



**M E M O R A N D U M**

**TO:** Parks and Recreation Board

**FROM:** Michael J. Heitz, AIA, Director  
Parks and Recreation Department

**DATE:** May 6, 1993

**SUBJECT:** Public Access Criteria for the Barton Creek Greenway

One of the goals of the Land and Facilities Committee is to develop a policy for public access to the Barton Creek Greenway. Attached is a list of criteria suggested for use in selecting public access sites. These criteria were developed using the experience gathered through both the National Park Service's Barton Creek Greenway Plan and staff reconnaissance of the 17 miles of creek included in the plan. It should be noted that some portions of the study area are privately developed and will not be available for public access.

*Carolyn Nelson*

*for* Michael J. Heitz, AIA, Director  
Parks and Recreation Department

MJH:dgb

Attachment

- frontage for visibility
- maintenance access
- view/vista
- parking
- signs

**Barton Creek Greenway  
Criteria for Public Access Sites**

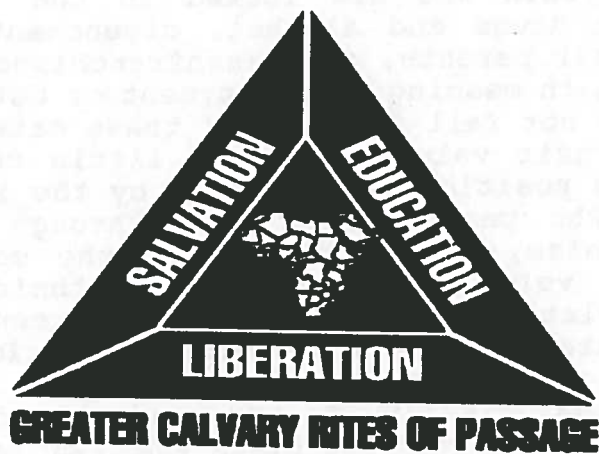
The following are guidelines and criteria for the selection of appropriate public access sites, and associated use areas.

1. A public access site should be provided an average of every 2 miles along the Greenway, dependent upon the availability of appropriate site conditions. Access should be provided with more frequency in close proximity to the urban core of the City, and with less frequency in out-lying areas.
2. The site should be physically suitable for a staging area. Suitability would include relatively level terrain, stable soils and geology, and other factors that would accommodate the building of certain support facilities. The site should have access to the creek which is easily traversable by pedestrians. The site should be physically suitable for access by maintenance and emergency vehicles.
3. The site should have adequate road access. The area should have sufficient public exposure, preferably with a minimum of 200 feet of frontage on a public roadway.
4. The creek and shoreline at the access area should be stable and of adequate depth to allow easy water access.
5. The public access site should be compatible with adjacent land uses.
6. The access area should afford other recreational opportunities such as environmental interpretation and scenic vistas.
7. Public access points should provide basic facilities such as parking, restrooms (composting type), telephone, trash containers, directional signs, maps and information.



8. Add) Identify emergency and coordinated response access points by emergency services (APD, EMS (StarFlight) Fire, PARC) in Barton Creek Greenbelt  
Need coordinated effort among emergency services to respond to

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## AFRICAN AMERICAN RITES OF PASSAGE MODEL

### Introduction

Why have African American youth become a topic of controversy and pessimism? Are you aware that Black youth are being programmed for failure and that the young black male is rapidly becoming an endangered species? Why have Black youth been woefully neglected and literally left to survive on their own? These questions are graphically reinforced when one observes the disproportionate number of Black youth who are locked in the juvenile justice system, hooked on drugs and alcohol, disenchanted with school, alienated from their parents, and disenfranchised from legitimate opportunities to gain meaningful employment or develop enterprise. Black youth who do not fall into any of these categories appear to be misguided in their values and show little commitment to the Black Church. This position is evidenced by the increasing number of Black youth, who pamper their egos through self adulation, materialism, paganism, cultic practices, the occult, and adopt values supposedly void of any racial or ethnic references. In addition, the escalation among Black youth in teenage pregnancies, homosexuality, mental illness and homicides/suicides, and the high risks associated with single parent families leave many with questionable futures. Finally, to compound all of these problems, there appears to be no system for Black youth to learn to cope with the perils of attempting to succeed in a Eurocentric normative society.

In Useni Eugene Perkin's Book, "Home Is A Dirty Street: The Social Oppression of Black children", he identified many of these problems as being caused by the system of oppression that created the Ghetcolony—a term used to describe the so-called Black ghetto. To survive this system, Black youth find refuge in the Street Institution where they learn to live under prescribed norms and values taught by adults whose lifestyles are often self-defeating. As a result, the Street Institution and its collaborative play an important role in the socialization of Black youth. He asserts that to change the debilitating status of Black youth, we, must examine and change the pattern of socialization that emphasizes the negative, to one that accentuates the positive.

The Rites Of Passage model provides preventive solutions to the systematic causes that impair the positive transition of Black youth to responsible adults. More specifically, it provides for cultivation of a proactive model that can provide future generations of Black youth with a greater opportunity to achieve their true potential. This model is basic and declares that a man must first be saved; The saved man must be taught the truth; When a saved man knows the truth, he can not be enslaved by circumstance, situation, or condition. We are committed to the socialization of Black youth through an Afrocentric "Rites Of Passage" based on the Biblical principles of Salvation, Education, and Liberation. The implementation and application of this model can result in a new sense of community and a commitment among African American

Young Adults to do the right thing, the right way, for the right reason, expecting the right results to benefit others and glorify God according to God's word.

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## Problem

Today, we have less effective control over the process of child-rearing, education, and socialization of our youth than ever before. Our youth are exposed to the full impact of racism during adolescence, the formative years, greatly reducing the chance of their becoming winners as adults—a vicious cycle. It is during adolescence when a disproportionate number of our young men become entrenched in the Juvenile Justice System, become hooked on drugs, drop out of school, rebel against authority, exhibit self-defeating behavior, show disrespect to their elders and display mannerisms that are often repugnant and repulsive. Is there a conspiracy against the African American male?

The following alarming statistics support the urgency of our mission:

1. African-American males are disproportionately placed in lower track classes, special education, remedial programs, and suspension. Constituting only 8.5 percent of the public school population, they represent 36 percent of special education students and 37 percent of all students suspended nationally.
2. African-American males in our public schools are under achieving.
3. There are approximately 609,000 African-American men in prisons yet there are only approximately 436,000 of our African American men in colleges.
4. It is projected that in less than ten years, 70 percent of African-American males will be unavailable to African-American women.
5. Nationally, only 38 percent of African-American children have the father present in the home.
6. Studies indicate that teachers have higher expectations for our females, calling on them more in class, and giving them more feedback in general than our young men.
7. African-American male teachers represent less than 5 percent of the teachers at the primary level.

The implications of these realities are far reaching and demand action now. Only active participation in the solution can begin to save our youth from extinction.

Any group which fails to define consciously and systematically the limits or boundaries in which these processes occur increases the vulnerability of its young, promotes discontinuity, and worse, sets the stage for extinction. This loss results in the first generation without long blood ties to the African-American church or to the ancestral south. The boys are the first to suffer the debili-

tating effects of being integrated into the life, values and norms of Eurocentric America. There exist among mankind a need to validate maleness or manhood. This need is supposedly satisfied through social connections, attachments, worth, recognition, respect, and legitimacy. If such a need cannot be satisfied through formal institutions (jobs and social status), youth will seek other alternatives to compensate for denial and exclusion.

## Solution

In order to develop the adult prototype who can be expected to effectively function as a responsible provider, mate, and protector, it is necessary to develop and institutionalize processes for successful transition from childhood to adulthood. The ideal system/process for the development and passage of African-American youth into adulthood involves the creation of our own institutions and environments to facilitate the process.

1. **SEPARATION OF CHILD FROM THE COMMUNITY AND ROUTINES OF DAILY LIFE.** Separation has deep spiritual meaning prevents distractions.
2. **OBSERVANCE OF NATURE.** The program is based on universal principles of life - exposure to nature allows the GOD of creation to become the teacher.
3. **PEERSHIP, AGE MATES, A SOCIAL PROCESS BASED ON AGE.** Rites of Passage education is a social process conducted in groups as opposed to emphasis on individualism. All children are expected to master all requirements from the beginning to end as a group.
4. **REJECTION OF CHILDHOOD.** Remember when Paul said, "When I became a man, I put away childish things." Passage involves a ceremonial shift; everyone knows it is time to quit playing and be serious.
5. **LISTENING TO THE ELDERS.** The most significant education is conducted by the elders because they are the people who have been around long enough to have wisdom. Wisdom is more than knowledge. Our youth need to be exposed to wisdom, and that does not necessarily mean academic degrees. There is a big difference between learned degrees and wisdom. Elders play a major role in education and socialization of children in traditional African society.
6. **PERSONAL COMMITMENT.**
7. **TEST OF CHARACTER BY DEMONSTRATIONS OF COURAGE, LOYALTY, COMMITMENT, AND PERSISTENCE.**
8. **USE OF SPECIAL LANGUAGE.** New vocabulary, set of sounds, symbols, use of special names that are symbolic of certain types of characteristics, symbols or names that have special meaning and follow-up are used.
9. **SYMBOLIC RESURRECTION.** Upon completion of processes, it is necessary to demonstrate what has happened that says "I am now of age in the community."
10. **REINCORPORATION OF THE COMMUNITY.** Nothing in these principles keeps youth from mastering modern technology or from learning about other people in the world. In fact, these principles cast education in a more practical light, helping the whole community go beyond minimum requirements of mass education and employment education.
11. **MODELING.** We are not true role models for our youth until we consciously order our lives so that our lives serve the function of role models.
12. **OPPORTUNITIES TO DEMONSTRATE RESPECT FOR OUR YOUTH.** An environment is created for our youth where every child can



experience our unconditional respect. Unconditional respect means we listen to them, observe them closely, and communicate with them.

13. **AN EDUCATIONAL AND SOCIALIZATION PROCESS IN OUR COMMUNITY THAT REQUIRES RESPONSIBILITY OF YOUTH.** An environment is created for youth to learn to be responsible by being held accountable for real things.

14. **ENVIRONMENT OF LOVE.** This environment is fostered while the youth are struggling to become respectable adults in society.

### The Rites Of Passage Model

In June 1992, an African American Rites of Passage Program was implemented here at Greater Calvary Baptist Church in Austin, Texas. Actual program design started in January, 1990, with various trial runs through 1991 and start up in June 1992. The program for youth functions as a guidance system through which African-American adults speak to African American youth about the fundamentals of life and living victoriously. This program is not limited to denominational or Church affiliation and with revision to the cultural and ethnic sections could be used by other racial groups to produce positive results. In the Greater Calvary model the youth are taught and trained to understand their definition, purpose, principle, direction, procedure, preparation and practice - Rites of Passage.

Definition: Simply stated, rites of passage is a commonly agreed upon set of guidelines, activities, tasks, and trials which each youth must successfully master in order to earn the society-sanctioned title "adult (man/woman)." The manifestation of these practices will have immeasurable effect in reducing, or at least minimizing, current destructive forces to which the African-American youth and, subsequently, adult is exposed. This belief is rooted in the understanding that such practices will have their basis in objective reality. They will contribute to the importance and implications of rearing children in a hostile environment, these practices also provide youth with better resources and tools with which to minimize the forces that would destroy them and at the same time allow them access to the fullness of humanity.

One of the fundamental ways human groups ensure continuity and continuation of their culture over time is to socialize the young in manners of feeling, thinking, believing, and behaving so that they become productive, proficient beings.

The program emphasizes the needs of the African American male and female with a focus on the specific needs of the African American male. The model acknowledges that if the African-American male is removed from the social, political, economic, and spiritual fabric of America, simultaneously the African-American female is doomed. Thus, the African-American male must be saved first if we are to save the African American race.

The starting age for the Rites Of Passage Program is 6 years. The Brothers and Sisters will remain in the program until they complete the 12th grade.

**The Participants must agree:**

1. To stay in school until graduation.
2. To complete and turn in all public school homework assignments.
3. To work diligently to attain and maintain an "A" average.
4. To settle all disputes nonviolently and not participate in class or school disruption.
5. To attend church on a regular basis.
6. To do volunteer work in the community.
7. To be a law abiding citizen.
8. To not do or sell any form of drugs or alcohol.
9. To attend all designated activities, unless officially excused.
10. To respect females/males of all ages.
11. To follow the rules and regulations set forth by the organization.
12. To respect himself.

The youth must maintain a log, which is a record of pictures, clippings, notations, articles, and other material pertaining to the transition from childhood to adulthood.

**Mission:**

Prepare African American youth to excel above and beyond circumstance, environment, conditions and situation to the maximum of their capability and become authentic, responsible, contributing adults. Define roles, activities, privileges, expectations, and responsibilities that clearly identify and determine the status of an individual. Provide for institutions that instruct, evaluate, guide, affirm and correct them in the fulfillment of these roles.

**Goal:**

To prepare African American Children to become responsible Adults.

**Objectives:**

1. Improve the self esteem (perception of self worth) of our youth.
2. Improve the academic performance of our youth.
3. Increase the social and sense of community awareness of our youth.
4. Improve the decision making skills of our youth.
5. Educate our youth in successful business ownership.
6. Improve effort, initiative, perseverance, caring, teamwork.
7. Develop leadership and effective communication skills.
8. Develop nonviolent conflict resolution skills.
9. Encourage confidence, motivation, and accountability.
10. Develop and encourage winners.

## MANHOOD CODE OF ETHICS:

As an African American man, committed to make the lives of our people better, I solemnly promise to:

### IN SCHOOL:

1. Be real and be courteous.
2. Earn and give respect.
3. Express myself well.
4. Finish school.
5. Excel in school.
6. Not disrupt class.
7. Aim high.

### IN OUR HOME:

1. Be neat.
2. Share responsibility of clean-up.
3. Keep things in their proper place.
4. Be generous.

### IN OUR RELATIONSHIP WITH OTHER BROTHERS:

1. Never start fights.
2. Never use profane or vulgar language.
3. Never call anyone a derogatory name.
4. Respect the opinions and wishes of my brothers.
5. Be straight forward and honest.

### IN OUR RELATIONSHIP WITH SISTERS:

1. Protect and respect our sisters.
2. Never touch a female inappropriately.
3. Respect a sister's opinion.
4. Be helpful, courteous and a real man.
5. Treat sisters with respect and honor according to GOD's design.
6. Talk to settle problems and resist the temptation to hit.
7. Never force a sister to do what she does not want to do.

### IN DEALING WITH OUR CHILDREN:

1. Teach our children the difference between right and wrong.
2. Teach them to respect their elders.
3. Spend more time with the children.
4. Help them with their homework.
5. Take care of my children.
6. Give financial support to my wife and children.

### IN THE COMMUNITY:

1. Never litter and always clean up the mess.
2. Take part in building things in our community.
3. Help the elderly.
4. Be an example to others.
5. Obey GOD's law and man's law.
6. Vote regularly.
7. Promote racial harmony and racial equity.
8. Support politics that benefit African Americans.
9. Create and support Black businesses.
10. Abstain from premarital and extra marital sex.
11. Learn about local, national and international issues.
12. Remain drug free.

WOMANHOOD CODE OF ETHICS:

As an African American woman, committed to make the lives of our people better, I solemnly promise to:

**IN SCHOOL:**

1. Be real and be courteous.
2. Earn and give respect.
3. Express myself well.
4. Finish school.
5. Excel in school.
6. Not disrupt class.
7. Aim high.

**IN OUR HOME:**

1. Be neat.
2. Share responsibility of clean-up.
3. Keep things in their proper place.
4. Be generous.
5. Home Management

**IN OUR RELATIONSHIP WITH OTHER SISTERS:**

1. Never start fights.
2. Never use profane or vulgar language.
3. Never call anyone a derogatory name.
4. Respect the opinions and wishes of my brothers.
5. Be straight forward and honest.

**IN OUR RELATIONSHIP WITH BROTHERS:**

1. Reverence and respect our brothers.
2. Never touch a man or boy inappropriately.
3. Respect a brothers opinion, decision.
4. Be helpful, courteous, humble and real towards our brothers.
5. Treat brothers with respect and honor as GOD requires.
6. Talk/listen to settle problems and never hit a brother.
7. Never force a brother to do what he does not want to do.
8. Never provoke a brother to anger.
9. Never put a brother on the spot.
10. Not present myself in a provocative manner; conversation or actions.

**IN DEALING WITH OUR CHILDREN:**

1. Teach our children the difference between right and wrong.
2. Teach them to respect their elders.
3. Spend more time with the children.
4. Help them with their homework.
5. Take care of the nurturing of my children.

**IN THE COMMUNITY:**

1. Never litter and always clean up the mess.
2. Take part in building things in our community.
3. Help the elderly.
4. Be an example to others.
5. Obey GOD's law and man's law.
6. Vote regularly.
7. Promote racial harmony and racial equity.
8. Support politics that benefit African Americans.
9. Create and support Black businesses.
10. Abstain from premarital and extra marital sex.

11. Learn about local, national and international issues.
12. Remain drug free.

**AFRICAN AMERICAN RITES OF PASSAGE PLEDGE**

I pledge to,  
do the right thing, the right way,  
for the right reason, expecting the right results,  
to benefit my brothers and sisters,  
and Glorify GOD,  
according to His Word, working for the Salvation,  
Education and Liberation of our People!

**WHAT DOES THE PLEDGE MEAN?**

We will stand up and do right for the sake of righteousness, expecting righteous results, which in turn will benefit our brothers and sisters in Christ, and overall glorify God. In summary, we pledge to be loyal to the Gospel without compromise!



### Student Agreement

This agreement is between the student and the Council of Elders of the Rites of Passage program at Greater Calvary.

I \_\_\_\_\_, agree:

1. To stay in school until graduation.
2. To complete and turn in all public school homework assignments.
3. To work diligently to attain and maintain an "A" average.
4. To settle all disputes nonviolently and not participate in class or school disruption.
5. To attend church on a regular basis.
6. To do volunteer work in the community.
7. To be a law abiding citizen.
8. To not do or sell any form of drugs or alcohol.
9. To attend all designated activities, unless officially excused.
10. To respect females/males of all ages.
11. To follow the rules and regulations set forth by the organization.
12. To respect myself.
13. I will actively participate in all aspects of the program and I expect to receive any and all rewards resulting from my successful completion of the various requirements.
14. I understand and will apply the principles of the Rites of Passage Pledge to my daily life.
15. I understand and will abide by the Rites of Passage Code of ethics daily.
16. I will maintained a log, which is a record of pictures, clippings, notations, articles, and other material pertaining to my transition from childhood to adulthood.
17. I understand and agree that improper or inappropriate behavior results in loss of program privileges after the third warning summarily for all persons involved in such behavior without fault assignment. Continued disruptive behavior by me shall result in me being terminated from the program.
18. I understand this agreement and accept it as binding.
19. I will not intentionally violate this agreement.
20. I will accept disciplinary actions as deemed necessary by the Elders if at any time I am in violation of this agreement or the rules of the Rites of Passage program.
21. I understand that the starting age for the Rites Of Passage Program is 6 years. I agree to remain in the program until I complete the 12th grade.

Signed:  
Parent:  
Witness:

Date:  
Date:  
Date:

**LAKE WALTER E. LONG**  
**Navigation Committee Issues**

The Navigation committee proposed the following recommendations to staff regarding Lake Walter E. Long:

- \* Duckweed in the swimming area be cleaned.
- \* Buoys be replaced at the swimming area.
- \* Repair the boat ramp.