

COPING

"I Love You"

By Dr. Charles W. Faulkner

How does it feel to have someone say to you: "I love you." Do you find yourself smiling? Do you feel happy, excited, wanted, needed? Can you imagine how good you make another person feel when you make this statement?

Few statements in any language have the immediate affirmative effect as "I love you." However, most married people limit their use of this statement after the initial period of marriage. Others fear that the expression might over-expose their feelings and place them in a position of vulnerability.

Love is many things to many people but it conveys the ideas: "You are important to me," "You make me feel like somebody," "You make me feel secure," "I can be myself around you." When love is shared life is much easier to endure. It makes all other problems mere temporary distractions. It makes stress and depression disappear.

People who have received little love in their lives have a very difficult time giving it. A child who is loved by the parents is likely to feel a great sense of importance and goodness, and will probably find it very easy to give love to others. One who has received a great deal of love

understands the goodness that is conveyed by it and tends to want to "pass it on" to others.

It is often easy to tell if another person has received much love in life by the expression on the face or the way the person relates to others. The happy, kind, considerate and loving person knows what it is to be loved. The sullen, unpleasant, inconsiderate person is without love and is searching for it.

Impudent, anti-social behavior is often the misunderstood voice of a person crying out for someone to say: "I love you." Our ability to give and receive love

is determined in our childhood. Loving parents serve as living examples to their children of the happiness that is caused by love.

Having love or "being in love" means that you don't ever feel guilty. You don't ever feel ashamed. You don't ever feel the need to apologize because of the understanding and empathy that exists. You feel automatically forgiven. Yet, you do apologize out of a feeling of compassion. You feel a constant need to express your love because, somehow, you feel that the other person simply doesn't understand the depth of it.

LAND TRUST: A WAY TO UPGRADE INNERCITY NEIGHBORHOODS

By William R. Morris

under the laws of the state and complies with Section 501 (c) (93) regulations of the Internal Revenue Service for tax-exempt status.

One type of a tax-exempt Trust is the "Private Operation Foundation." It offers maximum tax benefits to the donors of land, equipment and cash. Besides helping to attract donations because of their tax-exempt status, the Trust provides a legal, organizational vehicle to acquire and own property. The Trust can acquire and hold land; develop real estate; and realize an income from property, as long as the money is spent for non-profit purposes.

A tax-exempt Land Trust can offer property owners the maximum deductions allowed by law if the property is donated to the Trust. This means that the donor may get to deduct the total of income on which they pay

taxes, and also reduce the taxes they must pay. They may also deduct a portion of the donated amount from their taxable income each year over a six-year period, thus lowering their future taxes.

If an absentee-owner has abandoned the property or has elected not to pay taxes until it is sold, a Land Trust may be able to acquire ownership of the land, or at least a lien on the property, by paying off the back taxes.

Many local governments have what is called a conditional or negotiated sale arrangement for publicly-owned properties whereby nonprofit groups can purchase the real estate at a minimal cost if the proposed use will benefit the community.

Community groups may also form limited partnerships with high-income investors who are able to realize substantial tax savings. Investment syndications use tax

benefits to attract cash for rehabilitation of low-income housing and historic buildings. Hypothetically, for each sixty cents invested, \$1 worth of tax shelter can be returned.

The Trust for Public Land in San Francisco, through its National Urban Land Program, has successfully taught nonprofit land acquisition techniques to some fifty groups around the country, so they could acquire properties in their neighborhoods. Vegetable gardens and parks now dot some of the most decayed areas of Newark, N.J. and Oakland, Calif., where once there were only litter-strewn lots. It is also working in Memphis, Atlanta and Brooklyn. It can work in your town too!

The whole idea behind the Urban land Program is that by working together and combining skills and energies, people in a neighborhood can design and complete projects that will make their area a much better place to live, increase its property values, and provide economic development opportunities.

Maybe it's time for blacks to get together to make something happen — like acquiring neighborhood eyesores and turning them into community assets. And, at the same time, provide a land bank to insure against displacement from areas targeted for revitalization.

mission claims it is powerless to stop the church's dismantlement. The new owner, by-the-way, formerly headed the historical society in one of the southern states. Barring successful action to save the church, another symbol of black's history in this country will be forever lost.

The next part of this two-part series will discuss the major programs and sources of funding for historic preservation projects, and who decides that a neighborhood or property of historic value will be protected and restored — the decision-makers in keeping the heritage of blacks intact.

If you are tired of looking at that trash-filled vacant lot across the street from where you live, or that boarded-up building down the block; if you want to do something about those eyesores that reduce your property's value and make your neighborhood a bad place to live — only you don't know how to go about it — then this article may be of interest to you.

Land Trusts are not new though most people are unaware of them. They have been used in the United States for ninety years. In recent years the concept has been adapted for use by community organizations to acquire and own property.

Land Trust have enabled neighborhood groups to acquire vacant property for use as parks and playgrounds, tot lots, basketball courts and community gardens. Abandoned and dilapidated buildings have been acquired for historic preservation and other uses such as community centers, art studios, community businesses, child-care centers and economic ventures, as well as sites for new and rehabilitated housing.

Projects such as these have been accomplished without complicated programs or lots of money. They have been accomplished by people using a little imagination, brains, and an investment of sweat.

A Land Trust is a non-profit corporation formed

Black communities have become an inseparable part of the country's character and history. They provide the sustenance and cultural backdrop for the role that minorities have played in the development of our nation. In many communities, properties of important significance to black America have been demolished or allowed to deteriorate beyond repair. If this loss continues in the future as it has in the past, blacks stand to lose most of the remaining visible reminders of their heritage in the United States. They will also have lost an important part of themselves and of their roots.

This irreversible loss of historically significant properties in minority communities is largely due to a lack of understanding and involvement by blacks in the preservation movement in America. Much of the heritage of blacks is vanishing from the American scene in the nation's haste to rebuild its cities and make them more attractive for whites to return to.

Since World War II, hundreds and perhaps even thousands of properties of great importance to the history of Afro-Americans have been destroyed by urban renewal and interstate highway programs. Other, valuable structures have fallen victim to the ravages of time and neglect. Prior to the 1950s, every city or town with a sizeable black population had its centers of cultural, social and business activity — their Harlem's, Southside's and Central Avenues. These communities, with their turn-of-the-century churches, lodge halls, parks, and the homes of distinguished black pioneers, are now deteriorated vestiges of their once glorious days — rapidly disappearing reminders of a soon-to-be forgotten era — that future generations should be aware of.

This historic preservation movement, which has never before attracted much black interest, is not new to America's white society. Its early history predates the Civil War period. The Federal Government made its first major commitment to historic preservation in 1906. In 1935, when Congress passed the Historic Sites act, it was declared national policy to preserve buildings, sites, and objects of national significance, regardless of ownership.

By the 1960s, the need for a more comprehensive Federal program was apparent. The National Historic Preservation Act, forerunner of today's programs, was passed in 1966. Today, some seventeen major federal laws and more than forty different sources of funding exist to encourage preservation activities. Needless to say, blacks have not shared equitably in the benefits made available to state and federal governments for historic preservation. Changes are beginning to take place however and blacks are now starting to take notice of how these resources may be used to improve their communities.

This month, in Cincinnati, Ohio, the Second Annual Conference on Historic Preservation and Minority Communities will be convened to discuss a range of problems and opportunities affecting black America. The conference will help minorities to understand preservation programs, identify resources, and confront issues such as displacement, and rising property values in areas where preservation activities are taking place.

Used properly, federal preservation programs can strengthen the economies of urban and rural minority communities and enhance the quality of life for residents in such areas. Preservation activities can draw business back into older neighborhoods and create a new sense of pride in the character of black communities — if we don't wait too long to get started.

Black Educators Confab To Be Held In San Francisco

The National Alliance of Black School Educators will hold its eighth Annual Conference in San Francisco, November 12-16, at the Hyatt Regency Hotel, Five Embarcadero Center. The West Coast Affiliate Chapter of Oakland, Portland and Seattle will host the convention.

More than 4,000 educators including superintendents, principals, government and state officials, elected officials, civic and social leaders from around the country are expected. Dr. Ruth B. Love, Oakland's superintendent of Public Education, Vernon Jordan of the national Urban League, and the Reverend J. Edgar Hoover are expected

to attend. The daily workshop of the conference will focus on politics, family structure, economics, education legislation, youth policy initiatives and the exchange of innovative ideas and techniques. The organization is committed to the education of youth, particularly black youth.

Accommodations for registration must be received before October 1, 1980. Mail to NABSE National Office, 1401-14th St. N.W., Washington, D.C. 20005. After October 1, please mail to NABSE Tri-State, C/O Herbert Howard, E. Morris Cox School, 9860 Sunnyside St., Oakland, Calif., 94603.

BLACKS AND THE HISTORICAL PRESERVATION MOVEMENT IN AMERICA

(Part I)

By William R. Morris
Housing & Community Development Consultant

An article in this month's *Washington Post* tells a tragic story about a vacant but historic black church in the wealthy suburb of McLean, Virginia. The property

was purchased by a former U.S. Senator who now plans to tear it down and sell parts of it to collectors. Despite protests from local blacks, the town's historical com-

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