*Sponsors:* Women's Caucus and Black Caucus

*Chair:* Karen J. Gavin

Sarah E. McBride and Karen J. Garvin, "A Premature Celebration"

Mary M.B. Hutton, "Sojourner Truth: God's Appointed Apostle"

Carolyn Quinn, "Antoinette Brown Blackwell and Olympia Brown:  
Pioneer Women Preachers"

Francine Berger, "Esther Jungreis and the Hineni Movement"

The 1893 Columbian Exposition was a premature celebration of the gains of women, but it was also a time for reflection by women speakers on what had been accomplished by black and white women in the areas of morality, societal views and religion...

### **SCA 1977—Washington DC Sheraton Park**

*Sponsors:* First Vice-President, Committee on Communication and the Law, Black

Caucus and Mass Communication Division

*Chair:* Elizabeth Walker Stone

Malthon M. Anapol, "Speech Communication and Law: Some Points of Contact"

Benjamin Hooks, "Minorities and the Media"

Erwin Krasnow, "Political Aspects of Media Regulations"

Jerome A. Barron, "The Problem of Access: Free Speech for Whom?"

This program will examine speech communication in terms of the multitude of legal problems which surround communication. Professor Anapol will outline the dimensions of the problem. Benjamin Hooks will analyze the problems arising from the limitations on minority roles in the mass media. Erwin Krasnow will consider the processes which operate in the making of communication policy at the national level. Professor Barron will argue that the ability to use the means of communication is what makes the first amendment meaningful. The overall goal of the program is to consider the impact of law on communication.

*Sponsor:* Black Caucus

*Chair:* Melbourne S. Cummings

### **The Rhetoric of Black Liberators: Alternative Means of Coping**

Carolyn R. Calloway, "Francis J. Grimke: Unyielding Advocate of Black Liberation"

Shirley N. Weber, "Marcus Garvey and the UNIA"

Lyndrey A. Niles, "Adam Clayton Powell: A Black Liberator and His Public"

Donald Jones, "Whitney Young, Jr. and His Audience: A Different Kind of Revolution"

This panel will examine the alternative ways that have been used by selected black revolutionary leaders to deal with the social, economic and political problems confronting Black America. Each panelist will focus on the essence of the leader's rhetorical profile, i.e., his style, themes, strategies, appeals, solutions, audiences, etc.

*Sponsor:* Black Caucus

*Chair:* Melbourne S. Cummings

### **Perspectives on Black Language Behavior**

Dorothy L. Pennington, "The Politics of Black English"

Richard Wright, "Unresearched Dimensions of Nonstandardness"

One paper surveys a number of alternative theories related to low income black children and the other approaches the concept of non-standardness in black speech from an intra-cultural perspective.

*Sponsor:* Black Caucus

*Chair:* Deborah Hunter

### **Language and Culture: Games People Play**

Molefi Asante, "What's in Small Talk: Revolutionary Communication in Games

Black Children Play" (Co-Author: Alene Barnes)

Linda F. Wharton, "Black American Children's Singing Games: Their Functional Significances"

Games are significant cultural modes of expression. Black children games reveal a great deal about the general lifestyles and particular values and beliefs of Black Americans. This program seeks to analyze the underground and fugitive culture-forming behaviors operative in the language and folklore of Black America. The purpose of the panel is to identify and interpret in a rule-governing framework, the meaning of language and its particular cultural context.

*Sponsor:* Black Caucus

*Chair:* Larry G. Coleman

**The Effect of Black Emotive and Referential Language on Listener Comprehension**

Delindus R. Brown "Listener Comprehension of a White Souther Audience: An Experimental Study"

Andrea Royal, "The Emergence of Emotive and Referential Language in Conversations Between Telephone Operators and Customers"

Emotive language is depicted as a series of one's experiences, attitudes or feelings expressively stated in sentences. Referential language, on the other hand, is based on logical appeals and pertains to some kind of reality. This panel will focus on the effect of emotive and referential language of Black subjects and White or Black audiences.

*Sponsor:* Theatre Division and Black Caucus

*Chair:* Allen Williams

**Communication Patterns of Black Theatre**

Ann Jenkins, "Black Dramatists in Experimental Theatre"

Geoffrey Newman, "Black Acting Styles: An Identification"

The session will present a current mode and some contemporary features of the direction in Black Theatre communication patterns. Two foci will be pursued: the Black Actor and the Black Playwright.

*Sponsor:* Black Caucus

*Chair:* Andrea Hylton

**Role and Function of Proverbial Wisdom in African and Afro-American Societies**

Geneva Smitherman; James A. Robinson; and Jack L. Daniel

Topics will include African influences, ethnographic factors, child-rearing practices. Proverbs constitute one of the most significant African and Afro-American communications form. This panel will discuss ethnographic information concerning the roles and function of proverb use in African and Afro-American societies.

**SCA 1978—Minneapolis Radisson Downtown**

*Sponsor:* Black Caucus

*Chair:* Anjennette McFarlin

**The Black Preacher: A New Dimension or the Same Pulpit?**

Lyndrey A. Niles, "Homiletics of the Traditional Black Church: A Theoretical Framework"

Carolyn Calloway-Thomas, "Jesse Jackson: The New Booker T. Washington?"

Melbourne S. Cummings, "Andrew Young, Still Preaching"

This panel focuses attention on the rhetoric of the Black Church in that special attention is being paid to the theory for black preaching and two of its leading proponents. Each panelist will show that though black preaching has taken various dimensions and preachers have taken platforms and entered arenas vastly unlike the old church pulpit, the traditions of the "country preacher" are still maintained.

*Sponsor:* Black Caucus

*Chair:* Shirley N. Weber

**Curriculum Philosophies in Black Communication Education**

Linda F. Wharton, "A Theoretical and Conceptual Framework for Curriculum Development in Black Communication: The Design of an Introductory Course"

Clarice P. Lowe, "Innovations in Retrospect: A Concept of Curriculum Tracts"

The two papers are tied together by their attention to the need for curriculum development in Black Communication Education. One makes the case for emphasizing the needs for basic research, sound theories, parameters, and guidelines. The other gives an assessment of the innovative "academic and career ladder" tract concepts that were designed to guarantee student competencies at each level of study. This concept is being employed successfully at Texas Southern University's new School of Communications.

*Sponsor:* Black Caucus

*Chair:* Melbourne S. Cummings

**Oral Interpretation from a Multicultural-Perspective**

Shirley N. Weber, Danny Scarborough, Anjennette McFarlin - "Red, Brown, and Black: A Multicultural Approach to Oral Interpretation"

This program presents an examination of oral interpretation from a multicultural, bidialectal perspective. The role and impact of ethnic history and culture on language development and literature will be

discussed utilizing various theories of multicultural education and learning. The traditional approach to oral interpretation will be expanded to include ethnic literature. Readings will accompany the lecture.

*Sponsor:* Black Caucus

*Chair:* Laura A. Fleet

### **Test Biases in Schools and Organizations**

Cassandra Peters, "Revising Standardized Tests to Meet the Demands of Our Changing Society"

Gaynelle Henderson-Long and Joyce Fite Hamlin, "Employment Test Bias: Implications for Organizational Communication"

This panel will examine some of the existing standardized tests (SAT, GRE, LSAT, Miller, National Teachers Exam, Army Vocational Battery, Civil Service Exam, and employment/screening tests used by corporations, i.e., Xerox and IBM), demonstrate their inadequacies, and offer suggestions for developing more valid instruments.

### **SCA 1979—San Antonio Convention Center**

*Sponsor:* Black Caucus

*Chair:* Melbourne S. Cummings

### **Transafrica**

Cecil Blake, "Themes of the Diaspora: The Rastafarians and Their Message"

Francis Dorsey, "Garvey's Contribution to Growth and Development of Black Diaspora Rhetoric"

The impact of Africa on Afro-American culture is the subject of these papers. The various attempts, whether through the music of the Rastafarians or the nationalist rhetoric of Marcus Garvey, emphasize the constant thrust of Afro-Americans to acknowledge the connectedness of all people of Africa (sic) descent throughout the world.

*Sponsor:* Black Caucus

*Chair:* Annjennette McFarlin

### **Afrocentricity as Method in Rhetorical and Communication Criticism**

Maulana Ron Karenga, "An Analysis of Afrocentricity in the Arts: Scope and Purpose"

Carolyn Calloway-Thomas, "Messianism as a Critical Instrument in Discourse"

Molefi Kete Asante, "Afrocentricity: The Substantive Measure of Discourse and Process"

Respondent: Shirley N. Weber

Acknowledging that black communication differs significantly from other forms of communication is only one aspect in the study of black rhetoric. This panel will examine another aspect—that of criticism that is appropriately designed to address the subject of black rhetoric. Afrocentricity as one method of criticism will be examined by the three presenters and criticized by the respondent.

*Sponsor:* Black Caucus

*Chair:* Carolyn Calloway-Thomas

### **Debut Papers**

Lillian Rae Dunlap, "The Effects of the Self-Concept on Self-Disclosure Among Black and White University Students"

John C. Gaston, "IS There a Communication Problem Between the Black Male and the Professional Black Women? A Black Male Perspective"

Hank Flick, "Catharsis: Its Use and Relationship to the Rhetoric of Black Separation"

Respondents: Molefi Kete Asante

Jack L. Daniel



*Sponsor:* Black Caucus

*Chair:* Jack L. Daniel

### **Studies in Black Communication**

Paul D. Brandes and William Ashley Davis, "Power as a Function of Language in the Black Pool Halls of Durham, North Carolina"

Marlene G. Fine and Carolyn Anderson, "Dialect Features in the Language of Black Characters on Television Situation Comedies"

Warren E. Watson, Ina C. Siler and William D. Brooks, "Factors Inhibiting Interracial Communication at a Predominantly White College"

These papers examine the function of black language in different arenas. The communication patterns of blacks in educational institutions, in the mass media, and black social gatherings will be examined.

*Sponsor:* Black Caucus

*Chair:* Linda Wharton

### **Black Women and Rhetoric**

Annjennette McFarlin, "Hallie Quinn Brown: First Black Elocutionist"

Jennifer Cover Payne, "Thematic Changes of Black Women Poets"

Shirley N. Weber, "Black Female Garveyites: Sustainers of the Movement"

These papers examine a forgotten subject in America history: the black female orator. Whether she is poet, elocutionist or movement activist, her role in American rhetorical history has been ignored. This program will enlighten the audience concerning the issues, styles, and strategies of black women.

*Sponsor:* Black Caucus

*Chair:* Donald W. Jones

### **Black Rhetorical Studies and Criticism**

William A. Haskins, "The Rhetoric of Black Congressmen Upon the Issues of Education During Reconstruction"

Mary B. Hutton, "Ida B. Wells, Journalist and Public Speaker"

Carolyn Calloway-Thomas, "T. Thomas Fortune on the Land of Chivalry and Deviltry: An Analysis of His Editorial Style"

Sidney Ribeau, "Black Rhetoric: An Alternative Perspective"

These papers will examine the various styles of black orators in an attempt to identify common issues and strategies.

*Sponsor:* Black Caucus

*Chair:* Shirley N. Weber

### **The Utilization of Folklore for the Development of Black Communication Theory**

Jack L. Daniel, "Folklore as the Theoretical-Conceptual Framework for Black Communication"

Melbourne S. Cummings, "Trickster Tales"

Lyndrey Niles, "Preacher Tales"

Linda Wharton, "Singing Games and Playsongs"

As an idiomatic expression of a culture transmitted from generation to generation, folklore is often considered the backbone of culture, which among other things, allows individuals to communicate with one another through its many forms, i.e., music, dance, tales, myths, legends, cookery, jokes, proverbs, etc. Recognizing that folklore carries with it all of the richness and basic "sterner-stuff" of a people, this panel will be concerned with the various forms of Black folklore and their influence in the arena of Black communication. Jack Daniel will open with the theoretical framework and the others will discuss the different forms.

*Sponsors:* Black Caucus and Mass Communication Division

*Chair:* James Grissinger

### **Four Historic "Firsts" in Broadcasting**

Robert P. Sadowski, "KUHT-TV, Houston: The First Education Television Station"

Christopher Sterling, "WHA, Madison: The First University Radio Station"

Malthon M. Anapol, "WPG, Atlantic City: The First Municipal Station"

David Hoening, "WHEC-TV, Rochester: The First Black-Owned VHF Television Station"

*Respondent:* Robert R. Smith

The program examines four significant milestones in American Broadcasting history.

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