Founding documents for the Institute of the Black World, 1968-1969

Compiled and with an introduction by
Abdul Alkalimat (Gerald McWorter)

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Introduction

This is a collection of documents from my personal archive together with one last document from Hoyt Fuller’s papers at Atlanta University Center’s Robert W. Woodruff Library archives. They concern the founding of the Institute of the Black World. As we approach its 50th anniversary, it is appropriate to have discussion of its significance and legacy. It was my pleasure to hear about plans for such activities from William Dorsey. Then Howard Dodson called and I quickly agreed to join in. Having just completed my book The History of Black Studies (Pluto Press, forthcoming fall 2021), I am very ready for this discussion and have key documents to add to our collective memory.

Vincent Harding and I met while I was a graduate student at the University of Chicago, his alma mater as well as he earned a History PhD there in 1965. We connected. He went on to become chair of the History and Sociology Department at Spelman College in Atlanta. In 1967, I joined the Department of Sociology at Fisk University in Nashville. We continued to stay in touch. He recruited me to participate in the CBS Television series Black Heritage, so I presented five lectures that were broadcast to a national audience. He also recruited me to join him at Spelman.

It was a remarkable time. Vincent and his wife Rosemarie were living on one floor of an apartment building, while Bernice Reagan was on another floor. When I moved to Atlanta, before I got my own place, I was graciously invited to spend a couple of weeks sharing the basement in the home of Horace Mann Bond, where he also had his office. Kofi Wangara (Harold Lawrence) joined us at Spelman, and he helped me rename myself (Abdul Hakimu Ibn Alkalimat). The main motivation for my move to Spelman was that we had started planning to form a new institution that would anchor a Black Power project in the emerging field of Black Studies.

At Spelman Vincent was working with Stephen Henderson, based in the English Department of Morehouse College. Henderson was joined at Morehouse by A. B. Spellman, noted poet and jazz critic. The four of us were the nucleus of planning, but Council Taylor (also at Spelman) and Larry
Rushing (Executive Director of the Southern Education Program) also joined in.

It was a dynamic time, and we were engaged in a dynamic process. Vincent and I took the lead in developing a proposal for our new project. The initial plan was for an Advanced Institute of African American Studies to be named after Du Bois, thinking about the formal structure of higher education and its such institute based at Princeton. But like the change of *Negro Digest* to *Black World*, the call of Africa and all of the African Diaspora led to the final name being the Institute of the Black World.

At the very beginning, two major events broke the continuity of the original planners. These events were an expression of the very Black Power movement that was creating the need for the IBW, and at the same time were a challenge to its very existence. These events led to a change of key participants. And, subsequently, under the leadership and diplomatic skill of Vincent Harding the IBW survived.

A key event has come to be known as “The Harkness Hall Incident.” Kofi Wangara and I were co-teaching a course called Two Continents of African Revolution ([https://tinyurl.com/4dkhbk3a](https://tinyurl.com/4dkhbk3a)). After the class met for a few times, the students took a leap from theory to practice and decided to take action to transform their institution. A joint board meeting was taking place (Morehouse, Spelman, and Atlanta University), and the students decided to seize the building and engage the board members in negotiating unity towards a new institution named after Martin Luther King. They agreed, the building seizure ended, and they quickly reneged on the deal. A. B. Spellman and I had joined the students, and of course were denied continuing contracts. We were purged.

Another event was the IBW Summer Workshop in Black Studies ([https://tinyurl.com/3aseva99](https://tinyurl.com/3aseva99)). We still had the original group together, and by that time had been joined by Bill Strickland. The plan was to lay a general basis for the standardization of a Black Studies program template that could help shape national developments. What quickly developed was a polarity against what was feared to be the mainstreaming of Black Studies under the organizational and ideological hegemony of mainstream norms of higher
education. It became contentious and full of polemics. Militant idealism, an important tendency in the Black Power movement at the time, dominated without a practical plan for reform and meaningful change that could actually happen.

As a result of these kinds of confrontations I was subjected to a tribunal type meeting with the King family and their aides. Coretta was adamant, “that Abdul character could not be part of the IBW if it was to be part of the Martin Luther King Center.” I had to go, and Vincent decided that it was a price to be paid if the IBW was to survive. Under his wise leadership key people were recruited to continue the work. This included Howard Dodson, Joyce Ladner, Sterling Stuckey, St Clair Drake, Lerone Bennett, Walter Rodney, and others. They even recruited Harry Haywood out of Mexico and helped put him back into play.

These documents from 1968-1969 demonstrate the collective process of creating a document to launch the project. Vincent Harding and I co-wrote the original draft, as demonstrated by each of our handwriting. A. B. Spellman and Stephen Henderson contributed.

The Institute of the Black World is an important part of the founding of the field of Black Studies, along with initiatives, including the Black Scholar Journal, the African Heritage Studies Association, the Black Art Movement, and the Black Student Unions. Black Power was a major paradigm shift in Black consciousness. Black Studies was one of its greatest achievements. In this context, the experience of the Institute of the Black World must be remembered.

Abdul Alkalimat (Gerald McWorter)
May 15, 2021
In response to student, faculty, administration and community pressures, institutions of higher learning with black and white have sought recently to expand and deepen their curricular offerings in the fields of black society, culture, and history. Currently, for example, the fall catalogue with combined class schedules for the five of us.

Vincent Harding's handwriting

INTRODUCTION

The greatly heightened interest in Afro-American studies has expression wherever people of African descent are to be found. This is not only a proof of the crisis existing in Africa as a result of independence, it is also expressive of the need millions of black Americans who no longer tolerate a denial of their great historical and cultural achievements. Major emphasis upon Afro-American experience is necessary today.

Gerald McWorter's handwriting
Proposal
for the creation of

W.E.B. Du Bois
INSTITUTE FOR ADVANCED
AFRO-AMERICAN STUDIES

prepared by: Vincent Harding
Stephen Henderson
Gerald McWorter
A.B. Spellman
Council Taylor

Oct, 1968
Atlanta University Center Corporation
Atlanta, Georgia
Herein the longing of black men must have respect: the rich and bitter depth of their experience, the unknown treasures of their inner life, the strange rending of nature they have seen, may give the world new points of view and make their loving, living, and doing precious to all human hearts.

William Edward Burghardt Du Bois

The Souls of Black Folk (1903)
Appendix A: Fall 1968 Atlanta University Center Courses on Afro-America and the Third World

Appendix B: Preliminary Inventory of Research Priorities

Appendix C: The Martin Luther King Jr Memorial Center

I. Introduction

II. Activities of the Institute

A. Academic Programs

1. Degree Programs

2. Interdisciplinary Seminars

3. Language Training

4. Extension Services

5. Graduate Fellowships

B. Publication and Administration

1. Library - Archives

2. Resident Fellow Program

3. Public Lecture Series

C. Staff and Administration

1. American Materials Collection

2. Afro-American Consortium

D. Faculty Table

E. Afri-American Administration

F. Benefits of the Institute to the Atlanta University Community

G. Benefits of the Afri-American Community (And Public Policy in General)


INTRODUCTION

The greatly heightened interest in Afro-American studies has expression wherever people of African descent are to be found. This is not only a product of the crisis in Africa as a result of independence, it is also expressive of the needs of millions of Black Americans who no longer will tolerate a denial of their great historical and cultural achievements. Major emphasis upon the Afro-American experience is necessary today so that Black Americans can move swiftly and with dignity into the twenty-first century.

(INsert PAGe A)
In response to student, faculty, administration and community pressures, institutions of higher learning, both black and white, have sought recently to expand and deepen their curricular offerings in the fields of black society, culture and history. Currently, for example, the full catalogue with combined class schedules for five of the Atlanta University Center Institutions, lists about two dozen separate courses and seminars that focus on Afro-America and the Third World.

Expanded and increased course offerings, while a healthy and necessary step, do not suffice for adequate fulfillment of the student's needs. An unusual opportunity, as well as a uniquely challenging historical challenge, are provided by current plans for the development of the Martin Luther King, Jr. Memorial Center. Established as the first element of this center, the Martin Luther King, Jr. Library Project, is already well underway. It is our proposal that another element of the center, linked to the center, housed in its own building, headed by its own board, the W.E.B. Du Bois Institute for Advanced Afro-American Studies, will.

Through this proposed Institute, the Martin Luther King, Jr. Memorial Center and the associated Atlanta University Center Institutions, will become a focal point for Afro-American Studies in the United States.
Activities of the Institute

The Institute will work toward the goals of assembling beneath one roof the most creative scholars, writers and artists in all of the fields of Afro-American Studies in order that they may uncover and review neglected or unknown Afro-American data, create through their research, writing and works new knowledge and disseminate these materials to undergraduates and graduate students enrolled in the Atlanta University Center Institutions to the adjacent communities, to other institutions, and to the wider nation.

In order to approach these goals, special new academic programs will be launched, curricular materials and syllabi will be developed and circulated; scholars, writers, artists and leaders from the black communities of the United States, Latin America, the Caribbean, and Africa will be identified and attracted to the Institute; promising students from these geographical areas will be solicited with special internships; off-campus extension activities will be established; library holdings will be strengthened in the appropriate areas; publishing facilities will be created; groups of performing musicians and dancers as well as individual composers, human rights activists, other graphic designers and community organizers will be provided with residencies of varying lengths of time in order to recoup their energies, acquire new perspectives, share techniques and participate in formal and informal conferences. Organized by the Institute, staff, professional and voluntary community service personnel (teachers, public health, social workers, parole officers) will find in the Institute the resources for advanced in service training.
A. ACADEMIC PROGRAMS

The Atlanta University Center Institutions currently offer a variety of academic programs, facilities, and extracurricular activities for students interested in Afro-American, black peoples and cultures of the New World and African Studies (see Appendix A). These offerings will be further extended by the addition of staff both through joint Centre-Institute appointments and seeking Institute appointments. These additional courses will make possible formal and informal concentration in Afro-American Studies at all degree levels.

1. Degree Programs

A Special Major in Afro-American Studies culminating with a B.A. degree will be offered at the undergraduate level. The program is planned for those preparing themselves for community service and leadership as well as for advanced graduate work in Afro-American studies. At the M.A. level, the degree of Master of Arts in Afro-American Studies will be offered to graduate students who complete an interdisciplinary program under the guidance of a special faculty committee. The program is designed to train specialists who will combine studies in the biological, physical, ecological, historical, and sociological aspects of afro-American institutions, family, economic, political and religious institutions developed by black populations of the New and Old World, their associated culturally expressive patterns along with appropriate language and literature studies. While some students will work toward their higher degree in one of the established disciplines, certification for students successfully undertaking by students who have also specialized in Afro-American fields, may be authorized by the Institute. Such certification will help to identify those teaching candidates sought by many institutions.
The Institute will especially to offer graduate courses due to its emphasis on research and intensive study on a wide range of topics. Graduate degrees will be formally granted by Atlanta University, though the student's academic-research experience will be coordinated through the Institute. It is hoped that this graduate degree program will more rapidly toward the doctorate status. The staff of the Institute will fulfill the standards of accrediting agencies to grant a doctorate so this is anticipated as a fairly natural and quick development.
The generation of new knowledge is as important to the central goals of the Institute as is the efficient dissemination of existing knowledge. The Institute will endeavor to sponsor individual and team research in a number of areas of Afro-American studies, according to the highest priorities to those areas neglected where knowledge will be irretrievably lost unless data are gathered immediately. In Appendix B will be found a tentative and preliminary inventory of more urgent research needs in selected critical areas.

The Institute will serve as a host facility for at least four kinds of researchers:

(a) Community Research Fellows: People working in community organizations, business, civil rights organizations, and public agencies who are in a position to undertake various kinds of research activity on a relevant aspect of Afro-American experience will be encouraged to join the Institute. This will provide the community researcher with research facilities and professional community to support his efforts.

(b) Faculty Research Fellows: Faculty scholars will be recruited to conduct research during summers and/or sabbatical research leaves. The fact that this part of the research program is aimed primarily at those black faculty whose commitment to black education precludes their continuing research after graduate school, even to the extent of preparing, part or all of, their dissertation for publication. One of the major reasons Black college faculty don't publish is the absence of adequate research facilities and large course teaching loads. The Institute research program will
The Institute will sponsor each semester a fortnightly interdisciplinary seminar on some aspect of black history, culture or society. This forum will permit attending faculty members and graduate students to explore in greater depth, and from the vantage points of several disciplines, methodologies, and theories of different disciplines, certain selected themes. It is envisioned that the formal papers, presented by distinguished visitors, will be circulated in advance to participants. The ensuing seminar discussions will be published along with the papers upon which they are based. All White participating students may obtain credit from their respective academic departments.

Examples of the themes which these seminars might explore include:


"Rac Safari of Kingston and the Nation of Islam as Revitalization Movements"

"Directions and Developments in the Political Styles of Patrice Lumumba and Malcolm X"

"Black Urbanization and Ghettoization in Three Cultural Contexts"

"Preconditions for Black Churches as Social Institutions to..."
STUDENT INTERNS PROGRAM

Some twenty-five to thirty students from black communities in Africa and the West Indies are regularly enrolled in the Atlanta University Center Institutions. Through more intensive intercultural efforts, it is planned to develop a program of student recruitment which will extend existing links and broaden the range of backgrounds to include outstanding students from black communities in Latin America. Scholarships and special internships will help to attract promising black students from some of the less well-represented states as well as from other nations.

Representing multiple variations of the Afro-American, Afro-Caribbean, and African cultural traditions, the presence of these students will provide stimulating opportunities for intercultural contacts and for further refining existent calibrations of the 'black experience.' Institute and campus activities will provide opportunities for informal as well as academic exchanges between black students of diverse cultural backgrounds.

Special summer programs of study will be coordinated on an international scale. An example of this is a 1968 summer study program that took approximately forty-twenty-five Atlanta University Center faculty and students (primarily from Spelman College) to the University of Ghana for six weeks. The Institute will organize international teams of faculty and students for field research, study trips, experiments in international law, and special programs of language study.
An up-to-date Language Laboratory, which makes full use of the audio-lingual method, is located on the Norbasea Campus. It is planned that the Institute will attempt to make available instruction in any African or "Creole" language for which there is a sufficient demand and an available linguistic informant.

Portuguese, Spanish, and French, will continue to constitute language offerings. The current plans call for Arabic and Portuguese to be added to the curriculum as necessary research tools in Afro-American studies. All academic programs will place considerable emphasis on field research and require facility with a relevant language.

The Institute will set up a special team of scholars to study the cultural aspects and change of language in Afro-American communities. This will include creole, Gullah, pongoon English, and all language styles of Black people in the United States.
Preliminary Proposal for the W.E.B. Du Bois Institute for Advanced Afro-American Studies

I. Introduction: Afro-American Studies at Atlanta University Center

II. Activities of the Institute

III. Benefits of the Institute to the Atlanta University Center

IV. Benefits of the Institute to the Community and Society

Appendices A, B, and C [Afro-American Curriculum Studies]
Work, culture, liberty — all these we must not singly but together, not successively but together, each growing and aiding each, and all striving towards that noble ideal that appears before the Negro people. This ideal of human brotherhood gained through the unifying ideal of race. — W. E. B. Du Bois, The Souls of Black Folk

I. Introduction

Afric-American Studies at the Atlanta University Center

The growing heightened interest in Afric-American studies, which permeates every sector of our nation, is not only a product of the crises of our turbulent times, but it is also expressive of the needs of millions of black Americans who no longer tolerate a denial of their great historical and cultural achievements. Major emphases upon the Afric-American dimensions of their experience are necessary today in order that black Americans may move swiftly and with dignity into the twenty-first century.
Because of the scope of the activities envisioned for the institution, and the necessity for research funds and stipends for the staff, participating faculty and associated scholars, funds for internships, and building needs, which might accommodate study halls for students, a conference room for seminars, a reading room of Afro-American and official and studios for invited visitors, the institution will be obliged to solicit support from a number of sources. These will include private foundations, government sources and the eventual development of permanent income sufficient to cover budgetary requirements.
2. PROVISION OF EXTENSION SERVICES

In order to help meet the greatly accelerating needs for Continuing Education for Adults, planning will be initiated toward these ends. Special programs, complementary to their present learning objective, will be designed and presented to interested adults of the adjacent Inner City. Featured strongly in these programs will be the most advanced Audio-Visual techniques which are available. Special workshops, lecture and forums will be organized for presentation both in the community (Churches, community centers, local schools, union halls) and at the Institute. Early in the planning stage, exploratory steps will be taken in order to investigate the kinds of programs which might be extended to more rural populations. Eventually, close liaison will be established with communities in other parts of the nation which seek to develop comparable programs.

The dissemination to other institutions and schools of pertinent syllabi, course outlines, and bibliographies is another function which the Extension will undertake. Eventually, the circulation of materials from the Institute's art and artifact collection, photographic and film archives, and duplicate tape and recording collections can be envisioned.

The Extension Division will also be involved in the organization and development of special Summer Institutes, for students, teachers, social workers, community leaders, clergymen, others.
Board of Directors

Director

Personnel

Asst Director

Academic Programs

Extension Services

Librarian - Archivist

Academic Programs

Extension Services

Librarian - Archivist

Asst Director

In-charge

Academic Programs

Extension Services

Librarian - Archivist

Consortium - Publications

Africa

Caribbean

Middle Asia

International Programs

Offices
Appendix B
Some Preliminary Inventory of Research Needs in Cultural Areas
The Social Functions of Black Voluntary Association
The Sociology of Black Education
A Structural Analysis of Creole Languages
The Institutional History of Black Business
Self-Recorded Life Histories of Black Americans
Over the Age of Ninety
Cross-cultural Analyses of Black Revolutionary Movements in Contrast to Black Rebellion
The Sociology of Urban Uprisings
Processes of Black Urbanization in Contrasting Cultural Contexts
The Etiology of Informal Black Leadership
The Black Middle Class a Generation after E. M. Faure's Black Bourgeois
Similarities and Differences in Black Folk
Music of the New World
The Contemporary Novel in the West Indies
West Africa and Brazil
Folklore in Urban and Rural Contexts Today
The Structure and Ideology of Black Religions
The Political Sociology of the Black Urban American
The Structure of the Urban Black Family in U.S.A.
Cross-national Responses to the Culture of Poverty
Stylistic Analyses of Afro-American Dances
Empirical Analyses of Sex and Racism
Development of Psychological Tests to Measure Dignity
Appendix A

Art 445 African Art (Spelman; Long)
446 Seminar in Afro-American Painting (Spelman; Barthes)

Education 395 Teaching Black Cultures (Murchison & Taylor)

Education 395 Education for the Black American (Atlanta U; Bond)

English 590 The Negro in Literature (Atlanta U; Long)

English 355 The Jazz Experience in Literature (Murchison; Spelman)

English 497 Survey of Afro-American Literature (Murchison; Spelman)

Theo Ed. 241, 242 Modern Jazz Dance I & II (Spelman; Beckwith)

History 315 Black People & Culture of Africa (Murchison; Taylor)

History 325 Survey of African Civilization (Spelman; Lawrence)

History 331 History of Afro-American Experience (Spelman; Tandy)

Eng 481 Seminar on Contemporary Slavery (Spelman; Duncan)

463 The Negro in the United States (Atlanta U; Mar)
History 325  Negri History
               (Marvin Brown - Seventa)
               African History
               (Marvin Brown)

Political Science 592  Politics in Developing States
                       (Atlanta Amer)
Political Science 372  Politics of Developing Nations
                       (Spelman, Morrison, Fields)
Political Science 483  The Negro and Southern Politics
                       (Spelman, Morrison, Moreland)

Religion

Sociology 572  Problems of Negroes
               (Atlanta N. - Rau)
Sociology 476  American Negroes
               (Morgan, Grant)
Sociology 302  Black Power, Black Solidarity and
               The Third World
               (Spelman, McWorter)
Sociology 325  Sociology of Contemporary
               Black Politics
               (Spelman - McWorter)
Proposal
for the creation of

THE W. E. B. DuBOIS
INSTITUTE FOR ADVANCED
AFRO-AMERICAN STUDIES

Prepared by: Vincent Harding
Stephen Henderson
Gerald McWorter
A. B. Spelman
Council Taylor

October, 1968
THE ATLANTA UNIVERSITY CENTER CORPORATION
Atlanta, Georgia
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The Souls of Black Folk (1903)
I Introduction

II Activities of the Institute
   A. Academic Programs
      1. Degree Programs
      2. Research Program
      3. Interdisciplinary Seminars
      4. Student Intern Program
      5. Language Training
   B. Extension Services
      1. Continuing Education for Adults
      2. Public Lecture Series
      3. Resident Fellow Program
   C. Library-Archival Collection of Afro-American Materials
   D. Institute Publications
   E. Afro-American Consortium

III Procedure
   A. Staff and Administration
   B. Physical Facilities
   C. Funding
   D. Timetable

IV Benefits of the Institute to the Atlanta University Center (and programs of higher education in general)

V Benefits of the Institute to the Afro-American Community (and public policy in general)

Appendix A: Atlanta University Center Fall 1968-69 Courses on Afro-American Studies and the Third World

Appendix B: Preliminary Inventory of Research Priorities

Appendix C: Description of the Martin Luther King Jr. Memorial Center
INTRODUCTION

The greatly heightened interest in Afro-American studies has expression wherever people of African descent are to be found. This is not only a product of the identity crisis in Africa as a result of independence, it is also expressive of the needs of millions of Black Americans who no longer will tolerate a denial of their great historical and cultural achievements. Major emphasis upon the Afro-American experience is necessary today so that Black Americans can move swiftly and with dignity into the twenty-first century.

In response to student, faculty, administration and community pressures, institutions of higher learning, both Black and white, have sought recently to expand and deepen their curricular offerings in the fields of Black society, culture, and history. Currently, for example, the fall 1968 catalog with combined class schedules for five of the Atlanta University Center Instituteons lists over thirty separate courses and seminars that focus on Afro-America and the Third World.

Expanded and increased course offerings, while a healthy and necessary steps, will not suffice for existant and emergent needs.
ACTIVITIES OF THE INSTITUTE

The Institute will work toward the goals of assembling beneath one roof the most creative scholars, writers and artists in all of the fields of Afro-American Studies in order that they may uncover and review neglected or unknown Afro-American data, create through their research, writing and performances new knowledge and works, and disseminate these materials to undergraduate students enrolled in the Atlanta University Center Institutions, to the adjacent communities, to other institutions, and to the wider nation.

In order to approach these goals, special new academic programs will be launched; curricular materials and syllabi will be developed and circulated; scholars, writers, artists, and leaders from the Black communities of the United States, Latin America, the Caribbean, and Africa will be identified and attracted to the Institute; promising students from the same geographical areas will be solicited with special internships; off-campus extension activities will be established; library holdings will be strengthened in the appropriate areas; publishing facilities will be created; groups of performing musicians and dancers as well as individual composers, human rights activists, graphic designers and community organizers will be provided with residencies of varying lengths of time in order to recoup their energies, acquire new perspectives, share techniques and participate in formal and informal conferences organized by the
An unusual opportunity, as well as an historical challenge are provided by current plans for the development of the Martin Luther King, Jr. Memorial Center. The first element of this center, The Martin Luther King, Jr. Library Project, is already well underway. It is our proposal that another element be linked to this center, housed in its own building, advised by its own board, The W. E. B. DuBois Institute for Advanced Afro-American Studies.

Through this proposed institute, the Martin Luther King, Jr. Memorial Center and the associated Atlanta University Center Institutions, will become a focal point for Afro-American Studies in the United States.
Institute staff; professional and voluntary community service personnel (e.g. teachers, public health & social workers, parole officers) will find in the Institute the resources for advanced in-service training.

A. ACADEMIC PROGRAMS

The Atlanta University Center Institutions currently offer a variety of academic programs, facilities and extracurricular activities for students interested in various dimensions of Afro-American cultural expression, studies of Black peoples and cultures of the New World combined with African studies. These offerings will be further extended by the addition of staff both through joint Center-Institute appointments and exclusively Institute appointments. These additional courses will make possible formal and informal concentration in Afro-American Studies at all degree levels.

1. DEGREE PROGRAMS

A special major in Afro-American Studies, culminating with a B. A. degree will be offered at the undergraduate level. This program is planned for those preparing themselves for community service and leadership as well as for advanced graduate work in Afro-American Studies. At the M. A. level the degree of Master of Arts in Afro-American studies will be offered to graduate students who complete an interdisciplinary program under the guidance of a special faculty committee. This program is designed
to train specialists who will combine studies in the ecology, history, and sociology of major family, economic, political and religious institutions developed by Black populations of the New World and the Old World, their associated culturally expressive patterns, along with appropriate language and literature studies. While some students will work toward their higher degree in one of the established disciplines, certification for studies successfully undertaken by students who have also specialized in the Afro-American fields, may be authorized by the Institute. Such certification will help to identify those teaching candidates sought by many institutions today.

The Institute will be qualified especially to offer graduate courses due to its emphasis on research and intensive study in a wide range of topics. Graduate degrees will be formally granted by Atlanta University, though the students' academic-research experience will be coordinated through the Institute. It is hoped that this graduate degree program will move rapidly toward the doctorate status. The staff of the Institute will fulfill the standards of accrediting agencies to grant a doctorate so this is anticipated as a fairly natural and quick development.

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The Institute will serve as a host facility for at least four kinds of researchers: (a) **Community Research Fellows:** People working in community organizations, business, civil rights organizations, and public agencies who are in a position to undertake various kinds of research activity on a relevant aspect of the Afro-American experience will be encouraged to join the Institute. This will provide the community researcher with facilities and a professional community to support his efforts. (b) **Faculty Research Fellows:** Faculty scholars will be recruited to conduct research during summers and/or sabattical research leaves. This part of the research program is aimed primarily at those Black faculty whose commitment to Black education precludes their continuing research after graduate school, even to the extent of preparing part or all of their dissertation for publication. Two of the major reasons Black college faculty don't publish is the absence of adequate research facilities and large course teaching loads. The Institute research program will provide an alternative. (c) **International Research Fellows:** Scholars from Africa, the Caribbean, and Latin America will be encouraged to join the Institute to pursue comparative research. The Atlanta University Center has recently established relationships with the University of Ghana and the University of the West Indies for collaborative efforts of this kind. This is in the context of the A. U. Center concern that Afro-American Studies be hemispheric and include an emphasis on Africa itself. A whole program of specific research designs on comparative problems will
be undertaken (see Appendix B).

(d) **Junior Research Fellows:** Doctoral candidates working in the Afro-American studies field will be encouraged to join the Institute to collect data and/or analyze data. It is expected that since the Institute will have one of the most comprehensive facilities and staff, most graduate schools will encourage their qualified doctoral students to take advantage of this research fellow program.

3. INTERDISCIPLINARY SEMINARS AND COLLOQUIA IN AFRO-AMERICAN STUDIES

The Institute will sponsor each semester a fortnightly interdisciplinary seminar on some aspect of Black history, culture or society. This forum will permit attending faculty members and graduate students to explore in greater depth, and from the vantage points of the methodologies and theories of different disciplines, certain selected themes. It is envisioned that the formal papers, presented by distinguished visitors, will be circulated in advance to participants. The ensuing seminar discussions will be published along with the papers upon which they are based. Participating students may obtain credit from their respective academic departments.

Examples of the themes which these seminars might explore are:

(a) "A Cross-Cultural Analysis of Black Self-Help Voluntary Associations in West Africa, the Deep South, and the West Indies."

(b) "Ras Tafari of Kingston and the Nation of Islam as Revitalization Movements."
(c) "Directions and Developments in the Political Styles of Patrice Lumumba and Malcolm X."
(d) "Black Urbanization and Ghettoization in Three Cultural Contexts."
(e) "Preconditions for Black Churches as Social Instruments for Change."

4. STUDENT INTERNE PROGRAM

Some twentyfive to thirty students from Black communities in Africa and the West Indies are regularly enrolled in the Atlant University Center Institutions. Through more intensive intercultural efforts, it is planned to develop a program of student recruitment which will intensify existent links and broaden the range of backgrounds to include outstanding students from Black communities in Latin America. Scholarships and special Internships will help to attract promising Black students from some of the less well represented states as well as from other nations.

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the University of Ghana for six weeks. The Institute will organize international teams of faculty and students for field research, study trips, experiments in international living, and special programs of language study.

5. LANGUAGE TRAINING

An up-to-date Language Laboratory which makes full use of the audio-lingual methods of teaching foreign languages is located on the Morehouse College campus. Current language instruction is offered in Ibo and Swahili (as well as Chinese and Russian). It is planned that the Institute will attempt to make available instruction in any African or "Creole" language for which there is a sufficient demand and an available linguistic informant. The current plans call for Arabic and Portuguese to be added to the curriculum as necessary research tools in Afro-American studies. All academic programs will place considerable emphasis on field research and require facility with a relevant language.

The Institute will set up a special team of scholars to study the cultural change of language in Afro-American communities. This will include Creole, Gulla, Pigeon English, and all language styles of Black people in the United States.
B. Extension Services

1. Continuing Education: The Institute will plan a series of special programs for those people interested in furthering their education by focusing on Afro-American studies.

a. Informal programs: A series of informal programs will feature the most advanced audio-visual techniques available to present material. Special workshops, lectures and forums will be organized for presentation both in the community (churches, community centers, local schools, union halls, etc.) and at the Institute. Early in the planning stages exploratory steps will be taken in order to investigate the kinds of programs which might be extended to more rural populations. Eventually close liaison will be established with communities in other parts of the nation that wish to develop comparable programs.

b. Formal Programs: The Extension Service of the Institute will also include formal programs of a general and specific nature. General seminars on Afro-American studies...
will be organized for adults wishing a concentrated program including certification upon completion of the seminar. This will be particularly geared to teachers, social workers, community leaders, clergymen, and government officials. These will be scheduled throughout the calendar year.

The Institute will also conduct an annual Seminar on Black Politics for Black aspirants to and occupants of political offices. This seminar will cover contemporary research findings on social, economic, and political problems of the Black community. Eventually this seminar will be organized on a regional and national basis.
One of the most visible activities of the Institute will be its annual public lecture series. Conceived of as occupying a distinguished position in the foremost ranks of the major cultural events of Atlanta and the nation, the planning staff of the Institute will be guided by a wide university and community address to the most creative, thinking currents generated by black intellectuals. Buttressed by exhibitions of art, concerts, drama and film events, a series of this proportion would serve to galvanize the attention of the black community upon some of its highest achievements and simultaneously introduce to the wider community, in a more accurate perspective, the black man's existential view of his universe.

It is anticipated that several of this lecture series will be endowed named distinguished lectures of considerable prestige and importance in the historical development of black intellectual thought. These lectures will not be limited to academics but will be given by those chosen as significant intellectual contributors to our overall understanding.
The black community (and, of course, the wider society) loses regularly and irretrievably some of its most gifted and accomplished members. While many institutions can hope to eliminate this state of affairs, no institution shirks with obligations to the black community can close its eyes to this state of affairs. Given the ethos of our American society, each week finds some of our most soulful artists, talented scholars, and most militant leaders excluded from "doing their thing" because of past economic facts. Even their temporary removal from action dictates a loss to the community.

This Institute is projected that the Institute will seek out such talent, provide a limited number of them with residence, grant them an opportunity to be temporarily free from financial problems while they recoup. And, during the residency, their skills, their disciplines, and experiences will be available to students and the community as a continually renewed source of vital enrichment. Through special performances, concerts, studio exhibitions, talks, and demonstration and conferences.

Moreover, since the most creative developments are often subsidized, it is fitting that Blacks have an institution facilitating creative work without the strain of commercial market pressures.
The Trevor Arnett Library, which houses the book collections of this affiliated institution, incorporates a number of important collections concerning Afro-American culture. There have been recent gifts of manuscripts, music and theater materials, including with the Harold Jackman Collection of some 600 items on contemporary Afro-American life. The building, which has a seating capacity of 700 and an ultimate capacity of more than 250,000 volumes, also houses the Henry P. Slaughter Collection of books and documentary materials on Afro-American life and culture.

Ever more closely linked to the projected W. E. B. Du Bois Institute for Advanced Afro-American Studies is the Martin Luther King, Jr. Library Project in which will be assembled a corpus of materials which will document the entire struggle for wider human rights (See Appendix C).

Close cooperation between the institution and these two libraries is envisioned. Major-scale library augmentation in the Afro-American area will commence with the appointment of a full-time Afro-American Bibliographer librarian responsible for carrying out an energetic and long-range acquisitions program for the support of research and teaching in Afro-American studies. The institute is equally interested in original documents, artifacts, and oral history.
The collection of materials will initially be focused on the visual and oral forms. A national campaign will be directed by the Institute throughout Black communities (as well as Africa and Latin America) for all recordings and photos of historical value. It is clear that priceless treasures are being lost daily. Moreover, the Institute will organize data collection teams to periodically survey areas of critical importance, e.g., Georgia Sea Islands, Harlem, and all Black communities throughout the United States like Hampton, Oklahoma, and Mount Bayou, Mississippi.
In order that the widest number of individuals and institutions might benefit from the activities of the Institution, some mechanism facilitating regular publication and distribution of documents, newsletters, information bulletins, monographs, etc., must be established. This will permit the maximum circulation, here and abroad, of documents generated by the Institution, such as the texts of significant public lectures, formal papers presented at Institute seminars, along with edited reprints of transcripts of the discussions which they elicit, research produced by Institute staff, compiled and annotated bibliographies, discussion guides, course outlines and syllabi for other institutions, news letters and information bulletins which describe ongoing and projected activities of the Institute.

The development for publication of directories of Black Scholars and Black Artists is envisioned.

During the early part of the twentieth century, Dr. DuBois established the precedent the Institute will follow in its effort to publish material. He led the Atlanta University program to not only publish the proceedings of their annual conference but to also establish a quarterly journal Pheylon. The Institute planning group is currently exploring a plan to establish a new monthly journal aimed at as wide an audience as possible, as well as the establishment of an Afro-American University Press. These efforts are consistent with the public statements of the Association of University Presses, and the informal encouragement of private and public foundations.
E. Afro-American Consortium

The Institute will also function as a
Consortium in the field of Afro-American studies. It will provide a clearinghouse function for all
individuals and groups with a serious
interest in Afro-American studies. (Note that
it will be similar to the service provided by
the African Studies Association for American
scholarly interest in Africa.) Moreover, the
Institute will eventually publish a series of
annual directories, inventories, and catalogues
in the field. A tentative list of such
material:

1. Directory of Afro-American Studies
   Programs (This will include research
centers, institutes, academic programs,
   government programs, and community
   programs.)

2. International Directory of Library-
   Archival Collections of Afro-American
   Materials

3. Annual Research Inventory of
   Afro-American Studies (This will be
   similar to the annual directory published
   by the Anti-Defamation League, but will
differ in its specificity and
   hemispheric scope)
The dissemination of pertinent syllabi, course outlines, and bibliographies is another function the Institute will provide through its Consortium service. Eventually, the circulation of materials from the Institute will be possible. This will include the art and artifact collection, photographic and film archives, and tape and recording collections.
Procedure

A. STAFF AND ADMINISTRATION

There will be two major bodies in the administrative structure of the Institute, an Advisory Board of Directors and an Executive Staff. The Board will consist of approximately twenty-five (25) distinguished people representing every area of the world and type of audience the Institute is concerned with. The major functions of the Board will include (a) advising the Executive Staff on general policy; (b) maintaining varied international contacts for the Institute programs; (c) maintaining a general fund raising program for Institute support; (d) hiring the Director of the Institute; and (e) keeping toilet paper in the Institute supply room (?).

Most of the major administrative and internal policy decisions will be made by the Executive Staff of the Institute. This five man body will include the Director, Associate Director, two Assistant Directors, and five program officers.
1. Director
2. Associate Director
3. Asst. Director for Academic Programs
4. Asst. Director for Extension Services
5. Program Officer for Library - Archival Collections
6. Program Office for Consortium - Publications
7. Program Officer for African Programs
8. Program Officer for Caribbean Programs
9. Program Officer for Latin American Programs
B. Physical Facilities

All of the Institute programs will eventually be housed in a single structure, though initially quarters will be rented from the Atlanta University Center. The Institute structure will include the following:

(a) The first floor will consist of service centers for the public, including an extensive new and used book store, a restaurant specializing in Afro-American, African, Caribbean, and Latin American dishes, an international market of foods, art objects, artifacts and clothing, and a salon for hair.

(b) The auditorium-theater for films, plays, lectures, etc. with a seating capacity of 1500.

(c) International Conference Center, with facilities to simultaneously translate in five languages, with a seating capacity of 250.

(d) Hotel accommodations for 40 people (meaning approximately 25 rooms).

(e) Office, conference rooms, artist studios, social research labs, etc.
C. Funding

The general budget estimate for the first five years of the Institute is 10 million dollars. This includes the planning costs, construction of all physical facilities, and the total operating budget for each of the five years (including all conferences, publications, etc.)

Several private and public foundations have not only indicated a general interest in the area of Afro-American Studies, but have revealed to the Institute planning group a specific interest in supporting parts of the activities of the DuBois Institute for Advanced Afro-American Studies. The anticipated funding will be in three stages:

1. Planning Funds
2. Yearly Operating Budgets
3. Construction Costs of Institute Facility

Accordingly, it is expected that several sources of funds will collectively provide the initial budgetary need of 10 million dollars.
D. Time Table
Benefits of the Institution to the Atlanta University Center

Students are—or should be—the focal reason for any institution of higher learning and it is the possible input from the DeBoer Institute upon students of the institution of the Atlanta University Center, which will be first explored.

The attainment of deeper self-understanding seems to be a primary object of the college student's search. Having arrived at college as a mass of semi-assimilated factual experiences, and immediately being bombarded with thousands more, the student is in urgent need of modes of syntheses. Systematic programs seeking to develop theories which might assist the student in explaining the facts of his experiences would be a primary undertaking of the Institute.

But this is not enough. In their 1963 report on "curricular change in the traditionally Negro college," the Southern Regional Educational Board offered some germane proposals which lie close to some of the central purposes of the Institute:

We hold that there are timeless truths; but under the pressure of dynamic social change, these truths undergo and the best significant change, giving man's self-image new nuances and imposing new limitations on his moral options and alternatives...

The special concern of the humanities is the individual... and the impact of social change is, in the final analysis, on the individual. The humanities should help the individual to respond and react to change and develop values which will enable him to induce needed...
change in our society and culture.

By stressing the crosscultural nature of the black experience, as exemplified in Brazil, as well as Brooklyn in Algiers, as well as Athens, Georgia, Institute programs will help erode cultural chauvinism. Writers of the report cited above argue that "there is an imperative need to explore and know the causes and consequences of the black experience throughout the world.... We also believe that the black student, for better self-acceptance and for a better self-image, must know his culture and his "cool roots." That is what the Institute is about.
For the faculty of Atlanta University Center, an effective Institute will serve several functions. The staff members already participating in relevant research will be enabled financially to extend their fields of inquiry and to develop needed courses as well as initiate new projects. The quality of their thought will be enhanced by close and more frequent association with other scholars in their fields. Their horizons will be further expanded as their familiarity with the related research in Latin America, the West Indies, and in Africa increases.

The larger begins sectors of the faculty, whose professional interests are not directly linked to black curriculum matters, will now have an opportunity to more consciously and directly confront the problems and become engaged with the powerful new forces being generated by self-consciously black intellectuals. This might conceivably reduce the evident gap which currently separates the work of the thinking of older academicians from that of younger student activists.

From a nationally acknowledged position of notability and respect, the Atlanta University Center, were it to become the seat for this Institute, might leap into an internationally celebrated status of pre-eminence and distinction, for having responded creatively and vigorously to the greatest domestic crisis of our nation in recent history.
Benefits of the Institute to the Black Community
and to the Wider Society

The late Professor E. M. Frazier was neither the first nor the last keen observer of American society to note and to deplore a certain growing estrangement of the Negro college from the black community. A more recent critic has described the black college as the trap door through which the lower middle class black student may abandon the black community and enter into the ranks of the black bourgeoisie.

It is the intent and the professed purpose of the Institute to strengthen and guard against this trend and to strengthen and maintain the link with the black community. Because the most precious elements of the Afro-American tradition stem from its folk and urban roots, and also because black communities continue to possess the human resources with the potential capacity for ennobling the quality of life of our society, the Institute will hope to serve, in part, as a medium of transmission of this treasure.
Proposal

for the creation of

THE W. E. B. DuBOIS
INSTITUTE FOR ADVANCED
AFRO-AMERICAN STUDIES

Prepared by: Vincent Harding
Stephen Henderson
Gerald McWorter
A. B. Spellman
Council Taylor

October, 1968
THE ATLANTA UNIVERSITY CENTER CORPORATION
Atlanta, Georgia
Herein the longing of black men must have respect: The rich and bitter depth of their experience, the unknown treasures of their inner life, the strange rendings of nature they have seen, may give the world new points of view and make their loving, living, and doing precious to all human hearts.

William Edward Burghardt DuBois
The Souls of Black Folk (1903)
PROPPOSAL OUTLINE

I. Introduction

II. Activities of the Institute
   A. Academic Programs
      1. Degree Programs
      2. Research Program
      3. Interdisciplinary Seminars
      4. Student Internship Program
      5. Language Training
   B. Extension Services
      1. Continuing Education for Adults
      2. Public Lecture Series
      3. Resident Fellow Program
   C. Library-Archival Collection of Afro-American Materials
   D. Institute Publications
   E. Afro-American Consortium

III. Procedure
   A. Staff and Administration
   B. Physical Facilities
   C. Funding
   D. Timetable

IV. Benefits of the Institute to the Atlanta University Center (and programs of higher education in general)

V. Benefits of the Institute to the Afro-American Community (and public policy in general)

Appendix A: Atlanta University Center Fall 1968-69 Courses on Afro-American Studies and the Third World

Appendix B: Preliminary Inventory of Research Priorities

Appendix C: Description of the Martin Luther King, Jr. Memorial Center
INTRODUCTION

The greatly heightened interest in Afro-American studies has expression wherever people of African descent are to be found. This is not only a product of the identity crisis in Africa as a result of independence, it is also expressive of the needs of millions of Black Americans who no longer will tolerate a denial of their great historical and cultural achievements. Major emphasis upon the Afro-American experience is necessary today so that Black Americans can move swiftly and with dignity into the twenty-first century.

In response to student, faculty, administration and community pressures, institutions of higher learning, both Black and white, have sought recently to expand and deepen their curricular offerings in the fields of Black society, culture, and history. Currently, for example, the fall of 1968 catalog with combined class schedules for five of the Atlanta University Center Institutions lists over thirty separate courses and seminars that focus on Afro-America and the Third World.

Expanded and increased course offerings, while a healthy and necessary steps, will not suffice for existant and emergent needs. An unusual opportunity, as well as an historical challenge are provided by current plans for the development of the Martin Luther King, Jr. Memorial Center. The first element of this center, The Martin Luther King, Jr. Library Project, is already well underway. It is our proposal that another element be linked to this center, housed in its own building, advised by its own board, The W. E. B. DuBois Institute for Advanced Afro-American Studies.
Through this proposed institute, the Martin Luther King, Jr. Memorial Center and the associated Atlanta University Center Institutions, will become a focal point for Afro-American Studies in the United States.
ACTIVITIES OF THE INSTITUTE

The Institute will work toward the goals of assembling beneath one roof the most creative scholars, writers and artists in all of the fields of Afro-American Studies in order that they may uncover and review neglected or unknown Afro-American data, create through their research, writing and performances new knowledge and works, and disseminate these materials to undergraduate students enrolled in the Atlanta University Center Institutions, to the adjacent communities, to other institutions, and to the wider nation.

In order to approach these goals, special new academic programs will be launched; curricular materials and syllabi will be developed and circulated; scholars, writers, artists, and leaders from the Black communities of the United States, Latin America, the Caribbean, and Africa will be identified and attracted to the Institute; promising students from the same geographical areas will be solicited with special internships; off-campus extension activities will be established; library holdings will be strengthened in the appropriate areas; publishing facilities will be created; groups of performing musicians and dancers as well as individual composers, human rights activists, graphic designers and community organizers will be provided with residencies of varying lengths of time in order to recoup their energies, acquire new perspectives, share techniques and participate in formal and informal conferences organized by the Institute staff; professional and voluntary community service personnel (e.g. teachers, public health and social workers, parole
officers) will find in the Institute the resources for advanced in-service training.

A. ACADEMIC PROGRAMS

The Atlanta University Center Institutions currently offer a variety of academic programs, facilities and extracurricular activities for students interested in various dimensions of Afro-American cultural expression, studies of Black peoples and cultures of the New World combined with African studies. These offerings will be further extended by the addition of staff both through joining Center-Institute appointments and exclusively Institute appointments. These additional courses will make possible formal and informal concentration in Afro-American Studies at all degree levels.

1. DEGREE PROGRAMS

A special major in Afro-American Studies, culminating with a B. A. degree will be offered at the undergraduate level. This program is planned for those preparing themselves for community service and leadership as well as for advanced graduate work in Afro-American Studies. At the M. A. level the degree of Master of Arts in Afro-American studies will be offered to graduate students who complete an interdisciplinary program under the guidance of a special faculty committee. This program is designed to train specialists who will combine studies in the ecology, history, and sociology of major family, economic, political, and religious institutions developed by Black populations of the New World and the Old World, their associated culturally expressive patterns, along with appropriate language and literature

3. Kinds of M.A.'s

*Humanities*
*Social Sciences*
*Public Policy & Administration*
studies. While some students will work toward their higher degree in one of the established disciplines, certification for studies successfully undertaken by students who have also specialized in the Afro-American fields, may be authorized by the Institute. Such certification will help to identify those teaching candidates sought by many institutions today.

The Institute will be qualified especially to offer graduate courses due to its emphasis on research and intensive study in a wide range of topics. Graduate degrees will be formally granted by Atlanta University, though the students' academic-research experience will be coordinated through the Institute. It is hoped that this graduate degree program will move rapidly toward the doctorate status. The staff of the Institute will fulfill the standards of accrediting agencies to grant a doctorate so this is anticipated as a fairly natural and quick development.

2. RESEARCH PROGRAM

The generation of new knowledge is as important to the central goals of the institute as is the efficient dissemination of existent knowledge. The Institute will endeavor to sponsor individual and team research in a number of areas of Afro-American Studies, according the highest priorities to those neglected areas where knowledge will be irretrievable lost unless data are gathered immediately. In Appendix B will be found a tentative and preliminary inventory of more urgent research needs in selected critical areas.

The Institute will serve as a host facility for at least four kinds of researchers: (a) Community Research Fellows: People working in community organizations, business, civil rights organizations, and public agencies who are in a position to undertake various kinds of research activity on a relevant aspect
of the Afro-American experience will be encouraged to join the Institute. This will provide the community researcher with facilities and a professional community to support his efforts.

(b) Faculty Research Fellows: Faculty scholars will be recruited to conduct research during summers and/or sabbatical research leaves. This part of the research program is aimed primarily at those Black faculty whose commitment to Black education precludes their continuing research after graduate school, even to the extent of preparing part or all of their dissertation for publication. Two of the major reasons Black college faculty don't publish is the absence of adequate research facilities and large course teaching loads. The Institute research program will provide an alternative.

(c) International Research Fellows: Scholars from Africa, the Caribbean, and Latin American will be encouraged to join the Institute to pursue comparative research. The Atlanta University Center has recently established relationships with the University of Ghana and the University of the West Indies for collaborative efforts of this kind. This is in the context of the A. U. Center concern that Afro-American Studies be hemispheric and include an emphasis on Africa itself. A whole program of specific research designs on comparative problems will be undertaken (see Appendix B).

(d) Junior Research Fellows: Doctoral candidates working in the Afro-American studies field will be encouraged to join the Institute to collect data and/or analyze data. It is expected that since the Institute will have on the most comprehensive facilities and staff, most graduate schools will encourage their qualified doctoral students to take advantage of this research fellow program.
3. INTERDISCIPLINARY SEMINARS AND COLLOQUIA IN AFRO-AMERICAN STUDIES

The Institute will sponsor each semester a fortnightly interdisciplinary seminar on some aspect of Black history, culture or society. This forum will permit attending faculty members and graduate students to explore in greater depth, and from the vantage points of the methodologies and theories of different disciplines, certain selected themes. It is envisioned that the formal papers, presented by distinguished visitors, will be circulated in advance to participants. The ensuing seminar discussions will be published along with the papers upon which they are based. Participating students may obtain credit from their respective academic departments.

Examples of the themes which these seminars might explore are:

(a) "A Cross-Cultural Analysis of Black Self-Help Voluntary Associations in West Africa, the Deep South, and the West Indies."
(b) "Ras Tafari of Kingston and the Nation of Islam as Revitalization Movements."
(c) "Directions and Developments in the Political Styles of Patrice Lumumba and Malcolm X."
(d) "Black Urbanization and Ghettoization in Three Cultural Contexts."
(e) "Preconditions for Black Churches as Social Instruments for Change."

4. STUDENT INTERNE PROGRAM

Some twenty-five to thirty students from Black communities in Africa and the West Indies are regularly enrolled in the Atlanta University Center Institutions. Through more intensive intercultural efforts, it is planned to develop a program of
student recruitment which will intensify existing links and broaden the range of backgrounds to include outstanding students from Black communities in Latin America. Scholarships and special Internships will help to attract promising Black students from some of the less well represented states as well as from other nations.

Representing variations of the Afro-American, Afro-Carribean, and African cultural traditions, the presence of these students will provide stimulation opportunities for intercultural contracts and for further refining existent calibrations of the "Black Experience." Institute and campus activities will provide opportunities for informal as well as academic exchanges between Black students of diverse cultural backgrounds.

Special summer programs of study will be coordinated on an international scale. An example of this is a 1968 summer study program that took approximately twenty-five Atlanta University Center faculty and students (primarily from Spelman College) to the University of Ghana for six weeks. The Institute will organize international teams of faculty and students for field research, study trips, experiments in international living, and special programs of language study.

5. LANGUAGE TRAINING

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2. SERIES OF ANNUAL PUBLIC LECTURES ON THE AFRO-AMERICAN CULTURAL EXPERIENCE

One of the most visible activities of the Institute will be its annual public lecture series. Conceived of as occupying a distinguished position in the foremost ranks of the major cultural events of Atlanta, and the national Black community the planning staff of the Institute will present to a wide university and community audience the most creative thinking currently generated by Black intellectuals. Buttressed by exhibitions of art, concerts, drama and film events, a series of this proportion would serve to galvanize the attention of the Black community upon some of its highest achievements and simultaneously introduce to the wider community, in more accurate perspective, the Black man's existential view of his universe.

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C. LIBRARY-ARCHIVAL COLLECTION OF AFRO-AMERICAN MATERIALS

The Trevor Arnett Library of Atlanta University which houses the book collections of three affiliated institutions incorporates a number of important collections concerning Afro-American culture. There have been recent gifts of manuscripts, music and theater materials, including the Harold Jackman Collection of some 600 items on contemporary Afro-American life. The building, which has a seating capacity of 700 and an ultimate capacity of more than 250,000 volumes also houses the Henry P. Slaughter Collection of books and documentary materials on Afro-American life and culture.

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a corpus of materials which will document the entire struggle for human rights (See Appendix C).

Close cooperation between the Institution and these two libraries is envisioned. Major-scale library augmentation in the Afro-American area will commence with the appointment of a full-time Afro-American librarian responsible for carrying out an energetic and long-range acquisitions program for the support of research and teaching in Afro-American studies. The Institute is equally interested in original documents, artifacts, and oral history.

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D. PUBLICATION OF INSTITUTE PAPERS

In order that the widest number of individuals and institutions might benefit from the activities of the Institution, mechanisms facilitating regular publication and distribution of documents, newsletters, information bulletins, monographs, etc. must be established. This will permit the maximum circulation, here and abroad, of documents generated by the Institution, such as the texts of significant public lectures, formal papers presented at Institute seminars along with edited transcripts of the discussions which they elicit, research produced by
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2. International Directory of Library - Archival Collections of Afro-American Materials

3. Annual Research Inventory of Afro-American Studies (This will be similar to the annual directory published by the Anti-Defamation League, but will differ in its specificity and hemispheric scope.)

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1. Director
2. Associate Director
3. Assistant Director for Academic Programs
4. Assistant Director for Extension Services
5. Program Officer for Library-Archival Collection
6. Program Officer for Consortium-Publications
7. Program Officer for Africa Programs
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Proposal for the creation of

THE W. E. B. DuBOIS INSTITUTE FOR ADVANCED AFRO-AMERICAN STUDIES

Prepared by: Vincent Harding
Stephen Henderson
Gerald McWorter
A. B. Spellman
Council Taylor

October, 1968
THE ATLANTA UNIVERSITY CENTER CORPORATION
Atlanta, Georgia
Herein the longing of black men must have respect: The rich and bitter depth of their experience, the unknown treasures of their inner life, the strange rendings of nature they have seen, may give the world new points of view and make their loving, living, and doing precious to all human hearts.

William Edward Burghardt DuBois
The Souls of Black Folk (1903)
PROPOSAL OUTLINE

I. Introduction

II. Activities of the Institute
   A. Academic Programs
      1. Degree Programs
      2. Research Program
      3. Interdisciplinary Seminars
      4. Student Intern Program
      5. Language Training
   B. Extension Services
      1. Continuing Education for Adults
      2. Public Lecture Series
      3. Resident Fellow Program
   C. Library-Archival Collection of Afro-American Materials
   D. Institute Publications
   E. Afro-American Consortium

III. Procedure
   A. Staff and Administration
   B. Physical Facilities
   C. Funding
   D. Timetable

IV. Benefits of the Institute to the Atlanta University Center (and programs of higher education in general)

V. Benefits of the Institute to the Afro-American Community (and public policy in general)

Appendix A: Atlanta University Center Fall 1968-69 Courses on Afro-American Studies and the Third World

Appendix B: Preliminary Inventory of Research Priorities

Appendix C: Description of the Martin Luther King Jr. Memorial Center
INTRODUCTION

The greatly heightened interest in Afro-American studies has expression wherever people of African descent are to be found. This is not only a product of the identity crisis in Africa as a result of independence, it is also expressive of the needs of millions of Black Americans who no longer will tolerate a denial of their great historical and cultural achievements. Major emphasis upon the Afro-American experience is necessary today so that Black Americans can move swiftly and with dignity into the twenty-first century.

In response to student, faculty, administration and community pressures, institutions of higher learning, both Black and white, have sought recently to expand and deepen their curricular offerings in the fields of Black society, culture, and history. Currently, for example, the fall of 1968 catalog with combined class schedules for five of the Atlanta University Center Institutions lists over thirty separate courses and seminars that focus on Afro-America and the Third World.

Expanded and increased course offerings, while a healthy and necessary steps, will not suffice for existent and emergent needs. An unusual opportunity, as well as an historical challenge are provided by current plans for the development of the Martin Luther King, Jr. Memorial Center. The first element of this center, The Martin Luther King, Jr. Library Project, is already well underway. It is our proposal that another element be linked to this center, housed in its own building, advised by its own board, The W. E. B. DuBois Institute for Advanced Afro-American Studies.
Through this proposed institute, the Martin Luther King, Jr. Memorial Center and the associated Atlanta University Center Institutions, will become a focal point for Afro-American Studies in the United States.
ACTIVITIES OF THE INSTITUTE

The Institute will work toward the goals of assembling beneath one roof the most creative scholars, writers and artists in all of the fields of Afro-American Studies in order that they may uncover and review neglected or unknown Afro-American data, create through their research, writing and performances new knowledge and works, and disseminate these materials to undergraduate students enrolled in the Atlanta University Center Institutions, to the adjacent communities, to other institutions, and to the wider nation.

In order to approach these goals, special new academic programs will be launched; curricular materials and syllabi will be developed and circulated; scholars, writers, artists, and leaders from the Black communities of the United States, Latin America, the Caribbean, and Africa will be identified and attracted to the Institute; promising students from the same geographical areas will be solicited with special internships; off-campus extension activities will be established; library holdings will be strengthened in the appropriate areas; publishing facilities will be created; groups of performing musicians and dancers as well as individual composers, human rights activists, graphic designers and community organizers will be provided with residencies of varying lengths of time in order to recoup their energies, acquire new perspectives, share techniques and participate in formal and informal conferences organized by the Institute staff; professional and voluntary community service personnel (e.g. teachers, public health and social workers, et al.)
officers) will find in the Institute the resources for advanced in-service training.

A. ACADEMIC PROGRAMS

The Atlanta University Center Institutions currently offer a variety of academic programs, facilities and extracurricular activities for students interested in various dimensions of Afro-American cultural expression, studies of Black peoples and cultures of the New World combined with African studies. These offerings will be further extended by the addition of staff both through joint Center-Institute appointments and exclusively Institute appointments. These additional courses will make possible formal and informal concentration in Afro-American Studies at all degree levels.

1. DEGREE PROGRAMS

A special major in Afro-American Studies, culminating with a B. A. degree will be offered at the undergraduate level. This program is planned for those preparing themselves for community service and leadership as well as for advanced graduate work in Afro-American Studies. At the M. A. level the degree of Master of Arts in Afro-American studies will be offered to graduate students who complete an interdisciplinary program under the guidance of a special faculty committee. This program is designed to train specialists who will combine studies in the ecology, history, and sociology of major family, economic, political, and religious institutions developed by Black populations of the New World and the Old World, their associated culturally expressive patterns, along with appropriate language and literature
studies. While some students will work toward their higher degree in one of the established disciplines, certification for studies successfully undertaken by students who have also specialized in the Afro-American fields, may be authorized by the Institute. Such certification will help to identify those teaching candidates sought by many institutions today.

The Institute will be qualified especially to offer graduate courses due to its emphasis on research and intensive study in a wide range of topics. Graduate degrees will be formally granted by Atlanta University, though the students' academic research experience will be coordinated through the Institute. It is hoped that this graduate degree program will move rapidly toward the doctorate status. The staff of the Institute will fulfill the standards of accrediting agencies to grant a doctorate so this is anticipated as a fairly natural and quick development.

2. RESEARCH PROGRAM

The generation of new knowledge is as important to the central goals of the institute as is the efficient dissemination of existent knowledge. The Institute will endeavor to sponsor individual and team research in a number of areas of Afro-American Studies, according the highest priorities to those neglected areas where knowledge will be irretrievably lost unless data are gathered immediately. In Appendix B will be found a tentative and preliminary inventory of more urgent research needs in selected critical areas.

The Institute will serve as a host facility for at least four kinds of researchers: (a) Community Research Fellows: People working in community organizations, business, civil rights organizations, and public agencies who are in a position to undertake various kinds of research activity on a relevant aspect
of the Afro-American experience will be encouraged to join the Institute. This will provide the community researcher with facilities and a professional community to support his efforts.

(b) Faculty Research Fellows: Faculty scholars will be recruited to conduct research during summers and/or sabbatical research leaves. This part of the research program is aimed primarily at those Black faculty whose commitment to Black education precludes their continuing research after graduate school, even to the extent of preparing part or all of their dissertation for publication. Two of the major reasons Black college faculty don't publish is the absence of adequate research facilities and large course teaching loads. The Institute research program will provide an alternative.

(c) International Research Fellows: Scholars from Africa, the Caribbean, and Latin American will be encouraged to join the Institute to pursue comparative research. The Atlanta University Center has recently established relationships with the University of Ghana and the University of the West Indies for collaborative efforts of this kind. This is in the context of the A. U. Center concern that Afro-American Studies be hemispheric and include an emphasis on Africa itself. A whole program of specific research designs on comparative problems will be undertaken (see Appendix B).

(d) Junior Research Fellows: Doctoral candidates working in the Afro-American studies field will be encouraged to join the Institute to collect data and/or analyze data. It is expected that since the Institute will have on the most comprehensive facilities and staff, most graduate schools will encourage their qualified doctoral students to take advantage of this research fellow program.
3. INTERDISCIPLINARY SEMINARS AND COLLOQUIA IN AFRO-AMERICAN STUDIES

The Institute will sponsor each semester a fortnightly interdisciplinary seminar on some aspect of Black history, culture or society. This forum will permit attending faculty members and graduate students to explore in greater depth, and from the vantage points of the methodologies and theories of different disciplines, certain selected themes. It is envisioned that the formal papers, presented by distinguished visitors, will be circulated in advance to participants. The ensuing seminar discussions will be published along with the papers upon which they are based. Participating students may obtain credit from their respective academic departments.

Examples of the themes which these seminars might explore are:
(a) "A Cross-Cultural Analysis of Black Self-Help Voluntary Associations in West Africa, the Deep South, and the West Indies."
(b) "Ras Tafari of Kingston and the Nation of Islam as Revitalization Movements."
(c) "Directions and Developments in the Political Styles of Patrice Lumumba and Malcolm X."
(d) "Black Urbanization and Ghettoization in Three Cultural Contexts."
(e) "Preconditions for Black Churches as Social Instruments for Change."

4. STUDENT INTERNE PROGRAM

Some twenty-five to thirty students from Black communities in Africa and the West Indies are regularly enrolled in the Atlanta University Center Institutions. Through more intensive intercultural efforts, it is planned to develop a program of
student recruitment which will intensify existent links and broaden the range of backgrounds to include outstanding students from Black communities in Latin America. Scholarships and special internships will help to attract promising Black students from some of the less well represented states as well as from other nations.

Representing variations of the Afro-American, Afro-Caribbean, and African cultural traditions, the presence of these students will provide stimulation opportunities for intercultural contacts and for further refining existent calibrations of the "Black Experience." Institute and campus activities will provide opportunities for informal as well as academic exchanges between Black students of diverse cultural backgrounds.

Special summer programs of study will be coordinated on an international scale. An example of this is a 1968 summer study program that took approximately twenty-five Atlanta University Center faculty and students (primarily from Spelman College) to the University of Ghana for six weeks. The Institute will organize international teams of faculty and students for field research, study trips, experiments in international living, and special programs of language study.

5. LANGUAGE TRAINING

An up-to-date Language Laboratory which makes full use of the audio-lingual methods of teaching foreign languages is located on the Morehouse College campus. Current language instruction is offered in Ibo and Swahili (as well as Chinese and Russian). It is planned that the Institute will attempt to make available instruction in any African or "Creole" language for which there is a sufficient demand and an available linguistic informant. The current plans call for Arabic and Portuguese to be added to the curriculum as necessary research tools.
in Afro-American studies. All academic programs will place considerable emphasis on field research and require facility with a relevant language.

The Institute will set up a special team of scholars to study the cultural change of language in Afro-American communities. This will include Creole, Gullah, Pigeon English, and all the language styles of Black people in the United States.

B. EXTENSION SERVICES

1. CONTINUING EDUCATION

The Institute will plan a series of special programs for those people interested in furthering their education by focusing on Afro-American studies.

(a) Informal Programs: A series of informal programs will feature the most advanced audio-visual techniques available to present material. Special workshops, lectures, and forums, will be organized for presentation both in the community (churches, community centers, local schools, union halls, etc.) and at the Institute. Early in the planning stage exploratory steps will be taken in order to investigate the kinds of programs which might be extended to more rural populations. Eventually close liaison will be established with communities in other parts of the nation that wish to develop comparable programs.

(b) Formal Programs: The Extension Service of the Institute will also include formal programs of a general and specific nature. General seminars on Afro-American studies will be organized for adults wishing a concentrated program including certification upon completion of the seminar. This will be particularly geared to teachers, social workers, community leaders, clergymen, and government officials. These will be scheduled throughout the calendar year.
The Institute will also conduct an annual Seminar on Black Politics for Black aspirants to and occupants of political offices. This seminar will cover contemporary research findings on social, economic, and political problems of the Black community. Eventually this seminar will be organized on a regional and national basis.

2. SERIES OF ANNUAL PUBLIC LECTURES ON THE AFRO-AMERICAN CULTURAL EXPERIENCE

One of the most visible activities of the Institute will be its annual public lecture series. Conceived of as occupying a distinguished position in the foremost ranks of the major cultural events of Atlanta, and the national Black community the planning staff of the Institute will present to a wide university and community audience the most creative thinking currently generated by Black intellectuals. Buttressed by exhibitions of art, concerts, drama and film events, a series of this proportion would serve to galvanize the attention of the Black community upon some of its highest achievements and simultaneously introduce to the wider community, in more accurate perspective, the Black man's existential view of his universe.

It is anticipated that several of these lectures will be endowed named distinguished lectures of considerable prestige and importance in the historical development of Black social thought. These lectures will not be limited to academics, but will be given by those chosen as significant intellectual contributors to our overall understanding.

3. RESIDENT ARTISTS, SCHOLARS AND LEADERS

The Black community (and, of course, the wider society) loses regularly and irrevocably some of its most gifted and accomplished members. While no institution can realistically hope to eliminate this state of affairs, no institution with an obligation to the Black community can close its eyes
to this state of affairs. Given the ethos of our society, each week finds some of our most soulful artists, talented scholars and most militant leaders excluded from "doing their thing" because of harsh economic facts. Even their temporary removal from action dictates a loss to the community.

It is projected that this Institute will seek out such talent, provide a limited number of them with residence, grant them an opportunity to be temporarily free from financial problems while they recoup. And during this residency, their skills, disciplines and experiences will be available to students and the community as a continuously renewed source of vital enrichment through special performances, concerts, exhibitions, talks, demonstrations, and conferences.

Moreover, since the most creative developments are often subsided it is fitting that Blacks have an institution facilitating creative work without the strain of commercial market pressures.

C. LIBRARY-ARCHIVAL COLLECTION OF AFRO-AMERICAN MATERIALS

The Trevor Arnett Library of Atlanta University which houses the book collections of three affiliated institutions incorporates a number of important collections concerning Afro-American culture. There have been recent gifts of manuscripts, music and theater materials, including the Harold Jackman Collection of some 600 items on contemporary Afro-American life. The building, which has a seating capacity of 700 and an ultimate capacity of more than 250,000 volumes also houses the Henry P. Slaughter Collection of books and documentary materials on Afro-American life and culture.

Even more closely linked to the projected W. E. B. DuBois Institute for Advanced Afro-American Studies is the Martin Luther King, Jr. Library Project in which will be assembled
a corpus of materials which will document the entire struggle for wider human rights (See Appendix C).

Close cooperation between the Institution and these two libraries is envisioned. Major-scale library augmentation in the Afro-American area will commence with the appointment of a full-time Afro-American librarian responsible for carrying out an energetic and long-range acquisitions program for the support of research and teaching in Afro-American studies. The Institute is equally interested in original documents, artifacts, and oral history.

The collection of materials will initially be focused on the visual and oral forms. A national campaign will be directed by the Institute throughout Black communities (as well as Africa and Latin America) for all recordings and photos of historical value. It is clear that priceless treasures are being lost daily. Moreover, the Institute will organize data collection teams to periodically survey areas of virtual importance, e.g., Georgia Sea Islands, Harlem, and the all Black communities throughout the United States like Langston, Oklahoma and Mount Bayou, Mississippi.

D. PUBLICATION OF INSTITUTE PAPERS

In order that the widest number of individuals and institutions might benefit from the activities of the Institution, mechanisms facilitating regular publication and distribution of documents, newsletters, information bulletins, monographs, etc. must be established. This will permit the maximum circulation, here and abroad, of documents generated by the Institution, such as the texts of significant public lectures, formal papers presented at Institute seminars along with edited transcripts of the discussions which they elicit, research produced by
Institute staff, compiled and annotated bibliographies, discussion guides, course outlines and syllabi for other institutions, catalogues, newsletters and information bulletins which describe ongoing and projected activities of the Institute. The development for publication of Directories of Black Scholars and Black Artists is also envisioned.

During the early part of the twentieth century, Dr. DuBois established the precedent the Institute will follow in its efforts to publish materials. He led the Atlanta University program not only published the proceedings of their annual conference but to also establish a quarterly journal Phylon. The Institute planning group is currently exploring a plan to establish a new monthly journal aimed at as wide an audience as possible, as well as the establishment of an Afro-American University Press. These efforts are consistent with the public statements of the Association of University Presses, and the informal encouragement of private and public foundations.

E. AFRO-AMERICAN CONSORTIUM

The Institute will also function as a consortium in the field of Afro-American studies. It will provide a clearinghouse function for all individuals and groups with a serious interest in Afro-American studies. (Note that it will be similar to the service provided by the African Studies Association for American scholarly interest in Africa). Moreover, the Institute will eventually publish a series of annual directories, inventories, and catalogues in the field. This material will eventually be published in English, Spanish, Swahili and Arabic. Here is a tentative list of such material:

1. Directory of Afro-American Studies Programs (This will include research centers, Institutes, academic programs, government programs, and community programs).
2. International Directory of Library - Archival Collections of Afro-American Materials

3. Annual Research Inventory of Afro-American Studies (This will be similar to the annual directory published by the Anti-Defamation League, but will differ in its specificity and hemispheric scope.)

The dissemination of pertinent syllabi, course outlines, and bibliographies is another function the Institute will provide through its Consortium service. Eventually, the circulation of materials from the Institute will be possible. This will include the art and artifact collection, photographic and film archives, and the tape and recording collections.
PROCEDURE

A. STAFF AND ADMINISTRATION

There will be two major bodies in the administrative structure of the Institute, an Advisory Board of Directors and an Executive Staff. The Board will consist of approximately twenty-five (25) distinguished people representing every area of the world and type of audience the Institute is concerned with. The major functions of the Board will include (a) advising the Executive Staff on general policy, (b) maintaining varied international contacts for Institute programs, (c) maintaining a general fund raising program for Institute support, (d) hiring the Director of the Institute, and (e) keeping toilet paper in the Institute supply room (?).

Most of the major administrative and internal policy decisions will be made by the Executive Staff of the Institute. This main body will include the Director, Associate Director, two Assistant Directors, and five program officers.

1. Director
2. Associate Director
3. Assistant Director for Academic Programs
4. Assistant Director for Extension Services
5. Program Officer for Library-Archival Collection
6. Program Officer for Consortium-Publications
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It is not only illogical but it is an indictment of the Negro college that the chief studies of the Negro's condition today are not being done by Negroes and Negro colleges. The center of gravity as well as the truth of investigations should be brought back to the control of an association of Negro colleges; and this not for the purpose of creating a Negro science or purely racial facts; but in order to make sure that the whole undistorted picture is there and that the complete interpretation is made by those most competent to do it, through their lives and training.

William Edward Burghardt DuBois
(From speech to Conference of Negro Land-Grant College Presidents on October 28, 1942. The basic plan presented was adopted by 20 Land-Grant College Presidents, and the presidents of Atlanta University, Fisk University, and Howard University)

History cannot ignore W.E.B. DuBois....His singular greatness lay in his quest for truth about his own people. There were very few scholars who concerned themselves with honest study of the Black man and he sought to fill this immense void. The degree to which he succeeded discloses the great dimensions of the man.

Martin Luther King Jr.
(From speech on the centennial of the birth of Dr. DuBois Feb. 23, 1968)
APPENDIX B
Preliminary Inventory of Research Priorities

The research priorities at the Institute are in two categories. The first consists of data collection projects, and generally are of greater priority due to the urgency of time limitations. A second category includes the substantive research topics to be fully designed into the Institute research program. The following is a partial tentative list:

A. DATA COLLECTION PROJECTS

1. Oral History of Black Afro-Americans and Africans over Ninety years of age: These historical accounts would focus on such topics as: Memories of the slave experience, Africanisms in the New World, survival and change of cultural norms and social institutions—especially language, family patterns, religious beliefs and practices, leadership patterns, and styles of relating to Europeans (white people).

2. Traditional Artifacts Associated with Religious Beliefs and Practices: This project would attempt to collect artifacts and/or photos of practices in Africa and the New World. For example, artifacts associated with childbirth, death, and burial practices. (Note: the practice of breaking pottery over the grave.)
was carried on in the United States though it is increasingly difficult to document such practices due to cultural change as well as the deteriorating state of pottery.

4. Inventory of Unpublished Research and Data Collection
The focus of this effort will be on those places where concentrated effort research and writing was done. For example: the WPA projects throughout the country produced extremely valuable documents such as Drums and Shadows, Survival Studies Among Yeripa Coastal Negroes by the Savannah Unit. Also, the inventory would deal with the following men and places: Dr. Bois at Atlanta, Charles S. Johnson at Fisk, and Howard Odum at University of North Carolina.

B. Topic For Research
1. The All Black Community: An Interdisciplinary research Team (anthropologist, linguist, historian, and sociologist) will investigate the development of all black communities in the New World, especially in Cuba, Haiti, Brazil, Mexico, Canada, and the United States. The concern will be to systematically examine the survival and adaptation of African patterns of behavior, belief, and social organization.
4. A multi volume Dictionary of Afro-American Biography

5. An Encyclopaedia of Afro-American Life and History (review the work of DuBois at Atlanta, and Monroe Work at Tuskegee)
These formal programs will be particularly relevant for supplementing the background of teachers on all levels to adequately prepare them adequately to teach aspects of the African and Afro-American experience.
Curriculum Development: The utility of the Institute's academic program nowhere be more evident than in its efforts to develop curriculum materials on Afro-American studies for all levels of education. As a natural product of joining teaching and research in Afro-American studies, the curriculum materials would be made available to as wide an audience as possible including public school systems, and liberal arts colleges, and universities. This program is focused on one of the greatest problems of educational programs, i.e., the demands for curriculum materials that are not being answered because no institution has consolidated an adequate staff to coordinate original research and teaching. (cf. chap. on publication, or include text).
Seminar Issues

(a) 

(b) 


(d) Comparative History of Modes of Identification African by peoples of African descent, especially in Black America and Cuba.

(e) Folklore in Black literature from West Africa, Cuba, Haiti, Brazil, and the United States.

(f) Language styles of peoples of African descent as found in their everyday speech.

(g) Africanisms in cont. blk art, lit. & music.
The library resources contained in the Martin Luther King Memorial Library, Trevor Arnett Library of Atlanta University, and the Georgia State Archives (all noteworthy in their respective categories as library collections).
Dr. W.E.B. DuBois was a major
initiator of systematic scientific
research on Black Americans.
He wrote: "The main significance
of my work at Atlanta
University, during the years
1897-1910 was the development
at an American institution
of learning, of a program of
study on the problems
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covering a progressively
widening and deepening
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over the span of a century."
He attempted to revive this
activity during a second
term at Atlanta University while
serving as Chairman of the
Dept. of Sociology. However,
he retired before he was able to
secure the necessary funds
to develop a new
program of studies on
the Negro. (See Appendix.)
It is expected that the materials produced at the Institute will be of great significance to many varied interests throughout the world, notably in Africa and Latin America. This extensive dissemination will facilitate the goal of freeing oppressed African peoples from the bondages of the past and present.
Dear Friends (and fellowworkers),

This note covers a set of quickly done notes on the DuBois Institute Draft Proposal. They have not been read for copy or content, but I think you will understand what I'm getting at in most cases.

If McWorter wanted our responses on paper, and he proposes to put them together. I would think that we would need to get together to go over the final draft copy some time between now and Sunday afternoon.

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"History cannot ignore W.E.B. DuBois. . . . His singular greatness lay in his quest for truth about his own people. There were very few scholars who concerned themselves with honest study of the black man and he sought to fill this immense void. The degree to which he succeeded discloses the great dimensions of the man." (105)

"It was never possible to know where the scholar DuBois ended and the organizer DuBois began. The two qualities in him were a single unified force. This life style of DuBois Dr. DuBois is the most important quality this generation of Negroes needs to emulate. The educated Negro who is not really a part of us, and the angry militant who fails to organize us have nothing in common with Dr. DuBois. He exemplified black power in achievement and he organized black power in action. It was not abstract slogan for him." (109)

"White America, drenched with lies about Negroes, has lived too long in a fog of ignorance. Dr. DuBois gave them a gift of truth for which they should eternally be indebted to him." (109)

Page ii

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To the appendices would be added: "Selective List of Courses to be Offered in Academic Program" and "Selective List of Courses to be Offered in the Extension Service."
page iii - In the third paragraph of the introduction I would think that there ought to be some statement like this, perhaps as a second sentence: "It is even more important to be certain that we are preparing a core group of solidly trained teachers, from the University level down into the grades, teachers who know the materials and the resorces for proper study of the Afro-American experience. Besides, it is also of utmost urgency that we find some way to institutionalize (in the most creative sense of that word) the present surge of interest in the black world, lest it die out with relatively few remains, like the Harlem Renaissance. And there is surely no better place to institutionalize this concern than in a black university where tradition and present commitment join to offer outstanding prospects for the furthering of this vision."

At the end of the first paragraph of the-- I would add a concern for disseminating the materials and visions to the world beyond our nation. Besides, I think it would be well to add that our ultimate goal in such a venture (even though its achievement may reach far beyond the span of our own generation) is to seek for black and white alike that profound truth of the Afro-American experience which will eventually set us all free from the bondages of the past.

page 2

Under "Academic Programs" there probably ought to be a sentence or two to the effect that the choice of Dr. DuBois name for this Institute is a symbol of the long-tradition-of significant tradition of concern for Afro-American studies which is embedded in the history of the Atlanta University Center. Then I would go on to speak about what is currently being done.

Somewhere in the section on "Academic Programs" we need to offer some suggestions for the alternate ways in which such an Institute for Advance Afro-American Studies might relate to the Atlanta University Center. This is a matter of crucial concern, and it must be worked out with both tact and strength. For the Institute must not become involved in all of the intricacies of AU Center life, but it must have a vital relationship to it.
Also as a part of Academic Programs, I would include a significant sector which will concern Public Administration in the black community.

At the end of this section where we mention the staff of the Institute and its qualifications to offer a doctoral level program, we ought to add the library resources of Trevor Arnett, the Martin Luther King Library and the Georgia State Archives.

In the section on Faculty Research Fellows, we need to clarify the second sentence. In the section on International Research Fellows, we need to clarify what we mean by "comparative research," indicating that we are speaking about comparative studies of the peoples of African Descent.

Among the examples of Interdisciplinary Seminars there ought to be some in the field of history, languages and literature and the fine arts.

The figure on black African students in the AU Center is too low.

In the section on Extension Services (Formal Programs) we ought to emphasize the aspect of retooling of teachers on every level to work with the materials of the Afro-American experience.

In the section on Resident Artists, etc., there needs to be clarification of the first sentence and the addition of specific reference to black theatre groups, dance groups, jazz groups, and gospel singing groups.

There ought to be a separate section on "Special Programs" (as I've indicated in the Outline on page ii). This would include:

1. Urban Experimentation - Programs which would seek to place the resources of the black academic community at the service of the surrounding larger black community for purposes of analysis, planning, etc. in such fields as housing, education, economics, health, legal resources, etc.

2. Center For policy Studies - A flexible section which might coordinate that aspect of the Institute which would keep in constant touch with the social activists of every kind in the black community. Out of constant interplay among the scholars and those who are "out there" --nationally and internationally--there may develop guidelines for significant action. Moreover, it is clear that whatever the outcome of such encounters, we are badly in need of
a place where black activists (especially the radicals) can come apart from the heat of the struggle for a while and yet find themselves in the midst of an understanding black community. Too, the value of having students and scholars encounter such persons in a private, non-polemical setting is likely incalculable for all concerned.

3. Curriculum Development and Experimentation. The obvious functions of this section would be to work at a variety of tasks in designing meaningful curriculum for the teaching of Afro-American Studies. Of course, there would be a marvelous laboratory for the testing of these materials immediately available within the Atlanta University community.

In the section on Library-Archival collections, it should be made clear that the Henry Slaughter Collection at Trevor Arnett is likely one of the five best Negro Collections in the nation.

The first full paragraph which deals with the function of a special Librarian with the Institute needs to be clarified. Here again we ought to mention the resources of the Georgia State Archives.

As we discuss publication plans for the Institute, there ought to be included the two major tasks which we discussed: a. A multi-volume Dictionary of Afro-American Biography b. An Encyclopaedia of Afro-American Life and History

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On the funding, the figure of 10 million dollars is much too low for the five year period, especially if we were taking seriously the kind of building which has been projected (at least five stories). I would suggest 20 million. Of course, this is one of the sections which needs a great deal of development and elaboration.

My suggestions on timetable can wait.
Somewhere there needs to be a statement of the benefits of the Institute to the larger (euphemism for white academic community). We have implied this in several persons, but it ought to be spelled out. Among other things we should mention the value of this experience for their black students who are demanding more serious study of the Afro-American experience than most white institutions can offer. This would be an opportunity to Here we might also mention the interest of several northern institutions (Wesleyan, Chicago Carleton, for example) in establishing some significant relationships with such an Institute. It would certainly provide—eventually—opportunities for some of their faculties to retool themselves in this area of study.

Finally, if we gave this proposal a title, I would personally use the words from Martin's Centennial statement on DuBois:

"To Fill This Immense Void"
Appendices

A.

B.

C.

D. Suggestive list of Possible Courses conducted by Institute

E. Historical Sketch of Afro-American Studies at the Atlanta University Center

F. In formal list of Afro-American Intellectuals and Artists interested for inclusion in the DuBois Institute

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<tr>
<th>A. Alumni ( homeowners )</th>
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<td>A. - E.</td>
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<th>Richard Moore</th>
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<td>B. A. M. Benon</td>
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<td>La'Sheenna Picone</td>
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<td>T. Herma Miller</td>
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<td>Dr. Harriet Eason</td>
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<td>George Becker</td>
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<td>R. D. Collier</td>
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<td>Albert Bethton</td>
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<td>D. Lee</td>
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<td>A. Lawrence</td>
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<td>R. B. Jane</td>
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<td>W. L. Brown</td>
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<td>W. H. Brown</td>
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<td>J. White</td>
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<td>James Boggs</td>
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The preliminary draft for Burkhardt is excellent in its thoroughness & organization. The only omission that I can think of is that there is little discussion of the function of the black arts in this, of the possibility of creating black artists literally by the gross who could be clear in an individualized black esthetic as well as articulate in the various black esthetic traditions. In the section on organization there might be some provision for an arts officer. Page 5 which offers themes for seminars might include, The Black Artist in Social Change: The History & The Contemporary Scene; Africanisms in Contemporary Black Art & Popular Music; Folklore In Black Literature, etc.

I think some provision ought to be made in the proposal for a large scholarship fund so that we might be able to recruit the best black students in the country who are interested in Afro-American studies, graduate & undergraduate, & I wd tend to emphasize the former.

One thing disturbs me, & that is that the training of public officials is very often mentioned as a purpose of this institute. I strongly think that we ought to let the Police Depts, CIA & FBI do its own work. Page 2 mentions Parole Officers, which I think is dangerous as hell; under the heading of Continuing Education government officials are not mentioned, & this scares me too. I'm not comfortable with Social Workers either, as I see us getting trapped into training a lot of white people to go into the black community, which is not our purpose. At one point the African Studies Association is mentioned as a model for the DuBois Institute, & the African American Studies Ass. is a well known CIA front.

Although this might not be a matter for the proposal to discuss, the problem of granting advanced degrees as discussed on page 3 might leave us in a contradiction as we want to draw from people who do not have academic credentials (artists, community organizers, etc) as essential members of the faculty, & this might bring us into direct conflict with the powers of accreditation. We ought to figure that out some time.

That's all I can think of right now. Y'all really did a hell of a good job.

A. D. Spellman

(First American Edition)
Dear Friends (and fellowworkers),

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Finally, if we gave this proposal a title, I would personally use the words from Martin's Centennial statement on DuBois:

"To Fill This Immense Void"
Proposal for the creation of
The W. E. B. DuBois Institute for Advanced Afro-American Studies

"TO FILL THIS IMMENSE VOICE"

Prepared by: Vincent Harding
Stephen Henderson
Gerald McWorter
A. B. Spellman
Council Taylor

THE ATLANTA UNIVERSITY CENTER

October, 1968
Atlanta, Georgia
It is not only illogical but it is an indictment of the Negro college that the chief studies of the Negro's condition today are not being done by Negroes and Negro colleges. The center of gravity as well as the truth of investigations should be brought back to the control of an association of Negro colleges; and this not for the purpose of creating a Negro science or purely racial facts; but in order to make sure that the whole undistorted picture is there and that the complete interpretation is made by those most competent to do it, through their lives and training.

William Edward Burghardt DuBois
(Speech to Conference of Negro Land-Grant College Presidents, October 28, 1942.)

History cannot ignore W. E. B. DuBois . . . . His singular greatness lay in his quest for truth about his own people. There were very few scholars who concerned themselves with honest study of the Black man and he sought to fill this immense void. The degree to which he succeeded discloses the great dimensions of the man.

Martin Luther King, Jr.
(From speech on the centennial of the birth of Dr. Dubois, February 23, 1968.)
I. Introduction

II. Activities of the Institute
   A. Academic Programs
      1. Degree Programs
      2. Research Program
      3. Interdisciplinary Seminars
      4. Student Intern Program
      5. Language Training
      6. Curriculum Development
   B. Extension Services
      1. Continuing Education for Adults
      2. Public Lecture Series
      3. Resident Arts Fellow Program
   C. Program of Policy Studies
   D. Library-Archival Collection of Afro-American Materials
   E. Institute Publications
   F. Afro-American Consortium

III. Procedure
   A. Staff and Administration
   B. Physical Facilities
   C. Funding
   D. Timetable

IV. Benefits of the Institute to the Atlanta University Center (and programs of higher education in general)

V. Benefits of the Institute to the Afro-American Community and public policy in general)
Proposal Outline -- Cont'd.

Appendix A: Atlanta University Center Fall 1968 Courses on Afro-American Studies and the Third World

Appendix B: Preliminary Inventory of Research Priorities

Appendix C: Description of the Martin Luther King Jr. Memorial Center

Appendix D: Suggestive List of Possible Courses to be Conducted by the Institute

Appendix E: Historical Note of Afro-American Studies at the Atlanta University Center

Appendix F: Informal List of People to be Considered for Positions in the DuBois Institute
INTRODUCTION

The greatly heightened interest in Afro-American studies has expression wherever people of African descent are to be found. This is not only a product of the post-independence identity crisis in Africa, it is also expressive of the needs of millions of Black Americans who no longer will tolerate a denial of their great historical and cultural achievements. Major emphasis upon the Afro-American experience is necessary today so that Black Americans can move swiftly with dignity into the twenty-first century.

In response to student, faculty, administration and community pressures, institutions of higher learning, both Black and white, have sought recently to expand and deepen their curricular offerings in the fields of Black society, culture, and history. Currently, for example, the 1968 Fall catalog of combined class schedules for five of the Atlanta University Center Institutions lists over thirty separate courses and seminars that focus on Afro-America and the Third World.

Expanded and increased course offerings, while healthy and necessary steps, will not suffice for existant and emerging needs. It is even more important to be certain that we are preparing a core group of solidly trained teachers, from the University level down into the grades, teachers who know the materials and resources for the proper study of the Afro-American experience. Besides, it is also of utmost urgency that we find some way to institutionalize the present surge of interest in the Black world, to try to insure its development in our time, and its availability to those who will shape the things yet to come. And there is surely no better place to institutionalize this concern than in a Black university community where tradition and present commitment join
to offer outstanding prospects for the furthering of this vision.

An unusual opportunity, as well as an historical challenge are provided by current plans for the development of the Martin Luther King, Jr. Memorial Center. The first element of this center, The Martin Luther King, Jr. Library Project, is already well underway. It is our proposal that another element be linked to this center, housed in its own building, advised by its own board, i.e., we propose The W. E. B. DuBois Institute for Advanced Afro-American Studies. Through this proposed institute, the Martin Luther King, Jr. Memorial Center and the associated Atlanta University Center Institutions, will become a focal point for Afro-American Studies in the United States.
ferences organized by the Institute staff, professional and voluntary community service personnel (e.g. teachers, public health and social workers) will find in the Institute the resources for advanced in-service training.

A. ACADEMIC PROGRAMS

Dr. W. E. B. DuBois was a major initiator of systematic scientific research on Black Americans. He wrote: "The main significance of my work at Atlanta University, during the years 1897-1910, was the development at an American institution of learning, of a program of study on the problems affecting the American Negroes, covering a progressively widening and deepening effort designed to stretch over the span of a century." He attempted to revive this activity during a second term at Atlanta University while serving as Chairman of the Department of Sociology. However, he retired before he was able to secure the necessary funds to develop a new program of studies on the Negro. (See Appendix.)

The Atlanta University Center Institutions currently offer a variety of academic programs, facilities and extracurricular activities for students interested in various dimensions of Afro-American cultural expression, studies of Black peoples and cultures of the New World combined with African studies. These offerings will be further extended by the addition of staff both through joint Center-Institute appointments and exclusively Institute appointments. These additional courses will make possible formal and informal concentration in Afro-American Studies at all degree levels.

1. DEGREE PROGRAMS

A special major in Afro-American Studies, culminating a B.A. degree will be offered at the undergraduate level.
This program is planned for those preparing themselves for community service and leadership as well as for advanced graduate work in Afro-American Studies. At the M.A. level the degree of Master of Arts in Afro-American studies will be offered to graduate students who complete an interdisciplinary program under the guidance of a special faculty committee. This program is designed to train specialists who will combine studies in the ecology, history, and sociology of major family, economic, political, and religious institutions developed by Black populations of the New World and the Old World, their associated culturally expressive patterns, along with appropriate language and literature studies. While some students will work toward their higher degree in one of the established disciplines, certification for studies successfully undertaken by students who have also specialized in the Afro-American fields, may be authorized by the Institute. Such certification will help to identify those teaching candidates sought by many institutions today.

The Institute will be qualified especially to offer graduate courses due to its emphasis on research and intensive study in a wide range of topics. Graduate degrees will be formally granted by Atlanta University, though the students' academic-research experience will be coordinated through the Institute. It is hoped that this graduate degree program will move rapidly toward the doctorate status. The library resources contained in at least three collections could presently support such a program: the Martin Luther King, Jr. Library, Trevor Arnett Library of Atlanta University, and the Georgia State Archives (all noteworthy in their respective categories as library collections).

2. RESEARCH PROGRAM

The generation of new knowledge is as important to the central goals of the institute as is the effective dissemina-
tion of existent knowledge. The Institute will endeavor to sponsor individual and team research in a number of areas of Afro-American Studies, according the highest priorities to those neglected areas where knowledge will be irretrievably lost unless data are gathered immediately. In Appendix B will be found a tentative and preliminary inventory of more urgent research needs in selected critical areas.

The Institute will serve as a host facility for at least four kinds of researchers: (a) **Community Research Fellows**: People working in community organizations, business, civil rights organizations, and public agencies who are in a position to undertake various kinds of research activity on a relevant aspect of the Afro-American experience will be encouraged to join the Institute. This will allow the Institute provide the community researcher with facilities and a professional community to support his efforts. (b) **Faculty Research Fellows**: Faculty scholars will be recruited to conduct research during summers and/or sabattical research leaves. This part of the research program is aimed primarily at Black faculty in Black colleges whose commitment to Black education has forced them to postpone their research after graduate school, even to the extent of not preparing part or all of their dissertation for publication. Two of the major reasons Black college faculty don't publish is the absence of adequate research facilities and large course teaching loads. The Institute research program will provide an alternative. (c) **International Research Fellows**: Scholars from Africa, the Caribbean, and Latin America will be encouraged to join the Institute to pursue comparative research of the peoples of African descent. The Atlanta University Center has recently established relationships with the University of Ghana and the University of the West Indies for collaborative efforts of this kind. This is in the context of the A. U. Center concern that Afro-American Studies be hemispheric
and include an emphasis on Africa itself. A whole program of specific research designs on comparative problems will be undertaken (see Appendix B). (d) Junior Research Fellows: Doctoral candidates working in the Afro-American studies field will be encouraged to join the Institute to collect data and/or analyze data. It is expected that since the Institute will have one of the most comprehensive facilities and staff, most graduate schools will encourage their qualified doctoral students to take advantage of this research fellow program.

3. INTERDISCIPLINARY SEMINARS AND COLLOQUIA IN AFRO-AMERICAN STUDIES

The Institute will sponsor each semester a fortnightly interdisciplinary seminar on some aspect of Black history, culture or society. This forum will permit attending faculty members and graduate students to explore in greater depth, and from the vantage points of the methodologies and theories of different disciplines, certain selected themes. It is envisioned that the formal papers, presented by distinguished visitors, will be circulated in advance to participants. The ensuing seminar discussions will be published along with the papers upon which they are based. Participating students may obtain credit from their respective academic departments.

Examples of the themes which these seminars might explore are:

(a) A Cross-Cultural Analysis of Black Self-Help Voluntary Associations in West Africa, the Deep South, and the West Indies;
(b) Ras Tafari of Jamaica and the Nation of Islam as Revitalization Movements;
(c) Black Urbanization and Ghettoization in Three Cultural Contexts;
(d) The Cultural Nationalism of Black Peoples: A Comparative Study of Negritude, Soul, and the
African Personality;
(e) Folklore in Black Literature from West Africa, Cuba, Haiti, Brazil, and the United States;
(f) Language Styles of Peoples of African Descent as Found in Everyday Speech;
(g) Africanisms in Contemporary Black Art, Literature, and Music in Afro-America.

4. STUDENT INTERNE PROGRAM

Some fifteen to twenty students from Black communities in Africa and the West Indies are regularly enrolled in the Atlanta University Center Institutions. Through more intensive intercultural efforts, it is planned to develop a program of student recruitment which will intensify existent international contacts and broaden the range of backgrounds to include outstanding students from Black communities in Latin America. Scholarships and special Internships will help to attract promising Black students from some of the less well represented states as well as from other nations.

Representing variations of the Afro-American, Afro-Caribbean, and African cultural traditions, the presence of these students will provide stimulating opportunities for intercultural contacts and for further refining existent calibrations of the "Black Experience." Institute and campus activities will provide opportunities for informal as well as academic exchanges between Black students of diverse cultural backgrounds.

Special summer programs of study will be coordinated on an international scale. An example of this is a 1968 summer study program that took over seventy people (including Atlanta University Center students) to the University of Ghana for six weeks. The Institute will organize international teams of faculty and students for field research, study trips,
experiments in international living, and special programs of language study.

5. LANGUAGE TRAINING

An up-to-date Language Laboratory which makes full use of the audio-visual methods of teaching foreign languages is located on the Morehouse College campus. Current language instruction is offered in Ibo and Swahili (as well as Chinese and Russian). It is planned that the Institute will attempt to make available instruction in any African or "Creole" language for which there is a sufficient demand and an available linguistic informant. The current plans call for Arabic and Portuguese to be added to the curriculum as necessary research tools in Afro-American studies. All academic programs will place considerable emphasis on field research and require facility with a relevant language.

The Institute will set up a special team of scholars to study the cultural change of language in Afro-American communities. This will include Creole, Gulla, Pigion English, and all the language styles of Black people in the United States.

6. CURRICULUM DEVELOPMENT

The utility of the Institutes' academic program would nowhere be more evident than in its efforts to develop curriculum materials in Afro-American studies for all levels of education. As a natural product of joining teaching and research in Afro-American Studies, the curriculum materials would be made available to as wide an audience as possible including public school systems, liberal arts colleges, and universities. This program is focused on one of the greatest problems of most educational programs, i.e., the demands for curriculum materials are not being answered because no institution has
consolidated an adequate staff to coordinate original research and teaching. (See section on Publications for further clarification.)

B. EXTENSION SERVICES

1. CONTINUING EDUCATION

The Institute will plan a series of special programs for those people interested in furthering their education by focusing on Afro-American studies.

(a) Informal Programs: A series of informal programs will feature the most advanced audio-visual techniques available to present material. Special workshops, lectures, and forums, will be organized for presentation both in the community (churches, community centers, local schools, union halls, etc.) and at the Institute. The Institute staff will be available to consult with those people working in the Black community seeking a new orientation. Early in the planning state exploratory steps will be taken in order to investigate the kinds of programs which might be extended to more rural populations. Eventually, close liaison will be established with communities in other parts of the nation that wish to develop comparable programs.

(b) Formal Programs: The Extension Service of the Institute will also include formal programs of a general and specific nature. General seminars on Afro-American studies will be organized for adults wishing a concentrated program including granting an Institute certificate upon completion of the seminar. This will be particularly geared to teachers, social workers, community leaders, clergymen, and government officials. These formal programs will be particularly relevant for supplementing the background of teachers on all levels
to prepare them adequately to teach aspects of the African and Afro-American experience. These seminars will be scheduled throughout the calendar year.

The Institute will also conduct an annual Seminar on Black Politics for Black aspirants to and occupants of political offices. This seminar will cover contemporary research findings on social, economic, and political problems of the Black community. Eventually, this seminar will be organized on a regional and national basis.

2. SERIES OF ANNUAL PUBLIC LECTURES ON THE AFRO-AMERICAN CULTURAL EXPERIENCE

One of the most visible activities of the Institute will be its annual public lecture series. This series would occupy a distinguished position in the foremost ranks of the major cultural events of Atlanta, and the national Black community. The planning staff of the Institute will present to a wide university and community audience the most creative thinking currently generated by Black intellectuals and artists. Buttressed by exhibitions of art, concerts, drama and film events, a series of this proportion would serve to galvanize the attention of the Black community upon some of its highest achievements and simultaneously introduce to the wider community, in more accurate perspective, the Black man's existential view of his universe.

It is anticipated that several of these lectures will be endowed distinguished lectures of considerable prestige and importance in the historical development of Black social thought. These lectures will not be limited to academics, but will be given by those chosen as significant intellectual contributors to our overall understanding.

3. RESIDENT ARTS FELLOWS

The Black community (and, of course, the wider society)
has frequently failed to support some of its most gifted and accomplished members. While no institution can realistically hope to eliminate this state of affairs, no institution with an obligation to the Black community can close its eyes to this need of facilitating the work of Black writers, musicians, dancers, photographers, and many others. Given the ethos of our society, each week finds some of our most soulful artists, talented scholars and most militant leaders excluded from "doing their thing" because of harsh economic facts. Even their temporary removal from action dictates a loss to the community.

It is projected then, that this Institute will seek out such talented persons, provide a limited number of them with residence, and grant them as opportunity to be temporarily free from financial problems while they recoup their powers. And during this residency, their skills, disciplines and experiences will be available to students and the community as a continuingly renewed source of vital enrichment through special performances, concerts, exhibitions, talks, demonstrations, and conferences.

Moreover, since the most creative developments are often subsidized it is fitting that Black artists have an institution facilitating creative work without the strain of commercial market pressures.

C. PROGRAM OF POLICY STUDIES

This program would coordinate that aspect of the Institute which would keep in constant touch with the social activists of every kind in the Black community. Out of constant interplay among the scholars and those who are "out there" -- nationally and internationally -- there may develop guidelines for significant action. Moreover, it is clear
that whatever the outcome of such encounters, we are badly in need of a place where Black activists (especially the radicals) can come apart from the heat of the struggle for a while and yet find themselves in the midst of an understanding Black community. Too, the value of having students and scholars encounter such persons in a private, non-polemical setting is likely incalculable for all concerned.

D. LIBRARY-ARCHIVAL COLLECTION OF AFRO-AMERICAN MATERIALS

The Trevor Arnett Library of Atlanta University which houses the book collections of three affiliated institutions incorporates a number of important collections concerning Afro-American culture. There have been recent gifts and other acquisitions of manuscripts, music and theater materials, including the Harold Jackman Collection of some 600 items on contemporary Afro-American life. The building, which has a seating capacity of 700 and an ultimate capacity of more than 250,000 volumes also houses the Henry P. Slaughter Collection of books and documentary materials on Afro-American life and culture. The Slaughter Collection is one of the five most comprehensive collections on Africa and Afro-America.

Even more closely linked to the projected W. E. B. DuBois Institute for Advanced Afro-American Studies is the Martin Luther King, Jr. Library Project in which will be assembled a corpus of materials which will document the entire struggle for human rights (see Appendix C).

Close cooperation between the Institute and these two libraries is envisioned. Major-scale library augmentation in the Afro-American area will commence with the appointment of a full-time Institute librarian responsible for carrying out an energetic and long-range acquisitions program for the support of research and teaching in Afro-American studies.
The Institute is equally interested in original documents, artifacts, and oral history.

The collection of materials will initially be focused on the visual and oral forms. A national campaign will be directed by the Institute throughout Black communities (as well as Africa and Latin America) for all recordings and photos of historical value. It is clear that priceless treasures are being lost daily. Moreover, the Institute will organize data collection teams to periodically survey areas of virtual importance, e.g., Georgia Sea Islands, Harlem, and the all Black communities throughout the United States like Langston, Oklahoma and Mount Bayou, Mississippi.

E. PUBLICATION OF INSTITUTE PAPERS

In order that the widest number of individuals and institutions might benefit from the activities of the Institution, mechanisms facilitating regular publication and distribution of documents, newsletters, information bulletins, monographs, etc. must be established. This will permit the maximum circulation, here and abroad, of documents generated by the Institution, such as the texts of significant public lectures, formal papers presented at Institute seminars along with edited transcripts of the discussions which they elicit, research produced by Institute staff, compiled and annotated bibliographies, discussion guides, course outlines and syllabi for other institutions, catalogues, newsletters and information bulletins which describe ongoing and projected activities of the Institute. The development for publication of Directories of Black Scholars and Black Artists is also envisioned.

During the early part of the twentieth century, Dr. DuBois established the precedent the Institute will follow in its efforts to publish materials. He led the Atlanta
University program not only to publish the proceedings of their annual conference but also to establish a quarterly journal *Phylon*. The Institute planning group is currently exploring a plan to establish a new monthly journal aimed at as wide an audience as possible, as well as the establishment of an Afro-American University Press. These efforts are consistent with the public statements of the Association of University Presses, and the informal encouragement of private and public foundations.

F. AFRO-AMERICAN CONSORTIUM

The Institute will also function as a consortium in the field of Afro-American studies. It will provide a clearing-house function for all individuals and groups with a serious interest in Afro-American studies. (Note that it will be similar to the service provided by the African Studies Association for American scholarly interest in Africa.) Moreover, the Institute will eventually publish a series of annual directories, inventories, and catalogues in the field. This material will eventually be published in English, Spanish, French, Portuguese, Swahili and Arabic. Here is a tentative list of such materials:

1. Directory of Afro-American Studies Programs (This will include research centers, Institutes, academic programs, government programs, and community programs.)


3. Annual Research Inventory of Afro-American Studies (This will be similar to the annual directory
published by the Anti-Defamation League, but will differ in its specificity and hemispheric scope.)


5. An Encyclopedia of Afro-American Life and History (reviving the work of DuBois at Atlanta, and Monroe Work at Tuskegee).

The dissemination of pertinent syllabi, course outlines, and bibliographies is another function the Institute will provide through its Consortium services. Eventually, the circulation and duplication of certain materials from the Institute will be possible. This will include the art and artifact collection, photographic and film archives, and the tape and recording collections.
A. STAFF AND ADMINISTRATION

There will be two major bodies in the administrative structure of the Institute, an Advisory Board of Directors and an Executive Staff. The Board will consist of approximately twenty-five (25) distinguished people representing every area of the world and type of audience with which the Institute is concerned. The major functions of the Board will include (a) advising the Executive Staff on general policy, (b) maintaining varied international contacts for Institute programs, (c) maintaining a general fund-raising program for Institute support, and (d) hiring the Director of the Institute.

Most of the major administrative and internal policy decision will be made by the Executive Staff of the Institute. This main body will include the Director, Associate Director, two Assistant Directors, and five program officers.

1. Director
2. Associate Director
3. Assistant Director for Academic Programs
4. Assistant Director for Extension Services
5. Program Officer for Library-Archival Collection
6. Program Officer for Consortium-Publications
7. Program Officer for African Programs
8. Program Officer for Caribbean Programs
9. Program Officer for Latin American Programs
10. Program Officer for Culture and the Arts

B. PHYSICAL FACILITIES

All of the Institute programs will eventually be housed in a single structure, though initially quarters will be rented from the Atlanta University Center. The Institute structure will include the following:
(a) The entire first floor will consist of service centers for the public, including an extensive new and used book store, a restaurant specializing in Afro-American, African, Caribbean and Latin American dishes, an international market of foods, art objects, artifacts and clothing, and a salon for hair.

(b) Auditorium-Theatre for films, plays, lectures, etc. with a seating capacity of 1500.

(c) International Conference Center with facilities to simultaneously translate in five languages, with a seating capacity of 250.

(d) Hotel accommodations for 40 people (meaning approximately 25 rooms).

(e) Offices, conference rooms, artist studios, social research labs, etc.

C. FUNDING

The general budget estimate for the first five years of the Institute is $20 million dollars. This includes the planning costs, construction of all physical facilities, and the total operating budget for each of the five years (including all conferences, publications, etc). The Institute will be incorporated as a separate entity and administer its own fiscal affairs.

Several private and public foundations have not only indicated a general interest in the area of Afro-American studies, but have revealed to the Institute planning group a specific interest in supporting parts of the activities of the DuBois Institute for Advanced Afro-American Studies. The anticipated funding will be in three stages:

1. Planning Funds
2. Yearly Operating Budgets
3. Construction Costs of Institute Facility
It is expected that several sources of funds will collectively be involved in providing the initial budgetary need of $10 million dollars.

D. TIMETABLE
Students are -- or should be -- the focal reason for the existence of any institution of higher learning and it is the possible impact of the W. E. B. DuBois Institute upon students in the colleges of the Atlanta University Center, and of the nation and world, which will be first explored.

The attainment of deeper self-understanding seems to be a primary object of the college student's search. Having arrived at college as a mass of semi-assimilated factual experiences, and immediately being bombarded with thousands more, the student is in urgent need of modes of syntheses. Systematic programs seeking to develop theories which might assist the student in explaining the facts of his experience would be a primary undertaking of the Institute.

But this is not enough. In their 1968 conference report on "Curricular Change in the Traditionally Negro College," the Southern Regional Education Board offered some germane proposals which lie close to some of the central purposes of the Institute:

We hold that there are timeless truths; but under the pressure of dynamic social change, these truths undergo subtle but significant changes, giving man's self-image new nuances and imposing new limitations on his moral options and alternatives . . . The special concern of the humanities is the individual . . . and the impact of social change is, in the final analysis, on the individual. The humanities should help the individual to respond and react to change and develop values which will enable him to induce needed change in our society and culture.

By stressing the crosscultural nature of the Black experience, as exemplified in Brazil, as well as Brooklyn, in Algeria, as well as Athens, Georgia, Institute programs
will help erode cultural chauvinism. Writers of the report cited above argue that "There is an imperative need to explore and know the causes and consequences of the Black experience throughout the world . . . We also believe that the Black student, for better self acceptance and for a better self image, must know his culture and his "soul roots."

That is what this Institute is about.

For the faculty of Atlanta University Center, an effective Institute will serve several functions. Those staff members already participating in relevant research will be enabled financially to extend their fields of inquiry and to develop needed courses as well as initiate new projects. The quality of their thought will be enriched by closer and more frequent association with other scholars in their fields. Their horizons will be expanded as their familiarity with the related research in Latin America, the West Indies and in Africa increase.

The larger sectors of the faculty, whose professional interests are not directly linked to Black curriculum matters, will now have an opportunity to more directly confront and become engaged with the powerful new forces being generated by self-consciously Black intellectuals. This might conceivably reduce the evident gaps which currently separate some of the thinking of older academicians from their younger student activists.

From a nationally acknowledged position of notability and respect, the Atlanta University Center, were it to become the seat for this Institute, might leap into an internationally celebrated status of pre-eminence and distinction, for having responded creatively and vigorously to the greatest domestic crisis of our nation in recent history.
The late Professor E. Franklin Frazier was neither the first nor the last keen observer of American society to note and to deplore a certain growing estrangement of "the Negro college" from the Black community. A more recent critic has described the Black college as the trap door through which the lower middle class Black student may abandon the Black community and enter into the ranks of the Black bourgeoisie.

It is the intent and the professed purpose of this Institute to strengthen every bond with the Black community. Because the most precious elements of the Afro-American tradition stem from its folk and urban roots, and also because Black communities continue to possess the human resources with the rich capacity for enhancing the quality of life of our society, the Institute will hope to serve, in part, as a medium of transmission of this treasure.
Appendix A

Afro-American and Third World Courses

ATLANTA UNIVERSITY CENTER
(Fall Semester, 1968-69)

1. Art 347-348  Eastern Art I & II
               (Spelman - Cerney)
2. Art 445     African Art
               (Spelman - Long)
3. Art 446     Seminar in Afro-American Painting
               (Spelman - Gaither)
4. Education 395 Teaching Black Cultures
               (Morehouse - Taylor)
5. English 590 The Negro in Literature
               (Atlanta Univ. - Long)
6. English 385 The Jazz Experience in Literature
               (Morehouse - A. B. Spellman)
7. English 497 Survey of Afro-American Literature
               (Morehouse - A. B. Spellman)
               (Spelman - Rushing)
9. History 375 Black Peoples & Cultures of Africa
               (Morehouse - Taylor)
10. History 251 Survey of Latin American History
    (Spelman - Mendoza)
11. History 315 Egypt, Greece, and Rome
    (Spelman - de Pagnier)
12. History 325 Survey of African Civilization
    (Spelman - Lawrence)
13. History 331 History of Afro-American Experiences
    (Spelman - Harding)
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<tr>
<th>Course</th>
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<tbody>
<tr>
<td>History 351</td>
<td>Survey of Asian History (Spelman - Guruge)</td>
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<td>History 455</td>
<td>Contemporary Asian Problems (Spelman - Guruge)</td>
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<tr>
<td>History 481</td>
<td>Seminar on Contemporary Slavery (Spelman - Drimmer)</td>
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<td>History 463</td>
<td>The Negro in the United States (Atlanta Univ. - )</td>
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<tr>
<td>History 325</td>
<td>Negro History (Morris Brown - Swinton)</td>
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<tr>
<td>History</td>
<td>African History (Morris Brown - )</td>
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<tr>
<td>Political Sci. 592</td>
<td>Politics in Developing States (Atlanta Univ. - )</td>
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<tr>
<td>Pol. Sci. 361</td>
<td>Comparative Far Eastern Gov'ts. (Morehouse - Morgan)</td>
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<tr>
<td>Pol. Sci. 373</td>
<td>Politics of Developing Nations (Spelman, Morehouse - Fields)</td>
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<td>Pol. Sci. 463</td>
<td>India Ancient and Classical (Morehouse - Brisbane)</td>
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<td>Pol. Sci. 483</td>
<td>The Negro and Southern Politics (Spelman, Morehouse - Moreland)</td>
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<tr>
<td>Religion</td>
<td>The Negro Church in America (Clark - Jackson)</td>
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<tr>
<td>Religion 307</td>
<td>World Religions (Spelman - Jacks)</td>
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<td>Sociology 572</td>
<td>Problems of Africa (Atlanta Univ. - Ross)</td>
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<tr>
<td>Sociology 576</td>
<td>American Minorities (Morehouse - Grant)</td>
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Appendix B

PRELIMINARY INVENTORY OF RESEARCH PRIORITIES

The Research priorities of the Institute are in two categories. The first consists of data collection projects, and generally are of greater priority due to the urgency of time limitations. A second category includes the substantive research topics to be fully designed and carried out within the Institute research program. The following is a partial tentative list:

A. DATA COLLECTION PROJECTS

1. Oral History of Afro Americans and Africans over Ninety years of age: These historical accounts would focus on such topics as: memories of the slave experience, Africanisms in the New World, survival and change of cultural norms and social institutions -- especially language, family patterns, religious beliefs and practices, leadership patterns, and styles of relating to Europeans (white people).

2. Traditional Artifacts Associated with Religious Beliefs and Practices: This project would attempt to collect artifacts and/or photos of practices in Africa and the New World. For example, artifacts associated with child birth, death, and burial and sickness. (Note: The African practice of breaking pottery over the grave has carried on in the United States though it is increasingly difficult to document such practices due to cultural change as well as the deterioration rate of pottery.)

3. Inventory of Unpublished Research and Data Collections: The focus of this effort will be on those places where concentrated research and writing was done. For example:
The WPA projects throughout the country produced extremely valuable documents such as Drums and Shadows. Survival Studies Among Georgia Coastal Negroes by the Savannah Unit of the Works Projects Administration, Athens, Ga., 1940. Also, the inventory would deal with the following men and places, DuBois at Atlanta, Charles S. Johnson at Fist, and Howard Odum at University of North Carolina.

B. TOPIC FOR RESEARCH

1. The All-Black Community: An Interdisciplinary Research Team (Anthropologist, linguist, historian, and sociologist) will investigate the Development of All-Black Communities in the New World, especially in Cuba, Haiti, Brazil, Mexico, Canada, and the United States. The concern will be to systematically examine the survival and adaptation of African patterns of behavior, belief, and social organization.

2. Responses to Slavery: A Comparative Study of Slave Responses to Slavery throughout the New World. This study would systematically examine the forms of collective slave behavior in the United States, Latin America, and the Caribbean and the existence and adaptation of African forms of social organization.

3. Sex and Race in Africa and the New World: This study would involve (a) a historical analysis of the myths; and folktales, humor, slang and literature in general; (b) a social history of the forms and rates of interracial sex.

4. Continuities of Black Musical Development in the United States, Brazil, and Cuba: This analysis will involve a cultural historian examining life histories of musicians, and a musicologist examining the actual music created.
Appendix C

THE MARTIN LUTHER KING, JR. MEMORIAL CENTER

Soon after the tragic loss of Dr. Martin Luther King, Jr. it was decided that an appropriate memorial would be a Center containing various activities that would continue his work. This center is located in Atlanta, the King family hometown and the place where he based his struggle for human rights. The Center will be related to the Atlanta University Center and be composed of at least the following seven semi-autonomous component units:

1. EBENEZER BAPTIST CHURCH: The Church where Dr. King shared the pulpit with his father, a position now occupied by Rev. A. D. King, his brother.

2. MARTIN LUTHER KING, JR. BIRTHPLACE (NATIONAL SHRINE)

3. MARTIN LUTHER KING, JR. TOMB

4. MARTIN LUTHER KING, JR. LIBRARY: This library is planned to be a special library-archival collection of materials focusing on the world-wide struggle for human rights. The major collection of Dr. King's papers will be located here, as well as the personal and organizational papers of leaders through the Afro-American struggle for human rights.

5. WILLIAM EDWARD BURGHARDT DUBOIS INSTITUTE FOR ADVANCED AFRO-AMERICAN STUDIES: An interdisciplinary institute for study and planning concerning African and Afro-American culture and society.

6. CHIEF ALBERT LUTHULI INSTITUTE FOR NON-VIOLENT SOCIAL CHANGE: An interdisciplinary center for the international study of non-violence as a vital force in the struggle for human rights.

7. CHARLES YARDBIRD PARKER MUSEUM OF AFRO-AMERICAN LIFE AND CULTURE
Appendix D

SUGGESTIVE LIST OF POSSIBLE COURSES TO BE CONDUCTED BY THE INSTITUTE

1. Survey of African Literature
2. African Folklore and 20th Century African Literature
3. African Languages: An Introduction to African Linguistics
4. African Folklore in the New World
5. Language Adaptations Among Black Peoples in the Caribbean and Latin America
6. Black Literary Visions of Society in three Cultural Contexts
7. History of Black Revolt in the New World
8. History of West Africa
9. History of East Africa
10. History of Islamic Africa
11. History of Southern Africa
12. History of West Indies
13. History of Afro-American Experience
15. Sociology of Black Politics
16. Politics of Independence in Africa and the West Indies
17. Comparative Social History of Pan-Africanism and Black Nationalism in the United States
18. Afro-American Family in the Caribbean, Brazil and the United States
19. Economic History of Africans in the New World
21. History of Black Social Thought
22. Philosophical Movements in Afro-America
23. Black Psychology in Three Cultural Contexts: Nigeria, United States and West Indies
24. Comparative Black Religions
25. African Philosophy
26. Comparative Social History of Harlem, Vine City, South Side of Chicago and Watts
27. The Politics of Black Culture
28. Social Sources of African Identity in the New World
29. Education in Black Communities
30. Community Organization of Minority Afro-American Communities
HISTORICAL SKETCH OF AFRO-AMERICAN STUDIES
AT THE ATLANTA UNIVERSITY CENTER

Since the 1890's the Atlanta University Center has had a major interest in Afro-American Studies. Perhaps the one most important man in this historical tradition is W. E. B. DuBois. He founded *PHYLON*: A Journal of Race and Culture in 1940, and coordinated the Atlanta Conferences. There were 18 volumes published from these conferences:

1896 Mortality Among Negroes in Cities
1897 Social and Physical Condition of Negroes in Cities
1898 Some Efforts of Negroes for Social Betterment
1899 The Negro in Business
1900 The College-Bred Negro
1901 The Negro Common School
1902 The Negro Artisan
1903 The Negro Church
1904 Notes on Negro Crime
1905 A Select Bibliography of the American Negro
1906 Health and Physique of the Negro American
1907 Economic Cooperation Among Negro Americans
1908 The Negro American Family
1909 Efforts for Social Betterment Among Negro Americans
1910 The College-Bred Negro American
1911 The Common School and the Negro American
1912 The Negro American Artisan
1914 Morals and Manners Among Negro Americans

DuBois had planned another series which never was carried out. This included:

1. Population: Distribution and Growth
2. Biology: Health and Physique
3. Socialization: Family, Group and Class
4. Cultural Patterns: Morals and Manners
5. Education
6. Religion and the Church
7. Crime
8. Law and Government
9. Literature and Art
10. Summary and Bibliography
In addition to (and in conjunction with) this work by DuBois, the Atlanta University Center has been the base for other scholars who achieved some renown: E. Franklin Frazier, Ira Reid, Willis James, Rayford Logan, Horace Mann Bond, William Braithwaite, and Benjamin Mays.
Appendix F

INFORMAL LIST OF PEOPLE TO BE CONSIDERED FOR
POSITIONS IN THE DU BoIS INSTITUTE

1. Atlanta University Center
   1. Horace Mann Bond
   2. Julian Bond
   3. Vincent Harding
   4. A. B. Spellman
   5. Gerald McWorter
   6. Council Taylor
   7. Richard Long
   8. Harold Lawrence
   9. Tobe Johnson
  10. Lucius Tobin
  11. Vivian Henderson

2. United States
   1. Richard Moore
   2. John Henry Clarke
   3. Sterling Brown
   4. George Beckford
   5. James Boggs
   6. Hoyt Fuller
   7. Robert Browne
   8. Joyce Ladner
   9. J. Herman Blake
  10. Leroi Jones
  11. Larry Neal
  12. Hayward Burns
  13. Charlie Cobb
  14. John O'Neil
  15. Charles White
  16. John Hope Franklin
  17. Jacob Lawrence
  18. Edward Duke Ellington
  19. Charles V. Hamilton
  20. Sterling Stuckey
  21. John Biggers
  22. Charles Long
  23. William Strickland
  24. Lerone Bennett
  25. Don Lee
  26. John Williams
  27. Sweet Willie of Memphis
  28. Eldridge Cleaver
  29. Fannie Lou Hamer
  30. C. Eric Lincoln
  31. Bearnice Reagon
  32. Harold Cruse
  33. William Wilson
  34. Margaret Danner
  35. Gwendolyn Brooks
  36. Margaret Walker
  37. Rev. C.T. Vivian
  38. Rev. James Lawson
  39. Rev. Ralph Abernathy
  40. Diana Lorens

3. International
   1. Shirley G. DuBois
   2. Kwame Nkrumah
   3. Julius Nyerere
   4. P. Chike Onwuachi
   5. E. U. Essien-Udom
   6. Willie Kgotsitsile
   7. N. K. Mota
   8. Wilford Cartey
   9. Wole Soyinka
  10. Leopold Sedar Senghor

4. Special Consultants
   1. Alan Lomax
   2. Harold Courlander
   3. Roger Abrahams
   4. Robert Thomson
   5. Herbert Aptheker
   6. August Derleth
   7. Basil Davidson
   8. Kenneth Little
   9. Wendell Bell
  10. Lloyd Fellers
  34. Margaret Danner
  35. Gwendolyn Brooks
  36. Margaret Walker
  37. Rev. C.T. Vivian
  38. Rev. James Lawson
  39. Rev. Ralph Abernathy
  40. Diana Lorens