

Bio John Harris Loflin

johnharrisloflin@yahoo.com

Bio John Loflin



1754 Lafayette Rd 2 bedroom
No running water, central heat
Sisters Bev, Janet, Linda



Parents Ed and Gin Loflin IPS dropouts
1117 Woodlawn Ave Fountain Square



Harry E. Wood HS Football 1959 John's #56



Purdue folk group 1963
John played the "warsh tub" bass



New Overlann Four in concert 1964

Purdue Group Cops Top Spot At Folk Fest

Among the 80 folksong teams from the midwest who auditioned at the Chicago Folk Festival on Feb. 20 was a winning foursome of Purdue students.

Known as The Overlann Four, John Loflin, of the Indianapolis Regional Campus, Bill Pfanstie and Mike Bruner of the Lafayette campus, and Doug Gibson, formerly of the Lafayette campus and now at the University of Northern Illinois, won first prize. 1964-1965

The competition was first narrowed to eight groups, which were each allowed a 15-minute performance. Emerging victorious from the eight-group sing-off was The New Overlann Four.

The talented team of Purdue singers appeared last year at the Indiana State Fair; they have also performed on TV and radio. They have been singing together for about a year and one-half.

New Overlann Four win
Chicago Folk Festival

MAY 1981

Flo's Cardinal Bar
JAM SESSION WEDNESDAY NIGHT
 9-12 pm with 2 for ONE 7:30-9:00

"COUNTRY POP"
 Thursday, Friday, Saturday 9 pm til Closing
 featuring "DARRY & THE BLUE LIGHTS"

Dancing Euchre Tournament 5 pm Sats. Dancing

Bring your girl (and/or) for a fun-filled evening!
 936 VIRGINIA AVENUE NO COVER

**1981 ad for Flo's Cardinal Bar
 Now Siam Square (Thai) Restaurant**



**Darry & Blue Lights at Flo's
 963 Virginia Ave**



East 10th Street Blues Band



Muncie Jazz Quintet 1978



Reggaenmix 1989

I'm a hillbilly

A part of my story by John Harris Loflin

My old journey with country music came to an end and a new chapter started this September as I watched all 8 nights/16 hours of “Country Music” a documentary by Ken Burns on WFYI Ch 20. I learned so much about country music and its history.

I learned country music brought together the fiddle from Europe and the banjo from Africa.

I learned that it was first called “hillbilly music” and in the 1940's it became known as country music and also Country & Western music.

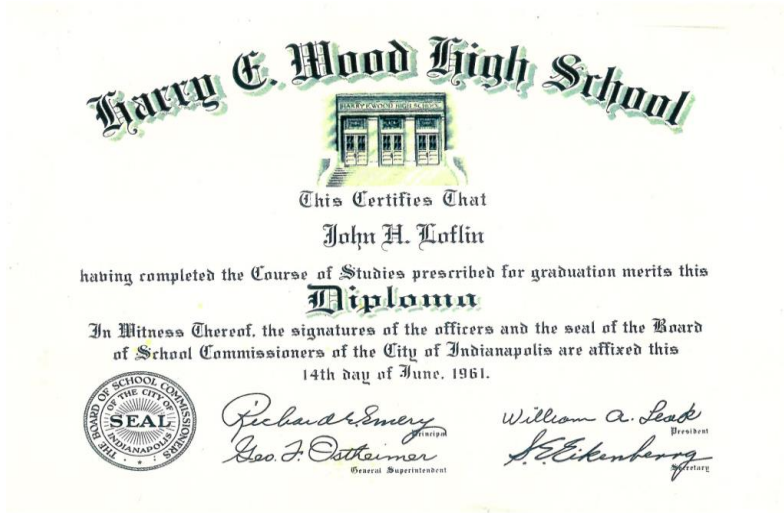
Historically, hillbilly has been a derogatory term describing the “unsophisticated” country person who lived in rural mountainous areas of the Appalachians or Ozarks. They wore bib overalls, the children played with “whirligigs” and “whimmy diddles” and the adults smoked a corncob pipe, ate ‘possum” and lived in “hollers” where they laid around drinking moonshine out of a jug with X's on it. Remember too the cartoon character “[Lil Abner](#)” or the early 1960's “The Beverly Hillbillies” TV show, or the movie *Deliverance* with Burt Reynolds. Look at the documentary, [Hillbilly](#).

What's most interesting, I also learned how important country music is to my life and who I am today.

I say this because from the first hour of the first show to the last show, I was crying. Yes, the 8-part series made me sad sometimes, so I cried. Actually, most of the shows and the stories made me happy...and I cried too. Hey, I mean I wasn't crying all the time. It was just that throughout the series I cried a lot. But, why?

<https://vorcreatex.com/wp-content/uploads/2024/02/Im-a-hillbilly-A-part-of-who-I-am.pdf>

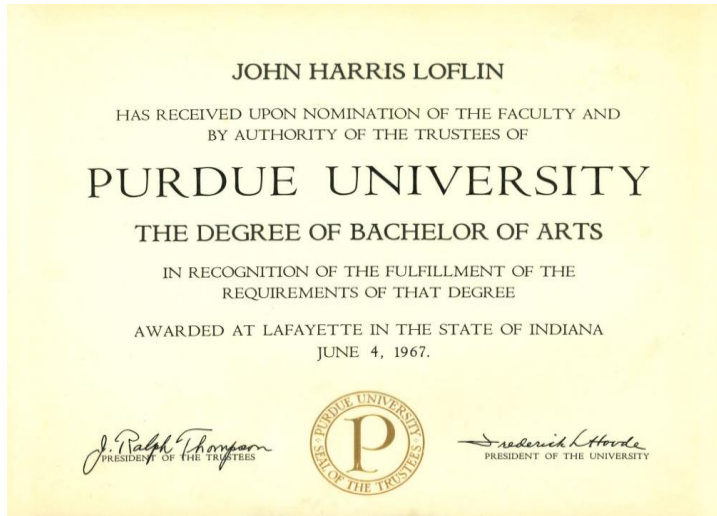
Diplomas



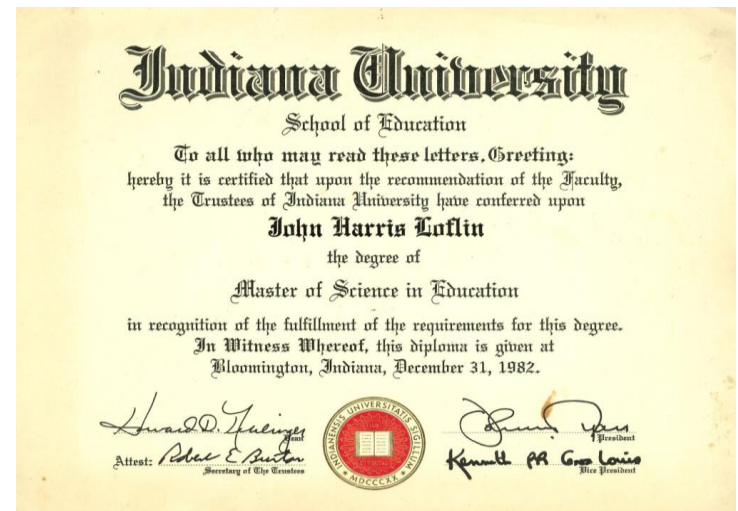
1961 IPS Harry E. Wood HS



2013 Wood Alumni Association Hall of Fame



1967 Purdue University Major Social Studies Education Minor Biology



1982 Indiana University Major Alternative Ed Minor Psychology

Teaching Resume

Indianapolis Public Schools, Tech High School, *Social Studies Instructor*, 8/2001-1/2002

Indianapolis Public Schools, Forrest Manor Middle School/Alternative Classroom,
Organizer and Instructor, 1/2001-6/2001

Indianapolis Public Schools, Community Academy Alternative, *Organizer and
Instructor*, 8/1999-1/2001

AmeriCorps/Coaches for Success, Community Academy Alternative, *Organizer and
Instructor*, 8/1998- 8/1999

Indiana University/Upward Bound Program, *Tutor*, 1/1993-6/1994; 10/1994-6/1995

Indianapolis Public Schools, *Substitute Instructor*, 1/1993-6/1993; 1/1995-6/1996;
1/2002-8/2007

Washington Township Schools, Indianapolis, *Substitute Instructor*, 10/1991-6/1993

Clark College/Meadows and Devington Career Centers, Indianapolis, *Instructor*,
11/1982-7/1989

Cities-in-Schools, Indianapolis, Tech-300/Indy Prep Alternative, *Organizer and
Instructor*, 9/1976-9/1980

Indiana University, Urban Education Program, *Student Teacher Supervisor and
Indianapolis Coordinator*, 9/1972-6/1974

Community Action Against Poverty/Highland-Tech Youth Council, Indianapolis,
Highland-Tech Street Academy, *Organizer*, 6/1968-12/1969



DAV Thane Public School Navi Mumbai, India Teachers discuss curiosity 2004



**DAV Thane Public School invites John Loflin to dedicate Centre for Alternative Education
John is invited since he has a graduate degree in Alternative Education from Indiana University**



Urban youth worker Southwest Indy early 1970s ends up studying at the Paulo Freire Institute



Paulo Freire Institute Sao Paulo, BR 2007



World Education Forum (WEF) Sao Paulo 2007

PAINÉIS TEMÁTICOS



Dia 13

setembro



14h às 18h



Auditório - CEMFORPE

CEMFORPE - Atividade aberta ao FMEAT

PRÁTICAS EDUCACIONAIS DEMOCRÁTICAS: NORTE E SUL, CAMPO E CIDADE

Painelistas: Alastair Thompson – Brooklin Free School/EUA e África do Sul, John Loflin – Democratic Education Consortium – EUA, Eda Luís – Centro Integrado de Educação de Jovens e Adultos Campo Limpo /SP – Brasil e Domingos Sávio Borges Barreto - Federação das Organizações Indígenas do Rio Negro – AM/Brasil
Mediadora: Helena Singer - Leped/Unicamp

John Loflin was on opening WEF panel

He discussed democracy and violence



John's [The "Super 6" Urban Education Fundamentals](#) presented at African Academic Research Forum 2014



Uitnodiging mini-conferentie
Zondag 3 november 2019
12:00u-15:00u
Centrum de Middenweg

We leven vandaag de dag in een gepolariseerde wereld. Nederland staat er niet alleen voor in deze uitdaging. Meerdere landen in de EU en in de rest van de wereld kampen met het tegengaan van gewelddadig extremisme. Zo ook de Verenigde Staten, met initiatieven als 'strong cities' (sterke steden) waarin Amerikaanse steden bouwen aan samenwerking, sociale cohesie en weerbaarheid in de gemeenschap tegen extremisme in allerlei vormen.

Drie deskundige sprekers uit de VS werpen in dit project hun licht op het thema:

- Christian Picciolini (Free Radicals Project, Illinois)
- Mohamed Elibiary (Freedom & Justice Foundation, Texas)
- John Harris Loflin (Black & Latino Policy Institute, Indianapolis)

SPIOR nodigt bestuurders/vrijwilligers van moslimorganisaties uit om deel te nemen aan een mini-conferentie. Hapjes en drankjes worden verzorgd. Adres: Kerdijkstraat 16, 3038 XE, Rotterdam.

Dagvoorzitter van deze bijeenkomst is Joram van Klaveren. Er is gelegenheid voor vraag & antwoord.



Aanmelden via a.dundar@spior.nl / o.v.v. 'Crossing Oceans moslimorganisatie'.
 Meer info: www.spior.nl / 010-466 69 89



Flier for SPIOR conference



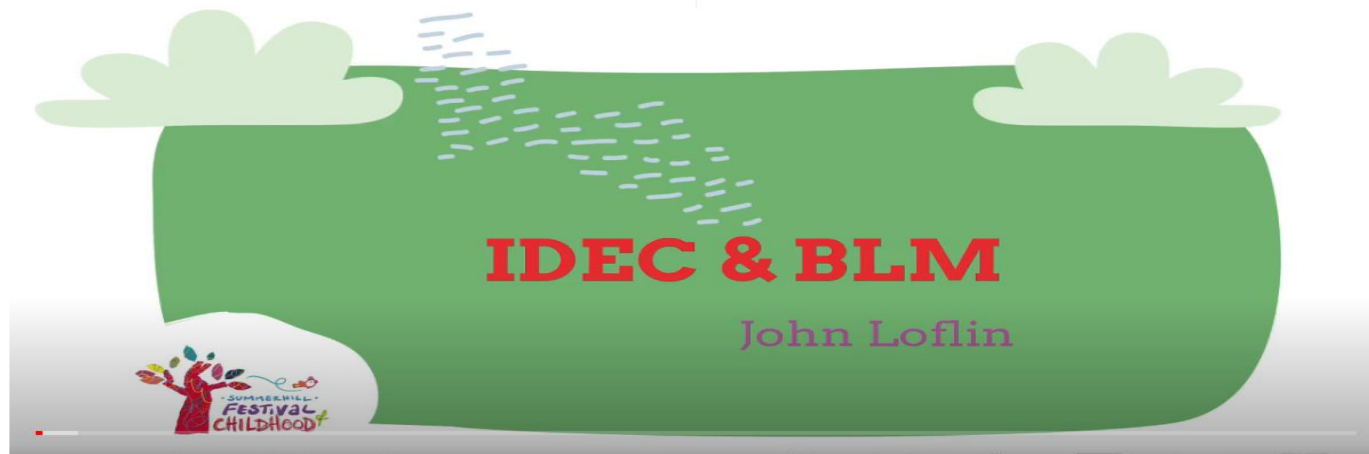
SPIOR Muslim conference on radicalism and youth violence Rotterdam, NL 2019

John Harris Loflin presents to other international audiences



John Harris Loflin

EUDEC European Democratic Education Conference 2021
Diversity and Cultural Differences in Democratic Education
[EUDEC Talk Diversity and Democratic Education](#)



International Democratic Education Conference and Black Lives Matter 2022

<https://vorcreatex.com/wp-content/uploads/2022/06/IDEC-2021-Talk-by-John-Harris-Loflin-IDEC-Black-Lives-Matter.pdf>



The Babyface Syndrome

David Hoppe's Dec. 7 commentary, "Where Dreams Come True" (Hoppe, Dec. 7-14) is a needed step in the growth of our city.

The problem is we are not aware of the "Babyface syndrome." Indianapolis has a history of talented people leaving town in order to make a name for themselves elsewhere. Knowing Indy was not a place, as Hoppe says, where dreams and "...new ideas take off," like Kurt Vonnegut, "Babyface" Edmonds left. This was not the case for Prince and Minneapolis, Kurt Cobain and Seattle or Outkast and Atlanta. Why?

The Babyface Syndrome states: Since those with good ideas leave Indy to seek their fortune elsewhere, if you have an idea and you're still here, the idea must not be any good, or you'd be gone. Thus, local talent and ideas are either rejected outright or discouraged. And, this leads to thinking that we must bring in "experts" from outside because only those from other cities have abilities and creativity.

The problem is Indy is stuck in a late-adolescent period. Like a teen-ager, it's seeking its own identity. Instead of being comfortable with who we are, we doubt, hesitate or apologize. We hire a New York firm to help us create an identity or we attempt to find a slogan that will not only attract tourists, but also finally make us a city in our own right, or as Hoppe notes, "distinguishing ourselves in ways that emphasize our own story." Hey, after all this time, Indy should not be in this position. The very fact that we continue to discuss this shows how sadly desperate we are to be like other cities we view as having the gravitas we seek.

When will Indy overcome the Babyface syndrome? Why is Indy still having this discussion? And why do we lack confidence in our own story?

*John Harris Loflin
Indianapolis*

Indy Community Actions



2012 Parent Power forms Photo of DeShawn Wiass, Star Adita, John Loflin, Merry Juerling at WTLC 1310 AM studios after being interviewed on “Afternoons with Amos”



**2015 John Loflin, Dr. Doug Martin *Hoosier School Heist*, Amos Brown, Nanci Lacy
Education Community Action Team (E-CAT)**



**[Harambee Show September 11th 2016](#)
Rev./Dr. Thomas L. Brown MC, Reggie Jones
Community Elder, Wyse Logic and John Loflin
Indianapolis Public School historians**

2012 call for moratorium leads to City-County Council 's removal from charter process

[12/12/2012 Councillors Jose Evans, Monroe Gray, Duke Oliver call for moratorium on charters](#)

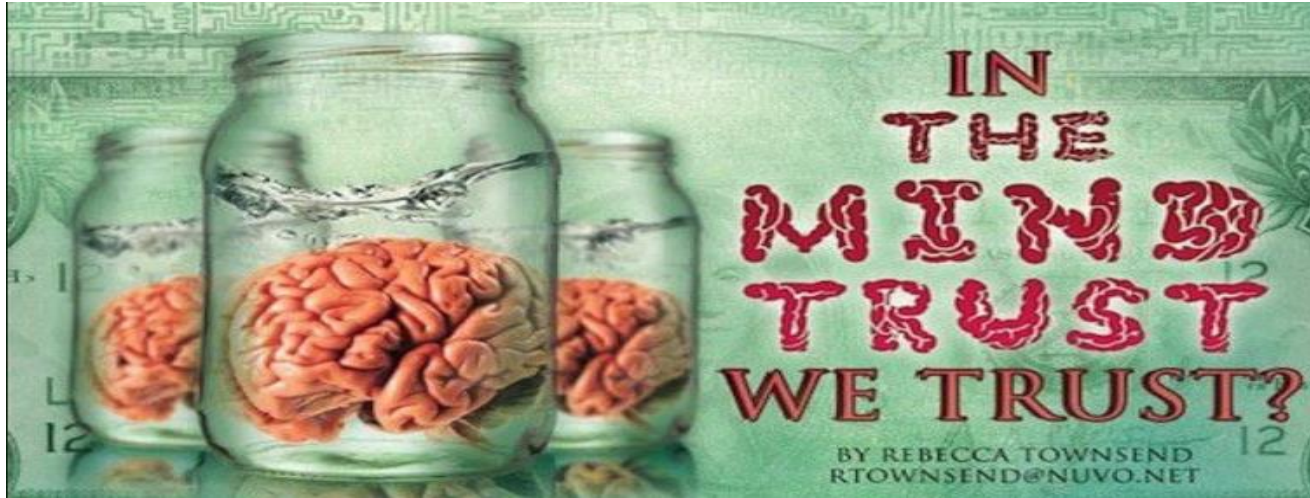
As we all know the mayor of Indy is the only mayor in the country who can authorize a charter school. There was a time when the City-County Council was a process player. A council sub-committee would decide if a charter went to the larger council for an up or down vote. As charters grew in number, in 2013 John Loflin/Black & Latino Policy Institute, helped Councillor Jose Evans put a moratorium on charters.

[02/10/2013 Group on WTLC Amos Brown show asks for halt to charter expansion](#)

Debate with council group and Jason Kloth, Brandon Brown (who's now of Mind Trust) of the Office of Education Opportunity occurred. Kloth went to the state and had the C-C Council removed from the charter decision-making processes when it wouldn't back down. [05/11/2013 HB 1338 removes need of Indy C-C Council to OK charters](#)

This is the same way that the district got its Innovation schools when the then Supt. Ferebee simply bypassed Indy and went to the state where Republicans and corporate Democrats made sure that the ALEC Innovation schools concept was adopted. That's how things are done around here; get used to it.

A June 8, 2012 *NUVO* story by ed reporter Rebecca Townsend on the Mind Trust



The *NUVO* story was inspired by Indy education activists Carole Craig Indy NAACP, John Loflin Black & Latino Policy Institute, Tony Artis concerned citizen, Alex Sage co-founder Education Community Action Team (E-CAT)

https://www.nuvo.net/equality_freedom/in-the-mind-trust-we-trust/article_5f83b257-7c35-5720-8ba0-4d8ca022bef2.html

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HOME DEMOCRATIC ED ▾ EDUCATION ▾ LEARNER'S RIGHTS ▾ ALTERNATIVE ED ▾ POVERTY ▾

THE WHOLE CHILD VIOLENCE POETRY ART ▾ SOUTHEAST WORKING-CLASS TASK FORCE ▾

CHARLES E. LOFLIN & VIRGINIA P. VORNEHM-LOFLIN CENTER ON THE HISTORY OF THE INDIANAPOLIS PUBLIC SCHOOLS

IPS HISTORY RESOURCES ▾ RESOURCES ▾



In 2013 John created his website www.vorcreatex.com

[Bio John Harris Loflin](#)

NUVO story of group who provided a counter-point to charters: Parent Power (PP) and Education Community Action Team (E-CAT) NUVO weekly 07/10/2013



A group of parent activists and their children, including Merry Juerling (front left) next to Delana Ivey and DeShawn Waiss on the far right. PHOTO BY MARK A. LEE

Left to right Ann Waxingmoon PP, Merry Juerling PP, Star Adita PP, Alex Sage E-CAT, John Loflin PP/E-CAT, ??, Mike Sage E-CAT, Shaw DeWaiss PP <https://issuu.com/nuvoneewsweekly/docs/071013>

Some WTLC urban radio appearances

Here are links to some of the many Harambe shows where John Loflin is Harambe's "education guru"

April 30, 2017 IPS

<https://www.facebook.com/1083435091738504/videos/1345549788860365>

March 26, 2017

<https://www.facebook.com/1083435091738504/videos/1304889972926347>

March 12, 2017

<https://www.facebook.com/1083435091738504/videos/1290165167732161>

March 5, 2017

<https://www.facebook.com/1083435091738504/videos/1282771751804836>

Jan 22, 2017 on IPS 2016 elections

<https://www.facebook.com/1083435091738504/videos/1241502089265136>

Ted Green August 28, 2016 Attucks documentarian Tec Greene

<https://www.facebook.com/1083435091738504/videos/1090548457693834>

September 11th 2016 On the Attucks HS documentary

<https://www.youtube.com/watch?v=areux3lPdzQ>

Nov 5, 2021 Community Connections Interview starts at 5:00 minute mark

<https://praiseindy.com/2638115/community-connection-friday-november-5th-2021/>

Indy presentations

In 1907 Indiana legalized normalcy
In 2017 Indiana dismantled normalcy

Critical Race Studies in Education Association Conference

May 31-June 2, 2017

Indiana University-Purdue University Indianapolis

John Harris Loflin

Merry Elizabeth Juerling

© 2017 Patent Pending johnharrisloflin@yahoo.com

COMMUNITY CONVERSATION
Past the Klan: The Roots of Racism in IPS and Beyond
WED., NOV. 10, 6-8PM
Central Library, Center for Black Literature & Culture
40 E. St. Clair St.

Go on a journey through the last 100 years of IPS's past to dispel urban myths, rectify misleading histories, and uncover hidden stories around race and racism, religion, class/caste, ethnicity, gender, ability, geography, and politics. A partnership between John Harris Loflin, The Charles E. & Virginia P. Loflin Center on the History of the Indianapolis Public Schools, Kheprw Institute, Dr. Richard Pierce, Virgil and Sheila Boyd, The Black & Latino Policy Institute, The Historic Journey, Rev. Dr. Thomas L. Brown, and Families Talk: IPS Oral Histories. 317-998.1339. johnharrisloflin@yahoo.com.



[2021 Spirit & Place Program Information](#)

Violence is important

Investigating Self-Actualization, the Levels of Human Power, Hip Hop Culture, and Democratic Education to Understand the Sources of Violence

John Harris Loflin

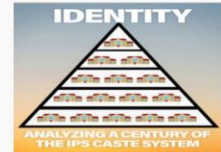
Cultivating a Lifestyle of Nonviolence

The Center for Interfaith Cooperation
Indiana Interchurch Center April 28, 2018

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COMMUNITY CONVERSATION
Where'd You Go to High School? Analyzing a Century of the IPS Caste System
FRIDAY, NOV. 11, 5:30-8:30PM
Central Library—Center for Black Literature & Culture, 40 E. St. Clair St.

Where we went to high school tells a lot about how we see ourselves and how others see us. Join a session where you and other local grads are challenged to understand identity by analyzing a century-old IPS high school pyramid of caste, power, and prestige through art, poetry, and conversation. A partnership between Charles E. & Virginia P. Vornehm-Loflin Center on IPS History, Kheprw Institute, Rev. Dr. Thomas L. Brown, Virgil Boyd & Sheila Boyd, Guy Russell, Kaila Austin, Clyde Gaw, Wyse Ra, Dr. Monday, and Black & Latino Policy Institute. 317-998-1339 or johnharrisloflin@yahoo.com.



[2022 Spirit & Place Program Information](#)

Violence is important

Advancing the whole child concept in light of the global Black Lives Matter movement

Adding "political" to the psychological, social-emotional, cognitive/academic, and physical needs of the whole African American child

3rd Annual Whole Child Summit

Equity and Social Emotional Learning:
Fostering a Safe Environment for All

Indiana School Mental Health Initiative
Indiana Department of Education

February 24, 2021 Indianapolis, Indiana

John Harris Loflin © 2021 Black & Latino Policy Institute

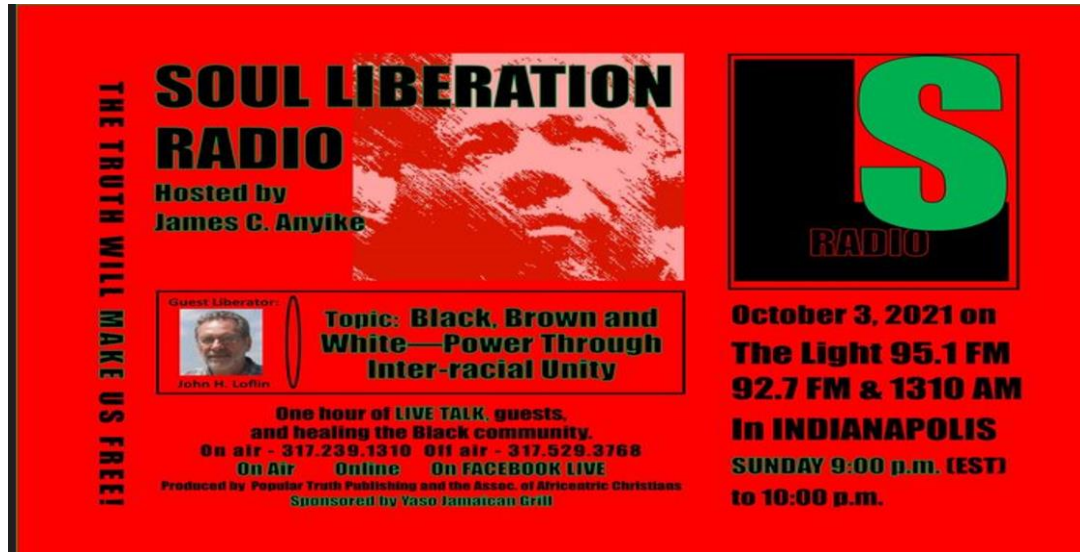
COMMUNITY CONVERSATION
Nourishing Democracy: Healthy IPS School Board Elections
FRIDAY, NOV. 10, 6-9PM
MLK Community Center
40 W. 40th St.

Constitutional republics must be nourished to stay viable. As school board elections offer a microcosm of democracy, what does IPS board history teach us about the democratic process and what citizens can do to nurture their own sense of civic empowerment? A partnership between Charles E. Loflin & Virginia P. Vornehm-Loflin Center on IPS History, the Black & Latino Policy Institute, Virgil and Sheila Boyd, Wyse Ra, Rev. Dr. Thomas L. Brown, and artists Dr. Monday, Clyde Gaw, and Clockwork Janz. 317-998-1339 or johnharrisloflin@yahoo.com.



[2023 Spirit & Place Program Information](#)


Education for Liberation



THE TRUTH WILL MAKE US FREE!

SOUL LIBERATION RADIO

Hosted by
James C. Anyike

Guest Liberator:

John H. Loflin

Topic: Black, Brown and White—Power Through Inter-racial Unity

One hour of LIVE TALK, guests, and healing the Black community.
On air - 317.239.1310 Off air - 317.529.3768
On Air Online On FACEBOOK LIVE
Produced by Popular Truth Publishing and the Assoc. of Africentric Christians
Sponsored by Yaso Jamaican Grill

S RADIO

**October 3, 2021 on
The Light 95.1 FM
92.7 FM & 1310 AM
In INDIANAPOLIS
SUNDAY 9:00 p.m. (EST)
to 10:00 p.m.**

10.03.21 Soul Liberation Radio: host Rev. James Anyike and John discuss inter-racial/class unity

What is a high quality education for urban students?

Education for Liberation: Education as the practice of freedom

Under No Child Left Behind and due to large amounts of money being used to support charters and vouchers (Sirota, 2014) as well as to influence school boards (Brown, 2014), the move to “reform” public education by privatization has advanced. School reformers talk about a “high quality education” (Hoosiers for Quality Education, n.d) provided by “great schools” with “great teachers.” Although terms like “great” and “quality” sound good, school reformers offer no detailed definition of a quality education beyond test scores and Indiana’s A-F school and corporation accountability grading system.

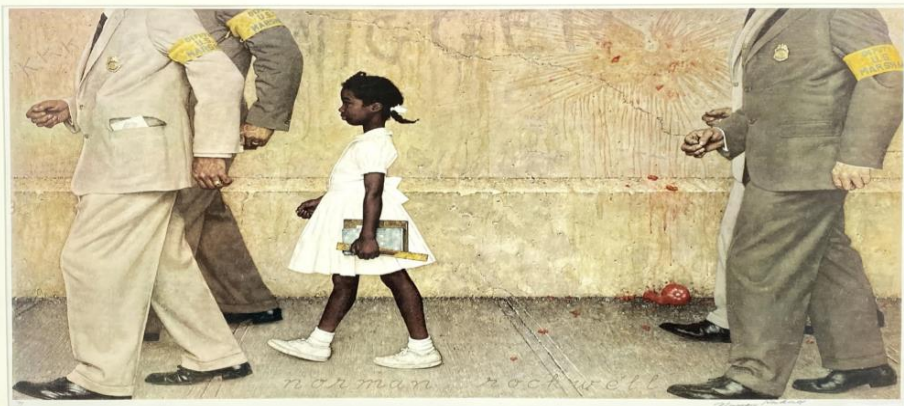
However, this advancement and growth has an organized opposition. Those who support the public/civic purpose, not a private purpose of public education, point to 25 years of research on charters (Fitzgerald, 2015). The results of this research are rather blasé. Many charters fare no better than regular schools. This is alarming since traditional schools continue to struggle.

So, it is clear, schooling options are serving the needs of some, but not all children. The current

“What is a quality ed: Education for liberation” has over 1,025 reads for over 55 countries on John’s ResearchGate account

[What is a high quality education for urban students?](#)

We can't have social change without art



Norman Rockwell 1964 painting of Ruby Bridges escorted to school by US Marshals



This picture is a parody of an iconic image of the US civil rights movement. The original, painted by Norman Rockwell in 1964, depicted Ruby Bridges on her way into an all-white public school in New Orleans in 1960. Because of threats of violence against her, she was escorted by four Deputy US Marshals who were protecting her right to attend a public school chosen by her family. In this picture, the same Deputy US Marshals are resurrected in a post-modern version of Ruby, escorting her from the exam and protecting her family's constitutional right to opt her out of mandated standardized testing.

2016 John Loflin shows Ruby Bridges escorted from standardized testing--protecting her right to opt out



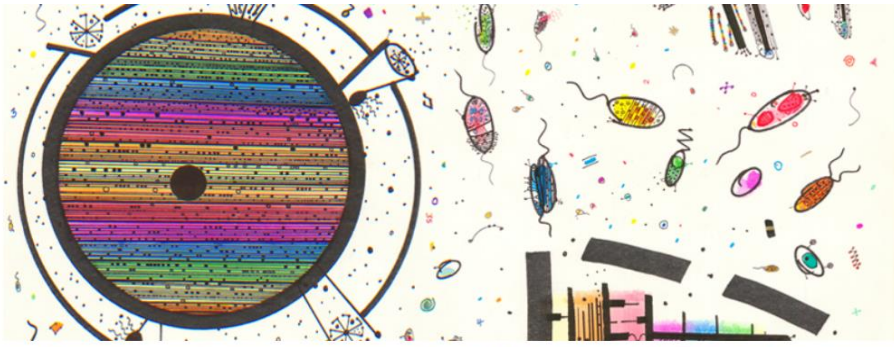
The Indiana constitutions of 1816 and 1851 both provided for a state seal. The image of a woodsman clearing a forest of sycamore trees, a fleeing buffalo, and a rising sun depict a scene from the pioneer era of the territory and state. Two hundred years later, Indiana is much more diverse. The 2016 bicentennial suggests a state seal reflecting this variety of Hoosiers.



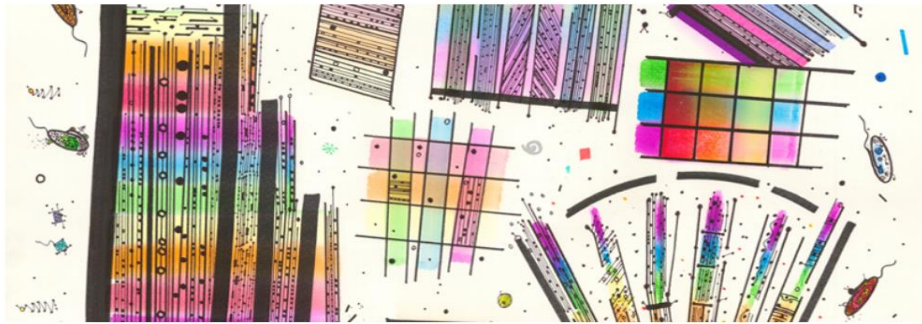
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2024 calendar shows a more diverse population

Art & Poetry



Dot machine 18



Dot machine 32



Life at the Buddha's feet

Spring day

Lavender buds burst
Like popcorn from the Redbud's
Bare zigzagging twigs

Spring afternoon

The Forsythia
Stand like frozen yellow fireworks
In the spring sunlight

summer twilight

i sit between a
pink dusk and dancing fireflies
oh, which way to look

Fall

Pumpkin colored leaves
After the October rain
Hang on wet black twigs

Autumn afternoon

Smoke from burning leaves
Reveal sunbeams hidden by
The clear morning air

November morning

The first autumn frost—
The scent of brown icy leaves
Cupped in my hands

Winter sunset

inked trees on a grey
golden sky...a dog's bark stays
the oncoming night

Good morning blues (Blues for Diane)

I woke up this morning
and the blues was all around my head.
I woke up this morning
and the blues was all around my head.
Do I stay right here
or get up and make my bed?

And yesterday was just the same
there's nothing, nothing new.
And yesterday was just the same
so this just ain't nothing new.
Good morning blues,
blues how do you do.

Will it be absurdity, vanity,
hysterics, or depression?
Will it be absurdity, vanity,
hysterics, or depression?
Or will I make the best of
a bad, bad situation?

The blues is like my medicine,
it builds up my resistance.
The blues is like my medicine,
it builds up my resistance.
I move beyond the painful facts
by noting their existence.

Last-place takes no trophies,
but first place also takes nothing.
Last-place takes no trophies,
but first place also takes nothing.
It's not if you win or lose,
But how many bars you swing.

Some things just happen,
no reason, no one to blame.
Some things just happen,
there's no reason, no one's to blame.
Accept that life is just,
just a low down dirty shame.

Does life add up to nada,
a farce, no music, no dance,
Does life add up to nada,
a farce, no music, no dance?
You got to...
surely confront this question with
perseverance, humor, and
elegance!

© 1998 Dr. Monday

A poem based on the philosophy of Albert Murray from his
essay, "Omni-American" published in *American Heritage*, 1996
Volume 47, Issue 5. www.americanheritage.com/content/omni-american

"The Europeans invented psychoanalysis, American Blacks invent
the blues." --Albert Murray



2005-now John helped develop the Black & Latino Policy Institute with Jose Manuel Evans

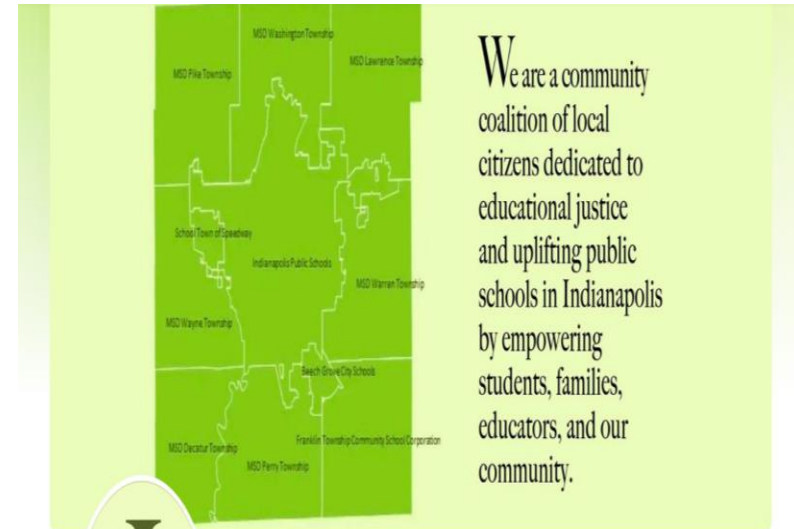


KHEPRW COMMUNITY
EMPOWERMENT
THROUGH
SELF MASTERY

2012-2017 Studied at Kheprw Institute



2017-now Member Race & Cultural Relations Leadership Network representing working-class people and issues

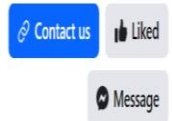


We are a community coalition of local citizens dedicated to educational justice and uplifting public schools in Indianapolis by empowering students, families, educators, and our community.



Indianapolis Education Justice Coalition

1.7K likes • 1.9K followers



2017-now John is a founding board member

Loflin Center on IPS History

It was a few years after I interviewed local civil rights activist Mr. Henry J. Richardson, Jr.

<https://vorcreatex.com/wp-content/uploads/2024/01/0-Mr.-Henry-J.-Richardson-Jr.pdf> in late 1979 when the Loflin Center on IPS History started assisted by sisters Janet Peterson and Linda Hudson. Here is the link. Note the many categories: <https://vorcreatex.com/charles-e-virginia-p-center-on-the-history-of-indianapolis-public-schools/>.

Charles E. Loflin & Virginia P. Vornehm-Loflin Center on the History of the Indianapolis Public Schools

An Oral History of the Indianapolis Public Schools: Importance and goals of the project

List of persons interviewed

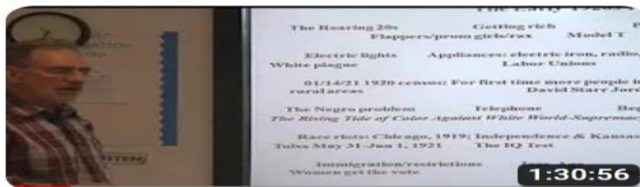
Overview of A Critical History of Our IPS Parts I-IV

Principal George Buck and Shortridge High School: The legacy of the IPS caste system

What was the Citizens School Committee, the most powerful, longest-lasting IPS board group that no one's ever heard of?

Myth vs. Fact: Crispus Attucks High School and the Ku Klux Klan

IPS and the mystery of the missing *Indianapolis Recorder* newspapers



Part I-A 1864-1921 A Critical History of the Indianapolis Public Schools 1864...



Part I-B 1922-1930 A Critical History of the Indianapolis Public Schools 1864...

<https://www.youtube.com/watch?v=9kKigk3m4kc&t=313s> <https://www.youtube.com/watch?v=KqwJKBBoruY&t=4132s>

The "Super 6" Urban Education Fundamentals

Keynote Address Part I

John Harris Loflin

Black & Latino@ Policy Institute

Indianapolis, Indiana USA

South African
International Conference on Education

African Academic Research Forum

Pretoria, South Africa

September 23, 2014

2014 [Super 6 Urban Education Fundamentals](#)

Why Black and Latino Males Don't Go into Teaching and What to Do about it

Analysis and Commentary

"If, as a result, many of our students of color perceive school as a necessary gauntlet to get through, why would they ever return, much less on purpose? I've asked around and, anecdotally, many young people of color see school as a thing one escapes. Why would any black kid, even the highest achieving, go into education? To recruit more teachers of color, improve students' experiences."

— Matthew R. Kay, "Where are all the Black teachers?"
Educational Leadership, October 2019, p. 88

john@bl-pi.org
April 20, 2020
Black & Latino Policy Institute

2020 [Why Black & Latino males don't teach: What to do about it](#)

Learning how to read is a political act Pt. II

The "political" encompasses more than how and who gets reliable banks, decent parks and maintained sidewalks, handy food markets, viable hospitals, or police who don't beat you up.

In fact, according to Prof. Lewis R. Gordon, the "political" is an act of radical commitment. When you act politically it's not about "What's in it for me," but because of the collective responsibility of us, an "us" that transcends the present. This "us" includes the ancestors, it includes the descendants, and it includes the conception of life that may even be radically different from us. Here, every political action ultimately reaches the anonymous. So ultimately that committed act which translates into political responsibility ultimately addresses the anonymous even though we ourselves are not anonymous to ourselves.

Here we see that liberatory action is political action. Here we link love and politics and radicality and politics. Here the political is a commitment to the life and freedom of others.

2022 [Learning how to read is a political act](#)

Elite Capture in Indianapolis



THE WHITE MAN'S BURDEN.—The Journal, Detroit.

Schooling the world: The white man's burden <https://www.youtube.com/watch?v=ENlvc19eXnM>

How elites have captured IPS and the Indianapolis education complex, and the "non-profits" enabling them: Analysis with commentary

Summary Elite capture happens when the advantaged few in a group steer the resources and political direction of organizations or movements or parts of the social structure, like our public education system, towards their narrower interests. American business elites find junior elites in the education non-profit sector and capture their allegiance with 6-figure contributions and salaries co-opting their social-political-cultural power, edupreneurial school reform philosophy, and hip lifestyles. These junior elites then find particular politicians lower in the caste system and try to buy them through campaign donations—this way the business elites capture both the public school system and the privatizing education industrial complex from the bottom up.

2023 [Elite Capture: Indy Style](#)

A Learners Bill of Rights

Keeping the natural curiosity of children going

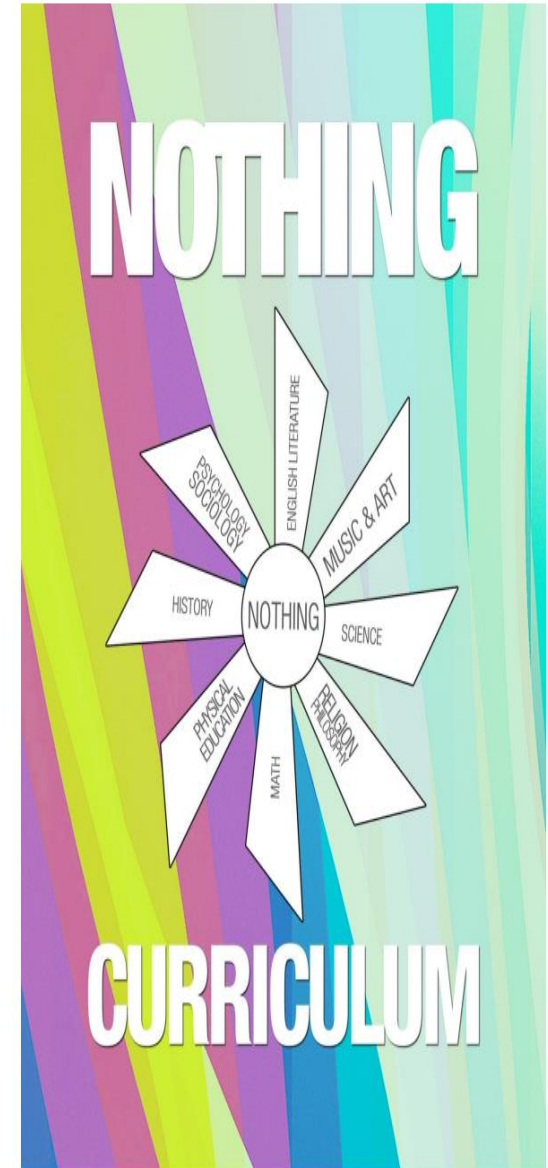
https://www.youtube.com/watch?v=4xCV7rWU_cQ

A LEARNER'S BILL OF RIGHTS

I am a human being. I have an innate ability to learn. I was born full of wonder, curiosity, and motivated to learn. I view myself and I expect others to view me as capable of learning.

1. I have a right to a safe learning environment.
2. I have a right to accept myself as I am and to be accepted as I am.
3. I have a right to be respected and to define success in my own terms.
4. I have a right to learn at my own speed and in my own way.
5. I have a right to ask whatever questions I have, to say I don't understand, and I have a right not to understand.
6. I have a right to be different, to have my own culture, opinions, and values.
7. I have a right to think for myself, question authority and challenge facts.
8. I have a right to express my own views without ridicule.
9. I have a right to need extra help and to ask for it.
10. I have a right to be treated fairly and to understand the grading process.
11. I have a right to evaluate my teachers and how they teach.
12. I have a right not to base my self-worth solely on my academic performance.
13. I have a right to my own expectations and limitations, to change my mind, to give up, to succeed, to fail.
14. I have a right to make mistakes, to risk, guess, to have more than one way and one chance to show what I have learned.
15. I have a right to be a part of the decision making process that concerns my education, classroom, and school—with my involvement determined progressively by my age and grade.

The Nothing Curriculum for the disaffected students who don't want to do anything



***Past and present: Eugenics, standardized tests, and politics of school reform:
Hoosier connections and challenges***

“If such a thing as a psycho-analysis of today’s prototypical culture were possible such an investigation would needs show the sickness proper to the time to consist precisely in normality.”
~ Theodore Adorno, *Minima Moralia*

“Consistent with notions of American identity, standardized testing, as an opposition to a cultural other, represents the normalization of whiteness, richness, and maleness.”
~ Andrew Hartman

YESTERDAY: THE HOOSIER CONNECTION: THE CULT OF EFFICIENCY

Ellwood P. Cubberly, Lewis Madison Terman, and David Starr Jordan: Eugenics scientific school management, and measuring “intelligence”

As the population grew during pre- and post-WW I America, public education had to adapt to the complexities of increasing immigration, urbanization, and industrialization. Out of this era arose a generation of progressive educators who were steeped in the *cult of efficiency* (Bernard & Mondale, 2001). They were led by national-class reformers with Indiana roots and connections.

Ellwood P. Cubberley (1868-1941) was born in Antioch (later Andrews), Indiana. He started out as a teacher in a one-room Indiana schoolhouse, which offered a single curriculum to all students. Cubberley came to regard this "one-size-fits-all" education as out of date. As head of the department of education at Stanford University (1917-1933), Cubberley trained a generation of administrators in the "science" of school management (Bernard & Mondale, 2001).

As a result, instead of offering all students the same classical college prep curriculum, now in the name of increased “social efficiency,” high schools now “tracked” students into a variety of educational paths (Gatto, 2003). According to Shutt (n.d.), Cubberley also:

- used tests and measurements as techniques to determine “educational efficiency” and to provide “scientific accuracy” to education
 - supported important concepts such as I.Q.
 - used tests and measurements as “efficiency indicators” to provide a basis for
 - re-organizing schools,
 - hiring and firing staff, and
 - assessing student performance
- pioneered the use of the school survey as an instrument to improve education
 - used statistical and quantitative methods to assess the strengths and weaknesses of individual schools

Shutt also noted that Cubberley compared educational process to industrial production, in that schools should strive to maximize efficiency and product. Anthony R. Welch (2010) agrees: Cubberley’s work was “...the origin and development of the adoption of business values and practices in educational administration.” Welch saw the efficiency movement as based upon the idea that both individual worth and the work of education can be reduced to economic terms.

Tracking seemed an efficient way to sort through growing numbers of students. To determine placement, school administrators turned to a test invented by a colleague of Cubberley and fellow Hoosier, Lewis Madison Terman (1877-1956) who was born in Johnson

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[Past present Eugenics standardized tests the politics of school reform: Hoosier connections](#)

National and International White and Research Papers

Transformational Community Schools



Advancing the Community Schools model:
Increasing its democratization while enabling
its decolonization

Transformational Community Schools

Resisters, Rejectors, and Ridas:

How to make urban schools work for
disengaged students and critically conscious teachers

Summary: *The recent success of New York City's Eagle Academies or Chicago's Urban Prep with male students raise the question: Now that we know how to reach some students we have been unable to reach before, how do we reach those students we have never been able to reach? This paper combines ideas from Dr. Prudence Carter and Dr. Jeffery Duncan-Andrade to provide answers.*

Resisters Rejectors and Ridas

Contrasting the relevance of academic rigor vs. academic vigor
to African American cultural themes

<i>Augusta Mann's Nine Recurring African American Cultural Themes**</i>	<i>Rigor</i>	<i>Vigor</i>
Spirituality pervades the traditional African and African American ethos. It's based on the belief that all elements in the universe are of one substance (Spirit) & that all matter, animate or inanimate are merely different manifestations of the God force (Spirit)	No "Spirituality" is academically inappropriate; it's not rational	Yes Spirituality gives learning its aliveness & purpose
Resilience is the conscious need to bounce back from disappointment & disaster and to have the tools of humor & joy to renew life's energy. Resilience is related to verve. Verve is desire for creative extemporaneousness—a sense of utter antipathy for the mundane and monotonous, the ability to focus on & handle several issues at once. The idea of transformation (the process of becoming better) is informed by two distinct yet interrelated ideas, verve & resilience.	No "Verve" is academically inappropriate: it's too close to emotions & not logical or linear enough	Yes It is verve that drives inquiry/learning; verve gives rigor the "life" it needs to be real & authentic

Rigor vs. Vigor: Which for Black students?

A History of Democratic Education in American Public Schools

Schools in a Democracy & Democracy in Schools

+

Discussions and recommendations concerning issues of democratic education in urban schools and civic engagement by urban students

Completed April 20, 2008 for:

POLITEIA Democratic Education
Sao Paulo, Sao Paulo, Brazil
www.politeia.org.br

A history of democratic ed in US schools

More internationally recognized papers

Can democratic education be universalized?

IDEC 2011: Past, Present, and Future

**“I think therefore I am” vs. “I am because we are”
Learner-centered vs. Community-centered
Free Schools vs. Freedom Schools**

Summary: This paper shows the historic roots of free schools and democratic schools are in the philosophy of Romanticism and its emphasis on the freedom of the individual and the natural learning abilities of children. It situates these alternatives as mainly non-public schools which also reflect the dominant American culture of independence and individual achievement. It seeks to contrast these alternatives to other worldviews and cultures (as well as public schools) with which democratic education may wish to collaborate. In doing so, the reader is required to consider the ideas of positive and negative freedom (p. 13), and to revisit the American concept of *e pluribus unum* (p. 19). The paper uncovers various barriers to such collaboration(s) and makes several recommendations to overcoming differences and utilizing the distinct strengths and commonalities in both worldviews. This will not only advance the development of private learning alternatives, but will advance the development of a desegregated and socio-economically diverse national movement of unconventional approaches to education which will help all students in all schools. In doing so, private and public learning alternatives are challenged to move beyond the emphasis on an individual student's freedom to chose without interference, personal independence, and self-actualization to also include an ethos of social responsibility and universal inter-connectedness.

“Act only on the maxim whereby thou can at the same time will that it should become a universal law.

-- Immanuel Kant's Categorical Imperative

“The classroom, with all its limitations, remains a location of possibility. In that field of possibility we have the opportunity to labor for freedom, to demand of ourselves and our comrades, an openness of mind and heart that allows us to face reality even as we collectively imagine ways to move beyond boundaries, to transgress. This is education as the practice of freedom.”

-- bell hooks, *Teaching to transgress: Education as the practice of freedom*

International Democratic Education Conference July 5-14, 2010 Devon, England

© 2011 john@bl-pi.org
Black & Latino Policy Institute

Democratic Education Consortium
Indianapolis, Indiana USA

Reggaenomix 1990 & 2024



Who killed Michael Taylor?

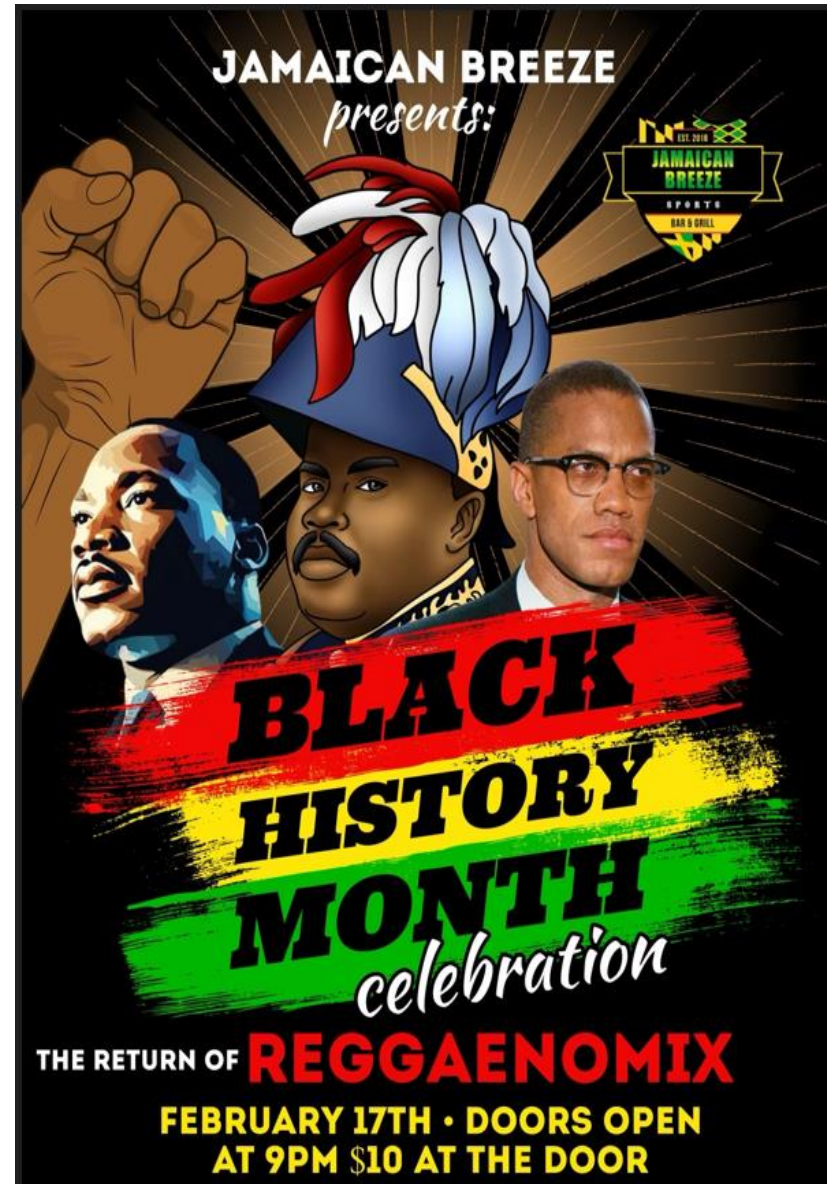
<https://www.youtube.com/watch?v=cw-XFUcsohA>



Police Brutality - Reggaenomix

<https://www.youtube.com/watch?v=eKKDAcu-9zA>

John wrote the lyrics to both songs



2024 Indianapolis

More John Loflin publications

Advancing the Whole Child concept in light of the global Black Lives Matter movement: Adding political to the social, emotional, physical, and cognitive needs of the whole African American child

<https://vorcreatex.com/wp-content/uploads/2021/03/A-A-Black-Latino-Policy-Institute-Report-The-3rd-Annual-Whole-Child-Summit-February-24-2021.pdf>

This paper from the 2021 Whole Child summit show that the political aspects of the whole Black American Child is a valid need educators need to fulfill.

Rethinking the 20th century position claiming urban schools are failing: Transforming urban education for urban students, urban teachers, urban neighborhoods, and the 21st century

<https://vorcreatex.com/wp-content/uploads/2012/11/Rethinking-the-20th-Century-position-claiming-urban-schools-are-failing.pdf>

For transformation, urban schools must interrupt and resist popular, but ineffective, state and national reform policies and invest in the development of counter strategies: 1) provide students with the opportunity to be successful while maintaining their identities as urban youth; 2) move toward education practices that counteract the role urban schools play in maintaining social inequalities; and, 3) while focusing on developing the academic skills, create opportunities for urban students to be agents for social change in their own communities and critical partners in reforming education practice and policy in their own schools.

Is Charles A. Tindley a Dropout Factory?

<https://vorcreatex.com/wp-content/uploads/2023/01/Is-Charles-A.-Tindley-Accelerated-High-School-a-dropout-factory-An-analysis-and-commentary-on-graduation-rates-and-promoting-power.pdf>

This is the latest version of Is CTAS a dropout factory? where the grad rates of the school were brought into question. One of the outcomes of the analysis arose the issue of schools using the home school designation as a way of having “fudging” grad rates.

6 Figure\$ brings 8 Black Hands to Indianapolis: Analysis with commentary

- <https://vorcreatex.com/8-black-hands/>
- <https://vorcreatex.com/wp-content/uploads/2021/10/The-6-Figure-brings-8-Black-Hands-to-Indianapolis-Analysis-with-commentary.pdf>

In these analyses it is argued that the so-called 8-Black Hands are an offshoot of the neo-liberal turn in public school politics. Posing as school revolutionaries their politics actually make them school reformers taking advantage of the neo-liberal “edupreneurial” scene in a current move to privatize our public schools.

More John Loflin publications Pt II

BAIT & SWITCH: Understanding the connection among the closing of Broad Ripple, Northwest, and Arlington high schools and the opening of The Bottle Works (Information and commentary)

[BAIT & SWITCH: Understanding the closing of Broad Ripple, Northwest, and Arlington high schools and the opening of The Bottle Works](#)

The “Bait & Switch” metaphor/analysis shows how: 1) how our IPS went about taking advantage of the years of defunding traditional public ed adding to the factors causing declining enrollment/closure of high schools (Broad Ripple, Arlington, Northwest)—and making citizens of the district think IPS is losing students and must close high schools when waiting back stage were a bevy of charter high schools ready to fill in. Let’s see who fills up Broad Ripple; 2) our IPS went about finagling the sale of district real-estate/property to private interests in this case with Diane Hendricks (one of America’s riches women--net worth: \$21.8B--and Betsy DeVoss clone) working with IPS Comm. MaryAnn Sullivan to sell off--not lease--the IPS Coca Cola plant setting up a lifetime of no rent money coming into our district.

Rectifying the misleading history of IPS presented by IPS during its “Let’s Talk: An Honest Conversation about Race” and in parts of the June 25, 2020 IPS news story on the influence of the district’s history of racism and segregation on the need for a Racial Equity Policy and the IPS Black Lives Matter Resolution

<https://vorcreatex.com/wp-content/uploads/2020/12/1-Rectifying-the-misleading-history-of-the-district-presented-in-the-Black-Lives-Matter-Resolution-of-the-Indianapolis-Public-Schools.pdf>

This well-documented critique of a so-called “honest” conversation” shows what can happen when IPS gets to write/interpret its own story--leaving out truthful city history in order to benefit its current regime’s narrative of events so the administration/board look sophisticated regarding current racial equity/BLM issues.

Democracy for Sale: Buying School Board Elections: Will what happened in Denver in 2011 happen in Indy in 2012?

<https://vorcreatex.com/wp-content/uploads/2016/03/Democracy-for-Sale-What-happened-in-Denver-in-2011-will-happen-in-Indianapolis-in-2012.pdf>

A thorough review and analysis proves the Denver schools elections showed what can happen in Indy IPS elections. It’s all easy to figure out: just follow the \$\$.

Educators who have influenced John Loflin

Re-examining Resistance as Oppositional Behavior: The Nation of Islam and the Creation of a Black Achievement Ideology

https://www.academia.edu/2254440/Reexamining_Resistance_as_Oppositional_Behavior_The_Nation_of_Islam_and_the_Creation_of_a_Black_Achievement_Ideology

In some instances, “bad behavior” is a protest against a school system confusing education with assimilation. When students realize their disruptive behavior was a form of resistance to this assimilation, their school experience become transformational.

A Movement Against and Beyond Boundaries: “Politically Relevant Teaching” Among African American Teachers

<https://vorcreatex.com/wp-content/uploads/2020/12/A-movement-against-and-beyond-boundaries-Politically-relevant-teaching-among-African-American-teachers.pdf>

The issue here is that it was not necessarily the fact that the teachers at a segregated Attucks HS were Black Americans like their students and shared their culture, it was their political clarity—they wanted the liberation of their students. That is, these educators used “politically relevant teaching.” They recognized the existence of oppression in their students’ lives and sought to use their personal, professional, and social power to encourage children to understand and undermine their subordination.

Privatization of Public Education Serves Individuals, Undermines the Common Good Why would a democracy privatize the very institution it created to sustain that democracy? Our public schools have a public purpose, not a private one. Privatization of public education turns voters into consumers.

<https://vorcreatex.com/wp-content/uploads/2012/11/Privatization-of-public-ed.-serves-individuals-undermines-the-common-good.docx.pdf>

THUG LIFE Pedagogy: Engaging disaffected urban students

<https://vorcreatex.com/wp-content/uploads/2016/03/THUG-LIFE-Pedagogy-Engaging-disaffected-urban-students.pdf>

Tupac Shakur’s THUG LIFE stands for “The Hate You Give Little Infants Fu*ks Everyone.” Here, a young Black person can say, “I may have nothing, but I can still walk tall. I am somebody.” This is a celebration of self. Using the THUG LIFE meme of rapper Tupac Shakur, this teaching approach decolonizes the classroom and transforms students into critical thinkers who see going to school as a political act—an education for liberation.

More educators who have influenced John Loflin

Culturally Sustaining Pedagogy : A Needed Change in Stance, Terminology and Practice

<https://web.stanford.edu/class/linguist159/restricted/readings/Paris2012.pdf>

Today, students from bi-cultural families, due to the way schools are set up, must choose between their home culture and the school's culture (the dominant Euro-centric master-narrative). Normally, students/families choose the school's culture and its cultural capital. And some choose their home culture instead—even to their own detriment. With a culturally sustainable pedagogy, bi-cultural students learn the dominant culture, but not at the expense of learning more of their home culture.

From Afro-centric to Ghetto Centric: Helping or hindering engagement of African American youth in their schools and communities.

- <https://vorcreatex.com/wp-content/uploads/2019/12/Afro-centric-vs-Ghetto-centric-Advancing-hip-hop-educational-approaches-to-foster-student-engagment-in-schools-and-neighborhoods.pdf>
- <http://ya.ssrc.org/african/Ginwright/>

Many may not appreciate this, but those who identify with today's hip hop generation (those born after 1965) do not use race as much as the Civil Right generation has to form their identity. Music, clothing, hair style, neighborhood, diet are examples other than race for today's youth.

Punished For Being Normal! A Culturally Relevant Critique of the Deviant Behaviors of Minority Millennials

<https://vorcreatex.com/wp-content/uploads/2020/01/Punished-for-being-normal-2017-by-Miriam-Chitiga.pdf>

To help educators better understand their more diverse student population, examining some of the commonly misinterpreted behaviors of Black American K-12 students offers possible culturally relevant interpretations and rationale for such otherwise “normal” behavior. Further, for each of the behaviors analyzed, the paper suggests alternative avenues for re-examining culturally “normal” behavior that mainstream public schools routinely label as deviant. The article argues that leaders and other educators ought to continue to critically examine this issue—all in order to deepen their insights into the cultural and home backgrounds of their students, and to find novel mechanisms of labelling, curbing, and appropriately dealing with otherwise normal behavior that is mis-characterized as deviant.

Still more educators who have influenced John Loflin

A review of recent research into education based on the global human rights of children in traditional public schools in Hampshire, UK

Derry Hannam, Spring 2011 EUDEC Newsletter, Leipzig, Germany

<https://vorcreatex.com/wp-content/uploads/2020/07/Research-on-education-based-on-the-global-human-rights-of-children-in-pubic-schools-in-Hampshire-UK.pdf>

Another way is possible: Becoming a democratic teacher in a traditional public school: Self-directed learning in a context of democracy, human rights, and community 2021

<https://www.amazon.de/-/en/Derry-Hannam/dp/B0942MSF5M>

The Youth Industrial Complex

<https://vorcreatex.com/wp-content/uploads/2020/07/The-Youth-Industrial-Complex-2.pdf>

In the context of decreased support for young people throughout society, it is vital to understand the forces driving the changes underway. The writer identifies and analyzes a phenomenon called the youth-industrial complex that situates the relationships between businesses, governments and nonprofits, as well as the functions between public and private resources, and youth activities.

Charter Schools Fight For Their Right To Discriminate

<https://vorcreatex.com/wp-content/uploads/2022/02/Charter-Schools-Fight-for-Their-Right-to-Discriminate.pdf>

Two recent news stories from opposite sides of the nation highlight battles between charter schools and state regulations. They underline critical ways in which some charter schools, which often claim to be “public” schools, do not embrace the mission of public education.

How School Choice Becomes School’s Choice

<https://vorcreatex.com/wp-content/uploads/2022/02/How-school-choice-becomes-schools-choice.pdf>

Not all are welcome. Charter school choice was supposed to open up a world of educational possibilities for students. Charters like to take on the mantle of “public” schools with all that it implies, including doors that are open to all students. But in a new book authors lay out the ways that charter schools control access and shape enrollment.

Videos that have influenced John Loflin

Glen Ford: Corporate Assault on Public Education

<https://www.youtube.com/watch?v=JdPACwRgw04>

In the space of less than 20 years, the public school privatization movement has emerged from the narrow, right wing fringes to dominate both major political parties. From vouchers to school choice to charter schools, the issue has divided even Black Americans, who were once public education's most fervent supporters. Glen Ford explains how this came about by wealthy individuals buying Black politicians and promoting their careers, particularly Corey Booker.

Knocking the Hustle: How Neoliberalism Infiltrated Black Politics

<https://www.youtube.com/watch?v=k5sprifYxTsE>

“I’m not a businessman, I’m a business man.” –JaY Z Dr. Spence analyzes the effects of change on Black communities by neo-liberalism/privatization/hustle-culture/gig economy. Rather than asking black men and women to “hustle harder” Spence criticizes the act of hustling itself as a tactic used to demobilize and disempower the communities most in need of empowerment. One of his best suggestions is that those Blacks with mental health issues get therapy but are also trained in community organizing so they can go about ending the very causes of their problems.

The Perils of Treating Schools Like Corporations

<https://www.youtube.com/watch?v=yloY4l3mDVU>

The title says it all: Treating education like a market is all the rage. But it hurts students, and our society.

The game is rigged: Inequality by design

<https://www.youtube.com/watch?v=GK11ho7JpR4>

Prof. Duncan-Andrade reasons the so-called achievement gap is a fraudulent concept. No system that’s a true meritocracy can have such predictable results. This has to be by design.

The Privatization of Everything

<https://www.youtube.com/watch?app=desktop&v=o76Yz3-GTBk>

This video chronicles the efforts to turn our public goods into private profit centers. We have to realize a democracy does not privatize its public schools—the very institution the democracy created to sustain the democracy.