African Americans at Temple University
1895-1994

by Bettye Collier-Thomas

Although several lengthy unpublished monographs document the history of Temple University, none trace the history or provide an analysis of treatment of African Americans at the University. Given the format of the AAAA Newsletter, it would be impossible here to provide the level of detail that this topic deserves. However, we have chosen this forum to provide an introduction to, and an overview of the history of African Americans at Temple. This research is a part of a larger work on African Americans in Pennsylvania which has been undertaken by the Center for African American History and Culture.

During the 19th century, few white colleges or universities admitted African Americans as students or employed them as teachers. Oberlin, Bowdoin, and Franklin-Rutland Colleges were among the first white institutions to admit Black students before 1860, and were among the few to continue to do so after the Civil War. During the latter part of the century the opportunities available to African Americans for higher education were expanded as Black colleges sprang up primarily in the South and as more white institutions admitted them.

In Pennsylvania, African Americans appear to have had more opportunities for higher education at Black as well as white colleges, at a much earlier date than in most other states. In 1849, Avery College (Black), was established in Allegheny County, but lasted only for about a decade. Ashmun Institute, later known as Lincoln University (Black), was established in 1857 by the Presbyterian Church. The University of

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EDITORIAL COMMENT

This issue of the AAAA newsletter focuses upon the history of African American at Temple. It seeks to provide a coherent view of who we are and to define the historical context which framed our existence. Articles on the history of the Association and its structure appeared in the first issue of the newsletter. This number provides additional insights on historic issues related to our presence and treatment in the University and the issues that have engaged us.

We find ourselves at a critical juncture in the University’s history. Although we have made significant gains, there appears to be no full understanding of the issues and struggles that brought us to this place in time. Many of us are concerned about the status of the University, and how the deficit will affect us individually and collectively. Current administrative and academic decisions will have a long-term impact on every aspect of the University. These decisions could effectively destroy the integrity of our collective existence and possibly dismantle structures that have served us.

For Black faculty and staff, retribution can mean early and disproportionate loss of jobs and/or status in the institution. For the University and for minorities as a whole, it can mean a rapid erosion of ethnic diversity and Temple’s hard-won reputation for fairness and affirmative action.

Perhaps the use of the word “can” rather than “shall” or “will” may seem too passive in this factoring context. The choice of the word “can” is deliberate—because what can happen need not happen. That it can happen, though, is proven by too many examples in as many similar circumstances. An excellent example is the government’s RIF (reduction-in-force) program, which disproportionately targeted minorities and women for release and demotion. Although the result was not a part of the plan, it happened—so egregiously, in fact, that the federal Office of Personnel Management and the General Accounting Office were asked to investigate the matter and rectify the damage.

What is so insidious about such occurrences is that they are often the result of decisions of those administrators who have been trained in achieving work-force diversity in the first place. Reference is made to the discrepancy in levels of ethnic diversity in the upper levels (e.g., cabinet level) of the University versus the status of African American faculty in the schools or colleges in this connection, it appears that officials at the higher levels—seeing greater diversity in their ranks—develop a distorted view of the faculty’s whole profile. Accordingly, it would be most useful (indeed, it should be mandatory) to take a survey right now, during these early stages of reorganization and reconfiguration, to determine how many minorities are affected—either through elimination, loss of positions of authority, or being slated for drastic budget cuts in the programs they supervise.

It is the considered view of the African American Faculty and Staff Association that we must not only be aware of the consequences of retribution, reorganization, and reconfiguration, but that we must vigilantly protect, maintain and maximize our gains.

Bette Collier-Thomas, Associate Professor of History and Director of The Center for African American History and Culture
Howard A. Myrick, Professor and Chair, Department of Radio-Television-Film

Budget Cuts

DAAS
The budget impact on the Department of African American Studies is already being felt. In the first place, the department was never funded to the degree that it should have been when the graduate programs were approved in 1988. Our budget has remained relatively the same. There has been no increase in the budget for scholarly lectures; no increase in travel funding; and relatively little money for academic conferences has been added to our departmental budget. The graduate student funding we have received is the result of our constant agitation for support for outstanding students. We have never received a rationalized budget, that is, a budget based on our actual needs.

To date, we have been told that we are to reduce our telephone expenses by $4,000.00. This will affect a lot of international and national involvement of our faculty. We can only fight to maintain the integrity of our financial position on the basis of our premier status as an African American Studies department in the nation. This we will do to the end.

Molefi Asante, Chair

CAAH
The Center for African American History and Culture has been in a freeze mode for three years. The budget has remained fixed at the level originally defined. Although the FY 1994/95 budget has not been finalized, significant cuts have been proposed. The impact of the proposed cuts would effectively gut the Center's program, and curtail development of a major project, the database on Blacks in Pennsylvania. Moreover, the Center's ability to address the University defined mission would be seriously diminished.

Bette Collier-Thomas, Director

PASEC
Although the Pan African Studies Community Education Program serves over 1500 students per year and sponsors satellite and public events, we have been informed thus far that our telephone allowance has been cut from our already small budget.

Muriel Feinberg, Director

BLOCKSON COLLECTION
The Charles L. Blockson Afro-American Collection is in need of an archives processor. The University froze the position following the departure of a former staff member. Consequently, we have not been able to accept donations of important papers because we do not have anyone to do the job.

Charles L. Blockson, Curator
A Statistical Look at the Status of African-Americans at Temple 1985-1993

by Howard Myrick

Any analysis of the presence and participation of African Americans in Temple’s life and culture—if such analysis is to have relevance—has to be made in some context. That is to say, meaning evolves out of African American’s presence, expressed as a percentage of the total faculty population, or as a percentage of Temple’s tenured faculty and non-tenured faculty. Also, the numerical representation of African-Americans in other employment categories has relevance in this connection.

Indeed, if our concern is with parity, we might extend our analysis to an examination of a comparison of the presence of African Americans in the local, state or regional work force, versus the ethnic distribution of Temple’s work force. We might also look at the ethnic profile of Temple’s student population, in comparison with the profile of the faculty and staff.

In this report, though, the analysis is limited to a brief summary of the status of African Americans within the context of Temple’s work force in several significant employment categories.

THE FACULTY

Faculty include those who hold academic rank titles of professor, associate professor, assistant professor, instructor, lecturer, or the equivalent of any one of these academic ranks. It also includes Deans, Directors, or the equivalent, as well as Associate Deans, Assistant Deans, and executive officers of academic departments (chairpersons, heads, or the equivalent) if their principal activity is instruction.

As of Fall 1993, Temple’s total faculty numbered 1648. Of these, 110 were African Americans (or, Black/Non-Hispanic Origin, to use the official terminology of the Integrated Postsecondary Education Data System Compliance Report). This reflects that blacks comprise 6.6% of Temple’s faculty.

In the context of tenured faculty, of which there are 1027, black faculty number 57 or 5.57%. Temple’s total non-tenured faculty (those on tenure track plus those not on tenure track) numbered 923. Of the 263 faculty on tenure track, 28 were black. Of Temple’s 360 non-tenured faculty not on tenure track, 16 were black.

OTHER EMPLOYMENT CATEGORIES

In a number of non-faculty categories, some very notable increases in black employment occurred during the past few years. Again, to place these numbers in context, note that between 1983 and 1992 the number of black full-time faculty increased from 76 to 110.

From 1985 to 1992, the number of black executive/administrative/managerial employees increased from 130 to 149. That’s 18.2% of the 1992 total in that category. This includes all officers holding such titles as President, Vice President, Dean, Director, as well as administrators with such titles as Associate Dean, assistant Dean, Executive Officer of academic departments or the equivalent if their principal activity is administrative.

In the professional/non-faculty category, the number of African Americans increased from 309 in 1985 to 523 in 1992. That’s 27.2% of all employees in academic support, student service and institutional support activities such as librarians, accountants, personnel, counselors, systems analysts, coaches, lawyers, and pharmacists.

In the clerical/secretarial category, the number of African Americans increased from 746 in 1985 to 928 in 1992, which represents 63.9% of the total in that category. They include bookkeepers, stenographers, clerk typists, office-machine operators, statistical clerks, payroll clerks, etc. This category also includes sales clerks such as those employed fulltime in the bookstore, and library clerks who are not considered librarians.

In the technical category, the African American presence increased from 328 in 1985 to 401 in 1992, a total of 55%. Among those in this group are computer programmers and operators, draftsmen, engineering and mathematical aides, nurses, dieticians, photographers, medical and dental technicians, and radio operators.

From 1985 to 1992, those in the skilled crafts category decreased from 39 to 32. That’s from 16.2% to 14.7% The total number of skilled craft positions within the University dropped by 10 from 1985 to 1992. This category includes jobs like mechanics and repairers, carpenters, upholsterers, electricians, typesetters, and skilled machinists.

In the service category, the number of African Americans increased from 679 in 1985 to 778 in 1992, which represents 75.5% of the total in that category. This category is defined as “persons whose assignments require limited degrees of previously acquired skills and knowledge and workers who perform duties which result in or contribute to the comfort, convenience and hygiene of personnel and the student body or which contribute to the upkeep and care of buildings, facilities or grounds of the institutional property. This includes chauffeurs, laundry and dry cleaning operatives, cafeteria and restaurant workers, truck drivers, bus drivers, garbage laborers, custodial personnel, gardeners and groundskeepers, refuse collectors, construction laborers, and security personnel.”

A SUMMATIVE NOTE

I find it ironic, historical and comment-worthy that African Americans are so essential to the nurturing and caregiving functions in the life of Temple. To say that the quality of life at Temple is affected significantly by the contribution of African Americans would be an understatement. With no intent to be definitive in this analysis, suffice it to say, however, that before Temple can feel completely comfortable with its progress in this area of concern, much more improvement has to be made in the ethnic diversification of its faculty.
"The Black Cabinet"

Between 1968 and the present, a number of African Americans were appointed to administrative positions. These include J. Otis Smith, Assistant Dean of Men (1968); Herbert A. Shawell, Assistant Director of Temple Opportunity Program (1967); David Nesbit, Director of the Student Community Action Center (1968); Spencer Strange, Assistant Director of Admissions (1969); Herbert R. Whiston, Assistant Dean of the School of Social Administration (1968); Curtis A. Leonard, Director of the Special Recruitment and Admissions Program (SRAP) (1968); Dr. Turner C. Johnston, Director of the Community Mental Health Center (1970); Dr. E. Theodore Jones, Associate Vice President for Student Affairs (1971); Dr. William E. Gardner, Assistant Vice President for Academic Affairs (1971); Dr. Ionel Vargus, Dean of the School of Social Administration (1970) and Vice Provost (1991); Dr. Bernard Watson, Vice President for Administration (1975); and H. Patrick Swygert, Executive Vice President (1986). The individuals on these pages constitute Temple's current "Black Cabinet."

THOMAS ANDERSON, JR.
Associate Vice President, Community Relations.
The Office of Community Relations (OCR) is concerned with developing and maintaining relationships with individuals, organizations, agencies and other institutions, to help them understand that their interests and those of the University are interrelated and that their goals can be achieved through the mutual exchange of ideas and support. In 1991, under Anderson's direction, OCR developed Temple's first comprehensive Community Development Plan. This plan was specifically related to the North Philadelphia Community. A native of Camden, NJ, Anderson earned the B.A. degree at Delaware State College and the M.A. degree at Temple.

SARAH C. BANKS
Assistant Vice President for Administration, Health Sciences Center.
Dr. Banks is responsible for the development and implementation of administrative and management systems and controls for the Health Sciences Center. This includes the School of Medicine, School of Pharmacy, Dental School, College of Allied Health Professions, Temple University Hospital, and Woodhaven Center. She was previously Acting Director of Undergraduate Admissions and Director of Special Recruitment and Admissions Programs. Banks holds B.S. and M.A. degrees from Morgan State College and an Ed.D. from Rutgers University.

MALCOLM BONNER
Director, ACT 101 Program.
Malcolm Bonner has been the Director of Temple's Act 101 Program since 1988. Act 101 is funded by the Commonwealth of Pennsylvania and Temple. The program includes a Summer Bridge Program which provides academic counseling and tutoring to over 400 Temple undergraduates. A native Philadelphian, Bonner attended West Philadelphia High School. He holds a B.A. degree from the University of Pennsylvania and a M.Ed. from Cambridge College. He is currently pursuing a Ph.D. in Temple's Department of African American Studies. Bonner writes poetry and essays and is the recipient of an award from the Philadelphia Writers Conference.

CURTIS A. LEONARD
Dean, School of Social Administration.
Dr. Leonard's tenure at Temple began in 1968 when he was appointed assistant professor in Social Administration. In 1969 he became the first Director of the Special Recruitment and Admissions Program (SRAP). In 1991 he was named Acting Dean of the School of Social Administration, a position he held until his recent appointment as Dean. He is the author of a forthcoming book, Administrative Behavior and Role Dissonance in Human Service Executives, to be published by Brooks/Cole Publishers. He earned a B.A. and Ph.D. from Temple, and a M.S.W. from the University of Pennsylvania.
JESSE MILAN, JR.
Chief of Staff,
Office of the President.
A former Deputy City Solicitor for the City of Philadelphia, Mr. Milan joined Temple University in 1988 as an Associate University Counsel. He assumed the duties of President Peter Liacouras' Chief of Staff in 1989. Milan was the principal drafter of the University Policy on AIDS and serves as chair of the University's HIV Policy and Procedure Committee. He is a graduate of the Woodrow Wilson School of Public and International Affairs at Princeton University and New York University School of Law.

WESLEY E. PERKINS
Director,
Personnel Services,
Temple University Hospital.
Perkins conducts training in supervision and management as well as sexual harassment and disabilities related issues. He is a member of the Administration and Staff Affirmative Action Committee and Vice President of the Board of Governors for the Diamond Club. He is a graduate of Southern Connecticut State University.

VALAIDA SMITH WALKER
Vice President for Student Affairs.
Dr. Walker has held a number of key positions at Temple. She was the first Director of the Woodhaven Center, an intermediate care facility for the mentally retarded; Chair of the Department of Special Education; Associate Dean of the College of Education; Associate Vice Provost for Undergraduate Programs, and Vice Provost for Administration. Before coming to Temple, Walker was the first Commissioner of Mental Retardation for Southeast Pennsylvania. She earned the B.A. degree in Mathematics at Howard University and the M.A. and Ph.D. degrees in Special Education at Temple.

JAMES S. WHITE
Executive Vice President.
Prior to his present position, White was Vice President for Public Affairs (1991-1993). Previously, he held positions as Vice President and Director of Real Estate Management at Provident National Bank; and Managing Director of the City of Philadelphia. White served in the United States Army for 23 years, retiring with the rank of Colonel.

TREVOR E. SEWELL
Dean, College of Education.
Trevor E. Sewell is the Dean of the College of Education and a tenured Professor in the School Psychology Program, Department of Psychological Studies in Education.
Dr. Sewell joined the faculty of the College of Education in 1973. Prior to his appointment as Dean, Dr. Sewell served in several administrative positions within the College. From 1981-83 he served as chairperson to the then Department of School Psychology. In 1984 he was appointed Associate Dean for Research and Development and in 1986 assumed the position of Associate Dean for Academic Affairs. He has also been a visiting professor at the University of Puerto Rico and a lecturer, Department of Educational Psychology, University of Wisconsin-Milwaukee.

RANDY H. MILLER
Director,
Undergraduate Admissions.
Before his appointment in 1991, Miller was Director of Admissions at St. Joseph’s University for 10 years. He began his admissions career at Wesleyan University where he served as Assistant Dean for Admissions. He holds a B.A. degree from Wesleyan and an M.B.A. degree from the Wharton School of the University of Pennsylvania.

WILLIAM T. YATES, II.
Assistant Vice President for Affirmative Action.
A 1968 graduate of Temple’s College of Education, Dr. Yates is responsible for the total scope of the University’s Affirmative Action programs for all of Temple’s campuses. immediately prior to his appointment at Temple, Yates worked as a Program Officer at the Woodrow Wilson National Fellowship Foundation in Princeton, N.J. where he assisted in the development and administration of national programs targeted at increasing the numbers of underrepresented minorities in public policy careers and academia. Yates retired from the United States Air Force in 1989.
Pennsylvania, founded in 1740, admitted African Americans as early as the 1870s. Temple University, established in 1884, admitted Blacks from the beginning.

Russell Conwell, the founder and first president of Temple, was concerned that Philadelphia's regular school system did not provide adequate educational work for the city's population. He was particularly interested in working class students. For many years he harbored the idea of a chain of pre-collegiate academies and colleges which would address the diverse needs of the city. In 1894 branch academies were opened on Lancaster Avenue, at Broad and Federal, on Frankford Avenue and at 26th and Wharton Street. A fifth academy, located at 922 Pine Street, was donated by Grace Baptist Church, the church pastored by Conwell. These schools provided a mixture of elementary and high school courses, and in the case of the Pine Street Academy, also offered premedical, prelaw and theology courses. These academies enrolled a large percentage of foreign-born students. Located in a slum area heavily populated by African Americans, in 1895 the Pine Street Academy reported an enrollment which was fifty percent Black. Desirous of having the school serve an exclusive Black clientele, the African American students petitioned the University to remove white pupils to another school. Temple refused to do so.

From this early beginning, African Americans would become a significant presence at Temple. Throughout the twentieth century, Blacks were attracted to Temple because of its presumed liberality and acceptance of diverse minorities. Though the percentage in attendance appears to have exceeded those at most predominantly white colleges and universities during most of this century, it was not always a comfortable, or totally embracing environment. Temple, like many other institutions, tended to reflect the prevailing white attitudes of the times. Black students confronted patronizing and in some cases clearly racist treatment. Temple's commitment to Russell Conwell's philosophy also reflected his own ambiguity about race.

Although Conwell is in the liberal tradition, like many 19th and 20th century reformers he had mixed feelings about the equality of African Americans. In 1923 he was severely chastised by the Black community for a sermon he made on "Colored Immigration (sic)," which were interpreted by many as being racist. This sermon, delivered in the Baptist Temple on October 7, 1923, was reprinted in the Temple Review. He articulated his concern about the large number of Southern Black migrants annually taking up residence in Philadelphia. Conwell said "They have become so large a membership of our community that they are a menace to themselves; a menace to the health of the white people and a menace in their competition with the labor of the white people."

Having recounted the history of the "negro (sic)," Conwell concluded that "It is a great fact, no matter how deep our hearts are enlisted for them, we must recognize the fact that the colored people as a race do not come up to the white race in their educational progress, or their educational accomplishments." Arguing for the support of segregated schools, he stated: "We must give these colored children the opportunity to be educated, but the time is coming when we will have separate schools for the colored people, as they do in Baltimore, and as they do in all the Southern States. White and black should be taught the same studies, although not necessarily taught together or in the same building. But they must have the same advantage, and they should be treated equally, though they belong to the colored race."

Among Conwell's most vocal critics were Thomas E. Miller, a former Black congressman from South Carolina, who had served during the Reconstruction era and Elijah Hodges, a reporter for the Philadelphia Tribune. Restating each of the points made in Conwell's sermon, Miller prepared a detailed rebuttal in which he challenged the historical accuracy of the presentation. Hodges in an article entitled "The Fallen Idol" questioned whether the "public utterances of any man upon the subject of race relation, have caused deeper concern among the colored people generally and of Philadelphia in particular than the
words of the Rev. Dr. Russell H. Conwell...” Hodges undoubt-
edly summed up the feelings of many African Americans when
he stated that “Perhaps no other man in America came so near
the colored people’s ideal scholar and Christian gentleman,
whose big unselfish heart and broad intellect made him
immune from any suspicion of the sordid sentiments that have
sown the shores of the past with wrecks of Negro hopes.”
Hodges concluded that if one compared the sermonic remarks
with Conwell’s earlier views, it would appear that “the venera-
table prelate has turned at the brink of the grave to thrust his
javelin into the heasting ranks of advancing Ethiopia and go
down with the consciousness of having contributed his full
measure of devotion to the cause of white supremacy.”

In response to his critics, Conwell said that he believed in
equal justice to all races, and that it was “our duty to both the
white people and the colored people” to do everything possible
to eliminate prejudice. He asserted that Booker T. Washing-
ton and Paul Lawrence Dunbar had been frequent guests at his
home, and that he regarded them as “equals among the great
men of our nation.” Conwell declared that “I believe in the
enforcement of the 13th and 14th amendments to the
Constitution of the United States wherever and whenever the
colored people themselves demand it.” His response appeared
to quiet the critics.

Statistical breakdowns by race at the University for the
period prior to 1976 are not available. However, through
research in private collections, Temple publications, newspaper
reports and other sources it is possible to make limited general-
izations about this population, as well as the reception accord-
ed the Black presence here. In 1922, a report prepared by
the National Association of Colored Women, Temple was cited
as having the largest Black student population at any white un-
iversity. During the period 1950-51, Temple had an enrol-
ment of over 1,200 Black students, six percent of the University’s
total enrollment and twice the national ratio for Black students
in college. Additionally, Temple’s student population included
79 representatives of “the brown and yellow races of the ori-
ient,” and a few Native Americans. By 1981 Black student
enrollment had soared to 5,500, or 17.5 percent of the
total. In that year the medical school’s Black
enrollment was ranked
third in the nation, exceed-
ed only by the foremost
Black medical schools,
Howard University and
Meharry Medical College.
By 1993 Black students
represented 19 percent of
Temple’s student popula-
tion. During the Reagan
era this figure declined
because of cuts in student
aid and other policies
which impacted heavily on African American students.

Although African Americans were well represented in
Temple’s student population, prior to the 1930s their physical
presence was ignored in such University publica-
tions as the Call of
Commerce, Temple
Weekly, and the Temple
News. These publica-
tions, which began in
the early 1920s, included
profiles and diverse
information on Catholic,
Jewish and other Temple
students and their organ-
izations, but alluded to
Blacks only in the ubiqui-
tous caricatures which
appeared in announce-
ments of some events, in
commercial advertise-
ments, and in articles
and photographs of stu-
dent actors, athletes and
members of white frater-
nities in blackface.
Unflattering portrayals of
African Americans
appeared as early as
1922. For example, in
1922 African Americans
were caricatured in a
rather prominent announce-
ment of a dance sponsored by the
“advanced class.” In 1927 General Electric in a particularly
insensitive, (though beautifully illustrated) full-page advertise-
ment, entitled “SLAVES,” spoke of the benefits of slavery. A
downtrodden, lean but muscular, Black man in a loin cloth is
depicted carrying a huge log on his shoulders. The company
celebrated the fact that human slavery had been replaced by
“mechanical” slavery, and that in a quarter century they had
succeeded in producing electric motors which had “more than
350,000,000 man-power.” An accompanying quote by
Oscar Wilde was reminiscent of the arguments for
slavery advanced by
white Southerners
prior to the Civil
War: “The fact is,
that civilization
requires slaves.
The Greeks were
quite right there.

Unless there are slaves to do the ugly, horrible, uninter-
resting work, culture and contemplation become
almost impossible.” Although Wilde also said that
“Human slavery is wrong, insecure, and demoralizing,”
the advertisement validated the historic practice, while
applauding its replacement by the machine.

Many equally reprehensible and insensitive repre-
sentations of African Americans continued to appear through-

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African Americans at Temple University (cont.)

out the 1930s and 1940s. Although minstrelsy and blackface had fallen into disrepute in the larger society, in December, 1938, the Newman Club (Catholic) presented a "Modern Minstrel Show." A Temple News headline in October, 1939, proclaimed "Templemen [student dramatic group] Seek Realistic Touch in Two Negro Chauffeur Roles." The students were innovative enough to suggest using real African Americans to play Negroes, a first for Temple drama groups. Black folksongs were performed in the early 1940s by whites.

The proliferation of caricatures and the tendency to ignore the African American presence at Temple were symbolic of the deep racial ambivalence which many white students and faculty at Temple appeared to harbor during the 1920s. In 1925 Temple University students sponsored an informal luncheon at the Bellevue-Stratford Hotel. The white students in charge of the affair conveniently arranged for the ten Black students to be segregated at a separate table. The African American students expressed satisfaction with the hotel's service, and felt that the invitation to attend the luncheon was evidence of greater social recognition at Temple. However, they used the occasion to express their views regarding racism at the University. Seven of the Black students were seniors in the Dental College. It was their feeling that race relations had deteriorated at Temple during 1924, that Black students were "made to feel that because of the color of their skin they cannot have certain privileges." They lamented the fact that there seemed to be "concerted action on the part of those in power to more and more draw the color line, and when any member of the faculty is approached with a grievance of this kind, he immediately 'passes the buck' so to speak."

Although a few African Americans appeared in group photographs in the 1920s, apparently the first article to refer specifically to African Americans appeared in the Temple News on April 7, 1933. In a rather prominent announcement which stated — "Noted Negro Author Will Speak for Negro. Dr. James W.eldon Johnson Lectures on Creative Literature," readers were informed that tickets could be secured from sociology professor George E. Simpson, or students in the "Race Problems Class." Almost two years passed before the second allusion to African Americans—the announcement of a lecture on January 30, 1935, by Max Yergan, noted Black educator. The lecture was sponsored by Phi Delta Kappa.

African American students first gained visibility in Temple's press as athletes. In 1935 the campus press began to feature articles on two noted Black Temple athletes, Eulace Peacock and Al Threadgill. Eulace Peacock received world-wide recognition in March, 1935, when he tied and successfully challenged the world record for the 60 yard dash. At the same meet he beat Jesse Owens in the broadjump. By 1951, Peacock was rated by many as the greatest athlete in Temple's history. Al Threadgill, another Black track star, was also frequently mentioned, though less than Peacock.

Prior to the 1960s campus organizations dealing with the race issue are barely mentioned. In February 1939 the Temple University Tolerance Committee, an independent committee of the Race Relations Club was mentioned as being organized. It was never again mentioned, or discussed in University publications. In January, 1947 the Temple chapter of the National Student Association (NSA) was profiled. An interracial organization, with branches throughout the nation, the NSA had as its goal the elimination of discrimination in primary, secondary and higher education based upon "sex, race, religion, political belief or economic circumstance."

In September, 1949, Theodore Perry, business education major (class of 1950), was elected national vice president in charge of the Student Life division of the National Student Association. In that capacity, Perry gained fame and brought recognition to Temple, as he toured the nation, made numer-
Movement of the 1960s; and the geographic location of Temple in North Philadelphia, an area heavily populated by African Americans. These factors have promoted the hiring of Black faculty and administrators, a negligible element at the university until recently, and the develop-

Clifford Washington, Relay Team
Temple News 1923

ment of programs and an academic department, specifically related to subjects and persons of African origin.

Temple’s relationship with African Americans during the last three decades has been largely shaped by historical circumstance and geographic location. By 1960 North Philadelphia was 53.5 percent Black. This figure had risen to 66.8 percent by 1990. Temple’s steady acquisition of property, contiguous to or near the University, led to the dislocation of thousands of African Americans. Although, the process was already underway by the early 1950s, it did not become a major issue until the 1960s and 1970s. In 1958 Black and white student leaders were concerned about 91 families who were forced to move to make way for Temple’s new science building. In an article entitled “Comes Problems With Progress,” Alex Michelini, editor of Temple News, argued that “the plight of the persons in the University surroundings are our concern too. We may welcome the progress being made through expansion of our physical facilities. But we must also see to it that those who leave progress with us.” It was his feeling that students had a moral responsibility to speak out against and challenge the practice. He noted with pleasure that the University, campus organizations and individuals were beginning to become actively involved in addressing the problem. Michelini made reference to Weekend Workcamps being conducted by University Christian Movement, a coalition of inter racial campus religious groups. Michelini’s idea of combating the problem of Black removal and relocation was to rehabilitate the area by painting and repairing run down houses, and providing increased recreation for the residents. Although this was certainly a creditable humanitarian endeavor, it did not resolve the growing problem, or allay the Black community’s suspicions and anger toward Temple. Black residents, in the surrounding area, popularly known as “The Jungle,” essentially viewed Temple’s encroachment into surrounding Black neighborhoods as racist.

In 1967, Herbert W. Simons, an Assistant Professor of Speech, asserted that “The problem of Temple’s expansion is potentially more explosive than any facing the University.” Simons’ statement coincided with the escalation in protest against other area universities similarly engaged in expansion programs. As Temple moved forward with its expansion program, during the early 1960s it focused upon North Park Avenue. The area was slated for construction of a new school of business and public administration center. Between 1960 and 1964 a number of buildings were declared “unfit for human habitation,” and tenants were evicted. Located between Barton and Curtis Halls was a tenement housing block. University efforts to acquire the land in the rear of Peabody Hall hardened the opposition to Temple’s proposed expansion program.

By September, 1966, community resistance to the University had solidified. Residents from the area west of Broad Street circulated petitions stating that “progress at the cost of human suffering is morally wrong.” An unnamed group comprised of about 100 members met with the City Council to discuss Temple’s expansion program. They were concerned about the passage of legislation which permitted the University to change its former mixed zoning classification to an institutional development district, making possible the westward expansion.

Many urban universities surrounded by large Black communities, including the University of Pennsylvania and Drexel University, encountered similar problems. Despite bitter opposition to these institutions’ expansion efforts, there was no organized resistance until 1967. In that year, James O. Williams, a leader in the militant Congress of Racial Equality (CORE), formed an organization called Citizens’ Urban Renewal Exchange (CURE) to unite all the communities affected by the urban renewal. CURE did not object to expansion of the universities, but opposed the indiscriminate destruction of housing units and displacement of people, particularly the aged. The organization pledged itself to block the universities’ expansion programs until provisions were made to pay residents their asking price, and to resettle each resident in an equivalent house. Such resettlement was required by law under the 1949 Housing Act, but in practice was often ignored.

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Aided by pro bono lawyers, CORE advised the people of their rights. The program succeeded in slowing down the expansion programs. Williams praised Conscience, a community action program started in 1964 by African American students at Temple, for its efforts in helping the University to address the issue in a humane manner.

Temple’s efforts to alleviate the fears of Black residents, and to become more socially conscious, led to the development of committees, community programs, research proposals, and other actions. In addition to the Conscience program, the University sponsored Project Upward Bound, a federally funded program designed to provide poor children the opportunity to prepare for and attend college; organized a Faculty Committee on Community Relations and later a University-Community Committee (1967); and actively supported a plethora of programs initiated by Temple’s Black student leaders. In fact it was student-initiated programs like Conscience, the Student Community Action Center (SCAC-1967), and the Community Self Help Center (1967) which helped to bridge the gap between Temple and the Black community. President Paul R. Anderson’s (1967-1973) decision to establish the University-Community Committee was a direct reaction to Black leaders threats to picket the University and burn down Barton Hall in 1967. It was SCAC which brought Black leaders to the campus to articulate the community’s protest.

By 1968 Temple realized that it had to address the concerns of the Black community and take a serious look at long-term issues related to University development. Victor H. Wilburn, architect and planner, posed the question “What are the responsibilities and meaning of the urban university today?” In a report to the North City Corporation (1967) concerning future University growth, Wilburn stated that future expansion must involve planning and development uses that are both meaningful to the community and acceptable and compatible with the growth and development of the University. The report stated that the community mistrusted the University’s intentions and questioned the University’s credibility, since too often there was a gap between what it said and did.

In 1970 the University and the community reached an agreement on land use. Both sides agreed to specific land transfers to the University and to the community. Temple agreed to provide aid for community development. The University did not accede to community demands for a seat on the University Board of Trustees or the power to veto any University expansion plans. Both sides agreed, however, to the creation of a permanent joint planning committee, which would provide a “communication device” for resolving such problems. In March of 1970, following ten months of negotiations, Governor Raymond P. Shafer and Black community representatives Jerri Williams, the Reverend J. Jerome Cooper, and Mrs. Anne Louis, signed the “Community-Temple Agreement of 1970.”

One of the outcomes of the Black student and community protests against University expansion was the hiring of Black faculty and administrators. Temple News reported in 1968 that only seven of 1200 faculty members were Black. Among those cited were Jerome Wood, an instructor of American history; Dr. Harry A. Bailey, Jr., assistant professor of political science; Curtis A. Leonard, assistant professor in the School of Social Administration; and Jodi Harris, instructor in the School of Education. In late 1969, Dr. Bailey became chairman of the Political Science Department, the first African American to ever chair a department at Temple. During the late 1960s and early 1970s, Bailey was actively involved in shaping the black/white discourse at the University.

In March 1969, Dr. Harry A. Bailey, then an Assistant Professor of Political Science, called for a Black Studies Department. The issue of setting up a Black Studies Department caught on like wildfire. Within a few months the matter was embraced by the Steering Committee of the Concerned Faculty, which urged President Anderson to implement a program by the fall of 1970. The University was not in favor of establishing a Black Studies Program. As negotiations ensued, however, the University indicated its willingness to support two programs, the Student Recruitment Admissions Program (SRAP) and an Afro-Asian Institute. In May of 1969, the Faculty Senate passed a resolution mandating “a curriculum of Afro-Asian studies, improvement of educational opportunities for Black students and improvement of non-curricular educational opportunities and services for both Black students and the surrounding community.” Solomon P. Gathers, a former Assistant Professor of Community Organization at Bryn Mawr College, and a Director of Social Welfare Services with the Philadelphia Urban League, was hired as Director of the Afro-Asian Institute. Gathers also served as Associate Professor in the School of Social Administration.

Between 1966 and 1970 a number of Blacks were hired in visible administrative positions, primarily as assistants to white
directors. The hiring of more full-time Black faculty and administrators, and the call for a Black Studies Program, opened up a new era at Temple. 1969 was a very important turning date for African Americans at Temple. It is at that point that the Black presence and voice at Temple gained greater significance. The launching of SRAP and the Afro-Asian Institute are important benchmarks in the struggle of Blacks for equality at Temple. One of the most significant factors in bringing change was the Steering Committee for Black Students (SCBS). The zeal, courage, and skill which Black student leaders exhibited at the time is commendable. They successfully engaged questions regarding the University’s relationship with the community; argued for recruitment and admission of more Black students, particularly talented poor youth in North Philadelphia; contended for the employment of Black faculty and administrators; fought for a Black Studies Program; and monitored the University’s actions on all of these and other issues. In August, 1969, SCBS’ precipitous call for a federal investigation of the use of funds designated for SRAP, and their charge that Temple was misusing federal funds and was racist in its hiring and admission policy, brought quick action from the University.

In the fall of 1970 President Anderson announced the establishment of a thirteen member Equal Employment Advisory Council, comprised of students, faculty, administration, and other University employees. The purpose of the Council was to review charges of racial discrimination and existing procedures for hiring and discharge of faculty, administrators and staff. Although the Council had no direct power, it could make recommendations for improvement and report its findings to the administration. Among those selected for the Council was Professor Peter J. Liacouras of the School of Law. As President, Liacouras in the 1980s and 1990s would later grapple with the implementation and resolution of many issues which emerged in the 1960s and 1970s.

Temple University, Reddick compiled complaints of racism from Black students, maintenance and clerical workers, and other Temple staff and faculty. In addition to outlining in some detail the “facts and figures” of alleged racism in various departments, Reddick listed the names of persons he designated as the leading university racists, and cited the use of racist textbooks. Asserting that African Americans represented less than two percent of the instructional staff of Temple, Reddick stated that affirmative action was a sham and that “If you’re white you have 50 times more of a chance to get tenure at Temple.”

Reddick, a prominent scholar and the author of five books, and numerous other publications, had been a full-time tenured professor of history at Temple since 1970. In 1976 he reached the mandatory retirement age of 67 and was required by University policy to step down. Prior to launching his study on University racism, he made an unsuccessful appeal to his dean and the President to extend his contract. Although University officials made this point, it was not heard as loudly as Reddick’s charge of University racism.

The Reddick report received broad support from the Black Student Union, as well as local, state and national Black leaders. Two University committees were empowered to investigate the charges—A bi-racial Ad-Hoc Committee created by the Temple Board of Trustees, and the Affirmative Action Review Committee of the College of Liberal Arts, which was restructured to include a ratio of four Blacks and four whites. The committee originally included only one Black. As the debate ensued, State Representative David Richardson introduced a legislative bill calling for a nine member bipartisan committee to investigate the charges before the vote on new fiscal year appropriations for the University. Richardson asserted that the University’s Ad-Hoc Committee was “OK, but we need community input and legislative response.”

Following the June 24 announcement that Temple’s $66 million 1976-77 appropriation would be held up until the University responded to a legislative request for ten demands for corrective measures, Temple quickly agreed to meet the demands. Following the agreement, the Pennsylvania State Legislature unanimously passed the appropriations bill. The University moved quickly to diffuse the issue, by appointing Dr. Bernard C. Watson as acting vice president for academic services. This appointment made Watson, a professor and chairman of the department of urban education in Temple’s College of Education, the highest ranking Black administrator in the University’s 92 year history. Watson’s appointment and the Affirmative Action Review Committee’s report temporarily deflected public criticism. The report claiming that most of the charges were groundless, was highly critical of Reddick for making them. The editor of the Philadelphia Tribune asserted that the

Of all the issues and events that occurred during the last twenty five years, perhaps the most damaging and challenging was the charge of racism which was leveled in April 1976 by Dr. Lawrence D. Reddick, a Black professor in the History Department (1970-1976). In a 17 page study on racism at Temple University, Reddick compiled complaints of racism from Black students, maintenance and clerical workers, and other Temple staff and faculty. In addition to outlining in some detail the "facts and figures" of alleged racism in various departments, Reddick listed the names of persons he designated as the leading university racists, and cited the use of "racist textbooks." Asserting that African Americans represented less than two percent of the instructional staff of Temple, Reddick stated that affirmative action was a sham and that "If you're white you have 50 times more of a chance to get tenure at Temple."

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African Americans at Temple: An Academic Necessity

The most recent issue of the Journal of Blacks in Higher Education states that the percentage of the black population holding bachelor's, master's, and doctoral degrees, and the percentage of the total population enrolled in college in the 1990s is significantly lower than the percentage reported in the mid-1970s.

There is no doubt that high unemployment, increasing tuition rates as well as diminishing financial support has contributed to the decline in the numbers of African Americans attending and graduating from college, and in the number of departments and programs that provide services to African Americans and others in the academic community.

Temple is unique in terms of the number, diversity and comprehensiveness of the entities which focus upon African American studies as objects and which provide programs and services for a broad spectrum of academic and community persons. There are four entities that are essential to the academic well-being of persons of African descent, and important to the development and propagation of research and scholarly discourse related to the study of African peoples in the diaspora. They are the Department of African American Studies (DAAS), the Center for African American History and Culture (CAAHC), the Pan African Studies Community Education Program (PASCEP), and the Charles L. Blockson Afro-American Collection.

AFRICAN AMERICAN STUDIES DEPARTMENT

Temple's Department of African American Studies has been called "the best such department in the nation" by the National Council of Black Studies. Based on an Afrocentric curriculum, the department seeks to study African people from the standpoint of African peoples as agents of history rather than as appendages to European history. It offers the B.A., the M.A., and the Ph.D., and is the only department in the nation with a doctoral program.

The African American Studies faculty is comprised of fourteen distinguished members including Temple's only Pulitzer-prize winner, Charles Fuller.

The department edits three journals and a monograph series and houses four research institutes: the African American Affairs Institute; the International Institute for African Dance Research; the Institute for the Preservation of African Documents; and the Institute for Advanced Afrocentric Theory. In addition, the department directs the Temple in Africa Program which takes students to Ghana for a study tour during the summer.

All faculty members are welcomed to visit the department, to attend the three annual conferences organized by the department, and to participate in the teaching and research of the faculty and graduate students.

Dr. Molefi Kete Asante, Chair

THE CENTER FOR AFRICAN AMERICAN HISTORY AND CULTURE

The Center for African American History and Culture (CAAHC), is one of several cross-disciplinary research and training centers at Temple University. Its purpose is to provide for advanced scholarship and research.

CAAHC sponsors seminars, symposia and conferences; hosts graduate students, post-doctoral fellows, and visiting scholars for short and extended visits, and publishes occasional papers, monographs and journals, and educational kits.

In addition to the sponsorship of symposia, conferences and seminars, the Center is developing a comprehensive bibliography on African Americans in Pennsylvania; a data base for the study of African Americans in Pennsylvania; and researching the first comprehensive history of African American women and the church.

In 1992, CAAHC published "Freedom and Community: 19th Century..."
Center launched a five year project to research and write the first comprehensive history of "African American Women and the Church, 1780-1970." This pioneering work will trace the historic involvement of African American women in the development of primarily, but not exclusively, Protestant and Catholic churches.

Dr. Bettye Collier-Thomas, Director

PAN AFRICAN STUDIES COMMUNITY EDUCATION PROGRAM

The PASCEP program is a low-cost, non-credit continuing education service of the African American Studies Department of Temple University.

PASCEP was founded by Annie D. Hyman, a Temple University graduate and North Philadelphia community activist who sought to bring the University to the community. Prior to coming to Temple in 1979, the program was held in community schools, churches and centers. University faculty volunteered their time to teach classes. Ms. Hyman later obtained the support of Dr. Odeyo Ayaga, who was then Chair of the Pan-African Studies Department, to seek Temple’s sponsorship of the Community Education Program.

The majority of the courses are taught by volunteer lecturers from the community whose purpose is to give back to others what was given to them in knowledge, skill, inspiration and example.

Programs and services offered to the community include tutorial services, GED classes, adult literacy skills, and a counseling and referral service. For members of the community who are incarcerated, PASCEP provides courses, special lectures and cultural events to encourage and help develop and inspire productive citizenship among the residents.

Muriel Featings, Director

CHARLES L. BLOCKSON AFRO-AMERICAN COLLECTION

The Charles L. Blockson Collection is one of the larger Afro-American Collections of its kind at a major university. Located on the first floor of Sullivan Hall, it is the culmination of more than forty years of collecting materials related to the history of people of African descent.

Comprised of more than 40,000 items, the Blockson Collection continues to grow through the acquisition of both current and retrospective materials. The collection includes 3,500 volumes of rare books, 15,000 items of rare Afro-Americans including pamphlets, slave narratives, photographs, sheet music, original phonograph recordings and statues.

Bibliographic access to most of the Blockson Collection holdings is by card catalog and through the University Library’s on-line computer network. In 1990 Temple University Press published the Catalogue of the Charles L. Blockson Afro-American Collection. Comprised of materials that date from 1557 to the present, this catalog contains 11,000 entries.

Charles L. Blockson, Curator

“SOS”

Save Our Students
Reception

The SOS Reception on February 2, 1994, at the Charles L. Blockson Collection was attended by members of the African/African American Faculty and Staff Association. The showing of "Amazing Grace: Black Women in Sport" was one of the highlights of the evening.

The members of the SOS Committee are: Curtis Leonard, Rose Johnson, Gommon Holmes, and Delores Andy. The committee is hopeful that the planned mission of having a revolving emergency loan fund for students can be activated by fall, 1995. Contributions are still being accepted. Make checks payable to Temple AAAA SOS.

For information, call Delores Andy at 204-4041.

Dr. Collier-Thomas and others view CAAIC display of prominent 19th century Black Pennsylvanians.
AFRICAN STUDENT UNION

by Tanya White

The African Student Union (ASU), founded in the 1960s as the Black Student League (BSL), was organized to provide positive representation of all students of African descent at Temple University. For twenty-eight years this organization has been actively involved in issues affecting African Americans at Temple and the surrounding community. In addition to acting as a liaison for the resolution of African American student issues, ASU has held rallies, sit-ins, and other protest movements designed to address specific issues of concern.

In 1968, the Black fraternities, sororities and other organizations, joined the Black Student League to form a Steering Committee, designed as the central policy making board for Black student organizations. The Steering Committee has initiated a number of successful programs, including the Special Recruitment and Admissions Program (SRAP) and the Afro-Asian Institute. A review of these particular programs suggests the dimensions of the Steering Committee’s concerns. SRAP, created in 1969 during a period of great student unrest, reflects the overriding concerns of African Americans throughout the nation, about perceived academic discrimination against Blacks seeking admission to predominately white universities and colleges.

SRAP was specifically targeted to North Philadelphia residents. SRAP developed at a time when Temple was under great pressure from the surrounding community to address questions related to what some perceived as destruction of the nearby Black community. “Conscience,” developed in 1964, provided educational and social opportunities for the surrounding North Philadelphia Black community through the establishment of financial aid assistance for high school students, and tutorial and day camp services for neighborhood children. The Afro-Asian Institute recruited students for social work. The Institute required students to give three hours weekly to community service.

As individual organizations began to develop and flourish, the common goals and interests of the Steering Committee began to wane and student support dissipated. In 1972, a number of organizations withdrew from the committee and the University assumed responsibility for many programs like SRAP, the Afro-Asian Institute and “Conscience.” In 1976, a “Unity Meeting” was held to address widespread concern for the seeming loss of unity among student organizations. The meeting succeeded in bringing many organizations back into the fold, and re-establishing the fellowship that African student organizations had previously enjoyed.

During the last eighteen years a number of new organizations have appeared. Many of these associations regularly sponsor cultural events, speakers and travel events. During the 1970s Temple’s Black student body was frequently commended for its efforts to recruit and retain Black students. One example of this recognition was Howard University’s praise for ASU’s efforts. At the time, Temple was singled out for having the third largest Black enrollment at a predominately white university.

The unity movement ended abruptly in 1977, and was not revived until 1986. At the insistence of two African professors, Robert Stone, a student activist, re-established the organization. Reorganized as the Black Student Union, the confederation continued to develop. In 1987 the organization’s name was changed to the African Student Union. In 1990, the organization’s structure changed when the position of president was eliminated, so that no one figure would dominate the collective. In addition, ASU created a Sisterhood Committee to address the oppression of African women and the perceived misogyny in the Black community.

The ASU also acts as a negotiating body between organizations in matters of dispute and/or policy. There are many groups on campus that meet either formally or informally. However, the university only recognizes those who formally apply for recognition.

They include:

- Black Artist Society of Soulful Expression
- Daughters of Kush
- Entity
- Muslim Students’ Association
- National Association of Black Accountants
- Organization of African Students
- Sistahs of Essence
- Student Organization for Caribbean Awareness
- Temple Association of Black Journalists
- Tribe Called 40

African Americans at Temple University
(cont.)

charges made by Reddick could be made about most other large institutions in Philadelphia. He stated that “Certainly the charges are even more true of Penn and Drexel than of Temple. But it’s time to make radical changes to eliminate racism at Temple, starting right away.” In March 1978, two years later, the Board of Trustees’ Ad-Hoc Committee released a report, which found that there was “clear room for improvement” in minority hiring, but added that “Temple’s record with regard to minorities—students, faculty, employees, and administration—is far superior to other institutions.”

During the past twenty years African Americans have struggled to maintain and maximize their hard won gains at the University. The 1970s were dominated by efforts to implement programs and effect changes envisioned during the 1960s. The appointment of the first African Americans to the Temple University Board of Trustees and the appearance of more Black faculty and administrators was symbolic of the University’s response to the concerns articulated by student and community leaders. By the mid-1970s it was clear that the struggle was just beginning. Although there were Black administrators in key offices, some lamented the fact that they had no power to effect real change, since most were assistants not directors. Recognizing a need to establish a permanent office to handle community relations, the University established the Office of Community Relations (OCR) in 1972. Under the directorship of Thomas Anderson, OCR was deemed a solid success. Highlights of the last ten years include the hiring of African Americans in key positions of authority, and the establishment of important and diverse entities which address the need for scholarship and services related to African Americans. These include: the establishment of the Pan African Studies Community Education Program (1979); the African American Studies Department (1984), the Charles L. Blockson Afro-American Collection (1984), and the Center for African American History and Culture (1987).

The story of African Americans at Temple University reflects the history of urban African Americans in general, especially during the post-1960 era. Issues of expansion, community conflict; admission standards; hiring Black faculty, administrators, and staff; and establishing Black studies programs are typical of most predominantly white universities during the period. This very brief historical overview sets the stage for a more comprehensive study of African Americans at Temple University and for future individual and comparative studies of African Americans at other colleges and universities in Pennsylvania.

* Comprehensive data on African American trustees was unavailable.

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RESEARCH GRANTS AND OPPORTUNITIES

The December 1993 issue of "Research Notes and Deadlines" contains a review of Guide to Proposal Writing by Jane G. Gevery and Patricia McNeill, published in 1993 by the Foundation Center in New York City. According to Gevery and McNeill, this is an excellent guide that provides information relevant to pre-proposal planning and research, writing the document and post-grant follow-through. It also includes sample proposals.

In addition to this particular work, The Office of the Vice Provost for Research, has a number of publications that are helpful for the development of proposals. Information regarding the use of these materials may be obtained by contacting Ruth Smith at 204-7460.
African/African-American Faculty and Staff Association

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