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Students from historically black colleges and universities display their school banners while attending a YMCA conference on Spelman College campus, ca. 1920.
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CONTENTS

Extending Archives: Folklife, Social History, and the Work of R. Henderson Shuffler
Matthew S. Darby 5

Preserving the History of Boston’s Diversity
Nancy Richard and Joan D. Krizack 23

Expanding the Community Connection in Minnesota
Mark A. Greene 53

The Evolution of the Cooperative Historically Black College and University Archival Survey Project (CHASP)
Taronda Spencer 67

Documenting Cuban Exiles and the Cuban American Experience in South Florida
Esperanza B. de Varona and Diana González Kirby 85

Fresh Focus
Lisa K. Speer 101

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Reviews


Encoded Archival Description: Application Guidelines (Version 1.0), reviewed by Sheila McAlister

Bruun and Crosby, *Our Nation’s Archive: The History of the United States in Documents*, reviewed by Charles J. Barber

Bowen, et al., *Shelter from the Stormy Blast: A Guide to Disaster Recovery for Georgia and the Southeast*, reviewed by Beth Patkus

Shankar, *Understanding the Record-Keeping Practices of Scientists*, reviewed by Beth A. Bensman

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Extending Archives: Folklife, Social History, and the Work of R. Henderson Shuffler

Matthew S. Darby

Introduction

R. Henderson Shuffler set the historical record straight. Throughout his career, this self-proclaimed “myth-killer”\(^1\) urged Texans, and anyone else who would listen, to reconsider what it meant to be Texan and how to study Texas history. As curator of the University of Texas’s Texana Program and later as the first director of the Institute of Texan Cultures in San Antonio, Shuffler expanded the traditional scope of Texas history beyond political, economic, and military achievements and presented a more complete, unbiased picture of the state’s heritage that included groups previously underrepresented in historical and public discourse. At a time when academia was witnessing a significant methodological shift toward a new social history, Shuffler implemented his own unique approach to documentation, access, and public

education, combining aspects of social history and folklife studies in an attempt to create a new public image for Texas’s historical resources. From the early 1960s to the mid-1970s, he helped shape these two institutions into first-rate repositories and exhibits of Texana and folk culture. With an emphasis on making history personally relevant to the public, Shuffler devised innovative ways to entertain, engage, and—most importantly—educate, striking a balance between archives and traditional museums. This article will discuss the implications of Shuffler’s approach for archivists working today and will explore the impact of social history and folklife on the archival profession.

Accuracy and Activism

Shuffler was, more than anything else, an activist in his support and promotion of Texas history, regardless of the conventions he rejected. He readily admitted that he lacked any formal training as an archivist or historian, and despite holding a prominent position at the University of Texas, Shuffler never concealed his contempt for the academic world. Some academics, he believed, did history a great disservice in the name of “serious” scholarship. Their elitism, what he referred to as “put-on intellectualism,” too often alienated amateur historians, making it seem fruitless to pursue their own research.\(^2\) Shuffler instead advocated the importance of personal historical inquiry, regardless of how such research measured up by the standards of professional scholars. “History,” he contended, “is the product and property of the people.”\(^3\) Shuffler led by example, distinguishing

\(^2\)Ibid.

\(^3\)R. Henderson Shuffler. “Proposal for the establishment of ITC by House Bill 558.” 6–7, Henderson Shuffler file, Institute of Texan Cultures Archives (unprocessed), Library, The University of Texas Institute of Texan Cultures at San Antonio (hereafter cited as ITC Archives).
himself as a proficient amateur historian and a member of the Texas State Historical Association (TSHA), an organization of scholars and non-academics alike. The results of his intensive research appeared in TSHA’s *Southwestern Historical Quarterly*, as well as other publications.

More often than not, Shuffler discovered a great rift between popular belief and fact, perpetuated not only by historians but also through literature, exhibitions, textbooks, and the popular media. Although he appreciated the merits of folk legends and myths, Shuffler’s research led him to surmise that Texans “have been the subject of more powder-burned fiction and phony folklore than any group in history,” and he expended a great deal of time and effort correcting deeply ingrained misconceptions. Nothing was beyond investigation, including the most sacred of the state’s celebrations, Texas Independence Day. “The height of emotion with which this anniversary is observed,” Shuffler wrote in 1962, “is matched only by the depth of ignorance about the original event and about the surroundings in which it occurred.” Contradicting staunchly held popular beliefs, Shuffler demonstrated with documentary evidence that the Texas Declaration of Independence was signed not on March 2 but the following day, not in a town called “Washington-on-the-Brazos” but in the “Town of Washington,” and not in a blacksmith shop

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provided by a local patriot but in a commercial house rented for the occasion.⁷ These findings might seem like minutiae with no significant bearing on the spirit of the day, but Shuffler was deeply troubled by the fact that people were willing to accept just about anything without question when evidence to contradict this and other myths existed at the Texas State Library, in the records of local historical organizations, in small-town newspapers, and in the hands of private individuals.

A First Step: The Texana Program

Shuffler’s crusade for historical accuracy proceeded for three decades while he also pursued a full-time career in journalism. In 1940 he started his own newspaper, the *Odessa American*, where he was still working as editor and publisher in 1961 when his “pungent public comments” on Texans’ lack of historical awareness garnered the attention of Harry Ransom, president of the University of Texas (UT).⁸ The university was in the process of establishing its new Humanities Research Center, and Ransom offered Shuffler the curatorship of the UT Texana collection.⁹ The president considered Shuffler to be the only candidate for the job: “First, he is widely and profoundly knowledgeable regarding the history and lore of Texas. Second, he has a really rare—almost unique—interpretation of the total Texas culture, and finally, he has been a major influence in the devel-

⁷Ibid., 312.


opment of further collections of Texana, not only at the University of Texas, but elsewhere in public and private collections.”

As Shufiler and Ransom began developing the Texana Program, they both agreed that part of its mission should be to safeguard Texas culture by keeping valuable collections in Texas. Due to an increased interest in Texas and the West at this time, many significant Texas history collections already had gone to Yale and Stanford Universities. As curator, Shufiler would be responsible for expanding the collection and widening the scope of new accessions, selecting materials for both their informational and artifactual value as well as for their value in teaching Texas history at the university. Shufiler did not want to duplicate the work of the Eugene C. Barker Texas History Center, a repository established in 1945 to house the university archives and collections on Texas political history, so he concentrated on collecting underrepresented areas of Texas history such as business, education, medicine, and religion, in addition to Texas folklore. In accordance with Ransom’s goal of establishing a more aggressive collecting, cataloguing, and bibliographic pro-


11 Harry Hunt Ransom, “The Impact of the University on Texas Culture,” 22 February 1962, R. Henderson Shufiler to Harry Hunt Ransom, 2 December 1960, General Correspondence: President, Vice-President/Provost, Harry Hunt Ransom Papers, CAH (hereafter cited as Ransom Papers).

12 Harry Hunt Ransom to President Wilson, Academic Affairs Committee, 12 June 1959, General Correspondence: President, Vice-President/Provost, Ransom Papers.

13 “UT will Expand Texana Program,” Austin Statesman, 5 August 1962, vertical files, CAH.
gram, Shuffler ultimately wanted to create an index of Texana to make the collection more widely known and accessible.  

Say Goodbye to Cowboys

In the spring of 1962, while Shuffler was hard at work with the Texana program, San Antonio civic and business leaders were contemplating HemisFair ’68, an international fair emphasizing cultural, scientific, religious, and industrial developments in the U.S. and Latin America. Texas Governor John Connally recognized immediately the potential benefits of such an event at a time when Texas was struggling to develop its tourism industry. HemisFair would pump millions of dollars in tax revenue into the state’s floundering economy. Because other American cities, such as Seattle, had staged successful international fairs in the past, Connally enthusiastically supported the endeavor. In 1965 the state legislature lent its support to the governor by enacting a bill that outlined the fair’s administration and appropriated an initial $4.5 million to see it through.

Despite HemisFair’s obvious historical and cultural relevancy, the agency charged with implementing these plans was not the Texas Historical Commission but the Texas Tourist Development Agency. Besides providing a location for the fair,

14“Texana Facts.”


16Eckerman, “Special Anniversary Issue.” 1; HemisFair officials would eventually ask for and receive an additional $5.5 million appropriation to complete the expanded exhibit area proposed by Shuffler.

17The Institute of Texan Cultures: A Program Development Plan (San Antonio: Institute of Texan Cultures, 1978), 1.
Texas would also sponsor its own exhibit, tentatively called the Texas Pavilion. As the legislation ambitiously prescribed, the Pavilion was to include exhibits dealing with the history of Texas, biographical exhibits pertaining to outstanding Texas leaders in history . . . , the military history of Texas, the geology and natural resources of the state, Texas cities and recreation areas and the resources contained therein, the arts, crafts, and literary achievements of the state, and Texas contributions to hemispheric progress.18

Furthermore, Connally believed the Pavilion should demonstrate the “conservatism and excellence” of the Lone Star State with exhibits highlighting “the cowboy, cotton culture, agri-business, the oil saga, industrial and urban development, and the space age.”19 When Connally handpicked Shufiler as a research consultant to HemisFair’s project committee in April 1966,20 Shufiler saw the project as a challenge worthy of a leave of absence from the Texana Program.

Because HemisFair had the potential to draw a great deal of attention to the state (it attracted over 6 million visitors by the time it closed), Shufiler recognized a unique opportunity to “abandon the threadbare cowboy and Indian theme,”21 and present a more genuine image of Texas culture and history. He further envisioned transforming the Pavilion into a permanent facility that

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18Ibid.

19Ibid., 1–2.

20Ibid., 2.

21Travis, “In Memory.” 1.
would continue to serve Texas after HemisFair closed. Shuffler proposed creating the Institute of Texan Cultures (ITC), a facility incorporating a series of exhibits “explor[ing] the amazingly cosmopolitan background of [the state’s] people and culture,” emphasizing nearly thirty ethnic and cultural groups. Although Shuffler suggested the theme for the ITC, he did not intend to play a role in its implementation and operation, being quite eager to return to the UT. In May 1967, however, Governor Connally convinced Shuffler to stay on as the ITC’s first director. After quickly assembling a staff of over fifty college students, folklorists, historians, and others with “weirdly assorted backgrounds and qualifications,” Shuffler was ready to make the ITC a reality.

Expanding History

It was Shuffler’s distinct historical sensibility, the particular stories he wanted to tell, that characterized his work at the ITC. He had discovered through his own research the terribly one-sided nature of Texas history. Historians, he believed, had “too long told the Texas story only in terms of the Southern Anglo-American who came [to Texas] as a planter, a cowboy, or just looking for a fight.” Shuffler was interested in more than that, in revealing not only how various groups arrived in Texas and contributed to progress, but also how they lived, the traditions

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22HemisFair was open to the public from 6 April to 6 October 1968; Institute, 2.

23Travis, “In Memory,” 1.

24Ibid., 6.

they brought with them and developed—in short, “an account of individual response to the rich opportunities” found in Texas. In the context of these groups, Shuffler and his staff would consider the “language, customs, religion, the foods they eat, the clothes they wear and the houses they build—all the characteristics of the heritage of a people that distinguish them from other peoples.”

He considered the omission of these diverse experiences to be an inexcusable inaccuracy, and his position was increasingly representative of a new wave of thought developing at that time.

The 1960s witnessed scholars and society at large beginning to embrace the notion of cultural pluralism, a movement folklife researcher Don Yoder has called the “re-ethnicizing of America, ... a denial of the old ‘melting pot’ concept of American history.” Academia in particular was welcoming the study of both social history and folklife. Instead of concentrating on “formalized political and economic institutions and the lives of the prominent,” social history was concerned more with social processes and structures and the lives of ordinary people, examining the common experiences and the social and economic events


that affected groups of people over time.\textsuperscript{30} Folklife would be an appropriate complement, focusing specifically on traditions that emerged from a particular way of living and covering the breadth of folk culture, not just material culture.\textsuperscript{31} As defined by the American Folklife Preservation Act in 1976, folklife is the “traditional, expressive, shared culture of various groups . . . familial, ethnic, occupational, religious, and regional.” Expressive culture includes “a wide range of creative and symbolic forms, such as custom, belief, technical skill, language, drama, architecture, music, play, dance, ritual, pageantry, and handicraft . . . learned orally, by imitation, or in performance and maintained or perpetuated without formal instruction.”\textsuperscript{32} The ITC would incorporate aspects of both social history and folklife studies.

\textbf{A Plan for Documentation and Access}

The question that confronted Shuffler and his staff was where to locate relevant documentation. Shuffler was quite familiar with a variety of public and private collections throughout Texas. This unique knowledge would prove invaluable as he began collecting materials. Overall, Shuffler’s approach resembled a kind of documentation strategy for dealing with the subject of Texas’s ethnic and cultural groups. Because the ITC initially focused more on education than historical research, Shuffler’s goal

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\textsuperscript{31} Shuffler, “Talk,” 1.
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was not to accumulate materials and build permanent collections, but to “bring together, on loan, fragments of Texas history now scattered helter-skelter” throughout the state.\(^3\) In this manner he hoped to create a more vivid, complete, and accurate portrayal of Texan cultures. To achieve this objective the ITC cooperated with other Texas institutions rather than compete for materials and funding, developing an informal sort of statewide consortium.\(^4\) As the “coordinating force for the educational work” of Texas archives and history centers, the ITC extended the capabilities of Texas’s historical resources, “pulling them together, strengthening them all.”\(^5\)

In the early 1960s archivists had yet to begin collecting to any great degree the materials that Shuffler’s approach required. Archives and manuscript collections reflected the dominant historical methodology, the kind of history being written.\(^6\) Shuffler himself, despite his often adversarial relationship with academics and his criticism of the old school, had written articles in the same vein, traditional history with its emphasis on specific events or the contributions of prominent individuals, rather than focusing on social trends affecting groups of people.\(^7\) Social history and folklife were disciplines not yet fully entrenched in American universities. Archivists were understandably a bit leery of


\(^{36}\) Miller, “Social History,” 113.

making drastic changes to collecting policies. While archivists invariably consider the needs of users, many at the time considered it imprudent to get caught up in a still emerging trend.\(^{38}\) No one had yet established any parameters for social history’s continuing development as a field of study. Until that criteria was met, archivists could not begin to develop any consistent strategy for obtaining materials or standards for appraisal.\(^{39}\)

Consequently, what Shuffler discovered in planning the ITC was an inconsistency of materials available in public collections and tremendous difficulty locating material in private hands. Although large repositories such as the Barker Texas History Center and the Texana Program provided important materials on loan, Shuffler realized that to tell the story of Texas from the “bottom up” he would need to get closer to the people to find the most illuminating documentation. Shuffler and his staff focused their attention on small communities, where they found some items in the hands of local historical societies. More often than not, however, the trail led Shuffler and his staff to materials maintained by individuals as their own personal papers.\(^{40}\)

A Change for Archives?

In trying to tie all these disparate stories together Shuffler foreshadowed what was to come in the archival profession. As historians became more interested in primary sources that document social history, new archival programs developed around sub-

\(^{38}\)Miller, “Social History,” 115.

\(^{39}\)Mayer, “New Social History,” 392.

jects such as minorities, women, and organized labor. Social history forced archivists to reconsider how they manage archives in terms of appraisal, processing, and reference. Collecting policies that emphasized institutional records or the personal papers of prominent individuals suddenly became less relevant when the focus shifted to average citizens and their interaction with these institutions, not merely the institutions’ administrative functions. Because his training and much of his experience lay outside the archival profession, Shuffler’s mentality toward collecting and access was unencumbered by conventional wisdom, allowing him to think beyond the confines of provenance and a creator-centered methodology. Complete, discrete collections, rather than an accumulation of materials for thematic presentations, would have been counterproductive to his purposes. As Fredric Miller suggested nearly twenty years ago, providing access to information is the ultimate duty of the archivist. In the case of social history, provenance becomes a less important way of structuring that information.41

Don Yoder argued in his “folklife manifesto” of 1963 that the folk-cultural approach to history could “revitalize, even revolutionize” community archives, local history centers, and museums by connecting people to history through recognizable remnants in folk culture and the lives of everyday people.42 Documenting folklife, however, introduces a different set of challenges for archivists, and after nearly four decades the profession has yet to reach a consensus on the appropriate response to these challenges. Unlike social history, which depends for the most part on documentation already created, folklife studies often in-

41 Miller. “Social History.” 122.

42 Yoder, Discovering American Folklife, 37.
volves fieldwork, firsthand observation of traditional cultures in the present.\textsuperscript{43} Instead of reconstructing the past, folklife researchers study what is alive, traditions as they happen.\textsuperscript{44}

Shuffler originally had no intention of making the ITC a center engaged in original research, but he quickly recognized problems inherent in documenting folklife merely by collecting existing records. Of the more than two dozen ethnic groups that Shuffler would eventually include in the ITC’s exhibits—from Norwegian to Lebanese, from Indian to Greek—some groups proved more difficult to document than others. For example, Chinese Texans were a small group compared to German Texans, the largest European ethnic group in the state. The Germans had established many prosperous communities throughout south central Texas and, as a result, had a more visible presence in the collections of regional archives and historical societies. Where documentation on Chinese Texans did not exist or had not survived, Shuffler’s staff was forced to create documentation, depending on personal recollections captured through interviews and photographing members of this and other small ethnic groups. As much as possible, he wanted their own voices to speak through the ITC’s exhibits.\textsuperscript{45} By presenting items such as letters, photographs, and other objects within the context of a particular tradition, ITC exhibits provided a sense of immediacy, detailing how they or their ancestors had arrived in Texas, what life was like in

\textsuperscript{43}Bartis, \textit{Folklife}, 3.

\textsuperscript{44}Yoder, \textit{Discovering American Folklife}, 51.

\textsuperscript{45}“Institute of Texan Cultures Staff,” undated, Henderson Shuffler file, ITC Archives.
their minority neighborhoods, and how these circumstances influenced the traditions they brought with them.\textsuperscript{46}

Throughout Shuffler’s tenure as director of the ITC, he and his staff continued to expand the public’s knowledge of Texas diversity through education, outreach, and collection development. In 1971, following the ITC’s successful cosponsorship of 1968’s inaugural Festival of American Folklife in Washington, D.C., Shuffler organized the first Texas Folklife Festival. This now annual event, which attracts thousands to the ITC each summer, gives visitors the opportunity to observe the many folk traditions that still exist today. Under Shuffler’s supervision, the ITC staff continued projects begun during preparations for HemisFair, the most significant being their ongoing work to copy photographs documenting Texan families and communities that are held by private individuals, newspapers, and other institutions. During this period the ITC published dozens of books and pamphlets on particular ethnic and cultural groups and other topics. The ITC’s educational programs flourished, producing curriculum guides and multimedia presentations, such as filmstrips and slide shows, which have since been seen by thousands of schoolchildren across the state. As a testament to Shuffler’s early success, the ITC became part of the University of Texas System in June 1969 and was renamed the University of Texas Institute of Texan Cultures at San Antonio.\textsuperscript{47}

\textsuperscript{46}Exhibits file, ITC Archives. Providing a sense of what those first exhibits were like, this file contains exhibit instructions and images of items used in the installations.

\textsuperscript{47}Mulvany, “Folklorist.” 1. In February 1973 the University of Texas System placed the ITC under the auspices of the University of Texas at San Antonio.
Shuffler’s conundrum presaged the dilemma faced by many archivists from the 1970s to the present as they struggled to adapt their methodology to serve the new interest in social history and folklife studies. The central questions remain the same: Are archivists merely the collectors and custodians of documentation that others create, or should archivists be in the business of creating documentation where it does not exist? Many archivists already manage ongoing oral history projects, recording reminiscences to supplement what the archival record does not provide. If the archival profession aims to document society in its entirety, as social historians suggest, should they not be capturing folklife as well? Shuffler’s success in uncovering these stories and traditions and incorporating them into the documentary heritage preserved through UT’s Texana Program and the ITC suggests that archivists should.

Shuffler’s accomplishments in promoting broader public participation in the documentation and study of Texans’ cultural heritage further suggest that archivists should expand their role from being mere collectors and caretakers to being active promoters of public interaction with that heritage as well. Archivists cling to the notion that their duties are to “select, preserve and make available documentary material of long-term value,” enormous tasks in and of themselves, but should they not be doing more to serve not only users but also the records in their care? The basics of archival theory presume access, but this notion often implies a transaction in which users approach archives for information. More can be done to enhance the archival image and to stress the value of archives to the public. In an age when many people are content to find information on the Internet, despite its often dubious reliability, archivists must be more assertive in placing documentary heritage in the public’s view, in putting history to work. By employing innovative and even unorthodox methods, archivists can, as Shuffler did, bring history out
of the archives and increase visibility. The ITC served as "a communicating device, a center for telling the Texas story dramatically, simply, effectively, in terms the public would understand and remember." Shuffler transformed static collections into dynamic presentations utilizing various means of communication—audio, video, text, and photography—to produce enduring effects on patrons. In keeping with his philosophy of institutional cooperation, Shuffler believed other archives and history centers throughout the state would benefit greatly from exhibits created by the ITC staff. These "histowalls," as Shuffler called them, would incorporate many of the same concepts conveyed through the ITC's exhibits, chiefly the diversity of Texan cultures. By using information derived from materials borrowed by the ITC, these archives would receive exhibits with a local focus, thus illuminating their own collections.

Shuffler believed this exposure to historical documentation would not only educate the public about Texas history but also illustrate the importance of documentation itself. He hoped that after allowing the ITC to place examples of individuals' family papers and objects on display, they would be more likely to donate these materials to an appropriate institution, bringing new acquisitions to archives and history centers throughout the state, thereby adding to the historical record.

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48 Institute, 2.

49 Ibid.


Henderson Shuffler recognized that not all Texans shared his strong connection to history, and he dedicated a significant portion of his life to making them more aware of their cultural roots. He created a place where people encountered, perhaps for the first time, the role ordinary people played in history and, by association, their own role in history as well. At a time when America was embroiled in the Civil Rights movement, Shuffler believed this approach could ultimately foster better understanding among individuals of every ethnic and cultural background by presenting exhibits in which all groups were shown contributing to the progress of their society.52 Jack Maguire, who became ITC director upon Shuffler’s death in 1975, praised his predecessor for presenting, “for the first time in this country, an educational tool for working with this problem of cultural conflict rationally and objectively, establishing a base for understanding and unity rather than suspicion and division.”53 Shuffler’s success should inspire today’s archivists to engage the public and extend archival work beyond the collection of records toward an active pursuit of documentation for segments of society that might otherwise remain absent.

Matthew S. Darby is a M.L.I.S. candidate in Archival Enterprise at the University of Texas at Austin’s Graduate School of Library and Information Science. This article is a revised version of a paper written for Dr. David B. Gracy’s course, Archives and Records in the Modern World, and later presented at the 1999 annual meeting of the Society of Southwest Archivists.

52 Ibid., 3.

53 Ibid.
Preserving the History of Boston’s Diversity

Nancy Richard and Joan D. Krizack

US District Judge Orders Hub Busing Enforced: Rules School Segregation Deliberate

Chinatown’s P&L Sportswear Closes its Doors

Heat and Beer Blamed in Hub Fiesta Clash

Local Teenager Attempts Suicide: Fellow Students Wonder Why

These headlines appeared in Boston newspapers. The articles they introduce tell each story from the journalist’s point of view. Mainstream institutions involved in the events—the courts, law enforcement, schools, and businesses—created records that provide additional information from a mainstream point of view. Often these sources are the only documentation preserved in archives and libraries that are available to researchers. Individuals from the communities involved generally pass on their perspectives on the events by word of mouth. Occasionally, members of the community
or the individuals who were present create oral or written sources in which to preserve their story. Unless mainstream archival repositories or community history groups collect this documentation, it remains unavailable to researchers and leaves the historical record void of these vital viewpoints.

The records of community grass roots organizations provide perspectives different from the information and opinions presented by the media and in more traditional records. They often provide clues for understanding events that may have been ignored, misunderstood, or misrepresented in other sources. They document community accomplishments and the motivation for and the process of organizing for change. They help provide insights into the diversity of individuals and range of opinions within the community, and they help to instill pride in the successes and to evaluate the setbacks. Ensuring that the history of grass roots organizations in Boston’s African American, Chinese, Latino, and gay and lesbian communities is secured is the goal of a two-year National Historical Publications and Records Commission (NHPRC) grant to the Northeastern University Libraries Archives and Special Collections Department entitled, Preserving the History of Boston’s Under-Documented Communities.

The basic approach of the Northeastern University project is to adapt and use in tandem two archival methodologies originally developed to provide a proactive, systematic approach to documenting a specific locality, topic, or organization to preserve the history of four diverse communities in Boston. Adapting documentation strategy¹ and documentation planning² to assist archi-


²For more information on documentation planning, see Joan D. Krizack, ed., Documentation Planning for the U.S. Health Care System (Baltimore: Johns Hopkins University Press, 1994).
vists in working collaboratively with community members and with other archivists may add a new dimension to the way in which archivists plan and collect documentation.

**US District Judge Orders Hub Busing Enforced: Rules School Segregation Deliberate³**

Almost twenty years after *Brown v. Board of Education*, the U.S. Supreme Court decision that made de facto segregation in public schools illegal, a group of parents joined the NAACP (National Association for the Advancement of Colored People) in a lawsuit to force the Boston School Committee to integrate the city's public schools. Two years later, the city implemented court-ordered busing, and transported children between neighborhoods to the most racially segregated schools. African American parents failed in their attempts to join with white parents to facilitate the peaceful implementation of busing, providing a warning that the reaction to busing would likely be hostile and perhaps even dangerous. They established an information center and hotline that provided a means of communication among parents, their children, and city officials. They created a network of safe transportation for their children to the all-white schools as an alternative to the school buses that were routinely being stoned and blockaded. This story is chronicled in the records of *Operation Exodus*, a local parent group that grew out of the Northern Student Movement and its successor the Metropolitan Council for Educational Opportunity (METCO).

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Chinatown's P&L Sportswear Closes its Doors

In December 1985 the closing of P&L Sportswear, once the city's largest garment factory, was a loss to the city, and an even greater loss to Boston's Chinatown and to the 350 workers who were left jobless. The workers, predominantly non-English-speaking Chinese women, were unable to find other employment. By law, the city was required to provide the garment workers with unemployment benefits, including training, but it failed to do so. A few months after the plant closing, however, the city provided both unemployment benefits and training to 150 white men who were laid off from a meat-packing plant. The Chinese Progressive Association helped the former P&L employees prepare a list of demands and organize demonstrations, which quickly led to state funding for retraining and extended health insurance benefits for the workers. The Chinese Progressive Association records document this effort.

Heat and Beer Blamed in Hub Fiesta Clash

Three days of riots, incited by charges of excessive force and racism on the part of the Boston police, became the flashpoint for Latino community organizing in the city. As a result of this disturbance and the subsequent outcry, city officials began to listen to community organizers who were working on issues such as the high unemployment rate, lack of affordable housing, cuts in welfare, elevated high school dropout rates, and needs for bilingual education. Boston's Mayor Kevin White promised immediate action to the leadership of the Emergency Tenants Council,

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now Inquilinos Boricuas en Acción (IBA). IBA’s records document the riots and their aftermath.

**Local Teenager Attempts Suicide. Fellow Students Ask Why**

The young man who attempted suicide was gay. A group of his classmates taunted him routinely. He made repeated requests for support to his teachers which they denied; they told him that the harassment would stop if he just started acting more like the rest of the boys. After his suicide attempt, the young man found solace in the Boston Alliance for Gay and Lesbian Youth (BAGLY), a support group for lesbian and gay teenagers. Through his association with BAGLY, he provided testimony to the Massachusetts legislature that led to the passing in 1993 of the first legislation in the country to protect gay and lesbian students in public schools from harassment and discrimination. BAGLY records document the events that led to this groundbreaking law.

**Background**

The stories cited above richly illustrate the critical importance of ensuring the preservation of a more balanced historical record. Northeastern’s project to preserve the history of some of Boston’s most underdocumented communities officially began in September 1998, although its groundwork had been laid much earlier. Its primary goal is to plan for the long-term, systematic preservation of records documenting the African American, Chinese, Latino, and gay

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*This headline is real; however, the citation to the article is omitted to respect the privacy of the individual.*
and lesbian communities in Boston. The project will also process a major collection from three of these communities.  

Northeastern is an urban university with a strong commitment to the community in which it resides. Northeastern’s particular collecting interest is in records related to one topical area, social justice, building on its collection strengths, and its collecting policy aims to fill the gap in the documentation of the city’s diversity. Although Boston is known for its institutions of higher education and its public and private archival repositories, those institutions have neglected the historical records of grass roots organizations dedicated to social change as well as the papers of people of color and other minority populations—with a few exceptions.  

Northeastern University Archives and Special Collections Department’s acquisition of three significant collections of community records served as the catalyst for writing an NHPRC grant. Prior to the start of the project, the department had transferred—with assistance from members of Boston’s African American, Latino, and lesbian and gay communities—records of the National Center for Afro-American Artists, including the records of the Elma Lewis School of Fine Arts; La Alianza Hispana, a Latino multiservice agency; and AIDS Action Committee of Massachusetts.

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7The project is not processing a collection from the Chinese community because Northeastern does not have a collection from this community in its holdings.

8The University of Massachusetts–Boston has focused for a number of years on collecting community records, particularly from the Dorchester neighborhood in Boston where the university is located. The Schlesinger Library at Radcliffe, Boston University, and Boston College all have some records documenting these communities. For the most part, Boston repositories have not collected in this area.
This two-part grant has two goals: to process the three collections of records and to develop a plan for documenting Boston's African American, Latino, lesbian and gay, and Chinese communities. The NHPRC provided over $160,000 of funding to conduct the two-year grant. Northeastern Libraries and in-kind contributions from community liaisons provided the remainder.

**Grant description and process**

The record-processing piece of the grant is straightforward. Traditional finding aids are being created for the three collections, and the finding aids will be available on the Internet (www.lib.neu.edu/archives/). By working these three collections into the grant proposal, Northeastern convinced NHPRC that it was able to work with the communities successfully. Also, by securing funding to process the collections, the university showed the communities that the archives was serious about making the materials accessible. The innovative part of the grant is the documentation aspect, which was designed to collect and preserve materials actively, not simply to analyze the communities and create plans that would be followed at a later date. Project staff wanted concrete results to demonstrate the viability of their approach and of Northeastern's long-term commitment to the community. As the staff negotiated gift agreements, they attended to some of the other needs articulated by the community. They provided additional support by advising members of the Chinese Historical Society on archival procedures and grant writing; helped an advisor organize a preservation workshop for church historians and other members of the African American community; created a set of informational brochures about preserving community history that was widely distributed; developed a records management manual for nonprofit organi-

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organizations; the project staff selected the four specific communities for several reasons: they are among the largest minority communities in the city; they each have grass roots organizations that date back thirty to fifty years; and three of the communities were already connected to the Northeastern University Archives by virtue of having a significant collection preserved there. Most importantly, each community had already made significant efforts in documenting itself. The African American community established the African Meeting House in 1964 primarily for research of eighteenth and nineteenth-century African Americans in Boston. The lesbian and gay community and the Chinese community both have long-standing community history groups—the History Project and the Chinese Historical Society of New England. Various members of the Latino community have conducted extensive oral history interviews over the years. Historians and activists in all four of the communities are currently writing accounts of the creation of support networks and services unique to each of the communities. As a result of this self-documentation, the four communities agreed that one of their most pressing needs was for secure and accessible

10 The staff adapted the manual from one created by the Minnesota Historical Society, with funds provided by the NHPRC.

11 In 1998 the Massachusetts Historical Records Advisory Board (MHRAB) identified statewide preservation priorities in their Draft Massachusetts Documentation Goals, Annotated List. The four communities chosen for this grant were included in that list. Although MHRAB has begun to set documentation goals for the state, there is no documentation strategy for the City of Boston.

12 The Chinese community was the only one that had not previously worked with Northeastern University to transfer records to the archives.
storage space for twentieth-century organizational records that document their histories.\(^{13}\) This shared need provided the basis for the collaboration.

Because the task of preserving materials to document all aspects of each of the four underdocumented communities is larger than one repository could hope to handle, the project was designed as a collaborative effort. Representatives from more than twenty local repositories are involved, and they have already concluded several informal agreements to assume responsibility for collecting in particular areas.\(^{14}\) The Massachusetts Historical Society is focusing on the environment; Harvard University’s Francis A. Countway Library of Medicine will collect in the area of community and public health; the Massachusetts State Library is interested in the records of politicians and political groups; the Massachusetts College of Art is collecting in the area of fine arts; and Northeastern University is collecting social welfare and reform materials. The Boston Public Library is strengthening its collection of community newspapers with help from the project staff in locating issues to complete broken runs and in identifying new titles to collect. The Schlesinger Library, Bostonian Society, University of Massachusetts–Boston, and others are also actively collecting material in collaboration with this project. Northeastern brokers the transfer of collections to other repositories when appropriate.

\(^{13}\)Other needs included training and outreach to the community about historical preservation; funding for ongoing oral history projects; and funding for panels, exhibits, and other public forums concerning community history.

\(^{14}\)Rather than rely on the buy-in of other repositories to this project, Northeastern chose to create an all-encompassing plan, to stake out a collecting area of interest, and to invite the other repositories to participate.
This project is built on collaboration within each community as well as with local repositories. The four advisory boards have provided essential information and guidance. Each board consists of activists, academics, and community historians and has one liaison appointed to work closely with the archives staff. Members of the boards were selected because they had demonstrated a commitment to preserving their community’s history—in fact, many had participated in making this history. At the same time, each of the boards reflects the diversity within each community so that it represents a broad range of interests, politics, age, and cultural experiences.

Prior to selecting the advisory board members, staff evaluated the documentation strategy tools for use in this project. Starting with the topical breakdown of areas of human endeavor that is the basis of Richard Cox’s work on documenting localities, they moved his typology down one level to analyze the four communities—a segment of one of the topics (populations) he has defined—and project staff adjusted the definitions to reflect each community’s unique aspects and its relationship to the larger society.

The project advisors began by identifying the universe of possible organizations and individuals to document, categorizing them according to the modified version of the topical breakdown. They enumerated both active and defunct organizations. (See Appendix A for the list created for the Latino community.) Once these lists were

15Richard Cox, Documenting Localities: A Practical Model for American Archivists and Manuscript Curators (Lanham, MD & London: The Society of American Archivists and The Scarecrow Press, Inc., 1996). Categories include: Agriculture; Arts and Architecture; Business, Industry, and Manufacturing; Education; Environmental Affairs and Natural Resources; Labor; Medicine and Health Care; Military; Politics, Government, and Law; Populations; Recreation and Leisure; Religion; Science and Technology; Social Organization and Activity; and Transportation and Communications.
complete, advisors selected the most significant organizations across all topics as priorities for documentation. Although advisors selected the records of defunct organizations as the highest priority for preservation, because they are arguably the most at-risk, the staff contacted priority, active organizations first. Approaching active organizations first has been easier than trying to locate records of defunct organizations, it actually has helped make the resulting networking efforts and publicity to locate the records of defunct groups.

Project staff further analyze organizations whose records are donated to Northeastern and create documentation plans that systematically identify historical records for future transfer. Although archivists developed this methodology for those whose primary responsibility is to document a single institution or organization, project staff adapted it for use by archivists who are collecting the records of many active organizations. Staff and the NHPRC will measure the effectiveness of this project in part by the ability of participants to combine the analysis and planning stages with the successful transfer of a number of priority collections, and also in part by the long-term relationships developed with the communities.

Methodology

In his work on documenting ethnic communities in Los Angeles, Luke Gilliland-Swatland raised concerns about using archival models of documentation for multicultural populations. He argues that the reasons ethnic communities document themselves and the ways in which they choose to do so seem far removed from the motivation and methods that archivists bring to the task. He also cautions that

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there may be ethical implications of the cultural imperialism implicit in archival methodologies and the desire to document diversity.

Although it is true that much of the history and culture of underdocumented communities is transmitted through an oral tradition, records created by grass roots organizations are in danger of being lost to the historical record. Community history groups may focus on collecting oral histories and visual documentation as an essential first step, but unlike archivists these groups often do not have the resources necessary to collect and manage a large volume of records. Not only do organization records exist, but their creators have generally gone to great lengths to preserve them—often in the basements of many small and underfunded offices and in the homes of community organizers. The increasing number of researchers and writers who are beginning to publish accounts of community activism and who are looking for the minutes, correspondence, reports, grant proposals, and publications of these groups reinforces the value of these organization records.

The tools and procedures developed by archivists to document localities reveal biases inherent in the language when applied to a narrower focus such as documenting specific populations. The topical definitions in Cox’s *Documenting Localities* provide a few good examples of this, for example, those of *Populations* and *Social Organization and Activity*. Since the project is analyzing minority cultures, both of the categories proved problematic. For example, the definition of *Populations* reads:

...ethnic and racial organizations formed to promote immigration or to assist immigrants or minorities; or-
ganizations formed to assist and lobby for special population elements such as the elderly and handicapped; and with unique value for documenting the experience of the various populations such as minorities, special social groups...17

The definition of Social Organization and Activity reads:

...a broad range of human endeavor, including activities, lifestyles, problems, and the changing nature of ways of coping with life by individuals, families, and special groups. Organizations formed to support their members or institutions, individuals involved in and groups formed to lobby for or promote special interests such as opposition to social injustice, reform, rights and societal changes, and welfare agencies and associations formed to assist certain underprivileged or disadvantaged elements of society.18

Neither of these categories accurately reflects community activism or the activities of populations that celebrate and reinforce their culture and diversity. They also do not reflect language that would be used by these groups in describing themselves. Words like “coping,” “special interests,” and “lifestyles,” or phrases such as “underprivileged or disadvantaged elements of society” do not necessarily reflect the perspectives of community members.

The project called for a different approach that would bring to light the richness and diversity within each community. Project staff’s solution was to revise the definitions of some of the cat-

17Cox, Documenting Localities, 141.

18Ibid., 145.
egories and to list subtopics to all of the categories, which accommodated the similarities as well as the differences among all four communities. Staff revised Cox’s Populations category, renamed it \textit{Populations and Social Activity}, and redefined it to include not only issues of immigration and settlement but also identity support groups and associations to promote activities that preserve and celebrate a culture. They converted Social Organization and Activity to a two-part category, \textit{Social Reform} and \textit{Social Welfare}. In this split, Social Reform encompasses civil rights, organizations dedicated to societal and political change and opposition to social injustice through grass roots efforts, and Social Welfare represents charitable and welfare organizations that provide basic services to communities as well as multiservice and community development groups established by communities to provide basic services to their own members. In a parallel documentation project, New York State Archives, State Education Department was working on redefining topical categories. A more comprehensive Documentation Topics Framework (see Appendix B) has resulted from the cooperation between the New York and Boston projects.\footnote{The New York State Archives, State Education Department, with cooperation from Northeastern University’s \textit{Preserving the History of Boston’s Under-Documented Communities} project, developed this framework. It builds upon a New York history topics list developed at the State Archives in 1989; a similar list can be found in Richard Cox’s \textit{Documenting Localities}, pp. 132–47.}

\textbf{Conclusion}

With appropriate modifications to the language and categories, project staff has found the topical breakdown useful in providing a framework for identifying the universe of organizations and individuals that might be documented by archivists or by the communities themselves. The consensus among advisory board members is that
the project design has provided a productive, enjoyable, and conflict-free way to reflect on the community's accomplishments while working together to help develop a plan for preserving its documentary record. When participants organize information in this topical framework, instead of chronologically, it allows them to think about their history both more broadly and more systematically. Rather than concluding that archival tools are not appropriate for documenting diversity, archivists might consider how the tools can be revised and shared along with other resources to support and enhance the work of the communities in order to make history more inclusive.

Nancy Richard is special projects coordinator for Northeastern University Libraries Archives and Special Collections Department and project coordinator for the grant. Joan D. Krizack is university archivist and head, Special Collections Department at Northeastern University. She has had a long-standing interest in fostering diversity of both collections and archivists and was a member of the Society of American Archivists Task Force on Diversity. The authors originally delivered this article as a paper at the 1999 annual meeting of the Society of American Archivists in Pittsburgh, Pennsylvania, and presented a revised paper at the 1999 annual meeting of the Society of Georgia Archivists in St. Simons Island, Georgia.
## APPENDIX A

### Latino Community Organizations—Active

* indicates that the organization’s records are in an archives.
** indicates that NU has begun negotiations for the organization’s records.
Bold entries represent the organizations selected as the highest priority.

### Agriculture
Urban Agriculture

### Arts/Architecture
Music  Humano
Music  Sol y Canto

### Business
Business Councils  Greater Boston Hispanic Lions Club
Business Councils  Hispanic American Chamber of Commerce
Business Councils  Hyde Square Business Association
Business Councils  Main Streets Project
Businesses  Libreria Fellowship Emmanuel Bookstore
Professional Assoc.  Latino Professional Network

### Communications
Print Media  El Mundo/Caribe Communications (microfilmed at BPL)
Print Media  La Semana
Radio  1330 AM (Caribe Communications)
Radio  Con Salsa (WBUR)
TV  Cuencavision (Ch. 26)
TV  La Plaza* (WGBH) (Raquel Ortiz)

### Education
Advocacy  Latino Parents Association
Community Education  Casa del Sol
Community Education  English Language Center
Community Education  League of United Latin American Citizens (LULAC)
Community Education  Oficina Hispana de Jamaica Plain
Primary/Secondary  Rafael Hernandez School (1st bi-lingual public school)
Primary/Secondary  Talent Search (see HOPE)
### Health

<table>
<thead>
<tr>
<th>Advocacy</th>
<th>Latino Health Institute</th>
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<tbody>
<tr>
<td>Advocacy</td>
<td>Multicultural AIDS Coalition</td>
</tr>
<tr>
<td>Advocacy</td>
<td>Soldados de Salud</td>
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<tr>
<td>Professional Assoc.</td>
<td>National Hispanic Psychology Assoc.—Boston Chapter</td>
</tr>
<tr>
<td>Provider</td>
<td>Boston Healthy Start Initiative—Latino Services</td>
</tr>
<tr>
<td>Provider</td>
<td>Brookside Community Health</td>
</tr>
<tr>
<td>Provider</td>
<td>Casa Esperanza</td>
</tr>
<tr>
<td>Provider</td>
<td>Latinas y Niños</td>
</tr>
<tr>
<td>Provider</td>
<td>Martha Elliot Center (Children’s Hospital)</td>
</tr>
<tr>
<td>Provider</td>
<td>Massachusetts Immigrant Health Access Coalition</td>
</tr>
<tr>
<td>Provider</td>
<td>South End Community Health Center (Columbia Pt., Roxbury Comp.)</td>
</tr>
<tr>
<td>Provider</td>
<td>Southern Jamaica Plain Health Center (Brigham and Women’s)</td>
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### Military

<table>
<thead>
<tr>
<th>Veterans</th>
<th>Puerto Rican Veterans of Boston</th>
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<tr>
<td>Veterans</td>
<td>William Joiner Center*</td>
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### Politics

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<th>National Congress for Puerto Rican Rights</th>
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<td>Dominican political parties</td>
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<tr>
<td>Country of Origin</td>
<td>Latinos and Latinas for Social Reform</td>
</tr>
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<td>Electoral Politics</td>
<td>Massachusetts Democratic Party—Latino Committee</td>
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<td>Electoral Politics</td>
<td>Republican National Hispanic Assembly</td>
</tr>
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<td>Lobbying</td>
<td>Latino American Advisory Commission</td>
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<td>Public Policy</td>
<td>Mauricio Gaston Institute for Latino Community Development and Public Policy</td>
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### Populations

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<td>Culture/History</td>
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<td>El Jolgorio</td>
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<td>Culture/History</td>
<td>Festival Betances (see IBA)</td>
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<td>Festival Puertorriqueño, Inc./Puerto Rican Parade</td>
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<td>Amy Moreno, Angel</td>
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<td>Photos/Oral history</td>
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<td>Photos/Oral history</td>
<td>Del Valle, Orlando</td>
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<td>Photos/Oral history</td>
<td>Mendoza, Tony</td>
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<td>Uriarte, Mirén</td>
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<td>Latina Pioneers</td>
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<td>Social/Support</td>
<td>Mango con Piqué</td>
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**Recreation**

| Centers                                    | Boys and Girls Club of Boston                           |

**Religion**

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**Social Reform**

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**Social Welfare**

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<td>Casa Nueva Vida</td>
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<td>Community Dev.</td>
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<td>Community Dev.</td>
<td>City Life/Vida Urbana</td>
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<td>Dudley St. Neighborhood Initiative**</td>
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<td>South End Neighborhood Action Program (see ABCD)</td>
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<td>Tent City Corporation*</td>
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<td>Sociedad Latina** (Julia Ojeda)</td>
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<tr>
<td>Multi-Service</td>
<td>United South End Settlements</td>
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</tbody>
</table>

**Latino Community Organizations—Defunct**

**Agriculture**

Urban Agriculture  | Boston Urban Gardens* (now defunct, UMass)

**Arts/Architecture**

Centers  | Areyto Cultural Education Program (IBA)
Centers  | Centro Cultural del Caribe
Centers  | Escuela de la Arte

**Business**

Businesses  | Red Book Store

**Communications**

Media Alert  | Massachusetts Latino Media Group
Print Media  | El Carillion (BPL)
Print Media  | El Universal
Print Media  | Expresion Hispana
Professional Assoc.  | Assoc. of Latin Americans in Communications
<table>
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# Latino Community Individuals

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- Advocacy: Amaro, Hortensia
- Advocacy: Mesa, Tito
- Advocacy: Piore, Michael

### Military
- Veterans: Rodriguez, Jaime

### Politics
- Appointments: Rodriguez, Conchita
- Electoral Politics: Barrios, Jarrett
- Electoral Politics: Merced, Nelson**
- Electoral Politics: Pola, Carmen
- Electoral Politics: Rodriguez, Alex
- Electoral Politics: Rodriguez, Angeles
- Law and Public Policy: Clavel, Mario
- Law and Public Policy: Garcia, Frieda
- Law and Public Policy: Grabal, Charlie
- Law and Public Policy: Perez, Luis

### Social Welfare
- Community Dev.: Molina, Tony (also Populations)
- Freixas, Yohel Camayd
APPENDIX B

Documentation Topics Framework based on the New York Project

Introduction

This framework of 18 broad topics is designed to support efforts to build a comprehensive, balanced, and equitable documentary record of New York’s history and culture. Given the enormous scope, diversity and significance of human activity, knowledge, and experience in and about New York, the task of creating a comprehensive documentary record is daunting indeed. Without some rational framework for organizing the range of possible topics for documentation, it would be nearly impossible. This list attempts to meet that need.

The paragraph for each main topic first defines the topic broadly, then offers several subtopics and examples. The framework of main topics is intended to be comprehensive; the subtopics and examples suggest the scope of the topic but are not exhaustive. A researcher exploring a subject or an archivist with any collection relevant to New York should be able to find at least one home for it within this framework. Similarly, an archivist or repository planning to document a topic, a geographical area, or a population group should find here a comprehensive range of possible topics for documentation.

There is inevitable overlap among the topics. Each main topic serves as a lens through which to gain a particular perspective on aspects of New York history and contemporary life. A subtopic or a collection of documents may be viewed through several lenses, revealing its different dimensions. For example, documentary records pertaining to the siting of solid waste transfer stations in New York City will be relevant to Environmental affairs and natural resources, Health, Politics, government and law, Populations and social activity (both by region and by ethnicity, since many sites are in Latino/a or African American neighborhoods), and Social reform and welfare. Similarly, many topic areas include substantial business sectors, but there is also the umbrella category of Business, commerce and industry.

A word about Populations and social activity: The members of groups that fall under this category generally participate in the full range of human experience and activity listed under the other seventeen topics. So while the social activities of, say, Latino/as or people from Western New York belong under this category proper, the distinctive Latino/a or Western New York dimensions of business or education or health, for example, may be important subtopics for documentation under these other categories.

The primary purpose of this framework is to serve as a point of departure for documentation planning. It can help archivists and curators place and evaluate the importance of particular collections or kinds of collections within the broad
context of New York's history, and it can help them identify and figure out where to look for documentation of important topics that are not well represented in the current historical record.

**Agriculture:** The production, processing, promotion, and distribution of agricultural commodities. Important components may include: research in horticulture, animal husbandry, other agricultural sciences, and agricultural economics; farming, including small-scale family farms, farming cooperatives, large corporate operations, farming by migrant workers or immigrant groups, including practices related to country or place of origin, organic farming, fish farming, urban agriculture, urban gardens, and other non-traditional methods; distribution and marketing businesses and organizations, including community-based food co-ops; groups such as agricultural societies, agricultural fairs, and professional agricultural organizations formed to advocate, educate, or promote in relation to agricultural policy issues and concerns; and individuals prominent in agricultural affairs. Agricultural topics distinctively relevant to particular population groups.

**Arts, architecture, and culture:** The production, presentation, promotion, and sponsorship of visual and graphic arts and design, performing arts (music, dance, theater, performance art), literature, film and media arts, including folk and community-based arts, popular arts and entertainment, and fine arts. Architecture and the built environment, including commercial, residential, institutional, and landscape architecture; architectural scholarship and training. The documentation and artifacts that record history and culture. Cultural expressions of everyday life including folklore, language, food, fashion, and family and community events such as festivals and celebrations. Important components may include individual artists, and writers; institutions, organizations, and businesses supporting, teaching, presenting, producing, or promoting the arts, including art museums and galleries, concert halls, community arts schools, etc; architectural firms, individual architects, and professional associations of architects; repositories of history and culture such as libraries, archives, museums, and historical societies; scholarly research in the arts and humanities. Cultural topics distinctively relevant to particular population groups. Also professional associations and organizations engaged in issues of public policy in culture and the arts.

**Business, commerce, industry, and manufacturing:** The production of goods and services for commercial use, buying and/or selling goods and services for a profit, and lobbying for, assisting, or promoting business concerns. Important components include single proprietorships, partnerships, corporations, or cooperative associations; chambers of commerce, business councils, boards of trade, service, professional, and trade associations, and benevolent associations; scholarly research in economics and business; topics distinctively relevant to particular population groups, and individuals prominent in business.
Communications: Any means of transmitting information or entertainment. Newspapers and other print media, television and radio stations, the Internet and other electronic communications media, public relations and advertising, directories, citizen media alert or censorship groups that monitor communications, government agencies and regulatory bodies with responsibility for communication services, topics distinctively relevant to particular population groups. Also professional associations and prominent individuals related to communications.

Economic development and planning: Governments, businesses, and organizations that engage in urban, town, and rural planning for economic development and land use; organizations formed to advocate for and attract business, jobs, and development; organizations, groups, and individuals formed to oppose further development, challenge existing or proposed plans, or propose alternative development and land use strategies; topics distinctively relevant to particular population groups. Scholarly research in economics and planning.

Education: The education, training, and instruction of individuals. Important components may include public, private, and vocational education at the pre-school, primary, secondary, and post-secondary levels; community, after-school, and adult education including speakers bureaus; libraries and archives; individual school administrators, teachers, professional educators and educational theorists and students; and groups formed to support, monitor, or change the educational system or to support students, teachers, parents, or administrators. Educational topics distinctively relevant to particular population groups. Also scholarly research in education and professional associations of educators.

Environmental affairs and natural resources: The utilization of natural resources (air, energy, plants, animals, minerals, land, and water), their conservation and related environmental issues, the effect of environmental hazards on human populations and other life forms, and the development and implementation of public policy and planning related to the environment. Important components may include research in environmental sciences and public health; organizations established to promote environmental conservation, preservation, and increased awareness of environmental affairs; industries, businesses and organizations that make direct use of natural resources or respond actively to environmental issues, topics such as the environmental justice movement distinctively relevant to particular population groups, and individuals prominent in environmental affairs.

Health: Research in medical and health sciences and public health and the provision of medical and mental health services, including allopathic medicine and alternative approaches to medicine and health care. Important components include individual physicians and other health care personnel: businesses and organiza-
tions such as hospitals, clinics (including grassroots neighborhood organizations), public health organizations, and health care organizations involved in research and delivery of health care services; also individuals in private practice; organizations that provide advocacy, education, support and referrals related to general or specific health issues; government regulatory and funding agencies; health topics distinctively relevant to particular population groups; professional and other associations related to the health industry or health issues; and individuals making significant contributions in health research, health care, or health policy.

**Labor and Occupations:** Organized labor for the promotion of better working conditions, employment, security, and related concerns. Important components may include individuals involved with the development of organized labor, strikes, boycotts or other labor-related events; and organizations such as labor unions, white collar employee associations, and employee support groups or advisory services. Labor issues distinctively relevant to particular population groups. Also working people and working conditions outside of organized labor. Occupations—the organization, economics, social and cultural characteristics, skills, working conditions, and experiences associated with various occupations.

**Military:** The prosecution of war or insurrection, civilian participation in wartime activities, military sites, peacetime military enterprise, and organizations formed to support military action, soldiers, veterans groups, and other related activities. Important components may include individuals who participated in the military or in support services to the military; civil defense, economic impact, and other aspects of civilian participation; organized groups to support the military and related issues through lobbying, education, and promotion; organized groups to protest the military and military action in the United States or other countries; and topics distinctively relevant to particular population groups.

**Politics, government and law:** Political, governmental, and judicial activity at the federal, state, and local levels that affects the inhabitants of an area. Creation and administration of laws, provision of government services, protection of the rights of citizens. Elected and appointed public officials; government agencies and programs. Such activity creates and administers laws, provides many services, and protects the rights of the citizens. Important components may include individuals active in political affairs, holding appointed and elected public positions, and involved in judicial activities, local and county government agencies and programs; state and federal agencies and programs with important ties to the locality and region; and organizations and movements seeking political change or encouraging participation in the political process. Also, organizations and movements seeking political change in other countries. Issues distinctively relevant to particular population groups. Scholarly research in politics, government and law. Professional
associations relating to politics and individuals prominent in political affairs.

**Populations and social activity:** Includes groupings by geography or place of origin; cultural, ethnic, religious or racial identity or background; gender, age, sexual orientation, ability/disability, and economic or social class. A broad range of sub-topics including activities, lifestyles, and changing ways of life of individuals, families and particular groups. Population movements of immigration, migration, and emigration; process of settlement; distinctive aspects of living within communities and neighborhoods or as part of population groups. Groups and organizations formed according to group identity for support, advocacy, or education. Also, attitudes, ranging from high esteem to bigotry and prejudice, and related activities directed toward populations and groups. Components include activities and organizations that reveal the nature of domestic, family, and community life, such as social clubs, fraternal organizations; genealogy, daily life, culture and cultural influences, cultural sensibilities, language, family and community associations, friendship networks, and community centers. Historical societies, museums, other associations, and individuals, such as local historians, documentary photographers and filmmakers, and others, who preserve, present, or interpret the history and culture of locales, organizations, individuals, or population groups. Activities and events that celebrate a culture. Research related to populations.

**Public Safety:** Managing and preserving public safety by public servants or the community, police/community relations, crime and criminals, monitoring and responding to hate crimes and domestic violence, victim recovery. Public safety topics distinctively relevant to particular population groups. Research in criminology and other disciplines related to public safety. Also professional associations relating to public safety.

**Recreation and leisure:** Sports, outdoor recreation, hobbies, travel, and group activities occurring during leisure time. Businesses such as resorts, health clubs, and professional sports teams; and organizations, associations, clubs, and advocacy groups formed around specific leisure activities such as mountain clubs, fishing tournaments, and literary societies. Recreation and leisure topics distinctively relevant to particular population groups.

**Religion:** Religious denominations and groupings of all religious faiths; religious and spiritual movements. Churches, synagogues, mosques and meetings houses; organizations formed to promote religious activities; programs, camps, organizations, social service agencies sponsored by religious denominations. Individual religious or spiritual leaders or exemplars. Religious topics distinctively relevant to particular population groups. Also scholarly research and professional associations relating to religion.
Science and technology: Encompasses both pure research in the natural and physical sciences and its applications to society through disciplines such as engineering, information technology, and bio-technology. Components include individual researchers, academics, others prominent in scientific and technological fields; corporations, businesses and organizations involved in research and delivery of services, such as pharmaceutical firms, manufacturers of information technology, bio-engineering firms, and university-affiliated research centers; government research, regulatory, and funding agencies; professional and other associations formed for the advancement and promotion of science and technology; and topics distinctively relevant to particular population groups.

Social reform and welfare: Reform—Efforts to achieve or oppose social, economic, and political change, including grassroots efforts outside of mainstream organizations. Individuals, organizations, and activities that address issues such as civil rights and discrimination related to population groups, animal rights, environmental affairs, war and peace, health care, abortion/reproductive rights, public safety (including domestic violence, neighborhood watch groups, hate crimes, gun control, death penalty, police actions, etc.), welfare reform, trade/globalization. Also scholarly research related to social reform. Welfare—Efforts to promote the welfare of disadvantaged members of society. Individuals and philanthropic, charitable, and welfare agencies and associations that provide support and services that are otherwise insufficient or not available to a population because of economic status, discrimination, or insensitivity. Community development and improvement including fair housing, and economic reform. Professional associations relating to social welfare. Also scholarly research related to social welfare.

Transportation: The development, implementation, and impact of transportation systems. Components include those of individuals prominent in the development of such systems, the impact of these systems on communities and population groups; businesses involved in the promotion, development, and offering of systems such as air, ground, and water transportation; government agencies and regulatory bodies with responsibility for transportation; organizations formed to advocate for the improvement or change in transportation services.
Expanding the Community Connection in Minnesota

Mark A. Greene

A full thirty years ago Rudy Vecoli, director of the Immigration History Research Center at the University of Minnesota, reminded archivists that “the portrayal of diversity has been an ideal to which we have paid lip service rather than a task to which we have addressed ourselves.” Gradually, lip service paid to diversity within archival and museum organizations—whether it be a diverse staff or diverse collections or diverse exhibits—is

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giving way to sustained and effective action. There is a large measure of enlightened self-interest driving this action; even for the relatively homogenous populations in the states of the upper Midwest, diversity is an increasingly important fact.

While Hispanics in Minnesota make up only 1.2 percent of the population, for example, their numbers increased 68 percent during the last decade—seven times the average population increase for the state. In Minnesota’s two largest cities, Hispanics, Blacks, and Asians are about 20 percent of the population and 45 percent of those cities’ school children. These demographic realities cannot be underestimated. As the director of another midwestern state historical society noted in 1991:

Those historical societies which rely on public support must face some dawning demographic realities. In 1995, black, Asian, and Hispanic eighteen-year-olds will outnumber whites of the same age in the United States.... Such ‘minorities’ will send larger delegations to the city councils, county boards, and state legislatures. In turn, these politicians—who may have little or no experience with historical societies and who may even regard them with hostility as bastions of an old white elite—will allocate public funds upon which public cultural agencies rely.²

Documenting diversity is not merely politically correct, not only something that is ethically right, it is also a political and social necessity.

How to achieve diversity, especially in states where the majority culture remains larger than 80 percent and dominates the administration of virtually all of the major cultural institutions, is not so clear as the imperative is to do it, however. This article will outline the evolution, purpose, and activities of the Minnesota Historical Society’s (MHS) Community Outreach Committee—the one part of the institution charged specifically with making connections to underrepresented communities. The article will also discuss the interrelationship among the society’s broad community outreach activities and two of its specific programs: collecting and exhibits. There is an interesting and important dynamic at work between these efforts that has some relevance to most historical societies and to many other repositories.

At MHS the term underrepresented or undocumented community refers in practice to the African American, Hispanic (or, as some prefer, Chicano/Latino), Asian Pacific, Native American, Gay/Lesbian/Bisexual/Transgender (GLBT), or disabled community. The staff has gone around a few times on whether or not women should be included in this general term, but the fact is that by both accident and plan the society’s collections relating to women are dramatically broader and deeper than for any of these other communities. The society is beginning to wrestle with the question of whether the economically disadvantaged can and should be included in its conception.

3 The terms underrepresented or underserved communities were chosen in contrast to communities (or people) of color, since the GLBT and disabled communities are not “of color.” As of early 2000, MHS accepted and used in its official publications and communications both “Black” and “African American,” both “Native American” and “Indian,” both “Chicano/Latino” and “Spanish-speaking peoples”; in this, the institution was following the lead and advice of community groups as well as mirroring usage by the state government.
The Minnesota Historical Society has been experimenting since the 1960s, to varying degrees of consciousness and success, with several approaches to expanding its community connections. “As a largely white, mainline institution, founded by prominent descendants of European settlers, the Society’s work reflected that reality for decades. As a socially responsible and responsive institution, its work has changed greatly in the last fifty years to reflect increased sensitivity to new interpretations of the past” and new relationships with Minnesota citizens of all backgrounds. That change in work became most apparent beginning in the 1960s but, until recently, had achieved solid success only in the society’s development of a notable relationship with the Native American communities in the state. Ojibwa, Dakota, and Winnebago are the three largest tribes in Minnesota, respectively, living on eleven reservations as well as in all of the state’s principal cities. All told, Minnesota has one of the largest Indian populations in the United States.

The society’s modern connection with Minnesota’s first peoples may be said to have begun in 1963 with its construction of a museum of Ojibwa culture at the Mille Lacs reservation. The first teaching unit developed by the society’s education department in the early 1970s to shore up literacy in state and local history was a highly acclaimed unit on Ojibwa history, developed with the assistance of a committee of Ojibwa people who participated in every facet of its development. Similar committees were formed for the development of new interpretive exhibits at the society’s three historic sites interpreting the Jeffers petroglyphs, the Lower Sioux Agency (a key site in the United States–Dakota conflict of 1862), and Grand Mound. Later, MHS staff and tribal leaders collaborated to launch two groundbreaking

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grants from the National Historical Publications and Records Commission to establish formal tribal archives at Mille Lacs and Red Lake. The connection was formalized in 1989 when the society’s executive council established a permanent Indian Advisory Committee to advise the society on every program that involved American Indian history.

The evolution of the society’s connection to the Native American community in Minnesota has not been replicable for other communities, however; three factors seem most salient in explaining this fact. First, of all the communities underrepresented in the society’s programs and collections, only with the Indian community did MHS have the nexus of historic sites to serve as a focus for clearly defined and long-term partnerships. Second, the existence of tribal governments meant that the society had a clear means of identifying people with authority to represent their communities. The tribal governments also provided the organizational structure necessary to conceive and implement national grant projects for tribal archives and tribal oral history programs. Third, it turned out that the formal, permanent connection the society has formed with Minnesota’s first people required an enormous amount of staff time and resources; similar resources have not been available to establish advisory committees from each of the other underrepresented communities.

Instead, the MHS connection to these communities—the Chicano/Latino, African American, Asian Pacific, GLBT, and disabled communities—has been less formal, less structured, and, until recently, much less substantial. During the summers of 1976 and 1977, the society directed two projects, funded by local foundations: one to document Black history, and one to document Mexican American history. The principal success of both projects was in conducting and transcribing several dozen oral history interviews, in acquiring a few manuscript collections and arti-
facts, and in making efforts to gather printed news and to continue subscribing to the communities’ press. Because of the success of the oral history efforts, project staff conducted interviews in 1978 with the Issei (first generation immigrants from Japan) community of the Twin Cities and (connected to a major exhibit) between 1979 and 1982 with the state’s Chinese American community. The most significant failing of these efforts was that the project directors were temporary employees, and after the grants ended the permanent staff made little effort to pursue leads the projects had generated or to build on the good will and visibility that they had won for the society.

Other programs at the society did not do very much either. The education department developed a curricular unit on immigration in the 1980s, but it did not then include substantive discussion of African American, Hispanic, or Asian immigrants. In 1981 and 1986 the MHS press published *They Chose Minnesota: A Survey of the State’s Ethnic Groups* and *The Minnesota Ethnic Food Book*, respectively. The former contains commissioned chapters on the arrival in Minnesota of all its major ethnic groups; the latter contains recipes traditional to most of the same groups. While both books have been quite successful, they reflect weaknesses. Mexican Americans were the only Spanish-speaking immigrants to receive mention, and the publication of both books preceded the major immigration of Southeast Asian families to Minnesota. While the books stand as evidence that the historical society had begun to embrace diversity, they are inherently static projects that did little to establish ongoing connections with minority communities.

Over the last ten years, however, staff members at MHS have created a bottom-up effort to improve the society’s relationship with these communities, with minimal institutional support and an infusion of volunteer effort. The context for this effort—and the administration’s willingness to sustain it eventu-
ally—was the sea-change occasioned by the society’s new History Center. The state largely funded the new building with the expectation that the end result would be a very public facility welcoming to all Minnesotans and a historical society providing public service far beyond the traditional confines of its members. The new building meant that certain society departments—especially exhibits and education—would finally have the physical capacity to mount massive programs that must (to justify their prominence in this building) draw not hundreds or thousands of people annually as in past years but tens of thousands of people. Perhaps, most significantly, the new building was new and seemed both to demand and justify taking a fresh look at the society’s mission and goals.

It would take until late 1991 for these changes to be reflected formally in the society’s official priorities, but practical change began before then, due in large measure to initiatives by new staff members. The new public programs coordinator in the education department received funding in 1990 to begin what was then called “minority programming,” which led in part to the first society efforts to schedule events specifically tied to Black History Month and other official commemorative celebrations. The new assistant director for museum collections began an abortive attempt to create a permanent Hispanic advisory committee as one step toward ensuring that the exhibits being planned for the new building would be appropriately diverse. The author had arrived at the society a few months earlier as curator of manuscripts and had begun, in tandem with Marcia Anderson and the museum collections department, to increase solicitation efforts in communities of color. The MHS research and publications department was actively expanding its titles related especially to the African American community and was looking to improve its marketing. Also interested in getting ahead of the diversity curve, the new head of public relations was actively trying to
raise the profile of the institution in underserved communities in advance of the new building.

An ad hoc staff committee, in 1990, representing the acquisitions and curatorial department, the museum collections department, the education department, the publication department, and the public relations office came together for the purpose of coordinating and improving the society’s efforts to raise its visibility in and to strengthen its relationship with communities of color. At the outset the committee’s strategy was simple: to establish a society presence at ethnic community festivals, such as Cinco de Mayo, Juneteenth, and others representing more purely local traditions. A 1991 internal memo set forth the objectives of the committee:

1. To make the society more visible and accessible to communities of color, by coordinating the establishment of a personal physical presence in those communities at major community events and festivals—this presence will include staff knowledgeable about collections, historic sites, education and exhibit programs, and publications;

2. To encourage membership in MHS and to present information about the breadth of MHS programs (education, publications, historical preservation, historic sites, research collections, exhibits) and their relevance or accessibility to communities of color; and

3. To listen to and learn from the communities—to gather information and establish contacts that may assist us to add to MHS collections and make exhibits more inclusive.

The committee’s mission and objectives have evolved somewhat over the intervening years. The essence, however, remains the goal of dispelling, through its presence in the commu-
unities, the conception of MHS as a high-society, exclusive, establishment organization with no interest in and nothing to say to anyone who was not wealthy, highly educated, white, Protestant, and heterosexual. What this meant in practice was that committee members begged money from their various department heads to rent booth space at community festivals. Using, in the beginning, borrowed table cloths and borrowed signage (the committee’s first identification banner read “Minnesota Historical Society Publications,” the last part of the sign had to be folded out of the way), the original group of volunteers and a few other interested souls gave up parts of various Saturdays to sit in the sweltering sun and the pouring rain, to smile and talk, to try to keep the committee’s stacks of literature from blowing away or getting soggy, and generally to try to be approachable and friendly.

In 1991 an effort to achieve formal recognition for what became the Community Outreach Committee was partially successful; the administration recognized the committee as doing officially sanctioned society work but failed to allocate any funding. Still, grass roots efforts can achieve a lot. Essential in both the external and internal success of the committee was the fact that its membership quickly broadened to include volunteers from the MHS historic sites, state historic preservation, membership, exhibits, reference, cataloging, and human resources departments. Staff members from these departments who peopled the booth at community festivals—always on a Saturday or Sunday—did so as volunteers, without any compensation or compensation time.

Moreover, the committee members—only a few of whom were department heads themselves—were remarkably successful in begging funds from their departments toward the outreach effort. For example, the education department used some of its money to purchase display racks and other tabletop supplies for the committee and loaned a staff person to provide craft activities for the kids. The public information office paid for booth
space and the first banner. The head of the acquisitions and curatorial department agreed to underwrite the cost of having brochures printed that described the society’s collections relating to the Hispanic, African American, and Asian communities, and solicited donations. The museum collections department put funds into preparing notebooks containing photos of community-specific artifacts in the collections. The effort was definitely low budget, but it seemed to be worthwhile.

In 1994 the committee hit two milestones. First, despite some opposition within the committee, it added the Gay Pride celebration in Minneapolis to its list of regular festivals. Second, the author, who had chaired the committee since its inception, asked to be relieved of leadership though remaining on the committee. The process of selecting new co-chairs evolved into a process of granting more official status and structure to the committee, and within a year the co-chairs were able to leverage a real budget for the committee from the administration. That budget (never more than two thousand dollars) has allowed the committee to purchase more professional equipment and supplies for the booths, to pay for the presence of costumed historical interpreters at some of the festivals—a tremendous draw—and to attend occasional festivals outside the metro area.

In addition, the committee began to play a more active role within the walls of the History Center—not only setting up informational booths at on-site events but also serving as a formal clearinghouse of information on diversity projects within the institution, assisting in the development of diversity training for staff, and lobbying for a revision of the society’s policies on decorating the building for religious holidays. The committee also hosted an open house for the GLBT community and helped provide the contacts that the education department needed to put together a GLBT history program in the MHS auditorium in 1996. The main activity of the committee does continue to be its pres-
ence at community festivals. Though the effort has relied on fairly primitive supplies and techniques, the objectives have depended less on polish than on the presence of staff members themselves.

What has this presence in the communities accomplished? The answer is unclear. There is abundant anecdotal evidence to suggest that there have been results, even if they have not been the ones the members of the committee anticipated and are nearly impossible to measure. The committee's efforts have changed many people's perception of the historical society. During the first couple of years at any festival, the typical reaction of community members who stopped by the booth was "I didn't expect to see the historical society here" or "How wonderful to see you folks here." Clearly, many African American, Hispanic, and GLBT citizens assumed the society would never show up in their neighborhoods or at their celebrations. The staff found that most of the people with whom they spoke, especially from the Black and Chicano/Latino populations, had not been to the History Center—many did not know where it was—but were happy to take maps and brochures and intrigued to learn that there were vast exhibit halls. Others spent many minutes perusing the photos or artifacts in the notebooks, called over friends to see a particular image, and asked the staff about other material MHS might have on their community. Some found that the MHS research center was a place for them to begin genealogy—something they would not have known had society staff not been at their festival. Generally, these community members now see MHS as a bit less "them" and a bit more "us."

On the other hand, some of the expectations for the Community Outreach Committee and the effort to build connections through it have not been met, at least directly. Part of what prompted the decision to attend the festivals was the assumption that outreach work would lead to collection acquisition; this is
initially what drove the museum collections and acquisitions and curatorial departments to expend funds on this effort. Evidently, the committee was doing the right thing for the wrong reason. The committee’s presence over five years at community festivals resulted in very few donations (although the museum collections department has taken the opportunity to purchase many items from the vendors at the festivals). However, donors or prospective donors that acquisitions staff had identified through “traditional” channels (such as newspaper stories) saw MHS at the festivals and were delighted to know that the society’s interest in their community was broad and genuine. Moreover, it seems to be true in that acquisitions staff had to spend less time, when talking to prospective donors, justifying the society’s interest in them or their community, because the evidence of that interest and commitment was now more visible and accessible.

Also of some disappointment is the committee’s still nascent ability to serve as an internal clearinghouse to minimize conflict and confusion in helping individual MHS departments to coordinate outreach activities. Conflict and confusion are very real dangers in this endeavor for several reasons. While virtually every department in MHS has some direct reason for engaging in outreach activities, department-specific initiatives often compete against one another in the battle for resources and support from the administration. This competition reinforces the tendency to embark on projects or make contacts without a second thought to other MHS departments that might reasonably have an interest or concern. Also, the society’s constituents do not (and should not be expected to) understand the bureaucratic dynamics of MHS. Unsurprisingly, constituents are confused and sometimes irritated when the staff member they are dealing with for, say, a public program, cannot answer questions about donating collections or when they receive two completely uncoordinated calls from the curator of manuscripts and a museum collections curator, both
seeking a donation. Competition and lack of coordination among departments merely exacerbates the risk of such confusion. The outreach committee has undertaken some important initiatives to minimize these problems, including a survey of every department’s outreach activities, but much remains to be done.

Specifically, there remains an ongoing, and perhaps irremediable, tension between the work and goals of the collections staff and the work and goals of the exhibits staff. This tension has several nexuses, among which are the following: 1) exhibits, even “permanent” exhibits, are relatively short-term projects (there is a deadline, a fixed goal) whereas successful collection building is long-term, indeed continual; 2) exhibits can make community connections by borrowing artifacts and other material for the short-term, whereas collection building (as practiced by most modern museums and archives) rests on donation and thus on the establishment of a permanent commitment by both parties; 3) exhibits of necessity focus on interesting, unique, or even typical “items” whereas collection building rests, as the name denotes, on “collections”; and 4) exhibits, to be successful, must be narrowly focused (thus MHS had an exhibit not on Hispanics in Minnesota, but on St. Paul’s lower West Side; not on African Americans in Minnesota, but on the barber shop as a community gathering place), collections—because they are meant to support broad ranging research—must be at once broader, deeper, and more complex. There are other tensions, to be sure—not to mention tensions between other departments—but these will suffice for the purpose of this discussion.

These tensions cannot be eradicated, but they can be ameliorated. Seeking loans of individual items and donations of entire collections are not mutually exclusive; seeking items may uncover collections; and acquiring collections may mitigate the need for some borrowing. Nor must the shorter-term relationships needed for exhibits conflict with the longer-term relation-
ships built with donors. By the very focused nature of defining and seeking community support for exhibits, exhibits staff will often establish close relationships with community representatives whom the collections staff have either not been able to identify or not been able to devote the time to contacting and nurturing as potential donors. Collections staff, on the other hand, may have already established relationships with donors in the community who can be effective partners in the exhibit process. Obviously, for such success, the collections and exhibit staffs must work together and be educated about and committed to each other's goals.

Both exhibits and collections programs are vital to MHS as they are, presumably, to most historical societies. How to mesh the two comfortably and effectively is a secret the society staff have not yet fully uncovered, but one which they must discover if they are to make successful connections as a whole institution with underserved communities. The Community Outreach Committee, one of the society's first broadly representative committees, provides one possibility for improving coordination and communication internally so that the staff can work more effectively externally. It provides the varied departments and programs at MHS with the challenge and necessity of at least one common activity and goal relative to building community bridges. For museums and historical societies that wish to remain relevant and accessible in the twenty-first century, building community connections is essential.

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The Evolution of the Cooperative Historically Black College and University Archival Survey Project (CHASP)

Taronda Spencer

In 1987 Robert Smith, then director of Library and Media Services for the Highland Park (MI) School District, created an audiovisual presentation on the history of African American education for the training academy of the National Alliance of Black School Educators (NABSE).1 Moved by the presentation, many of the academy participants encouraged Smith to expand it into a documentary film. A year later Smith, intrigued by the idea and armed with a $5000 planning grant from the National Alliance, began research to determine the feasibility of such a venture. He discovered in the process that much of the material

1NABSE, a 5,000 plus member, nonprofit organization founded in 1970 by Dr. Charles D. Moody, Sr. and other prominent educators, is the nation’s largest network of African American educators. It is dedicated to improving the educational accomplishments of African American youth through the development and deployment of instructional and motivational methods that increase levels of inspiration, attendance, and overall achievement.

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needed to document the history was not readily available to researchers.

Locating and identifying primary source material documenting African American educational history in the United States became Smith’s mission. In 1990 his search, dubbed the African American Education Archives initiative (AAEA), found a home at Wayne State University, where the education department provided office space, equipment, and clerical support, and the Reuther Library assigned an archivist to assist AAEA with identifying repositories with holdings related to African American education. Additional support came from the computer and information technology department, where staff members were thrilled at the possibility of using the information gathered by AAEA as the centerpiece of a database on African American history.

This coalition planned a number of research projects to accomplish the goals of AAEA: a survey of the archives of historically black colleges and universities (HBCUs); a survey of state and local government repositories; a survey of national repositories; a survey of material held in private collections; a survey of oral history collections; and a series of oral history interviews with educators. AAEA staff and advisors saw the HBCU archives survey as the most important of these projects, one that would bring together the broadest sources of information on African American education. Therefore, AAEA directed its primary attention and efforts to launching this survey.

The survey proposed by the AAEA initiative was not the first effort to bring HBCU archival material under bibliographic control. In 1971 North Carolina Central University in Durham had started a project to identify and describe African American material in repositories in North Carolina, South Carolina, Virginia, Georgia, Tennessee, and Alabama. The Alabama Center of Higher Education in the mid-1970s began a project to collect
and evaluate material about African Americans in that state. In 1980 the United Negro College Fund held a conference of archivists and historians to demonstrate the significance of their archives to officials of member institutions, which led to a survey of those materials. In 1990 Jackson State University’s Margaret Walker Alexander Research Center and the Mississippi Department of Archives and History conducted a statewide survey of African American material in private hands.\(^2\)

In 1991 the AAEA enlisted the aid of the librarians, archivists, historians, and other scholars who had worked with these ventures and similar projects to shape the HBCU archives survey. AAEA staff quickly learned that HBCUs housed a massive amount of material, institutional records as well as extensive special collections, and that there were notable differences in archival development and management stages (staffed, understaffed, and unstaffed, with collections that were processed, nearly processed, and unprocessed) among the institutions. Given these facts, it became quite clear to the AAEA staff that a comprehensive survey would require on-site work to take in all archival and manuscript material at the institutions, not just collections relating to education.

During the spring and fall of 1992, AAEA staff conducted telephone interviews with archivists, librarians, and administrators at more than seventy HBCUs. Nearly one-third of the respondents indicated that a formalized archives program had been established with adequate facilities, staff, and intellectual con-

\(^2\)For additional information on these early projects, see records for the North Carolina Central Project, the African American Project, at North Carolina Central University; for the CEMBA Collection and Evaluation of Material about Black Alabama at Alabama A&M University, Huntsville; for the UNCF Conference Material in the UNCF Archives at Woodruff Library, Atlanta University Center; and for the Mississippi survey conducted by the Margaret Walker Alexander Research Center at Jackson State University, Mississippi.
trol of material. The remaining two-thirds reported situations that ranged from the archives being closed for the lack of funds to material being warehoused with no foreseeable plans for archival preservation.

This disparity of conditions and the existence of an extensive amount of uncontrolled material made it difficult to employ one approach that would cover all possible circumstances and still allow the project to be comprehensive. Instead, survey staff would have to use a number of techniques to survey material in such vastly different environments. Those institutions with viable archives programs would be analyzed using the existing finding aids to the collections. The second and larger group of institutions would have to be surveyed using a variety of techniques, including a numerical or chronological sampling approach. The end product would be record group and collection level descriptions of the collections.

Armed with this information, AAEA submitted a proposal to the National Endowment for the Humanities (NEH) for an on-site survey of archival and manuscript collections, both processed and unprocessed, housed at HBCUs. The survey pool would include ninety-five HBCUs, spread geographically across twenty states and the District of Columbia including public and private, 4-year, 2-year, and professional schools that had maintained either institutional records or special collections. The information gathered would be printed in a guide to HBCU archival holdings as well as loaded into the national bibliographic networks, OCLC (Online Computer Library Center) and RLIN (Research Libraries Information Network).

Although the NEH panel supported the goals of the project, they raised concerns regarding the feasibility of completing the survey according to the proposed plan of work and
offered the AAEA $40,000 instead to complete a pilot study of seven institutions. That same year NEH funded a series of workshops through the National Association for Equal Opportunity in Higher Education (NAFEO) taught by Georgia archivist Brenda Banks. These workshops, which covered basic orientation in archival management and laid an excellent foundation for the work to be carried out in the AAEA survey, gave the staff in most institutions a thorough understanding of the basic archival functions.

The pilot project allowed the AAEA to gather firsthand information about the wide variety of records environments at the HBCUs, to refine the proposed methodology and work plan, to assess personnel and time, and to develop the budget needed to insure the most comprehensive survey possible. When the project confirmed the concerns raised by the NEH panel, the AAEA Advisory Board, with help from William Wallach and Leonard Coombs of the Bentley Library at the University of Michigan, revised the methodology to reflect a more efficient and comprehensive plan of work.

The AAEA Advisory Board also suggested that involving one of the HBCUs would further enhance the survey project by adding firsthand knowledge of archival conditions in those institutions. North Carolina Central University, which had just completed a survey of African American material in North Carolina repositories, then agreed to partner with AAEA to conduct

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3The institutions participating in the pilot survey were Wilberforce University, Wilberforce, Ohio; Hampton University, Hampton, Virginia; North Carolina Central University, Durham, North Carolina; Paine College, Augusta, Georgia; Mary Holmes Junior College, West Point, Mississippi; Meharry Medical College, Nashville, Tennessee; and Kentucky State University, Frankfort, Kentucky.
the survey. Under this new partnership, the AAEA’s HBCU survey project became the Cooperative HBCU Archival Survey Project or CHASP, which was initially funded by NEH in 1995.

The first survey team consisted of Linda Simmons Henry, archivist from North Carolina Central; Taronda Spencer, archivist from Wayne State; and Janet Harper, archives cataloger. Project creator Robert Smith and Benjamin Speller, dean of the library school at North Carolina Central, served as co-directors. David Moltke-Hansen at the University of North Carolina, Chapel Hill, served as project consultant.

In November 1996 Wayne State University chose not to continue its work with the project, and the next year CHASP became an initiative of the Women’s Research and Resource Center, the academic unit of Spelman College that coordinates the comparative women’s studies program and manages the college archives. Dr. Beverly Guy-Sheftall, director of the center and an original member of the project’s advisory board, headed the new project team. Taronda Spencer and Janet Harper continued as project archivists; Robert Smith moved from project co-director to project consultant; and Brenda Banks took on the role of survey consultant. The seamless transition from Wayne State University to Spelman College allowed the project to continue without interruption.

The initial strategy for the survey included several steps. Because surveying the records of ninety-five institutions is a large task, CHASP planners divided the survey into three phases. In each phase approximately one-third of the ninety-five HBCUs were surveyed within an eighteen-month period.

At every site emphasis was placed on capturing information from collections that were fully processed and arranged, described in a guide or inventory, and 100 percent accessible. The work in each repository then continued in collections that were substantially or fully arranged in a logical sequence with some
form of access, then moved on to collections that were minimally accessible though significant portions of the collection were unprocessed. Finally, the archivist surveyed stored material for which no attempt to process had previously been made.

Surveyors initially used LibraryWorks, then MicroMarc software, to complete preliminary cataloging of the records in the field. They began by reviewing records for collections already cataloged in MARC-AMC (machine-readable cataloging-archival and manuscripts control) format to determine whether they accurately reflected the materials described and followed the guidelines for description used in Archives, Personal Papers, and Manuscripts (APPM).4 The archivist next reviewed the catalog descriptions for collections represented by non-MARC records and used the existing data to create MARC records. Where individual manuscript collections or record groups had been defined by the institutions but no cataloging data existed, the archivist inspected existing finding aids or surveyed the records themselves as needed to create MARC-AMC records.

Field staff did not seek to create a single type of model record that would have been impossible to achieve at some institutions and easily have been exceeded at others. Rather, the quality and level of detail in each description and the number and specificity of access points in each catalog record depended on the conditions of the records and the kind of processing and description that existed. Attention focused on accurately identifying creator and title of collections (fields 1xx and 245), physical description (field 300), organization and arrangement (field 351), biographical and historical information (field 545), scope and content note (520), restrictions on use and access (fields 506 and

finding aids (field 555), general note containing identifying information about the institution (field 500), subject access (fields 6xx), added entries (fields 7xx), and a location note (field 852).

In the early phase of the survey, records created in the field were sent back to Wayne State, where the cataloger checked the records for adherence to APPM and performed authority work on all name and subject access points. CHASP initially made these records available through the on-line catalog at Wayne State University, which was also available via the World Wide Web. Currently, staff are working with both the computer and information technology department at Spelman and the staff of Woodruff Library at Atlanta University Center to develop a database to house the descriptive records and make them accessible via Spelman’s webpage.

Phase I of CHASP began 1 June 1995 with institutions located in the mid-Atlantic states: Pennsylvania, Delaware, Maryland, Virginia, South Carolina, North Carolina, and the District of Columbia. On-site visits identified approximately 1,129 collections of material ranging from 1 item to 950 linear feet at thirty-one institutions. Phase II included institutions in Georgia, Alabama, Mississippi, and Florida and resulted in the description of 261 collections of material, ranging in size from 1 item to 464 linear feet. Spelman received funding from NEH for Phase III in spring 1999; that survey has begun at institutions located in Texas, Oklahoma, Ohio, Tennessee, Missouri, Louisiana, Arkansas, Kentucky and West Virginia led by Janet Harper, who assumed the duties of the project archivist in 1998.

In each phase of the project, staff found a full range of archival environments at the schools:
Nine schools had fully functional programs including personnel, funding, facilities, and collections that were arranged and described with available finding aids and reference activity;

Fifteen schools had programs with some elements of the above, but usually fell short in staffing or space that hindered collection development and reference activity;

Seventeen schools had new programs or defunct programs that were being revitalized. Most of this activity could be attributed to participation in seminars and workshops sponsored by local and state archival and historical agencies and national initiatives such as the basic training workshops offered through NAFEO and the Georgia Archives Institute. These programs, though small, exhibited potential for significant development and would, in time, consistently meet the archival needs of the institution and research community; and

Ten schools had no programs. Funding and staff were minimal; space was a major concern as well as administrative support for archival activity.

In all of the institutions, administrative, library, and archives staffs proved cooperative and supportive of the survey and the activities related to it. This cooperation led to unlimited access to material, including records stored in administrative offices and other remote locations, and a willingness to cooperate with the archivist to improve conditions in the institutions. Several repositories, for example, moved material identified as part of an existing collection but stored in a remote location to create one coherent collection.
When time and conditions permitted, the archivist created preliminary inventories of collections. Additionally, the survey team was able to interest campus personnel in discussions about the institution’s records, particularly immediate concerns and needs, as well as identifying potential resources of assistance. The archivist also offered examples of and advice on records management, accessioning guidelines, collecting policies and forms.

CHASP revealed that a large quantity of material exists that documents the development of HBCUs against a backdrop of tremendous odds. Records relating to the governing boards of the institutions, the office of the president, administrative departments, academic departments, accreditation, faculty and staff, students, and alumni along with institutional publications and audiovisual collections highlight strong presidents, committed faculty, and determined students. The HBCU has consistently made an effort to collect and preserve records of its constituent community in addition to institutional records and to hold significant collections relating to medicine, religion, politics, and agriculture alongside the records documenting education. The majority of repositories surveyed, therefore, house extensive special collections of personal papers of former presidents, faculty, administrators, staff and alumni and community leaders, as well as records of organizations and church-related collections spanning a broad range of subject areas.

One example of the richness of documentation about the development of HBCUs is the Hampton University (Virginia) collection comprising nearly one hundred record groups and more than forty thousand photographs directly related to the history and administration of the university. The collection contains correspondence from a number of educational and political leaders of the post-Reconstruction era including Frederick Douglass,
Alexander Crummell, Robert C. Ogden, Julius Rosenwald, Booker T. Washington, John Mercer Langston, George Washington Carver, and Mary McLeod Bethune. The collection also contains proceedings of conferences on African American education in the South as well as material related to Hampton’s educational outreach to Africa, South America, and the Middle East.

The survey described significant collections of records related to African American women’s institutions and the papers of women educators. The institutional records of Spelman College (Georgia) and Bennett College (North Carolina) are invaluable sources for documenting the efforts to provide quality education for African American women and girls. The collections also include the personal papers of administrators, faculty, and alumnae of these institutions such as Elizabeth Koontz, Willa Player, and Constance Maetenna at Bennett and Sophia Packard, Harriet Giles, Emma Delaney, and Eleanor Franklin at Spelman. The institutional records of Hartshorn Memorial College⁵ (Virginia), now closed, are housed at Virginia Union University (Richmond). Also important are the papers of Evelyn Elizabeth Wright at Voorhees College (South Carolina), that institution’s founder and first president; the papers of Mary McLeod Bethune, founder and first president of Bethune–Cookman, at Bethune–Cookman College (Florida); and the papers of Lucy Diggs Slowe and Anna Julia Cooper at Howard University (District of Columbia).

In addition to providing important source material for studying higher education, the survey also revealed collections relating to K–12 schools and educational organizations. The records of Mather Academy are among the collections at Benedict

⁵The Reverend J. C. Hartshorn of Providence, Rhode Island, founded Hartshorn Memorial College in Richmond, Virginia, in 1883 to provide Christian education to young African American women. Hartshorn College merged with Virginia Union University in 1932.
College (South Carolina); the records of Palmer Memorial Institute are at Bennett College; and the records of Gilbert Academy are at Dillard University (Louisiana). Dillard also holds the records of the Louisiana Colored Teachers Association, while the collections of the Virginia Teachers Association and the Prince Edward County (Virginia) Free School are housed at Virginia State University (Petersburg).

Collections dealing with medicine include the records of Meharry Medical College and Hubbard Hospital in Nashville, Tennessee. The Tuskegee University (Alabama) Archives houses the records of Andrews Hospital and the papers of the African American physicians and other personnel of the hospital. The records of Flint–Goodridge Hospital of New Orleans are a part of the Dillard University collection. Records of Freedman Hospital and the papers of Charles Drew and Daniel Hale Williams are at Howard University; the Leonard Medical School records are at Shaw University (North Carolina), and the records of the Palmetto Medical, Dental and Pharmaceutical Association are housed at South Carolina State University (Orangeburg). Material related to early nursing programs at HBCUs are a part of the collections at Spelman College, St. Augustine’s College (North Carolina), and Hampton University.

The survey revealed a vast amount of available material relating to religious and denominational history. Records of the United Methodist Church are located at Rust College (Mississippi), Claflin College (South Carolina) and Bethune–Cookman College. Material concerning the African Methodist Episcopal Church can be found among the collections at Allen University (South Carolina) and Edward Waters College (Florida). Baptist Association and church records are a part of the collections housed at Florida Memorial College (Miami) and Virginia Union University. Collections relating to the Christian Methodist Episcopal Church are at Miles College (Alabama) and Paine College
Oakwood College (Alabama) holds an extensive collection of material concerning African American Seventh Day Adventist Congregations. Talladega College (Alabama) houses material concerning the Congregational Church, and Xavier University (Louisiana) holds a sizable collection relating to African Americans and the Catholic Church. One of the largest collections related to denominational history is the archives of the African Methodist Episcopal Zion (AMEZ) Church at Livingstone College (North Carolina). This collection includes more than three hundred linear feet of material comprised primarily of the administrative files of AMEZ bishops, the proceedings and minutes of national and regional conventions, and church publications.

Collections documenting the southern civil rights movement are found throughout the HBCU community. The papers of Aaron Henry, Fannie Lou Hamer, Edwin King, Rims Barber, Ernst Borinski, and the Southern Civil Rights Litigation records are housed at Tougaloo College (Mississippi). Mary Holmes Junior College (Mississippi) holds the papers of Dora Adams, a grass roots organizer in central Mississippi. The E. D. Nixon Papers are at Alabama State University (Montgomery), and the Aminda and Roy Wilkins Papers are at Rust College.

Many of the 1890 land grant universities and other HBCU institutions document the development of southern agriculture and extension services. Included among the records of Alcorn State University (Mississippi), Fort Valley State University (Georgia), Alabama A&M University (Huntsville), Southern University, Baton Rouge (Louisiana), North Carolina A&T University (Greensboro), Virginia State University, and Tuskegee University are collections that document agriculture programs and the extension services provided by these institutions to small farmers. This is particularly apparent from records during World War
II when farmers were encouraged to grow crops for war supplies. Also, records exist that document black chapters of Future Farmers of America throughout the South. In the archives of Mary Holmes Junior College are transcripts and audiotapes of three hundred interviews conducted by the college with elderly black citizens of West Point, Mississippi, about their lives as farmers and sharecroppers.

Like the two earlier phases of the survey, Phase III is expected to yield equally rich results from the remaining institutions. After reviewing the record descriptions from Phase I, Debra Newman Ham, professor of history at Morgan State University and project consultant, concluded that the collections provide "a unique glimpse into the black social, professional and business communities from the Civil War and Reconstruction period through much of the twentieth century." According to Dr. Ham, the collections also provide important information with regard to the study of history, political science, sociology, literature, fine arts, women's studies and African American history.6

Similarly, James Anderson, professor of Educational Policy Studies at the University of Illinois, believes that contemporary scholars will benefit from the survey because it will not only improve access to the unique information the collections contain but also enhance the scholarly value of these collections. Anderson contends that sources at majority institutions tell more about the interaction of African American culture with the larger community and are, therefore, more conducive to the study of race relations. On the other hand, according to Anderson, "the HBCU sources permit a detailed and intimate study of how African American community developed as a community."7


When completed, CHASP will far outdistance all past efforts in the amount of descriptive information it will make accessible to researchers. These sources are not only critical to the study of the history of education and African Americans but also to an understanding of the larger society. The primary mission of the historically black college and university has always been to educate African Americans. The secondary mission has been to nurture and conserve the distinct character of the African American community. In pursuit of their missions HBCUs have collected a massive and unique body of primary source material. Without a carefully planned, national effort like the Cooperative HBCU Archival Survey Project, these valuable resources would be destined to remain hidden from scholars and society as a whole.

**Taronda Spencer** is college archivist at Spelman College in Atlanta, Georgia. She served as project archivist for CHASP, 1995–1999. This article is based on a paper presented at the annual meeting of the Society of American Archivists, 28 August 1999, Pittsburgh, Pennsylvania.

### Appendix

**CHASP Survey Plan**

*Phase I schools*

<table>
<thead>
<tr>
<th>Institution</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allen University, Columbia, SC</td>
<td>1870</td>
</tr>
<tr>
<td>Barber–Scotia College, Concord, NC</td>
<td>1867</td>
</tr>
<tr>
<td>Benedict College, Columbia, SC</td>
<td>1870</td>
</tr>
<tr>
<td>Bennett College, Greensboro, NC</td>
<td>1873</td>
</tr>
<tr>
<td>Bowie State University, Bowie, MD</td>
<td>1865</td>
</tr>
<tr>
<td>Cheyney University of Pennsylvania, Cheyney, PA</td>
<td>1837</td>
</tr>
<tr>
<td>Claflin College, Orangeburg, SC</td>
<td>1869</td>
</tr>
<tr>
<td>Clinton Junior College, Rock Hill, SC</td>
<td>1894</td>
</tr>
<tr>
<td>Coppin State College, Baltimore, MD</td>
<td>1900</td>
</tr>
</tbody>
</table>
Delaware State University, Dover, DE 1891
Denmark Technical College, Denmark, SC 1948
Elizabeth City State University, Elizabeth City, NC 1891
Fayetteville State University, Fayetteville, NC 1867
Hampton University, Hampton, VA 1868
Howard University, Washington, D.C. 1867
Johnson C. Smith University, Charlotte, NC 1867
Lincoln University, Lincoln University, PA 1854
Livingstone College, Salisbury, NC 1879
Morgan State University, Baltimore, MD 1867
Morris College, Sumter, SC 1908
Saint Augustine’s College, Raleigh, NC 1867
Norfolk State University, Norfolk, VA 1935
North Carolina A&T State University, Greensboro, NC 1891
Saint Paul’s College, Lawrenceville, VA 1888
Shaw University, Raleigh, NC 1865
South Carolina State University, Orangeburg, SC 1896
University of Maryland, Eastern Shore,
Princess Anne, MD 1886
1University of the District of Columbia, Washington, D.C. 1974
Virginia State University, Petersburg, VA 1882
Virginia Union University, Richmond, VA 1865
Voorhees College, Denmark, SC 1897
Winston-Salem State University, Winston Salem, NC 1892

1The District of Columbia Teacher’s College, Federal City College, and Wash­ington Technical Institute merged in 1974 to form the University of the Dis­trict of Columbia.

Phase II schools
Alabama A&M University, Normal, AL 1875
Alabama State University, Montgomery, AL 1874
Albany State University, Albany, GA 1903
Alcorn State University, Lorman, MS 1871
Arkansas Baptist College, Little Rock, AR 1884
Bethune-Cookman College, Daytona Beach, FL 1904
Coahoma Community, Clarksdale, MS 1949
Concordia College, Selma, AL 1922
Dillard University, New Orleans, LA  
Edward Waters College, Jacksonville, FL  
Florida A&M University, Tallahassee, FL  
Florida Memorial College, Miami, FL  
Fort Valley State University, Fort Valley, GA  
Grambling State University, Grambling, LA  
Hinds Community College, Utica, MS  
Jackson State University, Jackson, MS  
Lewis College of Business, Detroit, MI  
Mary Holmes College, West Point, MS  
Miles College, Birmingham, AL  
Mississippi Valley State University, Itta Bena, MS  
North Carolina Central University, Durham, NC  
Oakwood College, Huntsville, AL  
Paine College, Augusta, GA  
Rust College, Holly Springs, MS  
Savannah State University, Savannah, GA  
Selma University, Selma, AL  
Southern University and A&M College, Baton Rouge, LA  
Spelman College, Atlanta, GA  
Stillman College, Tuscaloosa, AL  
Talladega College, Talladega, AL  
Tougaloo College, Tougaloo, MS  
Tuskegee University, Tuskegee, AL  
Xavier University of Louisiana, New Orleans, LA

Phase III schools
Bluefield State College, Bluefield, WV  
Central State University, Wilberforce, OH  
Clark Atlanta University, Atlanta, GA  
Fisk University, Nashville, TN  
Harris–Stowe State College, St. Louis, MO  
Huston–Tillotson College, Austin, TX  
Interdenominational Theological Center, Atlanta, GA  
Jarvis Christian College, Hawkins, TX

1869
1866
1887
1879
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2Atlanta University merged with Clark College in 1989 to form Clark Atlanta University, Atlanta, Georgia.

3Harris College (1857) and Stowe Teachers College (1890) merged in 1954.

4The Interdenominational Theological Center was formed in 1958 by an amalgamation of the Gammon Theological Seminary, the Morehouse School of Religion, the Phillips School of Theology, Johnson C. Smith School of Religion, and the Charles H. Mason Theological Seminary.
Documenting Cuban Exiles and the Cuban American Experience in South Florida

Esperanza B. de Varona and Diana González Kirby

When Fidel Castro rose to power on 1 January 1959, Cubans left their Caribbean island in a mass exodus with hopes of returning in the near future. Miami, Florida’s geographic location made it the logical point of entry into the United States. Today, forty-two years after the triumph of the Cuban revolution, Miami–Dade County contains the largest concentration of Cubans living in exile, approximately seven hundred thousand. With Hispanics comprising 49 percent of Miami–Dade County’s population, Cubans by far outnumber all other Hispanics and are a majority across more than half the county’s residential areas.¹ Along with demographic growth and occupational mobility, many members of the Cuban American community made the Hispanic presence evident in local politics. Over the past twenty years, residents of Miami, South Miami, Sweetwater, Hialeah, and Coral


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Gables have elected candidates of Cuban origin to prominent positions in city and county governments. Cuban Americans represent Miami’s districts in both the state legislature and the U.S. Congress.

The University of Miami, located in Coral Gables, enjoys a cooperative relationship with its Caribbean and South American neighbors that dates back to its charter. When the university opened its doors in 1926, its motto was “North American culture for the Latin Americans and Latin American culture for the North Americans.”\(^2\) That motto exemplifies the relationship the University of Miami has sustained with its neighbors in the Caribbean and, more specifically, Cuba. By virtue of its location in Miami, the “capital of exile,” and through the efforts of Cuban exile librarians who helped build the collection, the University of Miami Library’s Cuban Heritage Collection (CHC) is one of the largest repositories of information on Cuba and the Cuban exile experience. This essay explains the development of the Cuban exile collections at the University of Miami, highlights some of the principal holdings in the Cuban Heritage Collection, and gives an overview of the CHC’s role in the university’s contributions to the Cuban community.

**Development of Cuban Collections at the University of Miami**

The University of Miami Library’s Cuban collections have grown to reflect the socioeconomic and political impact of the Cuban American population on the local community. The library began acquiring materials on Cuba, the Caribbean, and Latin America in 1930 to support the curriculum. During the following decades, the library’s holdings expanded to keep pace with

the rapid growth of the university, and in 1962 the Otto G. Rich­
ter Library was built.

Although the library began acquiring Cuban materials by
1930, the direction of the collection development policy shifted
when two librarians, Rosa M. Abella, and the late Ana Rosa
Núñez, who arrived in the Cuban exodus of the early 1960s, be­
gan obtaining materials that dealt with or were written by Cuban
Americans. During the early 1960s, the collections diversified
to include an increasing number of books and periodicals that
dealt with Cuba and the Cuban exile experience both from the
perspective of American scholars observing the Cuban commu­
nity and from the viewpoint of Cuban Americans writing about
life in exile. Over time other librarians took up the cause, in­
cluding Esperanza B. de Varona and Lesbia Orta Varona.

The collection has grown consistently over the years
through both purchases and gifts. It is now recognized interna­
tionally as one of the largest repositories of information on Cuba
and the Cuban exile experience. In 1980 Professor Esperanza B.
de Varona was appointed the curator of the Cuban Archives, a
special collections unit within the archives and special collec­
tions department of the Richter Library. Under the direction of
de Varona, the Cuban Archives were organized and processed.
In 1998 the Cuban Heritage Collection (CHC) was established
as a separate division within the Richter Library.

The CHC reflects the five distinct time periods that
roughly correspond with the major historical developments of
Cuba: the Colonial Period (from the discovery through 1898),
U.S. Occupation (1898–1902), the Republican Era (1902–1958),
Communist Cuba (1959 to the present), and Exile (1959 to the
present). The collection strives to bring together in one place
many types of materials that pertain to Cuba or its people. Printed
holdings comprise approximately forty thousand rare and con­
temporary volumes and periodicals, including newspapers, maga-
zines, journals, and newsletters from the colonial period to the present published in Cuba and abroad. More than just an organized assortment of books and magazines, the CHC also holds correspondence, photographs, manuscripts, memorabilia, posters, and other primary source materials that the library has acquired through donations or purchases in order to document and safeguard the written record of Cuba’s history and culture up to and since the government of Fidel Castro.

Description of Holdings

*Cuban Exile Periodicals*

One of the landmark collections in the CHC is the Cuban Exile Periodicals Collection. Cuban exiles edited, directed, or published these tabloids, magazines, bulletins, and newsletters from 1959 to the present. This is the most comprehensive collection of Cuban exile periodicals in the world with approximately nine hundred titles representing about one hundred thousand issues. Most of the periodicals first appeared and proliferated in the city of Miami, which is the heart and soul of the Cuban American community. While some titles are still in circulation, many were short-lived and some were issued only once.

Through these publications, Cuban refugees since the early 1960s have expressed their views on the political changes taking place in Cuba. Topics are polemic and political in nature within the context of national and international news. In a general sense, subject matter reflects the various facets of the Cuban exile experience, including political ideology and activities. Almost always the guiding force behind the editorials and articles

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is the implicit or explicit expression of a strong desire to return to a free and democratic Cuba. In sum, these small and sometimes ephemeral publications provide a vehicle for transmitting the desire of the Cuban exile community to fight the Communist regime, to try to reestablish democracy in Cuba, and to maintain and promote Cuban tradition and culture.

Since the early days of the Cuban exodus, the periodicals have been printed in Spanish to reach primarily a Spanish-speaking audience. Over time, the audience grew and diversified, from the refugees of the early 1960s to today’s younger, bilingual and bicultural Cuban Americans. The periodicals are distributed usually in retail businesses in Hispanic neighborhoods and are available at no cost or by subscription, depending on the publisher.

Many of these publications consist of newspapers, magazines, bulletins, and newsletters published by the “Asociación de los Municipios de Cuba en el Exilio,” which represents the towns, cities, and municipalities that existed before Castro rearranged and renamed the country’s geopolitical composition. Known as “municipalities-in-exile,” these exile associations have given rise to a vast network of civic organizations that promote social cohesion, cultural heritage activities, and socioeconomic support. The publication and dissemination of news and activities is one way in which their members accomplish these goals.

To better understand the role that the periodicals play in the lives of exiles, one should travel back in time to 1994, when there was a mass exodus from the island, as Cubans took to the sea on inner tubes and in homemade rafts. The American government, in an effort to avoid another Mariel Boatlift, intercepted and detained over thirty thousand rafters at Guantánamo, the United States Naval Base in Cuba, until decisions regarding their refugee status could be determined. During their nearly twelve months in Guantánamo, the Cuban rafters published several newspapers, including Exodo and El Futuro. Exodo, published in the
“Kilo” and “Charlie” camps from 20 November 1994 to 10 September 1995, contains original watercolor, ink, pencil, tempera with acrylic gloss, and crayon drawings made by several Cuban refugees. It has news and articles about the Cuban economic and political situation as well as horoscopes and comics. The twenty-five issues that were donated to the CHC by editor Rigoberto Barroso are the original manuscripts that were copied and distributed in the camps at Guantánamo base.

*El Futuro* was published in the “Golf” camp from 26 March to 20 September 1995. The fourteen issues, donated by editor and director Jorge del Río, are original manuscripts that contain illustrations, news, and articles about Cuba and Cuban refugees as well as literary pieces and articles about athletic activities held in Guantánamo base camps. Through articles published in *Exodo* and *El Futuro*, the rafters expressed their hopes and anxieties while waiting for the U.S. government to decide their immigration status.

The exile periodicals preserve and continue a sense of identity and community among the exiled population. As Gastón Baquero, the former editor of Cuba’s premier newspaper, *Diario de la Marina*, once explained, Cuban exile periodicals are “examples of heroic journalism, not only in terms of the financial hardships which most of the publishers have had to surmount in order to be published, but also with regard to the very nature of the exiles’ desire to be one people, once again, in a free Cuba.”

The Cuban Exile Periodicals Collection preserves and communicates to future generations the history of Cuba and the exile experience. With the passage of time, the historical value of Cuban exile periodicals will increase, as newspapers like *Exodo*

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and \textit{El Futuro} become significant historical records for research on the Cuban Diaspora from the refugees' points of view.

Recognizing the unique, historical value of these materials, the University of Florida George A. Smathers Libraries recently completed a project to catalog and microfilm many of the rare Cuban exile community newspapers. With funding from the National Endowment for the Humanities, Smathers Libraries staff cataloged nearly 200 Cuban titles and filmed 122 titles (124,505 exposures).

\textit{Personal and Corporate Papers Collections}

In addition to Cuban exile periodicals, another important resource in the CHC are the Personal and Corporate Papers Collections. The papers in these collections weave a rich tapestry in which every thread tells the story of personal hardships, frustrations, and accomplishments of individuals and groups comprising the different segments of the Cuban exile community.

One example is the María Gómez Carbonell Collection. Attorney Gómez Carbonell was the first woman who served in the Cuban congress. In exile, she founded the Cruzada Educativa Cubana, an advocacy group that promotes the transmission of Cuban culture through education of the young. Her collection contains correspondence and photographs. Another, the Pedro Pan Collection, chronicles the lives of fourteen hundred children who were secretly transported out of Cuba in the early 1960s, through collaborative work by the United States government, Catholic Relief Community Services, and prominent members of Cuban society working undercover on the island.

Two important collections that shed light on the history of the early Cuban refugee experience are the Juan Clark Collection and the Cuban Refugee Center Collection. Clark, a sociologist, historian, and professor at Miami–Dade Community College, has studied and written extensively about the Cuban exo-
The Juan Clark Collection consists of the working papers and photographs for his 1990 book, *Cuba: Mito y Realidad*, a leading work on life conditions in post-Castro’s Cuba, as well as the research materials for his dissertation, which was a sociological analysis of the Cuban immigration, 1959–1974. Included in the Juan Clark Collection are 55 boxes comprising the Cuban Refugee Center Collection. Clark obtained this collection when the Cuban Refugee Center closed its operations in the 1980s. The Miami-based program was authorized by the president of the United States in 1961 to provide assistance, child welfare services, and medical care for nearly three hundred thousand refugees who arrived in the U.S. in 1961–1972. Photographs of Cuban refugees arriving in Miami’s International Airport during the Freedom Flights of 1965–1973, receiving aid from the U.S. government program headquartered in downtown Miami and planning their resettlement to other states, together with a vast assortment of newspaper clippings organized chronologically to facilitate the sequential study of the Cuban exodus, provide ample primary and secondary source material on the history of the Cuban exile experience.

Concern for human rights violations in Cuba and the plight of political prisoners have figured prominently in the Cuban American consciousness. Two collections pertain to these topics: the archives of the Asociación por la Paz Continental (ASOPAZCO), a humanitarian and advocacy group for human rights in Cuba concerned with the plight of Cuban political prisoners from 1979 to 1993, and the archives of the Truth About

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Cuba Committee, Inc., the first and one of the most significant groups to be formed in exile. Another early collection that provides a wealth of information about significant events during the cold war, such as Castro’s revolutionary movement, the Cuban Missile Crisis, and the anti-Castro underground movement, is the Directorio Revolucionario Estudiantil (DRE) Collection, which contains documents, correspondence, photographs, and publications pertaining to an organized group of former Cuban university students exiled in Miami. These materials provide a glimpse into the activities of an early underground movement against Fidel Castro’s government.

Examples of the literary accomplishments of Cuban Americans living in exile abound in the CHC. Two of the more salient collections are the Enrique Labrador Ruiz Collection and the Lydia Cabrera Collection. Labrador Ruiz (1902–1991) was a journalist, novelist, essayist, short story writer, and poet who received numerous awards for his literary works. Known for revolutionizing the language and format of the narrative, he also is credited with creating a new literary genre, “cuentería cubiche” (Cuban-style storytelling), which first appeared in his collection of short stories entitled *El Gallo en el espejo* (1953). His collection consists of writings by and about him, including manuscripts and publications. The collection also contains correspondence, illustrations, and ephemera. One of the most important items in the collection is the manuscript of his last book, *Cartas a la Carte*, published in 1991. His correspondence includes letters to and from prominent Cuban, Latin American, and Spanish literary figures.

Lydia Cabrera (1899–1991) spent her life documenting Afro-Cuban culture and religion. Her papers, bequeathed to the Cuban Heritage Collection, contain ethnographic field notes and artwork, manuscripts, photographs, and correspondence with some of the leading Africanists and artists of the time. To stu-
dents of twentieth-century Cuban and Afro-Cuban, Caribbean, Latin American, and Spanish language literature, the Enrique Labrador Ruiz and Lydia Cabrera collections offer outstanding cultural, educational, and research opportunities.

**Cuban Exile Posters**

The Cuban Exile Posters Collection chronicles the cultural, political, and economic aspects of the lives of the Cuban exiles as well as their sports activities, music, and art. The bulk of the collection was donated to the library over the last four decades.

Among the most important posters in the collection are those promoting the Carnival Miami/Calle Ocho, an annual carnival organized by the local Kiwanis Club of Little Havana. The posters reflect the growing economic impact of Cuban Americans in the United States as indicated by the sponsorship of major companies such as Dole, Procter and Gamble, and BellSouth.

**Linking the University of Miami and the CHC to the Cuban Exile Community**

The University of Miami played an important role in facilitating and providing support for the occupational resettlement needs of the Cuban refugees. From 1961 through the early 1980s, the university established numerous programs to assist newly exiled lawyers, physicians, economists, and teachers to acculturate to life in the United States and to re-enter their professions. In return for this assistance, graduates and alumni of the University of Miami’s programs for Cuban refugees have formed a strong

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Today, many of these UM alumni help promote the CHC in South Florida’s Cuban exile community by making referrals to potential donors through membership in the CHC’s friends (AMIGOS) organization and through gifts of books and archival materials to the CHC.

The School of Medicine, for example, established the Cuban Refugee Program to prepare Cuban physicians for the Educational Council for Foreign Medical Graduates. The program became the Office of International Medical Education, headed by Dr. Rafael Peñalver, and a total of 2,346 Cuban doctors graduated by July 1975. In 1961 the U.S. Department of Health, Education, and Welfare funded university-training courses for Cuban lawyers. With more than 450 Cuban attorneys registered, the courses, which were in place until 1963, familiarized those attorneys with U.S. laws. The Cuban Economic Research Project also was established in 1961 to conduct research on the Cuban economy before and after 1959.

In 1963 the University of Miami initiated the Cuban Teachers Program, which lasted several years, to train Cuban teachers for jobs with the Dade County Public School system. In 1965 Robert Allen, dean of the School of Continuing Studies, established the Cuban Cultural Center in the Koubek Memorial Center to help recently arrived Cuban exiles adjust to life in the United States. Many refugees participated in the vocational and cultural programs offered at the Koubek Memorial Center. The Federation of Cuban Students was founded in the late 1960s. By 1970 there were approximately fifteen hundred Cuban exile students attending the university.

The impact of these programs on the socioeconomic status of Cuban refugees eventually was felt in the community. As refugees regained their former occupational status, they set up professional businesses and practices in Miami, thereby contributing to the community’s economic growth. Businesses thrived,
generating revenue that in turn was invested back into the community. Cubans have tended to live and stay in Miami. Now their children, with families of their own, also prefer to reside in Miami. The area has strong ties to the Hispanic culture; the Spanish language plays a prominent role in local economy; the daily newspaper publishes a Spanish-language edition; and bilingual skills are an asset in the marketplace.

More recently, the University of Miami has created programs to foster a better understanding of all Caribbean and Latin American nations. The university dedicated the North-South Center in 1984 to conduct research and analysis of issues affecting the United States, Latin America, the Caribbean, and Canada. In 1987 the Research Institute for Cuban Studies and the Emilio Bacardí Moreau Chair in Cuban Studies were established within the Graduate School of International Studies (GSIS). This is the world’s first endowed chair dedicated to Cuban history and culture and the first chair to be established at GSIS. The information needs of the faculty, researchers, and students from the North-South Center and the Research Institute for Cuban Studies are met by the Richter Library’s vast holdings of Cuban and Cuban American materials.

Following an academic restructuring of the Graduate School of International Studies, the university established the Institute for Cuban and Cuban American Studies (ICCAS) in the newly renamed School of International Studies in 1999. The existence and the quality of Cuban information resources in the Richter Library, especially those in the Cuban Heritage Collection, were partially responsible for the creation of the ICCAS. The CHC supports the research and educational needs of the ICCAS. In turn, members of the ICCAS faculty serve on an advisory board that oversees the collection development policy of the CHC.
As noted earlier, collections in the Cuban Heritage Collection have been acquired by purchases and gifts. The CHC has accepted numerous items and collections of primary source materials from members of the local and national Cuban exile communities. These materials are the building blocks of the history of the Cuban exiles and will provide the basis for future writings on the Cuban exile experience.

Acquiring resources to fuel the growth of the Cuban collection is a priority of the library. The CHC strives to keep a high profile in South Florida’s Cuban exile community by hosting and sponsoring several cultural and fundraising events throughout the year. In 1995 the Richter Library established the AMIGOS [Friends] of the University of Miami Library to promote and increase interest in Cuban studies and scholarship. AMIGOS and CHC staff also have traveled out of state to promote the CHC, most recently presenting papers at professional library and archival organizations, giving slide presentations at the U.S. Military Academy in West Point, and meeting with members of Boston’s Cuban exile community. In recent years the CHC has received numerous prestigious civic awards recognizing its contributions to the local community; these awards have strengthened the ability of the CHC to attract donations of significant archival collections from members of the Cuban exile community. At present, there are plans to build a pavilion to house the CHC owing to a $2.5 million challenge grant awarded in 1999 to the University of Miami by the Atlanta-based Goizueta Foundation and a $1 million gift by Mrs. Elena D. Amos in 1994.

In addition to soliciting materials through participation in local and national fundraising and cultural events, the CHC benefits from the contributions of library and university staff members who regularly donate items to the collection. For example, throughout the recent custody controversy over Elián González, the five-year-old Cuban refugee rescued from the sea
on Thanksgiving Day 1999, the staff of the Cuban Heritage Collection implemented a plan to monitor the local print media and Internet for information about the case. The CHC acquired items from the community, the print media, and other sources for the collection. Staff members created and maintained a vertical file of clippings and articles disseminated over the Internet via emails and listservs. They added locally produced postcards, illustrations, printed ephemera, and memorabilia to the vertical file, which now numbers more than twenty folders; these accessions averaged five to ten items each month. Members of the media, students, foreign researchers, and members from the community-at-large have already used these materials.

Many of the key documents reflect the opinion of the majority of those in the local South Florida Cuban exile population, i.e., that Elián should have remained in the United States. The little boy stood as a symbol for the South Florida Cuban exile community’s desire to topple Fidel Castro’s government; this desire is the unifying force that binds the local Cuban exile community. By preserving these materials, the cultural and political reality of the exile experience will be documented and available to researchers who are interested in the history of Cuba, Cuban exiles, and Cuban Americans.

Enhancing Access to and Preservation of the CHC

In 1999 and in 2000 the Institute of Museum and Library Services (IMLS) awarded the Richter Library two grants to create a digital database of some of the unique materials in the Cuban Heritage Collection. These two grants will improve access to the valuable historical photographs, illustrations, and manuscripts by converting them into a digital format. A web site will be created to enable researchers to view, search, and print files, thereby helping to increase public awareness of these resources while also aiding in their preservation. This virtual library is an
excellent opportunity for the University of Miami to showcase its Cuban Heritage Collection. Materials selected for digitization are representative of the Cuban Heritage Collection, have historical value and significance, and are in need of preservation. For these reasons, one of the primary collections to be digitized is the Lydia Cabrera Collection.

The University of Miami has had close ties with Cuba and its people since its beginnings in the 1920s and continues to foster those ties today, especially within the Cuban American exile community in South Florida. As early as 1926, faculty from the University of Havana taught courses at the University of Miami. The first Hispanic student to register at the University of Miami was a Cuban-born girl from Santiago de Cuba. The two universities also held competing sports events at regular intervals over the years. Therefore, it is only fitting that the Cuban Heritage Collection is housed at the institution whose beginnings were closely linked with Cuba.

Through the CHC, scholars and researchers may study and analyze the evolution of the Cuban Diaspora. The collection provides a window into the growth and development of the region, spanning forty years in the history of Miami. In addition, it will be possible to examine the socioeconomic and historical impact of the Cuban exiles and Cuban Americans in the U.S. by consulting the resources in the CHC. The Cuban Heritage Collection is a tribute to the living hopes and aspirations of the Cuban people in exile: to their struggle to maintain a unity of purpose; to their need to preserve, add to, and transmit a cultural heritage; and to their heartfelt desire to be reunited someday in a free Cuba.

**Esperanza B. de Varona** is professor and coordinator of the Cuban Heritage Collection Department and **Diana González Kirby** is associate professor of the Cuban Heritage Collection Department of the Otto G. Richter Library, University of Miami, Coral Gables, Florida.
Fresh Focus

Too often the pressure of the present day work environment lures archivists into ignoring their professional past or advancing shortsightedly into the future. To encourage such reflection on the archival enterprise, Provenance includes this section, Fresh Focus. We invite contributors to explore neglected chapters in archival history or to share an original, especially historical, perspective on the current world of archival affairs. Provenance particularly encourages submissions for Fresh Focus from new or student archivists who are, after all, the future of the profession. Following is the third in a series of occasional essays or papers meeting these criteria.

The Editors


Lisa K. Speer

On 17 March 1998 the Mississippi Department of Archives & History, at long last, opened the State Sovereignty Commission records for public use. Reporters from state and national newspapers and television were on hand for the event as well as a
bevy of curiosity seekers. All awaited their chance for a glimpse into the files that were the subject of a twenty-one-year legal battle between the state of Mississippi and the American Civil Liberties Union (ACLU). Dubbed the state “spy files” by reporters, the records of the State Sovereignty Commission and the legal case and history surrounding their disposition represent a perfect case study of the conflict between access versus privacy rights in state records.

From the time of the commission’s establishment by the state legislature in 1956 to the time of its demise in 1973, the commission amassed “spy files” on over 87,000 names.¹ The collection of records, which consists of approximately 124,000 documents, represents the single largest state-funded spying effort in United States history.² Many believed opening the records would ruin lives and destroy friendships, while those who favored disclosure argued that the state of Mississippi had hidden for too long the truth about what the commission did to its citizens between 1956 and 1973. In the end, those who sought disclosure prevailed. While it seems fair to speculate that opening


²Several other southern states, including Alabama, Florida, and Georgia, also had sovereignty commissions during this time period. The Mississippi commission, however, was the only organization supported by taxpayer money, and, therefore, the most active of the southern agencies. The opening of Mississippi’s records also generated far more controversy than in any other state. The records of the Alabama State Sovereignty Commission opened at the state Department of Archives and History in 1978, without the fanfare and expense of a prolonged legal battle. See Beverly Pettigrew Kraft, “Miss. Spy Files Draw More Attention than Other States,” Clarion-Ledger (Jackson, MS), 22 March 1998, 1A.
the files ruined no lives, the controversy over the files and their content impacted many lives.  

In 1956, the year of the commission’s establishment, Mississippi was gearing up for a battle to preserve what some called “the Southern way of life.” Two years earlier, the Supreme Court had handed down its judgment in the landmark Brown v. the Board of Education, Topeka case regarding racial segregation in public schools. This decision sent southern states into frenzied action to preserve their segregated schools and the racial caste system that so thoroughly pervaded every facet of public and private life. Mississippi quickly distinguished itself as the most militant of the southern states. While many white southerners undoubtedly applauded Mississippi’s efforts, outside the South not everyone looked so favorably upon the state’s reactionaries and their fight to keep black Mississippians voiceless and powerless.  

The year prior to the creation of the State Sovereignty Commission, Mississippians elected as their new governor, James Plemon Coleman. Coleman, characterized as a “moderate” by his contemporaries, was one of five gubernatorial candidates, all of whom pledged themselves to upholding school segregation

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despite the Supreme Court ruling. To the credit of Mississippi voters, Coleman won by a landslide in a year of record voter turnout.

One of Coleman’s first acts as governor was the creation of the State Sovereignty Commission. The purpose of the commission, according to the bill creating the agency, was “to perform any and all acts and things deemed necessary and proper to protect the sovereignty of the state of Mississippi . . . from encroachment thereon by the Federal Government or any branch, department or agency thereof; and to resist the usurpation of the rights and powers reserved to this state . . . by the Federal Government.”

Four ex officio members composed the commission—the governor, lieutenant governor, attorney general, and speaker of the house. Additional members consisted of two state senators appointed by the President of the Senate, three representatives appointed by the Speaker of the House, and three private citizens, one from each of the state’s Supreme Court districts, appointed by the governor. The activities of the commission, which critics called “the watchdog of segregation,” were twofold—public relations and investigations.

To combat the increasingly unfavorable national image of Mississippi, the agency operated a public relations department that disseminated the “truth” about Mississippi and the virtues of “the Southern way of life.” To accomplish this aim, the commission sent speakers throughout the country to lecture outsiders on the importance of allowing Mississippians to solve their own racial issues. The commission also generated press releases, pam-

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phlets, and at least one film in keeping with this theme. By far the most insidious activity of the commission, however, was the monitoring of private citizens by hired professional investigators and informants. Leonard Hicks, former head of the Mississippi Highway Patrol, served as Chief of Investigations for the commission, and former FBI Agent Zack Van Landingham as one of the investigators. Additionally, the commission paid a number of private individuals to report on the potentially "seditious" activities of their friends and neighbors.

The commission's original mission was monitoring activities that presented the most obvious threats to segregation—civil rights rallies, marches, and voter registration drives. The commission scrutinized, however, any questionable facet of an individual's life. Investigators inspected the hair, nails, and skin of infants alleged to be biracial and also documented allegations of illegitimate births, child molestation, homosexual activity, drug abuse, and financial improprieties, regardless of factual support. The potentially controversial nature of the files was a key factor motivating some individuals to support their destruction, or indefinite restriction.

The debate over the disposition of the files began in 1977, four years after Mississippi Governor Bill Waller effectively killed the commission by vetoing funding. Upon closure of the agency, the question of what to do with its six cabinets of files took center stage. In typical reactionary form, the Mississippi House passed a measure by a vote of eighty-one to sixteen that allowed the secretary of state to destroy the files. Those who favored

7Johnston, The Defiant Years, 50.

8"Record Burning Amendment by Holmes Added to Bill Abolishing Sovereignty Commission," People's Press (Yazoo City, MS), 3 February 1977, n.p.
destruction felt that "the turbulent desegregation era [was] an unfortunate part of Mississippi's history . . . best forgotten."9

Fortunately, not everyone agreed with the state's lawmakers. Former Lieutenant Governor William Winter, a highly respected public figure, spoke out in favor of saving the records. "Burning records, records of any kind that have some input into our background as a people," Winter warned, "is inconsistent with our system of government and it smacks of the totalitarian state."10 Winter compared the files to those of the infamous House Un-American Activities Committee (HUAC), stored for safekeeping at the National Archives. The Mississippi Department of Archives & History (MDAH) also entered the fray on the side of retention. Archives director Elbert Hilliard told lawmakers that under Mississippi law an MDAH official had to inspect the files for historically significant content before the state could proceed with destruction. Talk of destruction halted in February 1977, however, when the Mississippi Chapter of the American Civil Liberties Union (MsACLU) obtained an injunction against destruction of the files, which they believed could provide useful evidence in a class action suit against the state of Mississippi by those individuals on whom the agency illegally spied.11

Arguments in favor of saving the records carried the day in a March 1977 senate hearing. The Mississippi Senate voted overwhelmingly (35–9) in favor of preserving the files and in-

9David Hampton, "Archives' Trustees Ask for Sovereignty Files," Jackson Daily News, 29 January 1977, 1A.


structed the state to turn the records over to the MDAH. The hearing also resolved the question of access to the files by the MsACLU or any other agency or individual by sealing them until 2027. Workers at the Vital Records Center in Flora, Mississippi, secured the six cabinets with metal bands and transferred the files to the vault of the state archives. Anyone found guilty of tampering with the files before the fifty-year period elapsed faced sizeable fines and possible imprisonment.

While the MsACLU succeeded in saving the records from destruction, the senate ruling impeded the organization’s primary objective—obtaining evidence for a class action suit against the state. For the next sixteen years, the MsACLU waged legal warfare over access to the files. In early 1979, the MsACLU petitioned district court to view the files. The organization, representing over ninety individuals and groups, sought compensatory and punitive damages against the commission for its illegal spying activities against people whom the agency knew were not involved in criminal activities. To prove its case, however, the MsACLU needed access to the “spy files.” MsACLU attorneys asserted that a government agency could assert privilege of documents only after the head of the controlling agency reviewed them and provided a reason for privilege. In the case of the commission records, the state had conducted no such review.

The MsACLU wanted the governor’s office to review the files and to allow ACLU attorneys, as well as a member of the federal judiciary, to view them. In this particular bid, the MsACLU was unsuccessful. U. S. District Court Judge Harold Cox ruled that federal courts had no authority to open the records


13 Mississippi House Bill No. 276, 4 March 1977.
to the ACLU. Cox dismissed the ACLU petition on the basis of the Eleventh Amendment to the U. S. Constitution that bars suits against states unless the state agrees to be sued. In 1984, U. S. District Judge William H. Barbour, Jr., overturned the previous district court ruling. Barbour granted MsACLU attorneys access to the files and gave the state thirty days to comply with his ruling. After weighing the state’s argument for keeping the records sealed, Barbour wrote:

The [state’s] brief forthrightly admits that the files are ‘potentially inflammatory’ and asks us to hold that the ‘state had justifiable and compelling interest to allow old wounds to heal.’ This appealing argument carries little weight when it is at the expense of a litigant relying on federal constitutional rights. We do not have the power to forgive and forget.

Prior rulings, Barbour declared, unduly restricted the MsACLU’s entitlement to discovery of information. He enjoined ACLU attorneys, however, to release no information from the files to the public. Barbour threatened the MsACLU with penalty of perjury or contempt of court in the event they ignored his instructions.

After Barbour’s 1984 ruling, the next major milestone in the saga of the records controversy came in 1989, when Judge

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16Greg Kuhl, “ACLU Gets to Inspect Long-Sealed State Files,” Jackson Daily News, 29 November 1984, 1A.
Barbour ruled that the state archives should open the files, as public records. Attorney General Mike Moore, in response to the 1989 ruling, announced that he would not appeal the decision. Moore, who had merely inherited the case from a previous administration, supported opening the records. The continued legal efforts of the MsACLU were a primary catalyst behind Barbour’s landmark decision, although he had been moving in this direction for several years. In 1985, he ordered former commission director Erle Johnston to release to ACLU attorneys the names of informants; and in 1986, he permanently enjoined Mississippi’s public officials from ever again using surveillance and harassment tactics against private citizens. In 1988, Barbour granted the U. S. Justice Department access to the files as part of a discovery request involving allegations of discrimination in judicial redistricting.

The many leaks that had already occurred, none of them emanating from the sealed files at the state archives, also significantly influenced Barbour’s decision to open the records. The presence of commission documents in other archival repositories, primarily at the University of Southern Mississippi at Hattiesburg, seemed to negate the need to keep the MDAH files sealed any longer. A 1989 article in the Jackson Clarion-Ledger had already outlined the categories of documents contained


18 “Sovereignty Commission History,” Clarion-Ledger, 28 July 1989, 6A.

19 Commission records had been deposited at USM as part of the Sid Salter Collection. Salter, a newspaper reporter, acquired these records from former commission director Erle Johnston. The papers of former Mississippi Governor Paul B. Johnson, Jr., housed at the USM archives, also contain copies of commission documents.
in the files. These included newspaper clippings, correspondence with employers of individuals involved in civil rights organizing activities, reports gathered through warrantless searches on private property, reports of funds spent on informants, press releases and investigations, and lists distributed to local law enforcement officials of people suspected of civil rights activity. One such list of the latter variety contained the license plate number of the car driven by civil rights workers James Chaney, Michael Schwerner, and Andrew Goodman, murdered in Neshoba County in 1964, by Klansmen with direct ties to the local sheriff’s office.20

While Judge Barbour ultimately agreed with MsACLU attorneys who believed the state should open the records for public inspection, he sympathized with those individuals possibly injured by information in the files. In the forefront of the fight to keep the records sealed were Revered Edwin King and John Salter, Jr., former civil rights activists from Jackson’s all-black Tougaloo College. King was the white former chaplain at Tougaloo, and Salter, a Native American professor of sociology at the college. Salter and King filed an appeal in the Fifth Circuit Court in 1979, shortly after Judge Barbour first ruled that the state would allow the public to view the records. As a caveat to his ruling, however, Barbour added that the records would remain sealed until all appeals were exhausted.21 Salter and King objected to opening the files on the grounds that the records contained a variety of half-truths and lies that could prove damaging to those therein


named. They believed that only those eligible to bring suit against the commission should have access to the files.22

Attorney for King and Salter, David Goldstein, proposed a compromise between the two conflicting views that formed the crux of the controversy—freedom of access to public records and an individual’s right to privacy. Goldstein argued for redaction of the records before opening them to the general public. In addition, he proposed (1) providing victims with access to the files, (2) withholding records that included references to victims, but (3) releasing records that included the names of public officials or informants who cooperated willingly with the commission.23

Ultimately, the courts decided upon a course of action similar to Goldstein’s proposal and one that balanced individual privacy rights with the public’s right to know. The court instructed the Mississippi Department of Archives and History to review each of the 124,000 pages of documents, compile a list of names of individuals mentioned in those files, and ascertain the role of each individual—victim, actor (i.e., employee of commission or paid informant), or public figure. Judge Barbour defined “victim” as anyone who was “subject to investigation, surveillance, intrusions or the dissemination of false and misleading information by the Sovereignty Commission.”24 The MDAH would then employ some means to notify those classified as “victims,” provide them with access to copies of their files, and comply


with their wishes for disposition. To accomplish this end, the state ultimately provided the MDAH with $300,000 to prepare the files and notify victims.

Some questioned the appropriateness of allowing a state agency to edit the files of one of its own. Mark Marquardt, MsACLU official, felt that putting "the state in charge of correcting what the state did [was] like putting the proverbial fox in charge of the hen house." MDAH director Hilliard, however, felt that the decision to allow the archives staff to edit the papers was a perfectly logical one and compared the situation of his agency to that of the National Archives, which edits the records of the Federal Bureau of Investigation.25

In June 1994 Judge Barbour gave the MDAH one year to prepare an index to the files; this included the categorization (i.e., "victim" or "actor") of all individuals appearing in the records.26 Once the MDAH completed this work, they launched a $90,000 national advertising campaign designed to alert those classified as "victims" to the impending opening of the records and provide them with an opportunity to view and edit their files. In early January 1997, the MDAH placed ads in state and national newspapers announcing the opening of the files and instructing that "due to the personal and sensitive nature of some of this information, the court has provided a limited period of time during which persons may submit a written request to the MDAH to determine if their name appears in the files."27 The ads ran twice, on 20 January and 27 January 1997, in all Missis-


Mississippi newspapers, as well as the *New York Times*, the *Wall Street Journal*, and *USA Today*.

Individuals who thought the records might contain files on them had ninety days in which to respond to the advertisements. The MDAH did not consider responses postmarked after 28 April 1997 and considered privacy rights waived in these cases. In response to all written requests, the MDAH sent respondents questionnaires to fill out and return within fifteen days. The questionnaire asked respondents to provide their full names, nicknames, possible spelling variations of their names, and descriptions of the activities they thought might have subjected them to surveillance. Respondents could request that the MDAH search for their names only, and the state required them to sign affidavits to their identity.

Upon receipt of the completed questionnaire and the signed affidavit, MDAH staff searched the records for relevant files and sent copies to the respondents. MDAH staff redacted any other names contained within an individual’s files before sending the copies. Only those individuals classified as “victims” by the MDAH had an opportunity to review and edit their files. Individuals classified as “actors”—commission members, spies, newsmen who requested information from the commission—could only petition U. S. District Court to have their classification changed. “Victims” had thirty days in which to decide how they wanted their files handled. They chose from among four privacy options: (1) permanent redaction of their names, (2) permanent redaction of all identifying characteristics, (3) petitioning district court to have their names permanently sealed, or (4) supplementing records with material of their own choosing.  

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28Mississippi Department of Archives and History Press Release, 17 January 1997; and “Spy Panel,” *Picayune Item.*
In response to the national advertising campaign, the MDAH received seven hundred responses. This number represented less than 1 percent of the 292,000 indexed names. Of these respondents, only forty-two eventually filed privacy requests, all of which the MsACLU challenged. The records that opened to the public on 17 March 1998 represented 94 percent of the agency's files. The 6 percent of files that remained closed was the subject of continued litigation, brought by the families of deceased victims. In early 1999, however, Judge Barbour ruled that the MDAH would make public these last 7,200 files.

The opening of the commission files, following the two-decade legal battle, was somewhat anticlimactic. While attended by a goodly amount of media fanfare, scholarly researchers have paid only modest attention to the files in the almost three years since their opening. The MDAH permits access only to digitized versions of the files at two computer terminals in their public reading area. Individuals must register to use the terminals in one-hour blocks. Reaction to information contained within the files varies widely. While some feel that the protracted legal battle was really "much ado about nothing," others find in the

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29 Beverly Pettigrew Kraft, "700 Apply to See Sovereignty Files," Clarion-Ledger, 16 April 1997, 1B. The figure of 292,000 represents the variations in spellings and misspelling of the names of the 87,000 individuals mentioned in the SSC files.


records startling evidence of a totalitarian regime within Mississippi’s borders.\textsuperscript{32} The reality of the situation probably lies somewhere between these two extremes. One reporter for the \textit{Economist} offers what is perhaps a more balanced assessment of the significance of the files. “The documents,” the author writes, “offer an unsettling account of a state obsessed with race.”\textsuperscript{33} Indeed, the name index provided at the MDAH and on the MsACLU web site reads like a “who’s who of individuals and groups involved in the struggle to bring blacks into the American mainstream through integration, voting rights and other basic tenets of citizenship.”\textsuperscript{34}

Regardless of the content of the commission files, the controversy surrounding their disposition illustrates the heavy responsibility faced by the courts and the archival community of balancing individual privacy rights against the public interest. Public records, those defined as “documents made or received and preserved in the conduct of governance by the sovereign or its agents,” are seen as “the arsenal of the polis.”\textsuperscript{35} Archivists, however, often must grapple with the issue of when privacy supercedes public disclosure. In doing so, the U. S. Freedom of Information Act (FOIA) assists them. The FOIA exempts certain categories of information from mandatory disclosure, includ-

\textsuperscript{32}Maass, “The Secrets of Mississippi,” 21.

\textsuperscript{33}“Mississippi Tries to Lay its Ghosts,” \textit{Economist}, March 1998, 32 (2).


ing instances which would compromise national security, provide an unfair advantage in the marketplace, compromise police investigative methods, or constitute an unwarranted invasion of personal privacy. The FOIA also provides that in cases where personal and public rights come into conflict, agencies can protect individual privacy by redacting the names of identifiable persons before releasing any documents—the solution ultimately settled upon in the Mississippi Sovereignty Commission records controversy.

Despite a concern for personal interest, in the United States the bias is decidedly towards access over privacy. The Supreme Court, as Heather MacNeil notes, asserts that repositories of public records must balance privacy rights against the basic purpose of the FOIA, which is to "permit the public to decide for itself whether government action is proper." The courts, she contends, generally favor opening records in instances involving governmental oversight or misconduct, or when such action is of interest to an audience broader than the party requesting disclosure. Furthermore, disclosure must constitute the only means of serving the public interest. On all these counts, the controversy over the disposition of the Mississippi State Sovereignty Commission files is a perfect case study of the complexity involved in balancing access versus privacy rights with regard to public records.


38 Ibid., 67.
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REVIEW


William Marshall, director of special collections and archives at the University of Kentucky Libraries, has written a detailed and fascinating account of the immediate postwar era in baseball, the era that saw the integration of the game by Jackie Robinson, the move from a small-town game to a big business sport, the first attempts to unionize players, the introduction of television, and other events that reflected a changing America. Marshall has labeled the period “the pivotal era” because of the changes brought to the game by the war and its aftermath during the tenure of A. B. “Happy” Chandler, former Kentucky governor and United States Senator, as baseball commissioner, and because, for the first time “a sports institution, through Jackie Robinson’s entry into the game, took the lead in reshaping American society.”

Major sources for Marshall’s book are the Chandler papers housed at the University of Kentucky and the more than seventy oral history interviews conducted by Marshall (for the
Chandler Oral History Collection) in the course of his research and as an addendum to the Chandler archives. Among those interviewed are players, baseball business associates of Chandler, and sportscasters. Baseball fans everywhere (and this group includes many archivists) will envy Marshall his personal interviews with legendary figures of that era—Bob Feller, Sal Maglie, Stan Musial, Don Newcombe, Bobby Thomson, Ted Williams, and many others. In addition, Marshall mined the papers of Branch Rickey, Arthur Mann, and Emanuel Celler at the Library of Congress and scores of periodicals and books. It is the oral histories that give the book its flavor and resonance.

The Pivotal Era, a book that every baseball fan (particularly archivists and historians who are baseball fans) will enjoy, is testimony to the value of oral history when it is undertaken properly and used effectively. Marshall obviously had done his homework when he interviewed his subjects. He knew the period, had read other accounts, and had studied the factual material as well as the oft-told stories. Oral tradition and story telling are a part of baseball, as are the characters on field and off. Marshall has made good use of the stories and added through his oral histories new perspectives on particular aspects of the game during Chandler’s commissionership, such as the episode of the Mexican leagues, the feud between Branch Rickey and Larry McPhail, Jackie Robinson and the integration of baseball, the reserve clause, and many others. He shows us how baseball reflected and responded to postwar America.

As baseball enters its third century it is good to look at the history of the game in a “pivotal era” and know that archives play a part in preserving its story. Marshall, a confessed, long-time baseball fan, has added to the field a well-researched, readable book that will likely become a standard in any baseball collection. He has also shown how carefully focused oral history projects can add substance and depth to a modern archives.
Linda Matthews  
Director, Special Collections  
Emory University  
Atlanta, Georgia


Published in 1999, the Encoded Archival Description: Application Guidelines (Version 1.0) is the third component in the suite of documentation for EAD version 1.0. The Guidelines, intended to be used in concert with the Tag Library, provide guidance for the development of an EAD project X—from its planning to implementation, authoring, and publishing the completed finding aids on the World Wide Web. According to the authors, "the purpose of the Guidelines is to introduce EAD from a number of perspectives—administrative, technical, and, most importantly, archival—and to address the need for instruction and advice that has been voiced by the archival community," yet the Guidelines do not seek to "legislate specific encoding practices."

Before addressing the steps needed to publish finding aids online using EAD, the authors describe the encoding scheme's intellectual framework. Designed to reflect the hierarchical nature of description, the data structure is rooted in archival theory and standards. Although created in the U.S., EAD is compliant with international standards such as RAD and ISAD(G) and has the capability to "cross-walk" between ISAD(G), Dublin Core, and USMARC. Additionally, the authors sought to create an encoding routine that would not rely on proprietary software and that would be compliant with the emerging XML standard.
The bulk of the *Guidelines* focuses on the practical issues of starting an EAD program. Chapters 2 through 5 focus on the basic needs of starting to publish online finding aids; whereas chapters 6 and 7 lay the groundwork for using some of EAD's more sophisticated features. The section on administrative concerns treats the pre-implementation considerations: the feasibility of a project, software/hardware needs (which are both addressed more fully in the chapters on authoring and publishing), staffing and training, workflow, outsourcing, and retrospective conversion. Of particular note is appendix D which provides a checklist of questions for assessing if an EAD project is right for a repository.

In reviewing encoding, the text first builds on the introduction by providing the conceptual framework necessary to begin encoding. Rather than instructing readers to encode a finding aid from beginning to end, the authors first treat the major descriptive portion of EAD, the `<archdesc>` . They then discuss subelements in an order that "matches a suggested sequence for the information in an online finding aid." It is important to keep in mind that, as with successive chapters, some markup in the examples is omitted to clarify the tagging of the element being explained in the text. A minimum of suggested encoding elements for a successful online finding aid is found in appendix A. Throughout, the Taskforce attempts to show that EAD can fold easily into normal processing and description routines and that it can be used also as a tool for the evaluation of current descriptive practices.

The sections on authoring and publishing consider the relative merits of the different authoring/publishing methods. Rather than recommending any specific software package or technique, the Taskforce presents the pros and cons of each system to allow the readers to judge which one meshes best with their repository's needs and resources. More specifically these chap-
ters also discuss the technical issues of authoring such as sharing data between encoded finding aids and MARC records, the effects of tagging techniques on online publishing, and using SGML or XML as well as indexing, display and file management of the encoded finding aids.

After focusing on the nuts and bolts of implementation, the Guidelines turn to consider the hypertext and multimedia features available using EAD. Chapter 6, a crash course in SGML with reference to its divergences from XML, provides the foundational knowledge necessary for understanding more complex issues of linking. The final section discusses linking in broad terms—it does not provide step-by-step, system-by-system instructions for creating hypertext linking, adding digital objects or connecting to external documents. Much in this chapter is theoretical because of emerging standards such as XLINK and the fact that delivery and indexing technology is still developing.

On the whole, the Guidelines are very helpful. The text clearly and concisely lays out the issues of implementing an online finding aid project and allows the reader to make informed decisions. In the sections involving encoding, there is a good amount of illustrative material which helps in understanding some of the more difficult concepts. The appendices also provide sample encoded finding aids, a good bibliography, a glossary as well as a frequently-asked-question section. The Guidelines are an essential tool for anyone contemplating providing online access to their collections using EAD. It is important to bear in mind, however, that EAD is only a data structure standard. The profession will have to wait for its counterpart, a set of data content standards, before EAD's resource-sharing potential can be fully realized.

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Traditional history “strips away the contributions of those who did not make the historian’s cut and sidesteps the diverse perspectives of those whose ideas faded with the passage of time,” so say Erik Bruun and Jay Crosby in the introduction of the book they co-edited: Our Nation’s Archive: The History of the United States in Documents.

Bruun and Crosby’s stated attempt is to rectify this disparity by publishing in one massive volume over five hundred primary documents drawn from different segments of American society. The documents span from the Pre-Colombian Cherokee Nation piece How the World Was Made to the very recent Impeachment Acquittal of President William Jefferson Clinton pronounced by Supreme Court Chief Justice William Rehnquist.

Included are such various pieces as Bartolomeo Vanzetti’s last statement in court, Mary Crow Dog’s account of the events leading up to Wounded Knee, the poem Clay Meets Liston from Cassius Clay/Muhammad Ali, and the text of Sojourner Truth’s “And Ain’t I A Woman.” Others anthologized include such diverse personalities as Chief Joseph of the Nez Percé and Richard Nixon, the Ku Klux Klan and Malcolm X, Thomas Paine and George III.

The stated purpose of this volume is to glorify the contributions of the little people who have made America great. As the editors note in the introduction, “Tough, hard-bitten men and women built this country. Their perspectives are important. They are the central ingredients in United States history.”

Unfortunately, they are not the “central ingredients” in this volume. While different perspectives run through the pages of the book, and while there are letters from, for example, un-
known Civil War soldiers and homesteaders in Kansas, a great many of the selections are from presidents, potentates, and famous poets who while important to the history of the United States are certainly not the anonymous “hard-bitten” persons mentioned in the introduction.

That said, this is nevertheless an interesting and very enjoyable reference work. Never meant to be read from cover to cover it is the sort of book which insidiously draws one into its pages, presenting one, then another, and yet still another fascinating episode of history. Where else can one find in one volume: Earl Warren’s opinion in the Miranda case, Jesus Garcia’s account of his immigration to the United States in the first decades of the twentieth century, Gloria Steinem’s account of her time as a Playboy Bunny, and Eugene Debs’ eloquent courtroom speech upon being convicted of violating the Espionage Act during the First World War?

While *Our Nation’s Archive* never lives up to its stated ambition of being a “comprehensive anthology,” and a “complete resource for everything from early Native American relations to contemporary foreign policy,” the editors have created a work which should provide the reader, especially the nonspecialist, with an invaluable reference tool. Though not a perfect book, *Our Nation’s Archive* is a valuable one.

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This publication, which grew out of a disaster-planning process conducted by the Preservation Committee of the Atlanta Regional Consortium for Higher Education, endeavors to provide assistance in selecting and evaluating disaster recovery products and services. It is not meant to serve as a comprehensive disaster-planning resource. While other types of institutions may find this publication useful, it is primarily intended for libraries and archives.

Shelter from the Stormy Blast was produced for a local audience, but there is much here that will be useful to institutions in other areas of the country. Local institutions will appreciate the contact information for Georgia emergency management services and the list of refrigerated warehouses in the Southeast, since this type of information can be time-consuming to locate. Institutions throughout the country can refer to the list of national disaster recovery vendors, consulting services, and products, which is kept up-to-date on the SOLINET web site. Minor problems include the section on the Federal Emergency Management Agency (FEMA), which is brief and might have included some information on FEMA policies regarding cultural resources. In addition, web site addresses are not given for several suppliers and organizations that have web sites.

The strength of this publication, however, is that it provides more than lists of company names. The sections on evaluating vendors and on locating local resources using the yellow pages are general enough to be useful to a wide audience. The lists of questions to ask when searching for appropriate vendors are designed to remind institutions of the complexities of con-
tracting for services, equipment, or supplies. The lists are not exhaustive, but they cover major issues and encourage staff to evaluate critically the suitability of products and services. The section on locating local resources provides a representative listing of yellow pages headings that might be useful in disaster recovery and gives brief annotations describing the services of the vendors that advertise under these headings, including some comments on how these services may or may not be appropriate for library and archives disaster recovery. For those who do not know where to begin when looking for local services, this list provides a valuable starting point.

It must be stated that this excellent publication is best used as an aid to disaster planning, not as a resource that is picked up for the first time when a disaster occurs (although in that situation it would certainly be better than no guidance at all). The authors state clearly several times that readers will need additional knowledge about the recovery needs of their particular collections to make appropriate decisions about services and products. For example, photographs and audiovisual collections have different needs than books and documents, and circulating collections have different needs than special collections and archives. There is very little information given here about recommended salvage techniques for collections or about disaster planning, but the annotated bibliography directs the reader to basic resources that will provide this information. Overall, Shelter from the Stormy Blast will be a very helpful addition to any disaster-planning library.

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Most non-specialized archival repositories focus on collecting personal papers of individuals or records of organizations, institutions, and businesses. Procedures for dealing with and understanding these types of records are amply covered in the general archival literature. However, records produced by scientists differ greatly from the types of collections mentioned above. Archivists at a repository such as the American Institute of Physics are familiar with the set-up and practices of scientists, but records of scientists are being deposited into smaller repositories where archivists may not be as familiar with the scientific process. Several excellent works detail strategies for collecting records dealing with science and technology. For a small institution, a brief general overview of scientific record-keeping practices and how this impacts the archivist’s job is helpful.

*Understanding the Record-Keeping Practices of Scientists*, part of the Technical Leaflet Series developed by the Mid-Atlantic Regional Archives Conference, delivers exactly what it proposes—a brief overview of the topic. Included are a description of the scientific environment and its organization, the various participants (senior scientists, students, and technicians), the types of records created, and their use cycle. The pamphlet also contains a discussion of the functional approach to appraisal (often used with scientific collections) versus the more common one of provenance.

Shankar also provides a good overview of the types of records (data logs, laboratory notebooks, research notes, proposals, preliminary drafts of articles, reports, etc.) that comprise the scientific record. In addition, she furnishes a description of issues that confront anyone collecting scientific papers—namely,
dealing with equipment and tools developed or maintained as part of the project, information files, electronic records (an increasing problem since more often this, not written, is the type of documentation), health concerns inherent in the physical documents, and legal issues such as technology transfer agreements and patents.

As well as covering the above topics, the pamphlet includes a brief glossary of relevant terms with definitions. Within the pamphlet, Shankar mainly references two published works: *Appraising the Records of Modern Science and Technology* by Haas, Samuels, and Simmons and *Varsity Letters* by Samuels. While not discussed in the text, the appendix contains a brief annotated bibliography with suggested further readings including Clarke Elliot’s *Understanding Progress as Process* and Burno Latuor and Steve Woolgar’s *Laboratory Life*.

At 27 pages, *Understanding the Record-Keeping Practices of Scientists* cannot and does not provide in-depth information. Written in an easily readable style, it does provide an excellent overview of the topic along with a helpful list of references for further reading. Taken together, this makes the work a fine resource for someone just beginning to collect scientific papers.

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INFORMATION FOR CONTRIBUTORS

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A one-hundred dollar prize will be presented annually to the author of the best article in *Provenance*. Named after David B. Gracy II, founder and first editor of *Georgia Archive* (the precursor of *Provenance*), the award began in 1990 with volume VIII. It is judged by members of *Provenance*’s editorial board.

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Members of the Society of Georgia Archivists, and others with professional interest in the aims of the society, are invited to submit manuscripts for consideration and to suggest areas of concern or subjects which they feel should be included in forthcoming issues of *Provenance*.

Manuscripts and related correspondence should be addressed to Sheryl B. Vogt, Richard B. Russell Library for Political Research and Studies, Main Library, University of Georgia, Athens, Georgia 30602-1641. Telephone: 706-542-0619. Fax: 706-542-4144. E-mail: sbvogt@arches.uga.edu.

Review materials and related correspondence should be sent to Reviews Editor, Pam Hackbart-Dean, Georgia State University, Special Collections, Pullen Library, 100 Decatur Street, SE, Atlanta, Georgia 30303-3081. E-mail: libphd@langate.gsu.edu

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Manuscripts (four printed copies) should be submitted in double-spaced typescripts throughout—including footnotes at the end of the text—on white bond paper 8 ½-x-11 inches in size. Margins should be about 1 ½ inches all around. All pages should be numbered, including the title page. The author’s name and address should appear only on the title page, which should be separate from the main text of the manuscript.

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Text, references, and footnotes should conform to copyright regulations and to accepted scholarly standards. This is the author's responsibility. Provenance uses the University of Chicago Manual of Style, 14th edition, and Webster's New International Dictionary of the English Language, 3d edition (G. & C. Merriam, Co.) as its standard for style, spelling, and punctuation.

Use of terms which have special meaning for archivists, manuscripts curators, and records managers should conform to the definitions in Lewis J. Bellardo and Lynn Lady Bellardo, compilers, A Glossary for Archivists, Manuscripts Curators, and Records Managers (Chicago: SAA, 1992). Copies of this glossary may be purchased from the Society of American Archivists, 527 S. Wells Street, 5th Floor, Chicago, IL 60607.
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