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REMARKS DELIVERED TO THE
FIRST ANNIVERSARY BANQUET OF RADIO
STATION WAUC: "VOICE OF THE ATLANTA
UNIVERSITY CENTER"

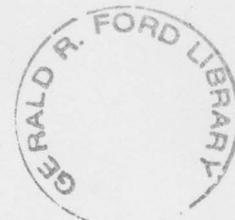
DECEMBER 4, 1971

PASCAL'S MOTOR HOTEL

ATLANTA, GEORGIA

BY

STANLEY S. SCOTT
ASSISTANT DIRECTOR
OF COMMUNICATIONS
FOR THE EXECUTIVE BRANCH,
THE WHITE HOUSE



WHEN INFORMED THAT I HAD BEEN INVITED TO APPEAR
HERE IN ATLANTA TO DELIVER WAUC'S FIRST ANNIVERSARY
BANQUET ADDRESS, I TOLD MY SEVEN-YEAR OLD DAUGHTER
THAT I WOULD BE GOING TO HER HOME TOWN, AND HER
FIRST QUESTION WAS: "DAD, WHAT 'S A BANQUET?" I SAID:
"DEAR, ITS AN AFFAIR WHERE YOU GO TO BE WITH PEOPLE
AND EAT DINNER." NOT SATISFIED, SHE SAID: "IS IT A FORMAL
DINNER... LIKE THE WHITE HOUSE DINNERS." SO, SEEING THAT
I WAS NOT MAKING TOO MUCH HEADWAY WITH MISS SCOTT, I
DECIDED IT BEST TO DO A LITTLE RESEARCH ON THE SUBJECT,
AND THIS IS WHAT I CAME UP WITH: BANQUET--"A PLATE OF
COLD CHICKEN AND ANEMIC GREEN PEAS COMPLETELY
SURROUNDED BY DREARY SPEAKERS AND APPEALS FOR DONATIONS."--
A BANQUET IS "AN AFFAIR WHERE YOU EAT A LOT OF FOOD YOU
DON'T WANT BEFORE TALKING ABOUT SOMETHING YOU DON'T
UNDERSTAND TO A CROWD OF PEOPLE WHO DON'T WANT TO
HEAR YOU." I HOPE NEITHER OF THESE DEFINITIONS REPRESENT
THE BANQUET TONIGHT. BUT I DO WONDER, I MUST CONFESS,
WHY I WAS NOT INTRODUCED AS A MAN WHO NEEDS NO INTRO-
DUCTION. I GUESS THE MASTER OF CEREMONIES FEELS I NEED
ALL OF THE INTRODUCTION I CAN GET.



DISTINGUISHED GUESTS, LADIES AND GENTLEMEN.....

It gives me great pleasure to join the citizens of Atlanta in celebrating the first anniversary of station WAUC. Being from Atlanta, I might sound a bit prejudiced, but it seems to me that the entire country looks to Atlanta as the focal point for progress. Almost daily I read of great strides forward the citizens of this great city are making towards making racial harmony a fact of life. You who are gathered here today are to be congratulated.

The harmony you are working for is not a hit and miss proposition. It takes time and untiring dedication by everyone concerned.

Today we pay tribute to the dedication of one man -- Lo Jelks. It took ten years to move this station from a dream to reality. Lo provided the leadership necessary.

Ten years is a long time, but Lo believed in providing Black students the opportunity to get training in the field of broadcasting. Through his efforts, the great schools of the Atlanta complex no longer miss the boat by limiting their training opportunities to teachers, preachers and doctors. Electronic journalism is now an important fact in Atlanta's university system.



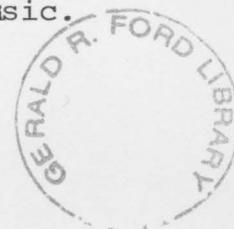
A tribute to Lo Jelks would be incomplete without mentioning some of the people who believe in him -- Vivian Henderson of Clark College, Hugh Gloster of Morehouse, John Middleton of Morris Brown and ITC's Dr. Bronson. These are some of the people who have helped make WAUC a reality. By your presence here tonight, you also visibly show your support.

WAUC, I am told, has already exceeded expectations. It has brought about student interest and participation. It has served to get the colleges closer together and is filling a community need. For these reasons I offer my congratulations.

Now we must look at the future. I would like to take a few minutes to discuss what I believe the problems of Black Broadcasting is and where it, as an industry, is headed.

KDKA in Pittsburgh started formal broadcasting November 20, 1920. During that time we have witnessed a tremendous growth in this industry. Today there are over 7,000 radio stations communicating news and ideas to their listeners. Of those 7,000 stations only about 500 list themselves as having any programming that deals with the Black community. Only 16 are owned by Black people.

16.....16 radio stations to communicate with a population of 22 million. What is the status of Black radio? Black oriented stations carry jazz, rock, blues and gospel music.



Most of them are devoid of news and community affairs programs. They shy away from controversy for fear of offending their white sponsors. When controversy appears it is often edited out.

The message I want to bring to you today is two-fold.

(1) That Black broadcasting has the responsibility to develop itself professionally. (2) The Black community has the right and responsibility to insist on a broadcasting industry that fills the requirements of our community.

BLACK BROADCASTING

The radio broadcasters creed states that radios ".... influence is of such magnitude that the only proper measure of its responsibility is the common good of the whole people..." It continues..."A broadcaster and his staff occupy a position of responsibility in the whole community and must, according to law, conscientiously endeavor to be acquainted with its needs and characteristics in order to insure the welfare of its citizens."

I want to underline..."to insure the welfare of its citizens."

According to the National Association of Broadcasters, the radio broadcast is supposed to be responsible to the people; but such is not always the case, especially where Black Americans are concerned. "Soul" radio has become a promotional medium for Black recordings and wares of merchants. Talk shows,



topic and persons discussing them often seem to be avoiding the issues that are pressing in a particular community. Broadcasters ask for all sides of various issues, but refuse to let the facts speak for themselves. Moderators and their guests often appear overly-anxious to stress the "positive and establishment condoned" aspects of a situation. Black participants who disagree are often edited out. Ben Kubasik, director of the National Citizens Committee for broadcasting, one of the nation's leading reform organizations said, "They take caution not to give their listeners much of value. The name of the game: Stay Ahead of the Federal Communications Commission."

A startling example of what I consider to be guilt by omission in the radio broadcast industry is the coverage given the present Republican Administration in Washington.

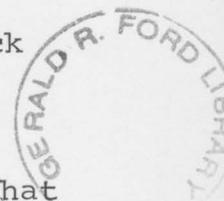
Let me cite just a few examples: When the Nixon Administration took office in 1969 minority employment in Federal agencies was 500,508, while total Federal employment stood at 2,601,611. In other words, 19.2 percent of the Federal rolls were represented by minorities. In May of this year--when the latest figures were tabulated--minorities held 505,219 full time positions. In other words, of the 2,592,956 employees on Federal rolls last May, 19.6 were minorities. How many of you here received this information by listening to radio?



The "Philadelphia Plan"--as it is called--raised minority man hours in that city's Federal construction projects from 2 percent of total work hours in early 1969 to almost 15 percent in 1971. I say that represents progress under this Administration. How many of you received this information by listening to the radio?

In the three years this Administration has been in office, there have been more major executive and judicial appointments of minorities by President Nixon than under any prior Administration. Just this week I witnessed the swearing-in of Robert Duncan, the first black ever to sit on the U.S. Military Court of Appeals. When this Administration assumed office, there were two black Generals in the military. President Nixon has appointed six black Generals and one black Admiral--the first in history. How many of you here know this--even more important--how many of you received this information by listening to the vital media of radio broadcast?

How many of you know that this Administration has appointed seven black Ambassadors--the first time ever that seven black Ambassadors have served at one time under any Administration. Or that this Administration has issued 140-million to black colleges this fiscal year? What role has the electronic media played in your community in pointing out the fact that this Administration has come up with \$600-million for minority



businesses--with another \$100-million on the way if the Congress answers the President's recent request? I am not saying that these figures approach representing all that should be done, but I do insist that to be worthy of the name---to fulfill its obligation to inform--the electronic media has an obligation--a responsibility to inform the citizenry of what government is doing--including the negatives. Its also your responsibility, I would add, to see that the media fulfills this responsibility.

The Black community of Newark, N.J., and the Congress of African people called a national boycott of a popular brand of Beer because they charged discriminatory hiring and firing practices against Black and Puerto Rican workers. They further charged that Black brewery workers comprised less than 75 (5%) of the 1500 company employees in a city of over 200,000 Black and Puerto Ricans (70% of the population). On "soul radio" stations, in Boston and other cities across the country, announcers working for black-oriented stations tell listeners to "run out and grab a six-pac of beer." The boycott had no effect.

"It is true that white stations have difficulty viewing the world today from a Black perspective and responding adequately



to Black community needs. Black publishers have ~~turned~~ away needed revenue to expose crooked business practices, while white broadcasters have accepted ads from guilty merchants with no questions asked," said Del Shields, director National Association of Television and Radio Announcers (NATRA).

Unfortunately, some minority announcers with their white counterparts are used to exploit the Black community. In every radio advertisement, the announcer is "always the friend" of the advertiser. The sales pitch generally includes a line like this: "My old friend David told me to tell you he has a special on new and used cars tonight at David's Used Car Service. No money down and 36 months to pay. Go on down and pick out one of those beauties folks. Just tell David that I sent you and he'll give you a special gift. A friend of mine is always a friend of David's. You can go down tonight and drive home in one of those beauties and don't forget to tell them that Tall Paul sent you."

The announcer's "friends" will offer the community three complete rooms of furniture for only \$189 or complete television repair service for only \$5 plus parts. "The advertisers offer listeners who have the fewest dollars, the highest prices." said Dave Berman, an instructor at City University of New York.



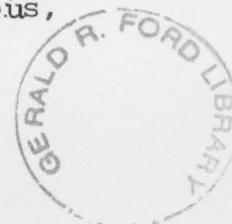
"Soul radio" is often thought of as a business venture and not a community service. Programs oriented toward the Black community are almost completely at the mercy of white economic control and are manipulated in ways which are consistent with white interests.

"Do we need twenty-four hours of James Brown?" asked William Wright, director of Unity House in Washington, D. C. I say we don't. If we're talking about freedom and self-determination, we need to hear our Black heroes performing in other arts... We need to talk about drug addiction, about slum landlords, about jobs, about education and about politics--if you will.

COMMUNITY RESPONSIBILITY

The second point I want to make today is the responsibility of the Black community to make sure it has access to the broadcasting media.

The tremendous concentration of Blacks in the urban areas dramatically signal the necessity for closer scrutiny over the broadcast media's responsibility for servicing the program needs of the Black community. FCC license contests in the major cities with substantial Black populations provide new pressure for more community service in radio broadcasts. Blacks here in Atlanta, in Washington, D.C., Detroit, Columbus,



Memphis, Seattle, Chicago, Boston, Indianapolis and other municipalities with large Black populations have challenged or are preparing to challenge licenses of radio and television stations when they come up for renewal over three-year periods, staggered by months according to states.

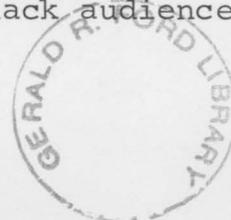
Efforts are being made to alter the ownership, employment, and programming patterns of radio and television. The challengers charge that the broadcast industry is one of the most lily-white institutions in the land from the standpoint of control as well as the content of materials it peddles to the public. This was confirmed by the 1968 report of the National Advisory Commission on Civil Disorders which states: "The communications media, ironically, have failed to communicate...They have not shown understanding or appreciation of-- and they have not communicated--a sense of Negro culture, thought, or history." Black-oriented radio stations are accused of a type of programming that is strictly commercial, non-controversial and frequently exploitative of the Black community. It is the community's responsibility to support these efforts.

Aside from the financial consideration, racism in radio and television have grave ramifications of psychological terms due to the tremendous impact it has as a means of communicating



ideas and images. Television programs seem to be oriented toward the middle-class family which wants to be socially and financially successful. Because of the ideology of Black organizations of the present these values are usually the cause of confusion in our communities, especially in teenagers and students. Black organizations are asking for a rejection of the values that are being pushed into Black minds from the "boob tube". The media has also practiced social irresponsibility by perpetuating myths of Black "superhuman heroes". Because of those irresponsible acts, the effect is that the Black community is isolated from the industry and it is impossible for it to generally comprehend or project the attitudes of the Black community. Although Black Americans have the opportunity to fully observe the white world, communication flows in only one direction. Blacks never see themselves as they perceive themselves, nor does communication flow from Blacks to Blacks. The consequences of this forced imposition of white culture manifest themselves in the Black American's own self-conception.

Unfortunately, the media have yet to recognize the Black man as a person who can speak for himself. Concurrently the white-owned broadcast media tries to deceive the Black audience



with claims that it is providing them a service. Both radio and television programming for the Black community will have to be decided by the Black community" is the present trend and opinion of Black people. The major spokesmen on Black communications have all indicated this desire.

According to Marquita Jones, a media employee in New York, "Until Black people have significant financial control over communications in the Black community, there will always be the threat of cancellation, censorship, and distortion of information about what's happening in the Black community."

This is the responsibility of the community. WAUC is the first step of providing the training for our professionals to live up to their creeds. It is up to the community to insist on it. In addition, it is the duty of the Black community to organize itself to demand our rights. Washington will respond. This Administration will respond.

I predict that President Nixon will appoint the first Black FCC Commissioner. It is up to you who are gathered here today and all of the Black people in America to insist on full participation in the broadcasting media. Only when we have moved effectively in this area can we say we have control over our destinies.

Thank you.

