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ABSTRACT

An institute was conducted to provide some training to librarians, archivists, and historians in locating, selecting, preserving, and disseminating Afro-Americana. Specialists in the field, including those who work with non-print materials, acted as contributors. A diverse population of librarians, library students, and representatives of other agencies participated. Among the topics covered in the institute papers are: the history and development of outstanding black collections, methods for encouraging the use of such collections, preparation of grant proposals for support of special black collections, and collection of the oral tradition. Current projects for collecting black materials and for personnel development and planning related to black collections are summarized. (Author/PF)

LIFT EV'RY VOICE AND SING

Papers presented at an Institute
for Training Librarians for Special
Black Collections and Archives

April 12-14, 1973

Edited with an Introduction by
Harry Robinson, Jr.

Alabama State University
Montgomery, Alabama
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INTRODUCTION

During the past several years, many librarians have been given the task of developing library collections on the black experience. These requests have resulted from the expanded course offerings in black studies. Many of these librarians, except a few in the historically black institutions, were found unprepared to handle the assignment because library schools had failed to provide any offerings in Afro-American bibliography as a separate subject area as some had done with other ethnic materials.

In an effort to fill the void several institutes were conducted by Jessie Smith at Fisk University with the attempt of increasing the number of qualified librarians in the area of black studies librarianship. The Atlanta University School of Library Services conducted an institute in 1965 on Materials By and About American Negroes. Since most of these institutes were either funded by the Office of Education or a foundation, the host institutions were only able to invite a selected number of librarians.

In the summer of 1972, it was felt that there was still a number of librarians who needed some type of training but fell in one of two categories. Either they could not be away from their institutions for a considerable length or time and/or they were not in the groups that were selected to attend the sponsored institutes. Out of this concern, the 1973 Institute for Training Librarians for Special Black Collections and Archives was conceived.

The major purpose of the Institute was to provide some training to librarians, archives and historians in locating, selecting, preserving and disseminating Afro-Americana. The focus of the Institute was not restricted to the printed word; specialists in the non-print materials were invited to participate and contribute to the proceedings.

The Institute contributors included historians, librarians and archivists. The participants came from twenty-two states and the District of Columbia and attracted students who were not library education students. The Institute was the first self-supporting of its kind. The diversity was apparent in that the participants represented college, university, public, school and special libraries, library education, and non-library affiliated agencies.

Provisions were made for maximum dialogue between the contributors and the participants. The participants were divided into groups with a group leader and a recorder. The contributors circulated from group to group in an attempt to answer questions resulting from the discussions.

Much of the success acclaimed by the Institute must be attributed to the contributors. They donated their services to the Institute except from travel and incidental expenses. Without such arrangement the Institute would not have been possible. Because the contributors did not require an honorarium, the registration fee was kept at a minimum.

Special thanks are in order for the Learning Resources Services Staff members of Alabama State University. They devoted many long hours in making preparation for the Institute.

The compiling, typing, proofing and publishing of these proceedings was made possible by the combined efforts of the editor and several of his staff and student assistants. They include Mr. Beverly Francis Booth

and Miss Gleniece M. Armstrong who proofed tha papers; Mr. Travis Y. Ueoka for the printing and binding; Mr. Richard Bradberry, Miss Johnnye Faye Barnes and Miss Linda McQueen who did the typing, and Misses Bobbie Dobine and Ellen Allen for assisting Mr. Ueoka with the binding.

Harry Robinson, Jr.
Institute Director
July 19, 1974

BLACK AMERICANS, SECURING THE SECOND RECONSTRUCTION

Or

WILL HISTORY REPEAT ITSELF - 1877-1977?

By Wilhemena S. Robinson

Greetings to the members of the Black Caucus of the American Library Association and the best of wishes in your efforts to collect, preserve and dispense the cultural achievements of Black Americans. Never before in the history of human society is your task more vital than now. As we approach the century mark of the failure of the first reconstruction of 1877, it is of extreme importance to reassess the possibilities of securing the second reconstruction. To avoid the pitfalls and failures of the past, it behooves us to study the past records and cull from the historical experience some of the necessary lessons to guide and direct us in the future.

Awareness of what happened in the past should serve as a basis for securing the gains of the second reconstruction. Otherwise, through apathy and complacency, American society or the power structure will subtly undermine and gradually ease the very foundations of civil liberties from under our feet. Too many Black Americans, who suddenly found themselves included in an opulent and affluent social and economic acceptable society in America, quickly lost sight of the long hard struggle of each movements as the non-violent participants of the Southern Christian Leadership Conference, the Congress of Racial Equality, the Study Non-Violent Action Committee and many other groups including the Black Panthers.

The heroic and self-sacrificing men and women of the sixties, who pushed the struggle for the achievement of the second Reconstruction, have been forgotten too quickly. While the affluent black bourgeois enjoy the benefits of this partial acceptance of equality, they sit back and say "leave well enough alone." They do not realize that they are accepting the crumbs from the table as they flaunt their fine homes, their high-faluting governmental titles as head of this, or that agency, without viewing the over-all position of the poverty-stricken masses. It is this complacency of too many Black Americans that will cause us to lose, or to let our gains slip by the wayside.

With this challenge, let us examine the past and note what happened in the first reconstruction and how it slipped by the wayside, leaving Black Americans in the degraded role of second class citizens. The prevailing concept of pre-Civil War America was that blacks were menial servants, inferior and unequal in a white dominated society. The efforts of the crusading reformers or radical Republicans embarked on a racial experiment unprecedented in the history of the new world, following the war which abolished slavery in the United States. The rapid reversal of the pre-war concept in 1868 enfranchised the former slaves. Ironically lifting them to a position of political power over their former masters. This was achieved with the passage of the Fourteenth and Fifteenth Amendments, along with stringent civil rights legislation.

This first reconstruction created a climate typifying a real attempt to establish a truly interracial democracy in

America. It represented in its various implications a supreme lesson for America and the application of its ideology that all men are created equal and are entitled to the inalienable rights of life, liberty and the pursuit of happiness. A clear understanding of this attempt to fulfill that ideology in the years 1867 and 1877 might well help us to sustain the second Reconstruction. The triumphs and failures of the past should be studied closely, as an understanding of this period is indispensable in our present day situation.

Triumphantly blacks could boast of two black politicans being elevated to the Senate of the United States. They were Hiram R. Revels and Blauche K. Bruce of Mississippi. Today we have only one, Edward Brooks of Massachusetts. Twenty black men were elected to the House of Representatives. Today there are only seventeen including three black women. Black men served in the constitutional conventions of 1868 and were elected to the legislatures of every Southern state.

In the highwater level of the second Reconstruction we still have not reached the peak of political representation of that brief period of the first reconstruction. A period which was deliberately denounced by white historians of the William A. Dunning, James Ford Rhodes and John W. Burgess school of racist advocators who labeled it the "Africanization of the South." They described the era as one of military despotism, graft, inefficiency and "a soul sickening spectacle."

Mervyn M. Dymally, founder and co-chairman of National Conference of Black Elected Officials and chairman of the

caucus of the California Senate recently stated:

> For almost one hundred years now, the black outsiders of America have been struggling with this maddening dilemma. During this period, some representatives of the outsiders have managed to join the councils of the insiders and have made striking gains as individuals. But black people as a group have not been able to change their status or their social and economic conditions with political instruments. The question we must grapple with now is whether it will ever be possible to achieve fundamental social and economic change by the practice of politics as defined by the insiders.

Mervyn Dymally's appraisal of the situation today adequately desrcibes both Reconstructions. The black politicans of 1867 and 1901 were "outsiders who joined the councils of the insiders" for a brief period only to be relegated to obscurity in the declining years of the nineteenth century. They were not aware of the emptiness of the two party political system of America. The two parties have been described as "two bottles of the same size, the same color and the same shape, with the same label-both of them empty." Blacks needed then, and even more so now, to realize how empty the political bottles have been for the minorities of America.

Leaders of our two political parties from the time of George Washington to Richard Milhouse Nixon are analyzed as Our Racist Presidents in a recent publication by Melvin Steinfield of Sane Diego Mesa College (Consensus Publishers, San Ramon, California 1972). The listing in the table of "Contents" is most revealing:

1. George Washington, Our First Racist President
2. Thomas Jefferson, Egalitarian Slaveholder

3. Andrew Jackson, Indian Exterminator

4. Abraham Lincoln, Racist Emancipator

Under the "Late Nineteenth Century Presidents," Andrew Johnson expressed his reservations about equality. Grover Cleveland and William McKinley ignored racism as a problem. This was the period labeled by Rayford Logan as the nadir of the lowest point for black Americans. Booker T. Washington the acknowledged and accepted spokesman for blacks rendered his famous compromise speech in Atlanta in 1895. President Cleveland who had signed in 1894 bills that removed the last vestiges of the Reconstruction legislature from federal statutes wrote an approving letter to Washington a few days after his speech.

Cleveland, like most Americans believed that the fate of Blacks should be handled by Southerners. Had he put forth some effort to stop the descent of the blackman to the lowest position that he had occupied since emancipation, he would have shown some courage. Instead the descent was accelerated by the United States Supreme Court decision of 1896. In Plessy vs. Ferguson the Court declared Constitutional State Laws that provided "separate but equal accommodations." This decision conformed to Southern customs of segregation and to increased numbers of "Jim Crow" laws passed after the court had declared the Civil Rights Act of 1875 unconstitutional in 1883.

In the presidential election of 1896, Black Americans were almost completely forgotten. In the South the specter of black domination was completely destroyed as the South emerged solidly

Democratic. The Democratic party asserted that it had "always been the exponent of political liberty." According to white political scientists the election of 1896 was termed as the first in which the class struggle was the major issue. The Republican party, however, only repeated a part of the 1892 plank which read:

> We demand that every citizen of the United State shall be allowed to cast one free and unrestricted ballot and that such ballot shall be counted and returned as cast.

Although the election was termed as a class sturggle, neither party committed itself to introduce legislation for the protection of the political and legal rights of Blacks, the most submerged class in America. The victory of the propertied classes of the Republican party gave McKinley a smugness and assurance that the radical elements had been completely denied. He promised "to do nothing" and he kept his promise. On the question of Black sufferage he remained silent, until the election appeal of 1900 to get the few remaining Blacks votes in the country.

While Black troops were helping to liberate Cubans in the Spanish-American War, Louisiana adopted the so-called Grandfather Clause. It was such a flagrant violation of the Fifteenth Amendment, that the Supreme Court declared a similar Oklahoma law unconstitutional in 1915. McKinley kept his promise and said nothing of the Grandfather Clause. Neither did he comment on the race riot of 1898 in Wilmington, North Carolina, or when North Carolina in 1900 adopted a constitutional amendment to disfranchise Blacks.

The last black member of Congress, George White of North Carolina completed his term at the end of McKinley's first administration. None of these twenty-two black reconstructionists had been able to obtain the passage of any important legislation on behalf of their own race. The distribution of their terms were such that their influence was nil. In 1869-1871 there were two blacks in the House and one in the Senate; in 1871-1871 there were five members of the House and seven in 1873-1875. The 44th Congress, (1875-1877) was the peak period with seven black representatives and one Senator, B. K. Bruce whose term expired in 1881. There were no black representatives during the last two years of Bruce's term in the Senate.

From 1881 to 1887 two black Congressman served in each session; and three in 1889-1891; but only one from that period to 1901. George H. White sat in a Congress where fellow members denounced Blacks in the most derogatory terms. John Sharp Williams of Mississippi on December 29, 1898 declared:

> You could ship-wreck 10,000 illerate white Americans on a desert island, and in three weeks they would have a fairly good government, conceived and administered upon fairly democr tic lines. You could ship-wreck 10,000 Negroes, everyone of whom was a graduate of Harvard University, and in less than three weeks they would have retrograded governmentally; half of the men would have bee.n killed, and the other half would have two wives apiece.

On January 9, 1898 George White attempted to reply to such diatribes as the lone spokesman for his people. In his valedictory speech in January 1901 he made a prediction that has been fulfilled today:

> This, Mr. Chairman, is perhaps the Negroes' temporary farewell to the American Congress; but let me say, Phoenix-like he will rise up someday and come again. These parting words are in behalf of an outraged, heartbroken, bruised and bleeding, but Godfearing people, faithful, industrious, loyal, rising-people--full of potential force.

The mood in North Carolina over the last of the Black Congressman of the Nineteenth Century was recorded by Josephus Daniels in the Raleigh News and Observer. He stated: "It is bad enough that North Carolina should have the only nigger Congressman."

At the turn of the century when white Americans were praising their progress, both major parties had decided that the American principles of justice, liberty and democracy did not have to be applied alike to white men and blacks.

American scholars substantiated the notion of white superiority over black inferiority. The presidents of the United States followed and accepted this school of thought. Theodore Roosevelt, the rugged individualist, obscured his racist beliefs but he never meant to include Blacks in his "square deal."

Woodrow Wilson was an example of a president who advocated "making the world safe for democracy," but in actual fact, was an overt racist. His "New Freedom" program introduced segregation into the departments of the Federal government. At the end of his administration the fortunes of Black Americans had sunk even lower as the professor-turned-President contributed to the climate in which freedom for Blacks had been substantially eroded. The racist attitudes and policies of the Wilson administration welcomed returning Black veterans of World War I with

increased lynchings and race riots throughout the land.

During the economic depression of the 1930's Franklin D. Roosevelt was popular among Blacks as a liberal racist. It was his personal approach to matters that concerned them that made Blacks feel he was their friend, yet he allowed the double standards of racial separation to effectively nullify real progress for Blacks.

The Second Reconstruction began rather midly during the Truman administration with the desegregation move in the army in the Korean conflict. While the N.A.A.C.P. pushed the case of Brown vs. the Topeka, Kansas Board of Education to the 1954 Supreme Court decision, reversing the old Plessy vs. Ferguson ruling. It was James Farmer who saw the futility of legal decision without direct social action. Implementing the legal decisions meant the development of a cadre of individuals willing to sacrifice their personal safety for the purpose of breaking down segregated facilities in the area of transportation.

Here in Montgomery in December 1955 the determined decision of Mrs. Rosa Parks not to give up her seat on the city bus, led to the famous boycott and the rise of Martin Luther King,Jr. as a national figure. It was here that the laws of segregation began to crumble. In August 1957, the first major civil rights law since 1875 was passed by Congress. It was a mild Voting Rights Act. In September of 1957 President Eisenhower ordered federal troops into Little Rock, Arkansas, to enforce court ordered desegregation of the Little Rock Schools.

In other words the Second Reconstruction was not handed

down by a small band of white radical reformer politicans, but it was achieved by black and white activists. As in February 1960, black college students began the "sit-ins" to destroy segregation in public facilities. They received beatings and jail sentences but persisted in their non-violent direct action program. Within two years, most eating place in America had been desegregated.

In May 1960 President Eisenhower signed another Voting Rights Act into law. It was much stronger than the act passed in 1957 and eventually enabled more black citizens to register and vote. Still it was necessary to further prick the conscious of white Americans. In August 1963, about 250,000 Blacks and whites gathered at the Lincoln Memorial in Washington, in the largest mass demonstration ever held in the nation's capital. It pressured Congress to pass the Civil Rights Act of 1964. The bill prohibited racial discrimination in employment and in places of public accommodation. This act was similar to the one declared unconstitutional by the Supreme Court in 1883.

The breakthrough had come through patience, suffering and the focusing of attention on the racist ills of American society, But, was this enough to really implement the laws on the statute books? Violence errupted in the Watts section of Los Angeles in August 1965 and in the summer of 1967 more than forty violent riots took place in American cities. President Johnson appointed the Kerner Commission on Civil Disorders to investigate the causes and to recommend ways of preventing these civil disorders. The commission reported in March, 1968 that "white racism" was

the principal cause of the disturbances and that the United States was headed for two societies: One white and one black, "separate but unequal."

President Johnson's "Great Society" program was instituted to try to bridge this gap. But in the spring of 1971 following the inauguration of Richard Milhouse Nixon, the Congressional Black Caucus pointed ou the following to the Republican president:

> We would be less honest, Mr. President, if we did not reflect a view widely shared among a majority of the citizens we represent. That view is that the representatives of this Administration, by word and deed, have at crucial points retreated from the national commitment to make Americans of all races and cultures equal in the eyes of their government-to make equal the poor as well as the rich, urban and rural dwellers as well as those who live in the suburbs.

"Benign neglect" has been the order of the day under the Nixon Administration. The overwhelming victory in the election of 1972 has compounded a smugness on the part of Mr. Nixon which spells the doom of the Second Reconstruction.

Black librarians--books, materials, are not just for blacks but for misinformed whites.

Wake up Americans! Wake up Black Americans! Wake up all minorities of America before it is too late! Or we will have to undergo the agonies of the failure of the First Reconstruction. Martin Luther King will have died in vain.

SOURCE OF SPECIAL MATERIALS

By

Casper Leroy Jordan

We are meeting here in Alabama on another occasion to look at black collections. It may be of value to look at other conferences held in the past 40 years to see where we are in this one and to better evaluate the conclusions of Annette Phinaze on Saturday.

The earliest conference I can find record of is a "Library Institute for Negro Librarians" which was a part of the Morehouse-Spelman Summer School of 1930 in Atlanta. The institute was focused on the "Expansion of Public Library Service to Negroes in Southern Communities."[1] The institute came out of a need expressed in a resolution of the Southeastern Library Association meeting, in Chapel Hill, North Carolina in October 1929.[2] The resolution stated a need for training of Negro public librarians.

The Rosenwald Fund agreed to finance the six-week institute and to pay the rail fare of the participants. Presidents John Hope and Florence Read of Morehouse and Spelman Colleges, respectively, offered facilities for the institute in conjunction with summer school.[3] Charlotte Templeton, president of the Southeastern Library Association and a librarian at Greenville, South Carolina Public Library directed the institute.[4]

The size of the institute was limited to 35, and registrants came from Tennessee, North Carolina, Louisiana, Georgia, Texas, Virginia, Alabama, Florida, Kentucky, and South Carolina.[5]

The immediate problem was to train persons to work in the "Colored Branches" of the southern public libraries - as it was so quaint-

ly put. Templeton concluded:[6]

> I have come to realize that the problem of library training for Negro public library service in the South is quite different from that of general library training. Negro public libraries in the South are branch libraries... The work of the branch is essentially a direct service with books and people... therefore... there is needed in the South a type of library school curriculum rather different from any which exists at present.

Perhaps it is time to have another conference on public libraries and the city, or urban problems (a term now used to indicate Blacks) and librarianship. The picture may be about the same library-educationwise - although the library and city complexions have changed considerably.

The year was 1933 and the place was Nashville, Tennessee where the Commission on Interracial Cooperation called a conference on "Education and Race Relations" held at George Peabody College for Teachers.[7] The conferees zeroed in on the treatment of Negroes in state-adopted textbooks and made frank appraisals of current situations.

The committee on findings submitted an eight-point statement in reference to the question of "Education for Citizenship in a Bi-racial Civilization." Among the statements this was said:[8]

> Since pride of race is one of the most powerful incentives of noble effort, the good deeds of individual Negroes and the contributions to civilization of the race as a whole be taught in every school. A book giving a faithful account of the contribution of the American Negro to life of our contry shall be prepared under proper guidance for use in all our schools.

The Committee went further and recommended that each state Department of Education "make a careful study of the publice school textbooks in use in that state, with a view to such eliminations and additions as may be necessary" to forward the ideas of racial pride and the correction of errors of the past.[9]

In 1934, R. B. Eleazer of the Commission of Interracial Cooperation published a booklet, School Books and Racial Antagonism: a Study of Omissions and Inclusions That Make for Misunderstanding.[10] This study summarized the conditions in 1934.

Thirty-two years elapsed before another significant conference was called. There were undoubtedly other conferences or intstitutes, but I have not been able to locate any notice of them. A grant from the Rockerfeller Foundation to the Atlanta University School of Library Service afforded the occasion for the convening of an "Institute on Materials by and About American Negroes and to explore ideas for future development; to consider specific methods of implementing programs which will increase access to materials; and to establish or strengthen communication among librarians and scholars in order that library materials will be acquired and used more efficiently."[12] Ninety-six persons from 21 states and the District of Columbia attended the institute.[13] Recommendations centered around acquisition, preservation, communication, and follow-up and were 17 in number.[14]

Some of the recommendations expressed the need for regional special collections, the launching of an extensive reprinting program, microphotographic programs, newsletters, annual handbook on current studies on the Black experience, survey of published and unpublished bibliographical tools, indexes, calendars, union catalogs and other familiar items we have wished for so long. Out of this conference came a Bibliography of Materials By and About Negro Americans for Young Readers.[15] A number of other projects also came out of recommendations of this conference, which was three decades in the making.

Conferences came swiftly after this one. Black was beautiful and au courant. Black studies were turning up all over the country and those black schools, which had kept the faith and preserved the materials and taught "Negro Life and History" for over a half-century, were in the vanguard of a new Renaissance not delimited by the boundaries of Harlem.

The 1967 conference at Atlanta University School of Library Service addressed itself to "The Georgia Child's Access to Materials Pertaining to American Negroes."[16] The stimulus for this conference was the realization that the Peabody conference of 1933 had not freed Southern students from educational materials that perpetuate past stereotypes."[17] Obviously the goals of 1933 had not been reached. This conference purposed to ultimately "make available to all children in Georgia materials that reflected truthfully and realistically the contributions of the Negro to life in the United States"[18] and immediately "to identify desirable materials with which to educate the

Gerogia child" and "to devise ways of making these materials an integral part of Georgia's educative process."[19]

1969 was the year for three notable conferences: one at Howard University was chaired by the "dean of black studies librarianship" Dorothy Porter and another was a conference on the use of microphotography and black studies sponsored by the 3M Company, United Negro College Fund, the Hill Foundation and Atlanta University School of Library Service. We move to Alabama Agricultural and Mechanical University at Huntsville for an April "Conference for the Evaluation of Materials About Black Americans" - "CEMBA." This worthy conference was sponsored by eight predominantly black colleges in Alabama and stated as the purpose of the conference "to evaluate textbooks designed for use in the public schools...pertaining to their treatment of the Black minority in America." A number of relevant recommendations came out of this Conference; however, the most important product of this Conference was a continuing, funded program under CEMBA for these schools in Alabama.

Fisk University Library, under the tireless, energetic direction of Jessie Carney Smith, was the host to two summer Institutes (1970 and 1971) on Black studies librarianship, and in 1972 an internship program in the same field.

The thrusts of these conferences and institutes were felt in the Office of Education's funding of the African-American Materials Project (AAMP) in 1971 and 1972. Under the direction of the School of Library Science of North Carolina Central University, this six-state project (Alabama, Tennessee, Georgia, South Carolina, North Carolina, and Virginia) attempted to form-

ulate a model, on a regional level, for the control, description, collection, and location of materials about the Black experience.

Enough prologue. Now, to the mission of my presentation: Sources of Materials for Black Collections.

Once again I must turn to the past to search the foundations of the great Black collections in America. It is of interest to determine how these collections were started, and then the dictum "go thou and do likewise" may apply. Let us look to the past for guidance.

The Moorland-Spingarn Collection at The Howard University Library had its inception as a creation of the board of trustees in 1914 when the Moorland Foundation, the Library of Negro Life and History was inaugurated.[22] Earlier in the same year, the Rev. Jesse E. Moorland, a YMCA official and a Howard trustee, gave the university his private library. This collection included more than three thousand items relating to the Black man. In the Howard library Moorland's gift was combined with an older collection of anti-slavery literature, the gift of Lewis Tappan in 1873.[23] Together these two collections formed the base for one of the most important collections of such materials in the country. The resources have been expanded through purchases and other gifts. The energetic Curator, Dorothy Porter, has travailed long in directing the growth of the collection. Another great increment to the collection was the valuable collection of Arthur Spingarn.[24] This over-seven-thousand item library was purchased by Howard University in 1946.[25]

The antislavery materials in the library of Oberlin College are a part of the history of this Ohio school. Oberlin was the site of a number of demonstrations for and against slavery and was a center of controversy when it made history by permitting the admittance of Blacks. John Brown solicited funds for Oberlin, and it was a hotbed of anti-slavery sentiment. From England in 1840 the school came into the possession of a number of British antislavery tracts.[26] An appeal in 1885 to enrich the Historical Collection on Slavery elicited a great response. The following years Oberlin acquired an interesting assortment of rarities.[27]

Arna Bontemps, a number of years ago, searched the sales records of the Charles E. Tuttle Company of Rutland, Vermont.[28] Tuttle, as a book dealer, had long supplied Negroana in the United States to a number of libraries. Bontemps' search provided insight into the materials in collections which did not have special Black collections. The Tuttle research revealed that through purchase Duke University and the University of North Carolina at Chapel Hill may have two of the largest collections on the Black experiance in the country.

Like Oberlin, Cornell owns a large body of underground railroad lore and antislavery propaganda.[29] The history of the acquisition of these materials is not unlike that of Oberlin. It is known, for example, that the Gerrit Smith papers and effects went to Cornell, and the area around Cornell was a center of antislavery sentiment.[30]

The Tuttle files indicated that through purchases the libraries of Harvard, Brown and Emory Universities had acquired a considerable amount of materials by and about the Black man.[31]

There are both rhyme and reason behind collections like the Schomburg Collection of the New York Public Library and the James Weldon Johnson Collection at Yale University.

The Schomburg Collection is perhaps the best known - certainly the most publicized - of the Black library collections in the world. The Division of Negro Literature, History, and Prints - as it was originally designated - was established in 1925.[32] In 1926, it obtained the Schomburg Collection, one of the largest and most important private libraries on the Negro.[33] A Harlem citizen's committee persuaded the Carnegie Corporation to buy the library for the New York Public Library and place it in a branch in the heart of Harlem.[34] The collection continues to grow through purchases and gifts. Several African collections have come in, and other patrons of the arts as well as artists have presented collections and individual pieces.

The Yale University Library has the James Weldon Johnson Memorial Collection of Negro Arts and Letters. The collection was started by Carl Van Vechten, noted writer, critic, photographer of the early 20th century. Van Vechten states:

> For a very long time I pondered...the question of what would be my ultimate disposal of my collection of Negro books, manuscripts, letters, photographs, phonograph records, and music... In this quandry... I was invited by Bernard Knollenberg, the librarian of Yale University, to deposit this material in the Yale University Library.[35]

The Collection was donated in the early 1940's and the Collection was opened in 1950.[36] Kaiser states that this is the country's largest collection of black arts and letters of the twentieth century.[37]

The Negro Collection at Atlanta University goes back almost as far as the history of the university. The first mention of a library was in the catalog of 1870, and in 1925 the library reported a "Negro Collection" of 291 books. In 1932, President John Hope announced the acquisition of the original manuscripts of Thomas Clarkson, a noted British abolitonist of the eighteenth century. To this nucleus was added a collection of John Brown letters.[38] The Collection was established as a separate entity in 1946 with the purchase of the Henry P. Slaughter private library.[39] Slaughter was a black bibliophile who had a long interest in black materials and began collecting materials at the turn of the century on his government salary in the Government Printing Office.[40] Other collections came from Maud Cuney Hare, a collection. The Cullen Collection was founded by Harold Jackman, and is a large collection of priceless materials dealing with the accomplishments of the Negroes in all walks of life, particularly in the arts.[42,43] The Commission on Interracial Cooperation, an organization founded to reduce mounting racial tensions, presented its voluminous records to Atlanta University.[44] C. Eric Lincoln also presented the library with almost two thousand items of correspondence, miscellaneous documents, photographs, printed material, and other memorabilia. This is a continuing collection of materials.[45]

The Negro Collection at Fisk University in Nashville absorbed the collection of the defunct YMCA graduate school in Nashville many years ago and became, with additional gifts and purchases, one of the strongest libraries in the South for

the study of Blacks.[46] Fisk emphasized the Negro abroad: in Europe, Asia, Africa and the Negro in the United States.[47] The scholar, Willis D. Weatherford, gave to the Graduate School his books to form the nucleus of its collection of Black literature.[48] Arthur A. Schomburg was secured by Fisk in the 1920's, before he was employed by New York Public Library, as curator of its infant collection.[49] During his years at Fisk he laid a firm foundation for the development of the present outstanding collection.

The George Foster Peabody Collection on the Negro is at Hampton Institute in Virginia. The collection had its beginning in 1905, when Peabody obtained 1400 books and pamphlets on the Negro and lent them to Hampton.[50] In 1908 he presented them to the library as a gift.[51] In 1914 the library of Dr. Phil Broome Brooks was purchased for the collection.[52] The library is a large, old one and contains a magnificent collection of several hundred scrapbooks of clippings on almost every conceivable subject for the years 1898-1920.[53]

There is a venerable, sizable collection in the Hollis Burke Frissel Library of Tuskegee Institute in Alabama. The original collection at Tuskegee owes its existence to the books and materials that were moved from the general library collection to form a special collection.[54] The material from the Department of Records and Research, founded in 1908 by the famed bibliographer, Monroe N. Work, is also an integral and priceless part of this collection.[55] The George Washington Carver Museum, set up in 1938 containing Carver's discoveries and art productions, is also on the Tuskegee campus.

Morris A. Soper, a Morgan State College trustee, left a grant to the Baltimore College for the purchase of books for a special collection of Negroana.[56] To this was added the Emmett J. Scott Collection of papers on the history of the Negro from 1900 to 1951;[57] and the Matthew Henson Collection was donated by Herbert Frisby of Baltimore.[58]

The Black collections at Central State University and Wilberforce University in Ohio share a common beginning. The collection of materials on the Black man at Wilberforce goes back to the collecting mania of its founder, Daniel Alexander Payne. Payne collected material on the African Methodist Episcopal Church as its historiographer beginning in 1848 for decades before he wrote his first histories of the church.[59,60] Early records reveal that this collection was stored in a special room along with the papers of Martin Delaney. Benjamin Arnett was another African Methodist bibliographer, and he attempted to collect everything available on the Negro. These collections in addition to books and material from the general collection comprised the basis for the Payne Collection at Wilberforce. In 1947, when Central State University was separated from Wilberforce University, a part of the collection was separated fro Wilberforce. To these materials were added the papers of Hallie Quinn Brown, outstanding educator and eloqutionist. Since then a number of gifts to both schools have increased the value for research purposes.

The Heartman Collection on Negro Life and Culture is the outstanding special collection of the southwest housed at Texas Southern University in Houston. The collection was pur-

chased for the library from Charles F. Heartman, a distinguished rare book dealer.[61] Several years ago a catalog of of the collection was published.

Detroit Public Library's, E. Azalia Hackley Memorial Collection of Negro Music, Dance, and Drama is believed to be the only special collection which is devoted solely to music and the performing arts. Hackley was a pioneer Black music educator; she lived in Detroit for a number of years, and died there in 1923. In 1943, Fred Hart Williams, then president of the Detroit National Association of Negro Musicians, suggested the formation of a collection of books and materials which would worthily represent the Black contribution to American culture in the field of music and the performing arts. Under Williams' leadership material was gathered and formally presented to the Detroit Public Library on December 10, 1943.[62]

The literature is filled with records concerning the beginnings and sources of the nation's outstanding Black collections. It would seem, in summary, that the majority of the collections were started with material already in the general collections. The purchase of a good, private collection has been the basis of many of these collections. The purchase of a private collection was not always the beginning - many private collections were given to start collections. The continued growth of these collections can only be guaranteed through appropriations of funds from regular budget sources.

One may despair any day that all the good collections are gone. This is not so. There are a number of excellent private collections still outside libraries. Kaiser indicates

a number of collections still unbought - and they may not be for sale. But it would not hurt to seek some of these collections: John C. Dancy papers, Kelly Miller papers, John W. Cromwell papers, Countee Cullen papers, W. C. Handy papers, and what about the Hall Johnson papers, or the papers of Maurice Hunter, Lewis Latimer, Fred R. Moore or George T. Downing. These are only a few. Every campus has a number of local figures who have died and the papers are around somewhere. Dig them out.

Relatives of R. R. Wright, Jr. and Sr. must have materials of great worth that are not secured in a collection yet. The Journal of Negro History and the Negro History Bulletin abound with articles on outstanding Black people, surely the material used must be in family archives or basements (probably the latter). What avid scholar of Negroana cannot tell you of searches which ended with a report that "those old things were under the house, or we burned them."

Every town has a lodge or had one. Are those records in your care? Churches are treasure troves of materials. Your own campus may have materials stored away in boxes, file cabinets, attics, etc. Look around. Get the President to designate your library as the archival agent for the campus. Armed with this ukase, go forth and get the materials from deans, registrars, teachers, even right there in your own stacks.

The local printer does not keep everything. Here is a source of local material. Church programs, funeral obsequies, local civic group programs, and photographs can be yours for the asking. The local Black newspapers are another source.

Students past and present can be sources for materials. A letter to every known graduate, or former student, may produce fine additions to the collection. Boston University did not know that M. L. King would be a world known leader when they sent him a letter as matter of course, asking him to send them any paper he might produce.

There are still a lots of material out here. Go to it and get it!!!

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DISSEMINATION OF INFORMATION AND SPECIAL BLACK COLLECTIONS

By

Nicholas E. Gaymon

INTRODUCTION

When I was invited to address this topic on dissemination, my first reaction was to look at this topic to determine what Dr. Robinson wants me to do. So I decided to keep the topic on my desk readily available to my glance, hoping that I would be enlightened by its presence. After trying this for several days, I discovered that I still was completely vague on what was expected of me. My second reaction was to call Dr. Robinson. This I did. This is how our telephone conversation went: I said, "I read what you are saying and understand all of the words you are using, but it would be helpful if you would just tell me in common every-day words, what it is you want me to talk about." He said: "Assuming that we can locate Black Resources, find funds to purchase them and find appropriate facilities from which to service them, all we want you to do is to TRY TO TELL US HOW TO GET OUR STUDENTS TO USE THE STUFF." So this is what I am going to try to do. Now even after he told me what to do, I still can't tell you how to make our students "use the stuff."

I would like to just share with you my thinking on dissemination and use. First, let me express my approach through what I would like to label first a NATIONAL EFFORT for dissemination; and second through what I would refer to as a LOCAL EFFORT.

NATIONAL EFFORT

I envision as a National Effort that attention be given to establishing a network or clearinghouse or a group of networks and clearinghouses that will facilitate effective library management of resources dealing with Minority groups. Further, a model or group of models,would be provided or developed that will reflect an include all existing and projected materials and services with estimates of priorities necessary to resources and needed services. This would be done for example in the following way:

The oral history project that is in process at Fisk or the Project that is in process at North Carolina Central would be considered as part of existing Projects that can be included in the network. Needs will be determined for other needed projects or services, and the location of these said projects will be designated. None of the many new projects will duplicate any of the existing projects. When the whole network is completed, it would consist of components that will accommodate:

1. Types of materials such as Original Manuscripts, Microfilm, etc.

2. Project, that would include selections, acquisitions, catalog and classifications, storage, indexing, abstracting.

3. Management functions such as planning, training of personnel to handle materials similar to this Institute.

4. Services, such as analyzing of information, referrals, consultation, interlibrary loans, and general circulation.

5. Projects, that will deal with library tools, catalog cards, directories and review publications.

Let us assume that in order to disseminate materials that we

will consider approximately 130 predominately Black Academic Libraries that will constitute the network components. However, only selected libraries would perform certain functions. We could perhaps let Fisk be concerned with Types of Materials as mentioned earlier, Atlanta University may handle Processing, Alabama State may be concerned with Management Function, Howard or maybe Texas Southern be concerned with Products.

Now once this National Effort is established, it should not be left to exist without direction. So in order to see that this National Effort is continued, it is suggested that a National Coordinating Mechanism Center be effected to oversee the overall National Effort. This Center will see that all the work be done through the National Effort be continued, and at the same time, it will evaluate the effectiveness of the effort to see that the innovations are implemented.

I feel that planning of this type will give some definite direction to maximum dissemination and subsequent use of Black Resources. I would like to have you understand that all the items mentioned above have not been wishful thinking on my part. I along with many of you who are my collegues have been instrumental in encouraging me to develop a proposal: THE MINORITY PROGRAM DEVELOPMENT FOR LIBRARIES AND LEARNING RESOURCES, which has been funded and a portion of this grant will be used for a development of such plans. In fact, a Request for Bid has already gone out from my University for offers to submit sub-contracts of this type of plan. Hopefully, we will come up with a very useful product.

LOCAL EFFORT

I have talked briefly about National Effort and dissemination of Black Resources, now I shall try to reason with you briefly on

local efforts needed to encourage students and predominantly Black Institutions to use resources. I think the first approach to this effort would be for us as librarians to take a hard good look at our students as users. I think we should strike a happy medium in giving more attention to understanding the users.

The business world has been using this approach for ages. Whenever the business world attempts to discover whether a product will sell well, it does a type of marketing research that will give them an overall profile of the typical buyer. So maybe what we need to do is to take a profile of Black Students to try to determine what he really wants to know that Black Resources will give him. Let's examine some of the things that social scientists have been saying about black students at certain Black Institutions. They have said that a large percentage of our black students are first generation college students. His attendance to the college campus is the first time he had been away from home; he had never traveled more than a 100 mile radius from his home. He has had limited resources available in the home for reading. He has been indoctrinated and educated and given values of the White middle-class Protestant. If you were to make a preliminary check of predominantly black academic institutions on the economic level of their students, you would discover that a large percentage of them will come from a family that will be classified as economically disadvantaged. I know of one particular Black institution where 82 percent of the students are considered to be disadvantaged. Perhpas most of you have never really stopped long enough to assess your students needs. If you were to accept the brief profile mentioned earlier, how could you really go about maximizing the use of resources by your students.

This maybe a little difficult for some of us to understand, simply because we either have come to certain conclusions about black resources or we have given some false impressions that some of our students are grasping, which leads them to believe that black resources are for scholars only, and I know we have given this impression because I know many libraries that restrict the circulation of their resources to the point whereit is down right annoying for the students or the scholar to obtain the resources. We have allowed all types of physical and psychological barriers to interfere with the utilization of resources. I think we fail to see that our students are a part of Consciousness III as described in the book, GREENING OF AMERICA. Consciousness III promises a new life including affluence, security, new permissiveness and a new expansion of human possibilities. Our black students have been recognized as making contributions to the origin of Consciousness III. They were the first to openly protest the establishment. The foundation of the Consciousness III is liberation, which allows the individual to live his own life style. It starts with self-image of each individual. It dispels and rejects the concept of excellence and comparative merits. Consciousness III sees society as hypocritical and untruthful.

Now when he sees this society as described above, he sees you in that same light, and this is one of the major things that we have to come to grips with. Are we functioning on Consciousness III level or Consciousness II level. As we arrive at what level we are functioning on as librarians, then we can ask: Are we fully ready and prepared to cope with our black students?

Now if we as librarians are still functioning on level of Consciousness II, then we believe that the "Organization Man"

is more important than the individual; that there is no life for the individual by himself, he must exist as a part of the system. Consciousness II maintains further that the individual must tie his destiny to something greater than himself; he evaluates his progress within the terms of his progress within society; it believes in the central ideology of technology, the domination of man and environment by technique; believes in outstanding ability and accomplishment as a means of achieving excellence; believes in an elitist society and the standards of that society; beleives that individual work should be geared to the needs of society; believes that the personal value of man is based on his organization or occupation; believes in disclaiming personal responsibility for the action of his organization; and believes life to be a competitive struggle for success.

I do not wish to imply that the Black College student is completely different from other college students. They are the same plus...because they have had some experience that other students have not had. Consequently, we as librarians have to understand the profile of the Black Student as well as the profile of the college student in general.

Joseph F. Kaufman in a recent issue of the Encyclopedia of Education includes the following in his profile of the college student: "The student bodies of American Colleges are becoming increasingly diversified...an increasing proportion of college age group is enrolling in college..." he states further that "there has been a new emphasis on the concept of environment as it relates to learning. Certain environments attract a certain type of student. A college, despite its grading standards or state-

ments appearing in its catalog, can create disrespect for the values of learning, idealism, tolerance, and liberalism by the "invisible curriculum" which is communicated to students. The new emphasis on learning environments has led to greater experimentation with the curriculum and, even more important, to increasing experimentation in the area of living arrangements and human relationships. One of the trends seem to be the creation of cluster colleges and living-learning units, in an attempt to reinforce, rather than subvert, the professed values of higher learning. Evaluation of such efforts is in its infancy, however."

Kaufman maintains that in addition to the regular academic culture on campus there are groups of subcultures which he discusses as follows:

STUDENT SUBCULTURES. The institutional environment interacts not only with the individual student but also with groups of students. Such groupings have come to be called student subcultures. In the 1960's, various typologies were drawn in order to describe college students. Clark and Trow (1966) developed the concept of four main subcultures:

(1) The collegiate, emphasizing fraternities, sororities, social life, athletics, and campus activities. Its members tend to be from middle-class families and to resist the intellectual demands of the faculty.

(2) The vocational, emphasizing training for a specific occupational career. Students in this group are largely from working-class backgrounds. To them college represents an opportunity to acquire economic security and social status. They tend to major in engineering,

business, education, or technical fields.

(3) The academic, committed to scholarly achievement in an academic field. Students in this group are middle-class in background and have relatively well-educated parents. They are concentrated in the highly selective prestige colleges and universities and plan to go on for the highest degrees in their fields of interest. They tend to identify with the faculty and their values.

(4) The nonconformist, repudiating the values of the above three groups. The nonconformist students may be deeply concerned with ideas and values but reject the embrace of the college and the "system." This could include subgroups of hippies, activists, and other alienated students, who are united only by their disenchantment with the established order.

One could add numerous categories to the above four. Kenneth Keniston has developed the portrait of a major segment of American students--those who attend the more selective and what he describes as "traditionally more pace-setting" colleges and universities. Keniston characterizes such a student as a professionalist. He believes that you have to be good in your field in order to do anything meaningful in your life. In Keniston's words, In our bureaucratized and organized society, it is the professional who counts. And the jobs that students at selective colleges will eventually take are almost without exception professional jobs. For these students, "success" in the old sense is no longer an issue at all: fewer and fewer students strive to get ahead in the world, but more and more labor to become experts.

Keniston describes the professionalist as a product of post war, American affluence-a creature of the longest period of uninterrupted prosperity in American history.

I have given you a brief overview of what the college student is like. I have done this because I think it is important that we understand our users. Actually, I believe that understanding our clientele is a prerequisite to giving good library service. Although I am stressing this to you as librarians, I am not implying that you are the sole persons responsible for this understanding on your campus. It is your responsibility, however, to work cooperatively with other segments of your respective colleges in promoting the learning experience through the dissemination of Black Resources. Stephen Wright, then president of Fisk University, stressed the importance of cooperation of everyone on the college campus when he made the following statement: "A college president may play an important, even a determining, role in developing the expectations and the special influences that will contribute to the mix of the learning environment on his campus. In a sense, he can play the role of a chief educational chemist, responsible for knowing whether the environment is stimulating and relevant to the purposes of the institution he leads, and helping to determining from a long list of possibilities what the environment needs and in what amounts.

Some of the obvious symptoms of a sterile learning environment include limited use of the library, poor attendance at educational programs of quality, the absence of requests and demands to improve aspects of the educational program, poor performance by graduates on standard tests for admission to graduate and professional schools, and a low percentage of students who go on to

and professional study.

In helping to determine what the environment needs, the president can initiate a number of approaches, among them being (1) the examination of institutions known to have stimulating learning environments (the actual work to be done by faculty and students); and (2) the internal auditing of the existing environment by faculty and students, with the understanding that the hypotheses arrived at and instituted will be tested."

Up to this point I have mentioned little or nothing about the traditional method of getting students to use our Black Resources. Not that I object to them, but because I think some of the considerations mentioned earlier should come first. Now that we understand our Blac. Students, let's take steps to make them use resources by:

1. Taking an active role in introducing him to the resources. This means that you don't sit and wait at your desk until he comes to you, instead you go to him. Sell your product just like business and industry. There is a certain company that lets you know repeatedly that is is "Bullish on America." Seldom does any of us miss seeing at least once a day some place or somewhere hear the sign or saying "SEARS HAS EVERYTHING." You just have to learn to be persistent. Everyone else is...

2. Developing a meaningful relationship between what is happening in the classrooms and what is happening in your library. This means you must be familiar with your Black Studies Program and/or courses so that you can prepare and encourage students to use the appropriate resources.

3. Cooperating with the teachers in developing course objectives and suitable bibliographies for courses in Black Studies.

4. Going into classes in Black Studies and talking about your resources. This could be done in cooperation with the teacher so that you can talk to the class at a point in the course where students need relevant resources to complete assignments.

5. Asking teachers to mention certain Black Resources and Black Authors in their daily lectures as a routine part of their presentation. There is a tendency for students to automatically develop an interest in resources that they hear their teachers mention frequently in their lectures.

6. Developing close relationship and cooperation with other Black Academic libraries, locally, regionally, and nationally so that you can borrow, copy, or exchange resources to make a wider range of materials available to your students.

Finally, we must assume full responsibility as librarians, for getting our students to use resources. We are best prepared for doing this. There may be general guidelines for accomplishing this, but ultimately each of you must employ the technique appropriate to your respective local situation. If it requires that you grab the students by the hand and lead them to resources, then grab by the hand. I challenge you not to relent. Please accept this challenge.

BLACK LIBRARIANS, ARCHIVISTS AND BLACK COLLECTIONS

by Norman W. Walton

It is a distinct honor for me to share this occasion with you and to speak to what I am sure may prove to be the most important people in America today--the librarians and archivists--you who keep the records of mankind. You are special because you are a part of a new breed of librarians and archivists concerned with black studies and black collections. Every isolated group or race must have its "preservers;" those who keep alive their rich heritage. Today your role is vital to the salvation of black people and perhaps all people. Our society appears to be at the crossroads. Social problems, that have direct bearing on the destiny of black people are increasing. Problems growing out of poverty, population explosion, minority discrimination and racial unrest ignited by the uncertainty of action by governmental officials are the everyday syndrome of American life. Young people throughout the nation are questioning basic and long accepted value of the American society. As Marc Connally said, "It seems like everything that's nailed down comes loose." To paraphrase W. E. B. DuBois' writing around the turn of the century, "The librarians and archivists of today must be made leaders of thought and missionaries of culture in our effort to salvage a race. In the final analysis, black people are going to be saved by you--librarians, archivists, and historians. You hold the key to the solution of America's problems." Alexis de Tocqueville, writing in 1835, stated that freedom for the Negro

would intensify rather than alleviate the prejudice on the part of the whites, slavery might recede, he said, but the prejudice to which it has given birth is immovable. I am convinced that the most pressing problem of the mid-twentieth century is the problem of black and white. The problem of Blacks adjusting to the new integrated life of finding himself and feeling his worth as a person.

There is a growing feeling of separation of mental separation from the American society by young Blacks. Patriotism, democracy, loyalty, and justice equality carry a different connotation for Blacks. Black studies is the most relevant educational program in America today because it prepares students for living and for survival, by presenting detailed knowledge of facts and forces which operate in the American society. It enables Blacks to understand Blacks and whites alike. It is historical and analytical, and does not permit an incomplete report of black people nor of whites because Blacks are studying every facet of the American society. For instance, when Europeans studied African societies in the 19th century, they did so as superior beings investigating inferior creatures. This was somewhat natural because each nation tends to write history in its own image. Thus, Europeans wrote history so that they would appear superior to other people, and justified their action of suppressing other people. History includes beliefs and myths designed to promote the advancement of a race. Black people have gotten a raw deal from history. Today's Blacks must study and write their own history. The impact of slavery and segregation on the black per-

sonalty, his self-esteem, his struggle to exist, frustrated Blacks, made them ashamed of themselves and sent them wooing after false gods. The real problem is mounting every day. Black students in integrated schools are bearing the brunt of the problem.

Unable to make the transition from the world of two-ness in which the Blacks have double consciousness, being an American and a Negro, two souls, two thoughts, two unreconciled strivings to warring ideals in one dark body, unable to make the transition with confidence, with belief in himself has forced Blacks into becoming isolationists and dreamers of the good ole days. They use the way we used to do it, at old B. T. Washington or Carver, Bunche High School as their theme. Black librarians, black archivists must see this as a serious handicap to black unity, black adjustment and progress. There are attributes of black life that need to be preserved. There is an urgent need for more black psychologists and sociologists. Research by black scientists and black English teachers are needed. More studies should be made on what application of white standards and values can be applied to Black Americans.

Librarians and archivists hold the key to the salvation of black people. We cannot expect young Blacks to comprehend the meaning of the so-called "black progress." Most of them were born since 1950 and cannot appreciate the progress made by the Blacks toward equality. They are a part of this affluent society. They are taught the American democratic faith, that all men are entitled to life, liberty, and pursuit of happiness. Thrown into the integrated society with no black symbols, no

images, no history, many of them are finding it difficult to adjust. Blac' eople must believe in themselves and in black institutions and organizations. This is extremely difficult today when most black honor societies, black fraternities and sororities and clubs are loosing many of their devoted members who are rapidly becoming an integral part of the white society. The masses of Blacks are systematically having its leaders "drained off." This is another dimension of the"brain drain syndrom." Even black professional and scholarly societies are finding it rough going, and some are being discontinued. This lost of prestigeous honor societies and scholarly organizations is causing frustration in the aspiration of Blacks. Black librarians, archivists, and historians must see this as a danger of the security of America and her position as a world power. It may even require a re-casting and re-dedication of librarians to a greater cause of making Blacks and whites aware of black worth. Blacks must believe in themselves and begin immediately to correct the distortions of history to salvage a race. I don't mean to imply that nothing has been done in the past toward this end, but we are working in the same old vein--of the concept of libraries as housing for the protection of manuscripts, books, and letters, etc. and perhaps an area reserved for scholars who chose a pet project, and write a paper or book to be read or presented to a selected few scholars. Even in this pattern there are very few Black involved. It appears that the paramount issue of the educational system in the U.S.A. is geared to educating white middle class. It was never really to educate black people or to generate a

feeling of s lf-esteem in Blacks. It sometimes perpetuates myths and falsehoods about American history and the image of Blacks in history. The sources used by historians reflected the currently unflattering attitudes toward the Blacks. No concepts were more deeply rooted in American thought than that of black inferiority. For example, whites who crossed the color lines were publicly punished. As early as the 1630's the Virginia court ordered one Hugh Sidney to be whipped for "defiling his body in lying with a Negro." From the beginning, Negroes were not thought to be assimilable.

The belief in white superiority has been fully shared by historians. No less than other Americans, they have found it possible to subscribe simultaneously to the all-men-are-created equal dictum of the Declaration of Independence and the theory of "define-right white." It's this psychological impact that racism has on black children who grow up ashamed of themselves and their inadequacies and who feel that only whites have made important contributions to American history. This is dangerous. Black people must know their rich heritage and their roles as participants in the building of America. Historians should present less about the role of Sambo and Uncle Tom and more about Jan Matzeliger and Daniel Hale Williams. The American educational system has failed to effectively educate black people about white people and whites about Blacks.

Black studies is the key to the effectiveness of education. Blacks today are looking for a "sign of acceptance" a foothold to hold on to the ideas of America's dream. The demand and urgency of black studies programs suggest a change in the whole

educational .ructure and library service as well.

A great deal has been done in the past in selected areas and universities. In the 1930's, Arthur B. Spingarn saw black literature as honorable and conceded that "black authors had written in almost every language in almost every country, on almost every conceiveable subject, and for more than a thousand years." His collection of black writers became a part of Howard University and U.C.L.A.'s collection of Blacks.

Perhaps the best known--certainly the most publicized--of the Negro collections is located in the One Hundred and Thirty-fifth Street Branch of the New York Public Library. The Division of Negro Literature, History, and Prints, as it was originally designated, was established in 1925. A year later it obtained the Schomburg Collection, one of the largest and most important private libraries on the Negro. With this acquisition, containing between five and six thousand books, three thousand manuscripts, two thousand pamphlets, the division at once became a center for scholarship dealing with Negro life and history. Arthur Alfonso Schomburg, a Puerto Rican partly of Negro descent, was born in 1874. He was educated in Puerto Rico and later at St. Thomas College. In 1891 he came to the United States. Here he was employed for a number of years as a clerk by the Banker's Trust Company. But the force behind his long and zealous career as a collector of Negrolore appears to have been generated by a casual statement by one of his elementary teachers on the island. To his pupils, that individual dropped the remark that the Negro had no history. This touched off a fire assertion in Schomburg that was still burning brightly at the time of his death on June 10, 1938.

Manuscr: : poems and early editions of the works of Phyllis Wheat_y, slave girl, immediately became part of the "evidence" which the collector had dedicated himself to assembling. In the same category were the sermons of Lemuel Haynes, the Negro who served as pastor of a white church in Rutland, Vermont, for thirty years following the Revolutionary War, and John Marrant's St. John's Day eulogy to the "Brothers of African Lodge, No. 459," delivered at Boston in 1789. Also included was the scrapbook of Ira Aldridge, Negro actor who won fame in Europe as a Shakespearean actor during the nineteenth century.

Arthur B. Springarm, a white man actively interested in the welfare of Negroes, started to assemble a small representative group of books he could show to doubting friends who questioned the intellectual capacity of the Negro. He intended to offer these few specimen books to his own acquaintances who asked, "If the Negro has the capabilites you insist he has, why hasn't he published books to prove it?"

The Moorland Foundation, the Library of Negro life and History, was created by the Board of Trustees of Howard University, Washington, D.C. in 1914. Earlier in 1914 Rev. Jesse E. Moorland, a resident of New York City, an official of the Y.M.C.A. gave the University his private library. Included were more than three thousand items relating to the Negro, among them books, pamphlets, engravings, portraits, manuscripts, pictures, and many envelops of clippings. At the Howard library, the Moorland gift was combined with an older collection of antislavery literature, the gift of Lewis

Tappan in 187[illegible] and together they formed one of the most important collections at Fisk, Atlanta, and other black schools, includes everything about the Negro which promises to fit into the educational program of the institution. Other black studies collections include those at Duke University and North Carolina. The combined black collections of these two university, libraries may be larger than any single collection mentioned above. Certainly, the Tuttle Company's sales to Duke, for its Flowers Collections of books about the South would indicate this.

At Cornell and Oberlin, there can be found a large body of underground railroad lore and antislavery propaganda.

At Harvard University, the collection is interesting. It probably has as much Negro material as any library in the country and is building the collection but had not thrown these materials together in the form of any sort of special collection.

Of course, you are far more familiar with these holdings than I am--I only want to make it clear that a great deal of work has been done to promote the history and heritage of black people. What we need today in the light of our fluid and every changing society is a recasting of the image of the librarian and archivist. Libraries must become living organisms growing by invading every facet of black life. Black studies collections should be "child centered" if you please--or "people centered." A "back to the people" movement today includes nurseries labor organizations and civic clubs. Black people must believe in themselves. We'll take copies of historical documents to the people, to the students.

Today, we must realize that libraries have changed. Xerox has cut the time that students spent in libraries to a minimum. It is vital to take the black collection to the people. Selective impressive material must invade the black streets of the ghetto and create libraries on wheels that loan books on black stories and personalities, present movies and other visual aid material to the community. I am suggesting a serious effort to get black studies to the child at an early age and to the elderly Blacks alike. Invade the churches, white and black, with black materials. The image of a new library which builds its collections of history on tape. Of reactions of black children to integration. Provide new jobs for historians who spend full time writing and cataloging the black experience and adopting it for common use. The original pamphlets of Richard Allen, Benjamin Banneker, P.B.S. Pinchback, Blanche K. Bruce, Paul Cuffe, Lenuel Haynes, Martin Delany, Frederick Douglass, Robert Elliott, and Frances Cardozo--the African Methodist Hymn Book edited by Bishop Morris Brown, proceedings and minutes of 25 early Negro conventions beginning in 1831. The first 4 editions of Walker's appeal, a collection of slave narratives, Les Cenells edited by Armand Lanusse in New Orleans 1845, the first anthology of Negro poetry in the United States. Volumes of church history and Negro masonry, musical compositions by Negroes, Phyllis Wheatley's poems, and the pamphlets of Jupiter Hamon--and hundred of documents. Take them to the people. The new age dictates the fact that young people, particularly young Blacks, cannot wait until they reach college to know and see and feel that they are a part of America.

Black children need all the reinforcement we can give them now. This . the new library, a living organism dedicated to the salvation of a race. An organized organism which breaks from the traditional quiet Saturday and Sunday afternoon, to a concerted move to the ghetto--with movies and quiz shows. The new library is in the business of selling black studies, reinforced by young librarians who are intuned with the times. If this plan seems to be a bit radical-it is a plan born out of the dilemma of the black experience and the urgent need to salvage a race.

PREPARATION OF GRANT PROPOSALS FOR SUPPORT OF SPECIAL BLACK COLLECTIONS

by

Jessie Carney Smith

INTRODUCTION

Perhaps the most important area of concern which is shared uniformly by black colleges today is that of obtaining funds to support various operations. These institutions are characterized by years of underfinancing, yet many have managed to continue their existence, or sometimes to overcome their multiple problems, in spite of financial malnourishment. The financial situation of the privately-supported black college may be considered more tenuous than that of its sister publicly-supported college, yet each shares a history of inadequate financial support. The private college must look toward private organizations and foundations, federal support, when available, and meager endowments to support its existence. The public college may look toward a more stable base, or that of the state; yet, where the black public college is concerned, historically such support has been relatively low, and would make a poor showing when compared with the public white institutions. Nonetheless, it has been the public college which educated the majority of black students in their respective states.

Consider the financial plight that libraries in these institutions have faced through the years if the colleges themselves were

experiencing financial difficulties, uncertainties, or instabilities. Reports of Earl McGrath, Casper Jordan, this speaker, and others show that black academic libraries, like the institutions which contain them, have suffered from years of neglect and deprivation. Even when these institutions received support for various programs, such support was rarely manifest in the development of strong, adequate libraries.

It is difficult to trace the history and development of black academic libraries primarily because early record-keeping practices were poor, or because records were destroyed through elements of time. Even so, some of the black colleges of early founding, such as Virginia Union, Barber Scotia, Tuskegee, Virginia State, and Fisk, established libraries near the time of the founding of their institutions. Some of these libraries began to collect black materials even during this early period in an effort to support courses in black history, literature, and culture.

By the end of the first quarter of this century, some of the black college libraries had established special collections of black materials, sometimes housing them in an area physically separate from the main collection. It was not uncommon to find many titles on black subjects in all black college libraries, as these colleges, like those previously mentioned, aimed to support curricular offerings on black themes. Courses in black history, or Negro history as it was then called, were required of students in some of these institutions.

As the black studies boom of the 1960's emerged, black academic libraries moved to strengthen rigorously their collections

of black literature. Those collections that had already increased significantly in size and in strength were bombarded by researchers who aimed to publish research articles and books on black subjects, by neighboring libraries and communities, and by students who were enrolled in black studies programs or in courses in black studies. Those collections that emerged at this time attempted to serve at least some of these functions as resources permitted.

Thus, we have before us a cadre of libraries which is now impetuously seeking to enrich resources, services, and programs in special black collections as attested to by the representation at this conference and by the numerous proposals with which some of us are familiar to provide financial support for these collections. As administrators and/or staffs of these collections, we should give ourselves a standing ovation for the work that we have attempted to do in the area of black collections in the absence of adequate support, financial or otherwise. It is time that we, as librarians, sought this support, and it is imperative that our institutions and/or private and federal agencies provide the support that we need.

I was asked to prepare a paper on the topic "Sources of Funds for Special Black Collections." While some of my paper touches on that topic, experiences indicate that we should focus attention on the preparation of grant proposals which will provide support for special black collections. It is that topic which I have developed in greater detail. It is my belief that

in a time when financial support for colleges in general is as unpredictable and as unstable as it is now, administrators and librarians will have to peddle their wares where they can and seek support wherever there is a remote possibility that funds are available. This may mean that we must prepare umbrella proposals, or that we may continue to prepare single-purpose proposals; nonetheless, the preparation of the proposal itself is as vital to us as the identification of sources of funds. Unless we are able to present clearly defined proposals to funding agencies, we cannot expect to receive the full support that our collections deserve.

The Proposal

In the preparation of grant proposals for support of special black collections, there are four broad areas of concern which may be suggested. These are: (1) some basic considerations of librarians; (2) techniques and guidelines for preparing proposals; (3) readers and reviewers; and (4) sources of funds.

Let us begin by reviewing some basic considerations. Librarians must identify the needs of the library to determine which programs are needed, which programs will be developed as a part of regular on-going activities, and which programs will require funding over and above the regular library budget. What we must do is to inventory library needs. Why support a program that serves little or no real purpose, and is unrelated to the aims, goals, and objectives of the library program? Let us examine some

of the needs that one might expect to find present in special collections of black materials. Such needs might involve quarters, staff, services, resources, equipment, and publication. Obviously, these collections need a home--a place to live, to grow, and to develop. Quarters which house the collection must be planned carefully if maximum use of the collection is expected. Quarters may mean a separate floor, room or area of the library, or librarians may choose to house their black collections with general library materials. Whatever the plan, we must decide what the quarters will be, or where the collection will be housed. If manuscripts and archives are collected, it follows that some type of research facility must be provided to accommodate these materials.

Such collections will also need equipment for specific operations. These may include the typewriter, a micro-reader-printer, a copying machine, a computer terminal, or whatever equipment may be needed to enable the staff to effect a suitable program. Librarians of special black collections should give particular attention to the resources that they aim to collect. Carefully defined acquisition policy statements should be prepared and should indicate the types or range of materials to be collected. Some collections may aim to be exhaustive and may be created to support serious research, while others may be gathered to support undergraduate requirements for reading materials in black studies. Whatever the aim, the purpose should be recognized when attempts are made to develop programs for additional financial support, or simply when continuing to develop the collection through regular library budgets.

If such collections are to be administered properly, a staff capable of providing the necessary services should be planned for in proposed projects. Such staff may properly include a special collections librarian, researchers, a reference librarian, a cataloger, clerical persons, and others, depending on the size of the collection and the nature of the programs which the library offers in black resources.

Publication should be one of the prime functions of special collections of black materials. Contents and activities of the collection should be advertised so that researchers, other libraries, and those who might be interested in black subjects, would be introduced to the strengths of the collection. Items published should include a brochure which describes the collection and its use, and may also include bibliographies and calendars of special manuscript collections.

Services which the collection offers, or has potential for offering, bear a direct relationship to the quarters, the resources, the staff, and other elements of the collection. Services should be innovative, yet many traditional functions may need to be included. Black librarians are in a unique position to develop special service programs that are peculiar to the rich collections of black materials which their libraries may provide. What we must do is to move with haste to promote these services and help make our libraries more visible on campus as well as in other places.

Once the needs of special black collections are identified,

librarians in black academic institutions must determine whether or not institutional support is available to finance the program. It would be feasible to obtain institutional funds, if possible, and consider outside sources of support for even more programs that might be envisioned. Some of our institutions have come to realize the importance of financing the development of special collections of black materials which their libraries contain and are providing more adequate support for them. Additional support may then be sought to enrich programs, to fund more costly projects, or to engage in activities which the institution may be unable to support.

When it becomes obvious that outside support for a project must be sought, the staff, the library administrator, or someone in the institution must locate the appropriate funding agency. Some agencies support broad-based programs, while others may narrow their focus to a particular area of interest. The uselessness of approaching an agency for funds to support programs far beyond its area of interest is immediately obvious and is a waste of effort. Sometimes those who prepare grant proposals will write the proposal and seek funds for its support. The writer should have in mind an agency that he might wish to approach so that the proposal could be prepared according to the agency's particular guidelines.

Guidelines for preparing proposals should be acquired from the funding agency which will be approached. For example, the guidelines from the National Endowment for the Humanities are

quite unlike those from the U. S. Office of Education, or the Council on Library Resources, or certain other agencies. If no particular guidelines are required, the proposal should be prepared, in preliminary form, according to some acceptable style. Library literature suggests a number of sources of information on this topic.

It would be wise to arrange preliminary interviews with funding agencies even before the proposal is prepared in final form. Such interviews open lines of communication between librarians, or institutions and funding agencies, or strengthen lines that already exist, permit input from the agency which will reflect their particular areas of interest, preferences, restrictions, etc., and help the writer of the proposal to clarify his thinking as expressed in the proposal or as inherent in the program activities that he wishes to support. The proposal should be revised, if necessary, to reflect points made in the agency interview. "In-progress" conferences may be desirable with funding agencies before the final proposal is prepared. Most funding agencies welcome this process, and will work with those who seek their help, or even discourage them from seeking that agency's support, if necessary. Obviously, funding is seldom assured during this process, but the proposal writer will know whether or not the proposal is likely to be considered. The final proposal is then prepared.

The second broad area of concern here is techniques and guidelines for preparing proposals. In her article entitled

"Writing Research Proposals," Judith Krug suggests several points which may be considered:

1. Accuracy. Information given in the proposal must be correct, and weak spots should not be hidden through double talk.

2. Brevity. Lengthy proposals do not assure substance. Keep the proposal to the minimum number of pages; usually three or four will be sufficient to state the facts. Appendices may be used for back-up information.

3. Clarity. Vague, and inexact language should be avoided; the proposal and the need for it should be understood, and should be stated simply and clearly.

Details of the proposal should be brief, clear and accurate. Avoid getting bogged down in details.[1]

The writer should understand the language of proposal writing. He should remember that there is an art to this activity and that he is not writing a diary, a letter to a friend, or an annual report. The use of jargon must be avoided, along with wordy statements that are just that, and no more. Some proposal writers soon learn the current language of the funding agency, an example being, in the case of the National Library of Medicine last year, the word "heuristic" replacing the term "clout."

If the writer is unable to define these terms, he is already out of touch with the funding agency. The passwords now are "goals", "objectives", "behavioral objectives" and "evaluation."

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[1]Judith F. Krug, "Writing Research Proposals," ALA Bulletin, 61:1314-18, December, 1967.

By all means, whatever the language of the funding agency, the proposal must be prepared with clarity.

In developing the proposal, the writer would be wise to consider:

Introduction. The writer should prepare an introduction to the proposal which states his thoughts as succinctly as possible, and which tells the reader what he might expect as the proposal develops.

Statement of the problem. What is it that caused you concern and led you to prepare the proposal? If you are unable to state the problem, maybe there is no real problem. Or, maybe someone else should prepare the proposal.

Definition of the objectives. As mentioned previously, funding agencies are particularly concerned with the objectives of the program. Whether you are preparing a proposal for a training program or for library development, you must have in mind some purpose.

Development of goals. Do you wish to remove deficiencies in the collection? Do you wish to preserve black experiences through the oral tradition? Whatever your goals, state them. Be sure that you have goals!

Set milestones. If milestones or timetables for completing activities are established, the project director will be guided in executing the project if funding is awarded. Measurement of progress will also be possible.

Definition of procedures which have been established for meeting the problem. What steps will be taken in developing

the program or what activities will be required?

Description of follow-up activities. If you are aiming to remove deficiencies in the collection, show how you will follow-up your program later to see that deficiencies have been eliminated, or reduced. If you are developing a training program, show how you will follow-up activities of the program with examination of on-the-job activities. What will the participant do once he leaves the program?

Evaluation. Show what methods will be used in evaluating the program and its effect on the participant. Show how each aspect of the program, whatever it is, will be measured. Objectives may need to be redefined as evaluation progresses.

Determining usefulness of the project. While the project may appear to have usefulness, this must be shown, and funding agencies may need to be convinced of its usefulness. If you are unable to sell yourself, how can you sell the agency?

Requirements for staff, quarters, etc. Show the full needs of the program. Avoid underestimating needs. If the program requires an additional librarian, additional clerks, an administrative assistant, or others, indicate this need. Black librarians, especially those who administer special black collections, must cease to think in conservative terms, and stop "getting by" and "putting up" merely because we have always done things this way.

Budgeting. Prepare the budget carefully, giving budget notes or explanations when necessary. Show how a salary was derived. Be sure to include indirect costs, overhead, or some allowance for funds for the institution to cover many hidden expenses tha. are involved. Employee benefits must also be included.

Preparation of preliminary draft. Input into the draft should be received from the staff, readers on campus, perhaps from the funding agency (as suggested previously), and from others who are interested in helping you. No matter how well one writes, he can benefit from the experiences and suggestions of others. Editing of the report should be done by someone who will be critical and helpful. All too frequently, we overlook our own mistakes while others may easily find them. An English professor could be especially useful in editing the proposal, especially if the writer has difficulty with expression and with grammar.

Preparation of final draft. Give attention to the appearance of the typed page; therefore, use the best typist available. Sloppy proposals are discouraging to readers and/or proposal evaluators.

Preparation of abstract, probably one page or less, a cover sheet, and appendices, when necessary. Appendices may show some of the publications or activities of the library or the special black collection, and may be impressive to the funding agency. If they, too, are sloppy,

they will serve little value in the appendix.

Final editing. Although this is the last step, it is one of the most important ones to the success of your work as a proposal writer. Final editing should be undertaken by someone who has a careful eye for errors, mechanical or otherwise, and who will help eliminate vagueness and other problems that might have been overlooked.

The third area of concern for us here is the function and activities of those who read and review proposals. Funding agencies such as the U. S. Office of Education and the National Endowment for the Humanities have panels of readers who must review and rate all proposals submitted to them. Although final approval does not rest with the readers and reviewers, their comments, criticisms, and suggestions are weighty. Readers may use several techniques in appraising proposals: they may use ratings, such as low priority, high priority, or a scoring system; they may make suggestions for modifying the proposal, or this may rest with the funding agency; or they may recommend the proposal for action according to certain priorities.

There are other areas which are of specific interest to the reviewers: the value of the project must be determined, although sometimes the value seems to be in the interest of the reviewer. If he has no interest in oral history, for example, he may give the proposal a low priority; or, if the value of the project is unclear in the proposal, he is in an awkward position to give it

a fair rating. Suitability to the interest of the funding agency will be considered. The agency will expect to receive proposals which reflect areas in which the agency has indicated its interest. Though there are times when agencies may fund proposals outside their stated interests, priority is given to their expressed areas of concern.

The design and plan of the work will be given careful attention. Poor design may indicate the possibility of poor execution of the project. It may also result in a low rating. On the other hand, good design may not assure funding, particularly if the project has little or no value.

A competent director and staff will be expected to administer and to serve the program. Funding agencies like to know that monies will be administered properly, and will have confidence in competent people who work with the program.

The budget will be examined in detail, and items that are not allowed, or excessive requests, will be pointed out. The proposal may be funded, but budget modifications will be required. It is not uncommon to find granting agencies which will ask the proposal writer to increase certain budget items in the interest of the program.

Some agencies, particularly the National Endowment for the Humanities, are concerned with the potential contribution which the program may make to scholarship. For example, the research office of the Endowment is concerned only with those proposals and programs that are highly research-oriented. Other proposals are

discouraged, yet the Endowment may suggest other offices or agencies which may be interested in the proposal.

The fourth, and final area of concern, or the topic which apparently concerns each of us is sources of funds for support of special black collections. These sources may be grouped into two categories: federal and private. Rather than list in detail all agencies or organizations which have, or may, support black collections, let us simply examine a few sources. (The attached bibliography serves as a guide to sources of information on grants and will describe the interests of the funding agencies.)

Where the Federal government is concerned, support for library programs in general has been drastically reduced. The U. S. Office of Education has provided support for collection development in areas of black studies and minority studies through Title II-A of the Higher Education Act, and library training programs through Title II-B. After Fiscal 1974, however, these funds will be eliminated, so that we must turn to the National Endowment for the Arts, and the National Endowment for the Humanities, where some support has already been given in the interests of black collections and related activities. Whether or not federal funds will be available through other means, as, for example, a library component to umbrella proposals in other areas, is something which we must explore. We must also encourage additional legislation to support library programs, seek funds that may be earmarked at the state level, and do all that we can to convince the Federal government of its responsibilities to libraries, to black academic libraries in

particular, and to the support of special black collections.

Sources of funds from private sectors include such national agencies as the Ford Foundation, the Rockefeller Foundation, Kellogg, Kresge, the National Council of Churches, various fraternities and sororities, and others. We will recall the collection of paperback books in black studies that was made available through the Ford Foundation, or the cataloging, indexing, and preservation projects in special black collections in seme of our libraries which Ford also supported.

On the local scene, we must determine which agencies within the region, the state, or the city, will support academic programs. Many of us benefitted from the grants of the Hill Family Foundation in Minnesota, whose interests lie primarily in that state, but spread momentarily to black college libraries. In North Carolina, the Babcock Foundation and the Reynolds Foundation have supported activities in black academic libraries, and may be sources of support for projects in special black collections in that state.

Working with many of these agencies mentioned and working through other areas are the various black college associations and agencies, such as the

- Institute for Services to Education (ISE). Represents a federally funded consortia of black colleges, sponsors faculty and curriculum development activities, and provides technical assistance for educational activities.
- Moton College Service Bureau. Conducts proposal-writing workshops, engages in preliminary research for colleges

before proposals are prepared, serves an advocacy role between black colleges and the government, lobbies for black colleges, and is generally concerned with groups of black institutions.

- National Association for Equal Opportunity in Higher Education. Represents most black colleges in their efforts to obtain federal support and the attention of federal programs.
- Office for the Advancement of Public Negro Colleges. An affiliate of the National Association of State Universities and Land-Grant Colleges. Functions to collect and disseminate information on member colleges and to show the need for better federal and foundation support.
- Technical Assistance Consortium to Improve College Services (TACTICS). Like ISE, TACTICS represents a federally funded consortia of black colleges, and sponsors faculty and curriculum development projects. Technical assistance and services for educational development are also provided.
- United Negro College Fund. The oldest fund-raising agency for private black colleges which are accredited and degree-granting. Funds are raised from corporations, foundations and individuals.

In summary, we have examined the financial plight of the black colleges and pointed out the financial problems which their libraries have. We found a cadre of libraries which is impetuously seeking to enrich resources, services and programs in special black

collections. In the main, we have focused on the preparation of proposals which librarians must use to seek funding, and have listed briefly some of the sources of funds for special black collections. In proposal writing, it was suggested that librarians need to give consideration to four broad areas of concern: basic considerations, such as identifying needs, locating funding agencies and working directly with those agencies; techniques and guidelines for preparing proposals, such as understanding the language of proposal writing, stating the problem, setting goals and objectives, setting milestones, defining evaluation procedures, budgeting, and other factors; activities of readers and reviewers of proposals; and sources of funds for library activities, of which many of these sources have been concerned with the support of black collections. Working with these agencies, whether federal or private, are six black college associations and agencies which helped to provide financial and technical assistance to black academic institutions and/or their libraries.

Where do we go from here? It is obvious that there are certain needs which black college librarians now face:

1. There is a need for workshops on proposal writing to develop writing abilities and to explore in detail sources of support.
2. There is a need for black librarians to have an exposure to officials of funding agencies so that our needs can be felt as sometimes possible through personal contact.
3. There is a need for involvement in total university planning so that the full support of our institutions,

financial and otherwise, can be encouraged. Many of our administrators are far too unconcerned about our libraries and our black collections in general. We need to be at the decision-making levels where we can help to shape the ideas of those who plan our educational programs so that they think of CAI (Computer Assisted Instruction), and CMI (Computer Managed Instruction) along with LAI (Library Assisted Instruction) and LMI (Library Managed Instruction).

But when all is considered, we must have a concern with accountability. If our special black collections receive the support that they deserve, it is our responsibility to promote activities, programs and services which prove that the financial and other support which they receive are well utilized.

ORAL TRADTION - A VEHICLE IN EDUCATION

By Wayne D. Watson

"In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light that it was good: and God divided the light from the darkness." (Genesis 1: 1-4)

Said the signifying monkey to a lion one day, there's a bad mother-fucker coming your way. Now here's something I really have to say, he talks about your mama in a helluva way. The way he talks about you he can't be right, and I know when you two meet there's going to be a hel-luva fight...

PERSON I: I remember a day, I think it was 1907, yes I do, I think it was 1907. He was getting off the train, and there were eight men surrounding him. Eight men of the same color; and eight men dressed alike.

PERSON 2: Well who was that man?

PERSON 3: Well that was Booker T. Washington. As he walked, he walked on cedar and the reason why we laid them down in front of him is because when cedar dries off it crackles when you walk on them, and us old people down South called that "the crying of the cedar", and we felt that Booker T. Washington was fit enough to walk on the tears of Black people.

What you have just heard are three different forms of Oral Tradition. One is formal, formal meaning that he word structure, the sentence

structure and the form itself and sometimes even the emphasis of certain words are frozen. That was the first one, the reading from the Bible. The Bible and the Holy Koran may possibly be two of the most noted Oral Traditions that have been transcribed, yet we never look at them this way. The second one was an informal tradition. An informal tradition is where the theme is frozen throughout but the words and sentence structure may change, like those of you who are from St. Louis or New York may be familiar with the signifying monkey starting off with a lion, or an elephant. There are many different versions but the theme would generally stay the same and the word and sentence structure would change. The third one is what we call a personal rememberance. By personal rememberance, we are talking about the theme is generally the same, but the word and sentence structure are once again not necessarily frozen and the theme may sometimes change. This is where you have to bring in your various oral interview techniques.

For those of you who have to go back to work and show your boss that you now have a definition for oral tradition I'll give you a short one. Jans Vasina, an anthropologist states "Every oral tradition goes back to an initial or proto witnessing of an event or fact in the past from which an eye witness reported or else the testimony is based simply on heresay or a rumor. The report is then handed down orally along a more or less long chain of communications until the scholar gets the tradition from the last informer of the chain as the last or final testimony and fixes it in writing."

Now that we have the definition out of the way, oral tradition as you know is an African phenomenon more than anything else. In European societies, they dealt more with the written form, thus Europeans believed

something is of value only when its written and thus most of us have been taught not to value anything that is presented to us in an oral form; we have to see it in writing. But in the African society a man's word meant something.

One of the many purposes of oral tradition was to act as an educational vehicle or to transmit the culture, knowledge and skills of one's society onto future generations. Oral tradition is usually handed down within the African society by the woman of linkage or the village griot. The woman of linkage would be responsible for transmitting onto the children the family culture, the family values, the family history and geneaology. This was a very important responsibility that they held. The griot would tell the history of the entire "tribe" as westerners would call it, but in reality the tribe in many cases was a nation. Some griots can go back 600 years and tell the history of the nation and families within that nation. I'm sure most of you are familiar with Alex Haley who found himself on the shores of the Gambian river talking to a griot and having him tell Alex who his ancestors were.

The following is an example of how one griot begins his oral tradition. He would start out with:

> "I am a griot, it is I, Djeli Mamoudou Kouyate, son of Bintou Kouyate and Djeli Kedian Kouyate, master in the art of elephants. Since time immemorial, the Kouyates have been in the service of Keita princes of Mali; we are are the vessels of speech, we are the repositories which harbour secrets many centuries old. The art of eloquence has no secret for us; without us, the names of kings would varnish in oblivion; we are the memory of mankind; by the spoken word we bring to life the deeds and exploits of kings for younger generations. I derive my knowledge from my father Djeli Kedian, who also got it from his father; history holds no mystery for us; we teach to the vulgar

> just as much as we want to teach them, for it is we who keep the keys to the 12 doors of Mali. I know the list of all the sovereigns who succeeded to the throne of Mali. I know how the Black people divided into tribes for my father bequeathed to me all his learning; I know why such and such is called Kamara another Keita andyet another Sibebe or Traore; every name has a meaning of secret import. I teach kings the history of their ancestors so that the lives of their agents might serve them as an example for the world is old but the future springs from the past. My word is pure and free of all untruth, it is the word of my father, it is the word of my father's father. I will give you my father's words just as I received them; royal griots do not know what lying is. When a quarrel breaks out between tribes, it is we who settle the difference for we are the depositaries of oath, which the ancestors swore. Listen to my word, you who want to know, by my mouth you would learn the history of Mali. By my mouth you would get to know the story of the ancestors of great Mali, the story of him who, by his exploits, surpassed even Alexander the Great; he who from the East, shed his rays upon all the countries of the West and it goes on." (D. T. Niane, "Sundiata")

At this point the griot would go into the historical events and genealogy of the nation. I would like to go back to something, notice I said, 'we teach to the vulgar, we teach to the vulgar just as we want to teach them - remember that. Two weeks ago I was talking to Dr. Awe from Nigeria and she was telling me about the number of white anthropologis in Africa seeking out the history, culture and genealogy of Africa ough the griots or other elders who would sit down with them. She said some elders would share their fish and wine with them and make the white anthropologist feel very relaxed and just start telling them things, and the white anthropologist would just be recording and writing

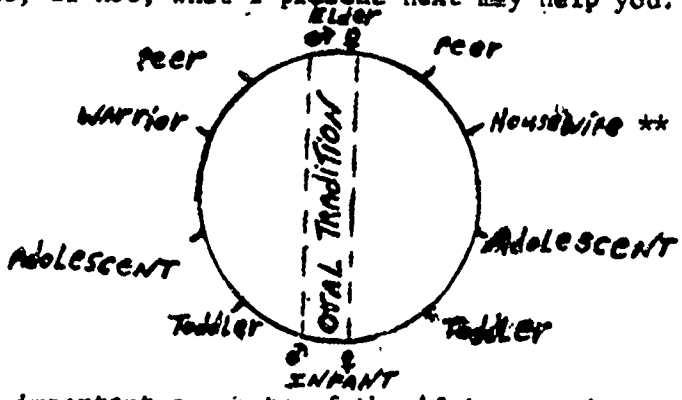
and when he feels he has enough for his book or dissertation he leaves and goes back to England. Dr. Awe not being pleased with the elder devulging all of this information would ask the elder; why would you tell this outsider our history? and the elder or griot would say, we tell them what we want to tell them - we make them feel relaxed and send them home, but they have lies, and they write their books. This is not in all cases but this is part of the reason why anthropologists have devised all kinds of anthropological techniques, diachronics, synchronics, emic, etic and analysis, to try and sift through the lies that the brothers are purposely telling them. Its not that a lot of the brothers have forgotten, or not that they misplaced a fact or figure here, but that they knew who the outsider is and they purposely lie to them because they are illegitimate. Remember that, he was in many cases perceived as being illegitimate so I repeat "we teach to the vulgar just as much as we want to teach them." You are oral historians, you are dealing with Black people - you are legitimate and I need not say who is illegitimate when you're dealing with Black people.

When I first started doing interviews, I'd be interviewing these elders and this one elder would be quoting the Bible to me, "the Lord says that thou shalt not kill, thou shalt turn the cheek and she would just quote and quote and all of a sudden I would ask a question and she would suddenly respond by saying "them white folks need to be killed" and I would look at the elder and I'd say, wait a minute ma'am and then she would recompose herself and she would say, no, but the Lord says .... and I was very confused, for my first couple of interviews I didn't know what to do, 'cause I said, are these elders lying to me, or are they playing games with me, they are talking love on one hand, and vengeance

on the other.

Another example is the elders would talk about how we must live together in harmony with white people but one minute later will vehemently say, "no, we got to stop them, we can't let them pollute our blood stream", pollute our blood stream, that's what these old ladies were saying and that is, I just learned recently from Dr. Sherman Beverly is called "situation orientation." What it means is dealing with a situation as though one situation does not affect or relate to the previous or later one.

Our elders have been forced to become situation oriented. The words of the Bible have been instilled in them so much and geno-racist America having also had a profound effect on them has forced them to respond dramatically different to seemingly similar situations. I hope you can now begin to see that the role of the elder in Africa and in Black America is very important, if not, what I present next may help you.



Two very important segments of the African society are children and elders. The above graph depicts this. Take a male child and you take a female child and they are very valuable incumbents within the society, and they grow together. One becomes a warrior, while the other goes out and learns how to cook, learns more about taking care of children etc., they both become peers at the same time, they marry, they go through life, and then eventually they become elders. The infants are your hope and energy for tomorrow, the elders guide your hopes and energy with their

* *This is the African concept of housewife.

wisdom. So the society had to build a link between the elders and the infants. One of the connecting links is oral tradition. Oral tradition has allowed the society to connect the elders with the youth and this process became one of the pillars of the African educational institution. In America we don't have any vehicle. How many times have you walked past your grandmother and said, 'Oh hi, Granny, I'm going to the library to study.' You just passed up a valuable source of knowledge. Nikki Giovanni has a poem titled "Alabama Poem." Read it, study it.

So between the elders and the infants, a vehicle had to be set up. Oral tradition was something to pass on the knowledge, skills, and culture from elders on to future generations. Remember we have the elders here in the United States and they have a role and this role has not been utilized.

Historically, educational institutions have been struggling to make curriculum meaningful and applicable to student needs. During the period of reconstruction educators debated whether students should be given a classical of practical education. This is not primarily a role which educators were addressing themselves to the education of African-Americans, and I pause here.

I was interviewing a lady, she said something about, well, you know, its the motherland; and I looked at her, I said, the motherland, I'm used to hearing the European woman talk about the motherland. I said well, this lady was born I think it was 1899 or 1898, I said what is the motherland? One thing about being an oral interviewer, you must always play the nut role, be dumb, don't ever assume, ask that question. You want your tape to be so that if 50 years later someone listens to that tape, they might say, boy, that interviewer sure was dumb. But that's the way it

should be, because things that you will assume or things that you may know, other people would not know who listens to it. So always ask the very basic questions.

This issue primarily arose when educators were addressing themselves to the education of African-Americans. Practical education was chosen as a course to be followed because of the industrilization and other social factors. The question of classical or practical education was not settled for that generation and each subsequent generation has been confronted with the same questions or extensions of them.

The questions asked by parents today are, 'if my child receives a meaningful education, if my child prepares to cope with his environment, will my child's education prepare him to survive?' Yielding to public pressure educators implemented courses on ecology, drug abuse, Afro-American history, urban sociology and etc. From a lot of truth, Afro-American history and urban sociology students were to learn about Afro-Americans and urban populations of United States. When taking these courses, rarely would they discover historical or sociological data that related directly to their own community. This infrequent phenomenon or discovery related to historical or sociological data is considered by some educators to be a necessary part of a meaningful educational process.

Because of this rarity the student is forced to live in two worlds, one is his community, a world where things are very close and personal to him. The other is the largest society in the school. In his personal world he hears old timers talk about back then and he's aware of the brothers inability to find a job. He knows the junkie in the corner and the policeman and they both know each other. In this world jazz reigns supreme which

is epitomized in Herbie Hancock's Mwandishi. These are all part of his daily life experiences. The student's second world, the school, has a wider scope and different values to the world in which he is familiar. This second world deals with time as though it is a watch that can be turned backwards or forward with a flip of a page. It deals with space and distance as though nothing was further than a trip round the corner. Chicago to Atlanta, Los-Angeles to Seattle, family role, community needs, unemployment statistics, societal values, genocide, Billy Evans and the National Anthem are all said in one breath. Students are thrust between these two worlds and the results are confusion and low self esteem. African-American students definitely have problems with their mental conversion between two worlds. W.E.B. DuBois commented on this second world in which African-Americans are forced to live.

> ".....A world which yields to him no true self-consciousness but only lets him see himself through revelation of the other world. It is a peculiar sensation, this double consciousness, this sense of always looking at oneself through the eyes of others or measuring one's soul by the tape of another world that looks on in amused contempt and pity. One ever feels his twoness, an American, a Negro, two souls, two thoughts, two unreconciled strivings, two warring ideals in one dark body whose dogged strengths alone keeps it from being torn asunder." (W.E.B. DuBois, The Souls of Black Folks, from Three Negro Classics)

To take a student's life experience and tie them into his educational experience is to tell him that his community, his family and his life have some value. The student should be allowed to discover the history of his community and to develop an understanding of sociological phenomenon in his community. He should be given the opportunity to interpret these findings

with the guidance of a qualified teacher. The student should be allowed to discuss and interpret historical or sociological data instead of always relying on an author or teacher to interpret it for him. When the latter is done, the student is robbed of all opportunity to enforce his own scientific analysis which is the reconstruction, interpretation and thinking through of a problem, that's very important. The process of allowing the student to think through problems or data concerning his community is something that is rarely done. I also see the absence of another basic variable that should be present in every child's education, that of learning about his own community. Students go through 12 years of school and learning nothing or very little about their own community. The small amount of knowledge they do accumulate is either imposed upon them by the teacher or learned from their personal life experiences. This is present not only in a primary or secondary education but also in higher education. Students go through four years of college majoring in sociology. They stated the classical works on community power or social stratification and make a few trips to the local community to absorb or help canvass in an election. That sounds familiar to a lot of you, doesn't it?

In many cases these students graduate from college knowing nothing about their own community or the community surrounding their college. For instance, most undergraduate students are not given the opportunity to do primary or secondary research. In many cases they are allowed to get by in their classes with writing papers with little or no scientific analysis. These students are seldom ever given tools or taught to develop tools to facilitate research in the social sciences. They rely upon other people to develop tools, do research, organize and interpret data.

The student should be given tools and proceedures for generating and analyzing social science data. Thus providing himself with information about his community. The student should also be given the opportunity to create and develop his own tools for future research in the community. The consequences of this study, now let me tell you, one reason why I'm jumping back from this and should, because this is the first chapter of my dissertation. The consequences of this study for any community in which it is conducted are that it will provide the entire community and more specifically, the African-American community with sociological and historical data which can aid the community in understanding its past. The study will also involve the community and actively they can develop into dynamic forces in the community. The significance that the study will have for teachers and administrators is that more information will be available about the community to draw from when making decisions. From such data, administrators and teachers will also gain a greater understanding of the community in historically rooted problems of today. Data generated from S.S.C.M. - SSCM is Social Science Curriculum Model - that's the model that I developed. It consists of three research approaches. Oral history, Genealogical analysis and Newspaper analysis. I adapted all three of them to a systematic approach, or more specifically PERT - Program Evaluation Review Technique. Data generated from SSCM will place students in a better position to identify and define problems.

Through knowledge and understanding of the community, administrators can also gain respect for the community. That's an assumption on my part. After a period of time the community will be viewed by the educational institution as a valuable resource and the educational

institution will be viewed by the community as the same. Data will also be available for teachers from diverse or similar cultural and environmental background, which can help them to understand the student they are trying to teach. In order to help a child to learn, the teacher himself must discover the reference points from which the child starts... he must learn a good deal about the pupil's cultural environment and his cultural motivation, if the teacher is to guide the child's new learning effectively. Such an understanding can help the teacher know and comprehend some of the basic problems the child and his family presently face and will possibly be facing the rest of their lives. It should be noted that data that generated from SSCM should not be used as a mini course for white or middle-class teachers and administrators to obtain a superficial understanding of African-Americans or the community surrounding the school. Such an endeavor will undermine the purpose of SSCM.

The significance of the model SSCM is that it will be made available to high schools and colleges making it possible for them to add supplementary data, field work experiences and courses to their social science department. The far reaching consequences of the data generated are numerous. It will be available for linguists, journalists, anthropologists, historians, and future generations to analyze and interpret.

The generation and compilation of the data can also be beneficial to institutions other than schools. For instance, a fast growing trend among libraries is data becoming the community information inventory. SSCM can assist these libraries in becoming information centers by helping to generate some of the desired data for the center. Basically what I am saying is, when you start with a child, the most valuable thing to the child is

himself. Teach him about himself, and the best way to teach him about himself is through himself. Oral tradition is a means of accomplishing this.

RESEARCH BLACK MEDAL OF HONOR RECIPIENTS AT THE NATIONAL ARCHIVES

By Preston E. Amos

It is a pleasure to have the opportunity to share with you some of our experiences as researchers at the National Archives in Washington. For the last nine months, my wife and I have spent hundreds of hours at the NA doing research on the fifty-odd Blacks who qualified for the Medal of Honor during the years 1863 to 1898. I can truthfully state that the experience has been one of the most rewarding of my entire life. I think my wife feels the same way about the matter. However, there are times when she kiddingly complains that she is the only wife in the world who ever had to spend part of her honeymoon in the NA doing research.

Perhaps this is as good a time as any to tell you about one of my experiences at the NA. A few months ago a white researcher engaged me in conversation while I was taking a cigarette break. He explained that he was there seeking information about a relative who had served in the War of 1812, and it was obvious that he was curious about my purpose at the NA. At that particular time, I was in no mood to voluntarily explain what I was doing there. I simply told him I was not there doing research on an ancestor. As I continued to smoke my cigarette, his curiosity overpowered him, and he asked haltingly what kinds of records did the NA have about black people.

Even though I realized that he asked the question in all innocence--and, I might add, in all ignorance--I must admit that I was somewhat irritated by it. First of all, I was irritated be-

cause he assumed that I had to be there doing research on a black subject, as if it were against the law--or something--for me to be there doing research on anybody else. But I was far more irritated because of the wider implication of his question. What he was really asking is this: "Since you people have made little or no contribution to the American experience, what would the NA have about you?"

My reply was that, after all, the NA did have military records going back to the Revolutionary War. I do not think he understood what I really meant by that because he had no awareness whatever that Blacks had made a significant contribution to American military history. I could have told him about Crispus Attucks and the Boston Massacre, I could have told him about the black Minute Men, I could have told him about black participation in the War his relative fought in, I could have told him about black participation in all the other wars engaged in by the United States, and I could have told him much more about the black contribution to other aspects of American life.

But, I told him nothing. Perhaps I should have taken the time to "educate" him, but I did not have the time or the inclination. Both you and I know that that particular man represents the typical white American, and we know the typical white American knows almost nothing about the black contribution. On the other hand, Blacks do not know very much about black history either. This sad state of affairs exists mainly because so very much of the black contribution has been suppressed, misinterpreted or ignored by American historians.

Allow me to briefly tell you how I did become interested in

Black Medal of Honor Recipients. It all began about fifteen years ago when I was living in Milwaukee, and working at the Milwaukee Public Library. One evening I happened to see on television a long drama devoted to the Battle of the Crater, which was fought near Petersburg, Virginia, during the Civil War. That was an assault which General Ambrose Burnside had selected his black troops to lead, and had given them special training for this assignment. However, the day before the battle, Generals U. S. Grant and George Mead ordered Burnside not to use the black troops to lead the assault. If the assault failed, they reasoned, they - the generals - might be accused of using the Blacks as "cannon fodder." There is also reason to believe Grant and Meade had doubts about the fighting abilities of the inexperienced Blacks in the Army of the Potomac. At any rate, Burnside was forced to substitute untrained white troops to lead the assault, and the result was one grand fiasco. The Union forces lost the battle, and suffered 3,798 casualties, including 1,327 Blacks who were ordered into the battle at a later stage.

That television program stirred me as few things have. I felt I had to learn more about this subject. As a result, I began reading, and in time, I suppose I became an amateur specialist of sorts in black Civil War history. I learned that Blacks had played a very important role in the war and that some service men had even won the MOH, the highest possible aware for gallantry above and beyond the call of duty. That was quite a revelation for me, because I had been brainwashed into thinking that Blacks had the worst sort of overall record as combat troops, and that when the shooting started black troops were ready to head the other way.

While still in Milwaukee, I began the research on black recipi-

ents of the MOH. My first task, of course, was to identify the recipients. From my preliminary reading, I had obtained the names of a few of the Civil War recipients, but I had no idea who the others were. At that point, I wrote my Congressman and requested that he obtain the names of the recipients from the Army and Navy. He tried, but both services informed him that they had no MOH list which designated race. In addition, they informed him that to compile such lists by race would be a major research project which t hey were unable to undertake.

I began to dig for the names of the other recipients, and I was eventually able to find them in such books as the old Negro Year Book and other sources that had more or less complete lists of the known recipients. From there I went to the most recent Army and Navy lists of MOH recipients. From the 1948 Army list, I was able to look under a man's name and find the following: his rank at the time he qualified for the MOH, his organization, the place and date of the deed, the date the MOH was issued, and the citation. There is a space for the place where the man entered service and another for his place of birth, but in most cases these are blank. From the 1949 Navy list, I was able to look under a man's name and find the following: his rank, the year and state in which he was born, the state he was accreditied to, the General Order number that authorized the MOH, and the citation, which includes the date of the action, and the ship or place where the action occurred.

Even if I had not had such sources as the old Negro Year Book to rely on in identifying the men, it would not have been too difficult to identify most of them from the Army and Navy MOH lists.

All 16 Army recipients during the Civil War served in units which had a racial designation in their names--for example, the Fourth U. S. Colored Troops, the Thirty-Eighth U. S. Colored Troops, and the Fifty-Fourth Massachusetts Colored Infantry. During the Indian and Spanish-American Wars, all except four of the 25 recipients belonged to three of the four black regiments in the Regular Army. Those four black Regular Army units were the Ninth and Tenth Cavalry Regiments, and the Twenty-Fourth and Twenty-Fifth Infantry Regiments. With this being the case, all one had to do was to go down the Army MOH list and pick out the enlisted men who served in regiments with "colored" in their names or those enlisted men who served in the Ninth and Tenth Cavalry and the Twenty-Fourth and Twenty-Fifth Infantry Regiments.

The four black recipients who did not belong to the four black Regular Army units served during the Indian Wars and belonged to a unit called the Seminole-Negro Indian Scouts. However, in the Army MOH list, they are not listed as Seminole-Negro Indian Scouts, but merely as Indian Scouts. Still, it would not be difficult to spot them because they are the only Indian Scouts who had Anglo-Saxon names. They story of the Seminole-Negro people is one of the most fascinating chapters in black history and it is far too complicated to discuss in detail at this time. All that time allows me to say about them now is that they were the off-spring of Seminole Indians and fugitive slaves in Florida who ended up in Mexico and the American Southwest.

While it would have been easy to identify the Army recipients if I had had to, it would have been more difficult to identify many of the Navy recipients. Between the late 1860's and the late 1940's,

both the Army and the Navy published several MOH lists. At one time, the Navy lists used the deignation "colored" behind the names of six of the 15 black recipients included. The reason for this is that some ship captains were more race-concious than others and indicated "colored" in parentheses when they recommended the men for the MOH. The less race-concious captains did not bother and so the term "colored" did not appear behind the names of the other nine.

Eventhough only six of the 15 Navy recipients had "colored" behind their names, it was generally known that a seventh black--John Lawson--had also been awarded the MOH. But for more than 65 years--from the end of the Spanish-American War until the mid 1960'd--it was thought that only seven black sailors had received the MOH. Then the names of three more surfaced, bringing the total to 10.

As of this minute, the names of only 10 black recipients of the Navy MOH have been published. My wife and I plan to publish the names of five more in our book. What I am saying is this: "During our research at the NA, we have uncovered the fact that at least five additional Blacks were awarded the Navy MOH--men who were not previously known to have been black. I take this occasion to make the very first formal announcement of our discovery because I cannot think of a more appropriate place to make it. I think you may be interested to know that one of the five received the MOH not once but twice, and that only 17 men have received two medals during the 110-year history of the award.

As I said earlier, between the late 1860's and the late 1940's, both the Army and the Navy published several MOH lists. All of them

contain errors, despite the fact that they are official lists. Some of these errors date back to the very first lists and were repeated in succeeding issues. Others were made in later issues, but they, too, were repeated. I refer to such errors as the misspelling of names, placing of some men in the wrong regiment or on the wrong ship, and so on. These errors are not very numerous, but they do exist, and one has to be aware of them.

Neither the Army nor the Navy had issued a MOH list since the late 1940's. However, in 1963 and again in 1968, the Senate Subcommittee on Veterans' Affairs published a combined list of both Army and Navy recipients. The errors incidentally, were repeated.

After obtaining as much information as I could from the Army and Navy lists, I began collecting information from other sources--books, magazines, newspapers--anything that would provide information about the battles, the men, and so on. After gleaning everything I could from the resources of the Milwaukee Public Library, I began borrowing books from the Library of Congress on interlibrary loan.

In mid-1962, I was appointed to the Foreign Service of the United States Information Agency. It was necessary to discontinue the research.

When I returned to Washington after being overseas for nine years, I decided to finish up the research at the Library of Congress before moving on to the NA. In July, my wife and I began our research at the NA. We were assigned an advisor who was a professional archivist and who put himself at our disposal any time we needed his services.

We started our NA research with the Army's Civil War recipients.

In doing this research, the NA records most relied on were the Compile Military Service Records, records from the files of the Adjudant General's Office, and the Pension Files.

An individual's Compiled Military Service Record includes his physical description, age, occupation at time of enlistment, term of service enlisted for, date and place of enlistment, dates of promotions, medical records, and discharge date. In some cases, the Compiled Military Service Record contains a certificate of disability for discharge if the soldier became disabled and had to leave the service for medical reasons. In other cases, the record may include a death report, a copy of the individual's substitute volunteer enlistment paper, evidence of title if the man was somebody's slave before enlisting, and slaveowner's claim for compensation for an enlisted slave. From this information, one can learn a great deal about an individual soldier.

The records of the Adjudant General's Office are also useful when researching men who served in the Union Army. The AGO records contain many types of miscellaneous information, such as requests for and grants of furloughs, applications for the MOH, recommendations for commissions as officers, and on and on.

The information contained in a soldier's Compiled Military Service Record is very useful, and so is the information in the records of the AGO. But the most useful of all is the information found in an individual's Pension File. Fortunately, most soldiers or their heirs filed for pensions at one time or another after the Civil War. The Pension Files contain a gold mine of information and many of them can put a lot of meat on the bones of the servicemen with whom they are concerned.

Civil War veterans with service-connected disabilities were eligible for pensions, and their wives and children under sixteen qualified for pensions after the veterans died. If Civil War veterans died in service, their wives and their children under sixteen became eligible.

As a NA publication states, "A pension file contains some or all the following: the name, military or naval unit, and place of residence of the veteran; a summary of his military or naval record; his age or the date of his birth; date and place of marriage; date and place of his death; the maiden name of his wife; the date of her death; and the names of those surviving children with the date and place of birth of each."

Some files also contain sworn affidavits (either by the veterans or persons who knew them or both), copies of marraige and death certificates, newspaper clippings about the veterans, and many other types of information of use to a biographer.

So much for the Civil War Army recipients. Let us now turn to Navy's MOH recipients during the War of the Rebellion. The Navy's records are not as complete as the Army's, but valuable information about Navy men is still available. Before, during, and after the Civil War, each ship was required to submit to the Bureau of Navigation a quarterly descriptive muster rool which included information about every seaman aboard the ship during the preceding quarter. The muster roll contains the following information: name, rating, date and place of birth , date and place of enlistment, length of enlistment, age, occupation, complexion, color of eyes and hair, height, and a space for remarks.

The NA also has Pension Files for Navy men who filed for pen-

sions, and, fortunately, some of the Navy Blacks who received the MOH during the Civil War did apply. Their files contain an abundance of information about them, and we now have that information in our files.

Moving on to the Indian Wars, I have already mentioned that after the Civil War, four all-black regiments were authorized by Congress. They were designated the Ninth and Tenth Cavalry Regiments, and the Twenty-Fourth and Twenty-Fifth Infantry Regiments. Those units were commanded by white officers and were all assigned to duty in the West. From 1870 to 1890, the four regiments fought many battles with Indians in many states, mainly New Mexico, Texas, Arizona, and Colorado. During that period, 14 Regular Army black soldiers qualified for the MOH. Twelve of them belonged to the Ninth and Tenth Cavalry and were cited for bravery in fighting hostile Indians. Two of them belonged to the Twenty-Fourth Infantry and received the MOH for gallantry in fighting white bandits who robbed an army paymaster the soldiers were escorting.

During the same period, the four Seminole-Negro Indian Scouts mentioned earlier also qualified for the MOH. They received the MOH for action against Indians in Texas.

For both Regular Army soldiers and Indian Scouts, the NA has several types of records that contain information of a personal nature. Two types are Enlistment Papers and Registers of Enlistment.

An Enlistment Paper, according to a NA publication, "normally shows the name of the enlisted man; his place of birth; age; occupation; the date and place of his enlistment or reenlistment; the period for which he enlisted; his personal description; and his

military organization." Most of the Enlistment Papers are in individual jackets, which also include hospital, death and burial records if death occurred in the service.

The Registers of Enlistments are large volumes which summarize the information in the Enlistment Papers. The Registers of Enlistment usually cover all Army enlistments for a period of a year or more. Entries are arranged alphabetically by the initial letter of the soldier's surname, and thereafter alphabetically by the initial letter of his given name. Each entry in a register relates to a single enlistment and is recorded on one line extending across two facing pages. A full entry shows the name of the enlisted man; the date, place and period of his enlistment or reenlistment; the name of the twon, country, or state where he was born; his occupation and personal description; the designation of his regiment and company; and the date and nature of his separation from the service.

Enlistment Papers and Registers of Enlistments for Indian Scouts were maintained separately, but they are available at the NA.

I should add here that the Registers of Enlistments are on microfilm and copies of a soldier's entry are available to any interested person at a reasonable cost. I should also add that copies of most if not all NA records are available to anyone. The cost is 10 cents for a page up to the size of a legal-sized sheet.

Also extremely valuable are records which the NA calls personal papers of individual enlisted men. These papers include official correspondence by and about the soldier.

Then there are also the files which contain letters and other correspondence received by the Adjudant General's Office. There

are several series of these files and all of them are on microfilm.

There are also other types of useful records at the NA. One such example is the returns of Regular Army regiments. These are on microfilm and include information about the location of various companies or detachments of a regiment at any given time during the month covered. They also show the kinds of activities the regiments engaged in during any given month, the names of the men who were in the hospital, absent without leave, etc.

Another useful series is one called Returns from U. S. Military Posts. As I recall it contains such information as the units assigned to the posts, the names of soldiers arriving and departing, the activities engaged in by units at the post during the month, and so on.

All of the records I have mentioned are extremely valuable to the researcher, but none is more valuable than the Pension Files. Many of the black recipients of the MOH during the Indian Wars filed for disability pensions.

I repeat: the Pension Files contain a gold mine of information. Some of it will make you laugh your head off, and some of it will make you weep. It all depends on each individual case. Here I should mention the NA has what is called the 75-year restriction. In other words, no outsider is allowed to examine a military or pension record less than seventy-five years old. Only the veteran or a member of his immediate family can do so. And, I, for one, believe this is the way it should be because some of the information in the NA's files could be misused.

While a number of Blacks were becoming heroes in the Army during the latter part of the Nineteenth Century, a number were also becoming heroes in the Navy. During what is called the "interim" from 1871 up to the Spanish-American War in 1898, seven black seamen qualified for the MOH, including the five my wife and I have uncovered.

Most of the Navy MOH's awarded during the interim were for life-saving efforts, not for bravery in combat. All seven Blacks received it for saving persons from drowning. I mentioned earlier that one of the five recipients discovered by my wife and me was awarded the MOH twice, both times for saving persons from drowning. He received the first in 1881 and the second in 1883.

Moving on to the Spanish-American War, one black sailor and five black soldiers received medals for gallantry in that war, and the NA was able to supply us with more than enough information about them. The NA was also able to supply us with information about three other soldiers who were recommended to receive it but did not, primarily because the recommendations went astray and did not turn up until more than six years after the war ended.

There were no black MOH recipients during the two World Wars. Why? There are many who believe the services made a gentlemen's agreement after the Spanish-American War that no black man would ever receive a MOH again, no matter how deserving he might be. I do not know. The record will have to speak for itself.

During the Korean Conflict--after the armed forces had been more or less integrated--two black soldiers received the MOH.

During the Vietnam Conflict, 20 Blacks received it, including five members of the U. S. Marines Corp.

The NA cannot supply us with information about the Korean and Vietnam recipients because of the 75-year restriction, but we really do not need to rely on the NA because there is so much information available elsewhere.

In conclusion, there are four points I would like to make.

Point One: As librarians and archivists, we are duty-bound to do all we can to encourage thoroughness and accuracy on the part of researchers.

Point Two: As black librarians and archivists, we are under professional, moral, and even racial obligation to discourage unqualified persons from attempting to write black history. Often such persons can do the cause of black history more harm than good. Perhaps it is better for black history not to be written if it is going to be written shoddily by incompetent persons. After all, there <u>are</u> accepted standards governing the writing of history and these standards apply to the writing of black history as well as other history.

Point Three: By all means encourage and even insist that researchers you come in contact with use primary sources when they are available.

Point Four: Often librarians come across unknown or little-known facts about black history. Make a note of them, along with their source. Then check to see if they are generally known. If not, consider doing an article about them, turn them over to your history department if you work in a college, or let the nearest black newspaper know about them.

CURRENT PROJECTS - SUMMARY OF CONFERENCE

DIRECTIONS OF FUTURE PROJECTS

By Annette Phinazee

As an "elder" librarian and teacher I have given assignments to several of you in this room. However, this is my first written assignment from one of my former students. My response to his request will differ from his, however. I am going to take the liberty of presenting a report based upon quotations from available brochures and articles. He was never permitted to do this when I could catch him at it. However, it appears to be safest for me to use this method since I have not had an opportunity to make visits.

I have been asked to discuss current projects, to summarize the conference, and to predict the direction of future projects. The major portion of my time will be spent on current projects. I assume that you have formulated your own conclusions about the conference. I am not brave enough to prophesize about the future when such a depressing financial situation exists, but a few conclusions are evident.

Questions that were raised about current projects are: What is being done? What are the prospects of these programs continuing? Do we need more or do we need to strengthen the present ones? How do we keep some of these needed programs alive? Why and how should we stirve for greater coordination? How can other Black schools benefit from these programs? How can we help these programs?

Projects in Birmingham, Alabama: Durham, North Carolina: Nashville, Tennessee: New York City: and Tallahassee, Florida have

been identified. Please tell us about any others that you know about when I finish.

The projects may be categorized into two groups: those concentrating upon materials and one which is concerned with personnel development and planning. The materials projects are of two types: those confined to a geographic area and others limited to oral history. I shall attempt to give you the purposes and describe the activities of each project.

The Schomburg Collection of Black History, Literature and Art received a grant for FY 1972/73 for the purposes of:

1. surveying and organizing research materials on Afro-American Studies.
2. Investigating the establishment of a coodinated national network with other Black Studies resource centers.

Progress has been made toward extending bibliographical control of the Collection and making the materials more accessible. An increased number of items are now recorded on microform to assure both security and accessibility. Initial investigations support the conclusion that it is feasible to develop a coordinated national network under the direction of Schomburg personnel. Steps have been taken to secure funds for this network.

The Alabama Center for Higher Education (ACHE) is located in Birmingham and it includes eight institutions in the state: Alabama A. & M. and Alabama State Universities; Daniel Payne, Miles, Oakwood, Stillman, and Talladega Colleges; and Tuskegee Institute. ACHE has initiated two projects with U. S. Office of Education funds: CEMBA (The Collection and Evaluation of Materials about Black Americans) and an oral history project.

The purpose of CEMBA is to serve as a clearinghouse, planning, and coordinating center for ACHE colleges for:

1. activities relating to black studies, Afro-American materials, and related activities on ACHE campuses.
2. preparation of archival materials and inventory of Afro-American holdings.
3. joint establishment of devices needed for joint use of library resources and facilities.

Activities of CEMBA were projected as including:

1. planning and outlining procedures for archival programs.
2. continuing informational searches for documents of historical importance.
3. devising a standard list of subject holdings for use with ephemeral and archival materials and cataloging and processing these materials.

CEMBA has identified holdings in the ACHE colleges and shared the findings.

The African-American Materials Project is being conducted by the School of Library Science at North Carolina Central University in Durham. Its funds have come from the U. S. Office of Education. The purpose of the project is to locate, describe and coordinate holdings in the six states of Alabama, Georgia, North Carolina, South Carolina, Tennessee, and Virginia in order to make them more available to interested persons.

State centers are at Atlanta, Fisk, and North Carolina Central Universities; at Hampton and Tuskegee Institutes; and at South Carolina State College. The state coordinators have established viable field objectives and search techniques and have worked as a group to solve problems, evaluate progress, and make plans.

Accomplishments of AAMP are:

1. Prepared and disseminated to the participants bibliographical tools that were not available and were needed:

   a. a finding list of over 1000 black newspapers and periodicals

   b. a checklist of over 16,000 authors of pre-1950 printed works

2. Conducted a survey by questionnaire, telephone, and in person of all identifiable institutional holdings of African-American materials in the six states. This is not complete, but considerable progress has been made.

3. Promoted the development and expansion of archival programs in the six participating institutions.

4. Initiated a cooperative acquisitions consortium of five of the institutions to purchase expensive and infrequently used African-American materials with $25,000 (Special Purpose Grant under Higher Education Act, Title II-A)

5. Made significant progress toward identifying and recording holdings of periodicals, newspapers, unpublished bibliographies and guides, manuscripts and archives, and theses. Initiated the search for pre-1950 imprints.

6. Organized records so that is will be possible to prepare union lists of the different types of materials listed above, or to transmit information concerning them.

7. Initiated an exchange of information among librarians and interested persons within and among these six states at an unprecedented level. In some states networks have been organized that have permanent value and may be used for other purposes.

8. Contributed toward the stimulation of increased interest and competence in the preservation and use of African-American materials.

9. Provided another source of information about these materials through the establishment of the AAMP headquarters which has received and responded to numerous inquiries - demonstrating the need for a national clearinghouse or center.

10. Provided the vehicle for the location of a number of materials, persons, and other resources that have

enriched the individual libraries and institutions.

11. Tested techniques for locating and organizing materials that will be of value to persons who wish to organize similar projects.

This is the first and oly funded project that we know of that has involved more than one state in the bibliographical control of African-American materials. It was initiated with the hope that it could serve as a model for other consortia or for a national network. It was also the first project in a predominantly black university to receive federal library research funds.

Oral history projects are being conducted by ACHE, Duke and Fisk Universities.

Purposes of the ACHE project are to:

1. Preserve valuable historical (information) in the black community
2. Make additional resource materials available for instructional and research purposes
3. Use a research training technique for the students who will assist with collecting the materials

The Duke University Oral History Program is funded through 1977, with the most recent grant coming from the Rockerfeller Foundation. The purpose of the program is to train students to establish oral history programs at other American universities. At the dissertation stage the fellows will develop oral history tapes that should be valuable for scholarly purposes. Other sources will be generated by the program director and his colleagues in the History Department.

The Fisk University Black Oral History Program is funded by the National Endowment for the Humanities. Its purpose is to develop an "all-inclusive" oral history collection in the areas of Black history and culture for scholarly research to:

1. Support Black Studies programs of colleges and universities

2. Supplement primary and secondary sources

Activities have included the preparation of brochures, bibliographies, and a manual for oral history procedures and techniques; and the sponsorship of a seminar.

The Florida A. & M. University Project for Minority Program Development for Libraries and Learning Resources is the second to receive a library research grant from the Bureau of Libraries and Learning Resources. Its purpose is to give assistance to a systematic program development of libraries and resource centers for minority constituencies - coordinating, sponsoring, and supporting activities.

Activities of this project include:

1. A consultation with the Committee on Negro Research Libraries to explore long range plans for the development of black libraries and learning resources.

2. An institute to acquaint librarians with automated systems at the Cooperative College Library Center.

Plans are being made to design a national network for the dissemination of black resources. An investigation of the use of federal documents by black institutions is also under consideration.

Why and How we should strive for greater coordination

There is no need to repeat here the benefits to be derived from cooperative efforts in librarianship in general. I will not relate all of the reasons for achieving bibliographical control of materials by and about black people, but I will give you a few of my opinions:

1. One of our major problems as a race has been our lack of coordination and unity. One of the first strategies used against us was to separate families

and obliterate as many memories of our heritage as possible. It will be a significant achievement for us to have full control of available information about our heritage.

2. Our best black collections (Schomburg, Slaughter) were developed by persons who suffered from ignorance and distorted versions of our history. It is very important for us to compile and coordinate our own materials. The detailed and extensive misinformation about Africa and the current "quickie" publications about black Americans are evidence of what happens when the reporting is done by persons who are not dedicated to truth and to the welfare of black people.

3. Our resources are limited. We need to coordinate our efforts in order to conserve our personnel and funds and accelerate progress toward our goals.

4. We strengthen ourselves, increase respect for each other, and stimulate creativity by sharing ideas, talents, skills, and resources.

5. Uniformity and standardization can be developed and promoted.

How can we be better informed about the projects that affect us?

First, those of us who are sponsoring projects must be more willing to share information. There are still some who tend to compete rather than cooperate. There are ways that we can promote our own interests without being secretive to the point that is hurts others. We must develop a spirit of unselfishness that will permit our group to develop to its maximum capacity.

Institutes such as this are helpful. We have also learned, thanks to the Black Caucus, how to take advantage of attendance at other meetings to get together. As my grandson said when he got the phrase "by any means possible" mixed up we must communicate "by many means."

The Black Caucus Newsletter can be a vehicle. The Black Information Index had a news section which could be used if this publication is continued. This means, that in addition to those who are

willing to share news there must be those who will publish news and subscribe to publications. We must find reliable people who will assume responsibility, perform competently and consistently, and produce a publication that will serve our needs and reflect quality librarianship. Nothing hurts me more than the "in limbo" status of the Black Information Index, the way that is has been used to persecute Burton Lerkin, and the fact that I cannot carry on the Index. I appeal to some of you younger librarians with more knowledge and less responsibility to accept the challenge to provide the organ for communication and information that is so greatly needed by us and by others. Many will help if someone will lead.

How can other Black schools benefit from these programs?

1. If they know about the programs, they can avoid "re-inventing the wheel" and spend their time strengthening what exists, adding knowledge, or doing something else.

2. They can use the products and knowledge generated by these projects.

3. They can use the models created by these projects to extend them or develop others that are needed.

4. In some instances, they may join the projects.

What are the prospects of these programs continuing?

I cannot speak for any other state university system but ours in North Carolina. We expect to continue all projects and add others as we have the ability to do so. We have the full support of the System president. Persons who have information about other states should share it with us.

As you know, federal funds have been cut. I have telephoned and even gone to Washington to try to save the African-American Materials Project. Efforts to get funds from the Bureau of

of Learning and Library Resources have been unsuccessful. If the present trend continues, our projects will have to be sustained from other than federal sources.

How can we help these programs?

At present, we can lend assistance by:

1. Responding to requests for information. Bibliographical tools are inadequate and we must communicate with each other in order to revise and create those needed.
2. Encouraging others to participate in projects.
3. Providing information about prospective donors of materials and persons to be interviewed.

For future sustenance and development we must devise methods of getting government funds because (1) since 1968 AAMP and the Florida project are the only areas funded in black universities; (2) even by Nixon's standards' this is not a just distribution of available funds; (3) we asked for relatively little and have extended beyond reasonable limits by giving more volunteer than funded service, and (4) we "did for ourselves" over one hundred years before asking and getting any federal funds for these two years. We must find an effective way to get our share of the funds that are available, based on reasons other than alliance with any political party - I insist upon personal integrity.

We must become better informed about other sources of funds and obtain them. I know no one more adept at getting funds than Jessie Carney Smith and she has already talked to you. You should now have the theory and the next step should be to put it into practice.

The next suggestion is that we do as much as we can with the funds that we have either from outside or inside - institutional or personal.

In the past, black librarians made great personal sacrifices to identify, collect, and preserve our heritage. We must continue to feel an obligation and do this. We cannot survive if we regress rather than progress - even standing still constitutes a loss. If our children in the streets can say "ain't nobody goin' to turn me around" librarians can too - We are better prepared to defend ourselves than they are. The entire profession of librarianship is in the precarious position that it is because we have been selfish, intellectually snobbish, naive politically and economically, prejudiced, disorganized, and short sighted. Black librarians cannot afford to use this model. We learned how to share at home. We have had to be shrewd, resourceful, and plan ahead in order to survive. We are learning (I hope) that it is foolish to be snobbish and prejudiced. We have made less progress in getting organized, but I hope that we now realize that this is a "must" and that we will "get with it" as quickly as possible. We have the ability - all we need is the desire and determination. I am optimistic about our future <u>if</u> we are willing to give what it takes. I warn you that it will not be easy, but I can tell you from experience it's a wonderful feeling when you have "given your all" to a worthy cause.

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Correspondence from Lawrence Goodwyn, Director, Oral History Program, Duke University to Miss Geraldine O. Matthews, Associate Director North Carolina Central University, African-American Materials Project.

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APPENDIX B

Reading on Preparing Grant Proposals, and Some Suggested Sources of Funds

Readings on Preparing Grant Proposals

Andrews, F. Emerson. Philanthropic Foundations, Chapter 7, "Applications for Grants." New York: Russell Sage Foundation, 1956. Available from Basic Books, Inc., 404 Park Avenue, South, New York, N. Y. 10016

Church, David M. "Seeking Foundation Funds." National Public Relations Council of Health & Welfare Services, 419 Park Avenue, South, New York, N. Y. 10016. 1966. 39 p. $1.50

Dermer, Joseph. How to Write Successful Foundation Presentations. Public Service Materials Center, 104 East 40th Street, New York, N. Y. 10016. 1970. 64 p.

Isaac, Stephen and Michael, William B., Handbook in Research Evaluation: A Collection of Principles, Methods, and Strategies Useful in the Planning, Design, and Evaluation of Studies in Education and the Behavioral Sciences. San Diego: Robert R. Knapp, 1971. Includes guidelines for writing research proposals, reports, theses, or articles.

Krug, Judith F. "Writing Research Proposals." ALA Bulletin, 61:1314-18, December, 1967. See also the bibliography accompanying this article.

Masterman, Lewis T. "The Mechanics of Writing Successful Federal Grant Applications. Independence, Mo.: Midwest Publishers, 1973. $14.95.

Smith, Gerald. "Inadequacies in Research Proposals." Library Trends, 13:68-83, July, 1964.

The 1970-71 Survey of Grant-Making Foundations With Assets of Over $500,000. Public Service Materials Center, 104 East 40th Street, New York, N. Y. 10016. 1970. 56 p.

"Winning a Research Bid: Tips on Proposal Writing." Washington: Superintendent of Documents, U. S. Government Printing Office, 1970. Price five cents. Superintendent of Documents Catalog No. HE 5.212:12033-A.

Suggested Sources of Funds

General

Annual Register ofGrant Support; A Guide to Grant Support Programs of Government Agencies, Foundations, and Business and Professional Organizations. v. 1- 1969-. Los Angeles: Academic Media, Inc., 1969-. Formerly titled Grant Data Quarterly.

"Black College Associations and Agencies," In: "Small Change: a Report on Federal Support for Black Colleges. Atlanta: Southern Education Foundation, 1972. p. 89.

Federal

Education Professions Development Act, Part E, Institutes, Training and Special Projects. Mr. Jack Orcutt, Division of College Support, Room 4714, Regional Office Building #3, 7th & "D" Streets, S. W., Washington, D. C. 20202. Telephone: 202/962-1954.

"Catalog of HEW Assistance," August, 1969. For sale by the Superintendent of Documents, U. S. Government Printing Office, Washington, D. C. 20402. Price $5.00.

"A Compilation of Federal Education Laws." Printed for the Committee on Education and Labor; House of Representatives February, 1969, U. S. Government Printing Office, Washington, D. C., Number 91-256.

"Financial Aid for Higher Education." For sale by the Superintendent of Documents, U. S. Government Printing Office, Washington, D. C. 20402, Price $1.00. Superintendent of Documents Catalog No. FS 5.255:55056.

"How the Office of Education Assists College Students and Colleges," revised August, 1969. For sale by the Superintendent of Documents, U. S. Government Printing Office, Washington, D. C. 20402. Price 65 cents. Superintendent of Documents Catalog No. FS 5.255:55051-69

National Endowment for the Humanities, 18th and "F" Streets, N. W., Washington, D. C. 20506.

National Museum Act.

"1970 Catalog of Federal Domestic Assistance" compiled by the office of Economic Opportunity. April, 1970. For sale by Superintendent of Documents, U. S. Government Printing Office, Washington, D. C. 20402. Price $6.75, for 1970. Subscription to this looseleaf compilation.

"1969 Listing of Operating Federal Assistance Programs Compiled During the Roth Study." Prepared by the staff of Representative William V. Roth, Jr., House of Representatives. Document No. 91-177. For sale by the Superintendent of Documents, U. S. Government Printing Office, Washington, D. C. 20402. Price $4.50.

"Regional Project Research." Regional Research Program of the National Center for Educational Research and Development, Office of Education, U. S. Department of Health, Education, and Welfare. Proposals may not exceed $10,000, and project must have capability of being completed within 18-month period. Write directly to your regional officer for application and guidelines.

"Small Change: A Report on Federal Support for Black Colleges." Atlanta: Southern Education Foundation, 1972. $1.50.

TACTICS. A technical assistance program designed to assist predominantly black colleges. Eighty-four developing colleges are included in the program. (Also listed under Black College Associations and Agencies.)

Title II-A, (HEA) - College Library Resources. U. S. Office of Education, Bureau of Libraries and Educational Technology, Division of Library Programs, 400 Maryland Avenue, S. W., Washington, D. C. 20202.

Title III (HEA) - Stengthening Developing Institutions. Dr. James Holley, Division of College Support, Room 4052, Regional Office Building #3, 7th and "D" Streets, S. W., Washington, D. C. 20202. Telephone: 202/963-2859.

Title VI (HEA), Part A - Instructional Equipment. Mr. Alfred Dubbe, Division of Academic Facilities, Room 4660 F, Regional Office Building #3, 7th and "D" Streets, S. W., Washington, D. C. 20202. Telephone: 202/962-6817.

Non-Federal Sources

Carnegie Corporation of New York, 437 Madison Avenue, New York, New York 10022.

Ford Foundation, 320 East 43rd Street, New York, New York 10017.

The Foundation Center, 444 Madison Avenue, New York, N. Y. 10022. Washington Office: 1001 Connecticut Avenue, N. W., Washington, D. C. 20036. The Center receives no applications for grants nor does it direct

applicants to sources. One of its chief functions is to gather information on all foundations in the United States and on some in other countries. It is prepared in The Foundation Directory listed below.

The Foundation Directory. 4th ed. New York: Russell Sage.

W. K. Kellogg Foundation, 400 North Avenue, Battle Creek, Michigan 49016.

The Kresge Foundation, 1500 North Woodward Avenue, Birmingham, Michigan 48011.

APPENDIX C

R E S O L U T I O N

Whereas, the records of black heritage and experience are the keys to the past and the destiny of black people;

And whereas that documentation is in danger of being destroyed or lost through neglect, indifference, and lack of consciousness;

And whereas it is the responsiblility of black institutions, organizations and individuals to be aware of the importance of these records;

And whereas it is and has been the tradition of black academic institutions to collect, preserve, and develop documentation of the black experience;

Therefore be it resolved that black institutions, organizations, and individuals (be urged to realize) the value of their records and personal papers and to donate these writings, documents, and memorabilia to black academic libraries, black research centers and black archives.