Spring 2022

RE

reflections
on power
and
solidarity
in BIPOC
archives

Rare Book School-Mellon Cultural Heritage Fellowship Outreach Working Group, 2022

Printed in March 2022.

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We would also like to thank Rare Book School staff members Barbara Heritage, Marian Toldeo Candelaria, and Danielle Culpepper, as well as the Andrew W. Mellon Fellowship for Diversity, Inclusion & Cultural Heritage advisory board members Cheryl Beredo, Trevor James Bond, Bethany Nowviskie, Sandra Phoenix, Monika Rhue, Curtis Small, and Martin Tsang. This zine was co-sponsored by the Andrew W. Mellon Fellowship for Diversity, Inclusion & Cultural Heritage at Rare Book School.

Funding allowed for 50 printed zines to be distributed to each fellow to share freely. A free digital copy of this zine (as well as an unabridged version) is also available for viewing or printing on the Rare Book School website.

In addition, we will be hosting a virtual, live symposium about our project on March 23, 2022. A recording of that presentation will be available for viewing on the Rare Book School Youtube page.

CONTRIBUTORS

Both the zine and symposium were organized by members of the 2021-2022 RBS Mellon Fellowship Outreach Working Group, including:

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ABOUT THIS ZINE

We created this zine to give insight into unique collections in our current and former institutions that embody the theme of resistance. As library and archives professionals, we understand that what we preserve reflects who we are as a people. As people of color, we want to see that reflection both diversified and dignified.

We hope that in spotlighting these collections, we can drive more research interest and in turn, contribute to a more inclusive historical narrative that honors what our subjects fought for.

In addition, we chose to create a zine to challenge the perception that archives are only functional for traditional research purposes. Although research is a primary goal of archives, so should be community building and dialogue, which can emerge not only from academic papers or books, but also art, poetry, zines, and more.

Zines have long been tools and platforms for underrepresented voices. Similarly, as library workers of color, we oftentimes occupy spaces that were never meant for us. Because of that, we hope this zine continues this anti-oppressive tradition of sharing information freely and widely, and encouraging others to find and connect to community whether in person or from afar.

reflections

SOLIDARIDAD. RESISTENCIA. LIBERTAD. SOLIDARITY. RESISTANCE. FREEDOM.

by: Amanda Moreno

The relationship between Cuba and the United States has been fraught since the early days of the Cuban Revolution and its attendant political and economic changes to life on the island that led to the mass exodus of over 1.3 million people since 1959. Most Cuban immigrants have settled in Miami. Their



demographics and politics have changed over time. As the decades pass, their reasons for migrating have largely shifted from anti-communist political opposition to economic need.

Cuban Heritage Collection, University of Miami Libraries





Photographs of protests document a people's resistance to injustice and authoritarianism, and the complicated

connection between homeland and diaspora.

The through line of these artifacts of resistance is the search for liberty and freedom, both on



the island and in the diaspora, across politics and ideologies. Our documentation of these movements has shifted to not only include the visual image but also to preserve the digital traces of our lives shared online.





CLAUDIA JONES MEMORIAL COLLECTION

SC MG 692

Schomburg Center for Research in Black Culture, Manuscripts, Archives, and Rare Books Division

New York Public Library

by: Bridgett Kathryn Pride

Claudia Jones (1915-1964) was a political activist, communist, journalist, and community leader who was born in Trinidad and immigrated to the U.S. in 1924 with her family. By using this collection, researchers can learn about Jones' activities as an advocate for human, civil, and women's rights.

Jones was denied U.S. Citizenship and was often threatened with deportation for being so outspoken on the subject of human rights, anti-racism, and equality. According to the United States courts, Jones used journalism as a tool for teaching and advocating for the violent overthrow of the U.S. government. This resulted in her spending months to years at a time incarcerated, causing her

health to quickly deteriorate. Jones resisted injustice where she found it, even speaking out against the communist party for their

internal racism and misogyny.



Schomburg Center for Research in Black Culture The New York Public Library

Photographs and Prints Division "Claudia Jones Memorial Photograph Collection"

Indeed, in her dedicated work and leadership Claudia has country.
given new life to the finest traditions of our/manker. She has continued in our day the heroic tradition of Harriet Tubman, of Sojourner Truth--the struggle for Negro liberation, for women's rights, for human dignity and fulfillment.

-Paul Robeson



Manuscripts,
Archives, and Rare
Books Division
"Claudia Jones
Memorial Collection"

YOUR CHICAGO FRIENDS SEND YOU WARMEST GREETINGS ON THIS
OCCASION: THE ENEMY MAY HAVE HIS HOUR OF TRIUMPH IN YOUR
DEPORTATION BUT THE DAYS AND YEARS OF STRUGGLE AND
VICTORIES BELONG TO US AND WE SHALL ALWAYS REMEMBER YOUR
DEDICATION TO THE STRUGGLES AND VICTORIES; MAY YOU ENJOY
GOOD HEALTH AND FRUITFUL ACTIVITY AU REVOIR

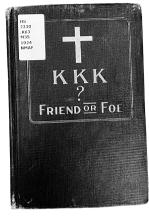
CLAUDE LIGHT FOOT GERALDYNE LIGHTFOOT ED STARR BILL SENNETT SAM KUSHNER MOLLY WEST RAY TILLMAN ALFRED

REFLECTIONS ON ADDRESSING INEQUITY IN CONSERVATION

By Keala Richard

1. Objects that endure exist by deliberate

choice, most often to preserve colonizer legacies, leaving marginalized communities neglected. As conservators and cultural heritage professionals, we make choices every day deciding which objects are deserving of precious limited financial and temporal resources. We can choose better. Invest in the preservation of multicultural collections to broaden the narrative of who we are and where we come from.



2. Legacies of inequity shape our identities as conservators. The face of conservation is a direct result of the traditional pathways into the profession. Years of expensive education followed by additional years of under or unpaid labor are required for the skill set.



Conservators are impacted by socioeconomic inequity derived from power structures of the past. Who can afford to enter the profession is determined either by benefitting from or overcoming these historical inequities. 3. We can diversify the profession by decentralizing the way we approach the field. We can embrace the apprenticeship model that founded the profession, training up newcomers at the bench and offering a pathway to those for whom the established route is inaccessible. We must also invest in our people through professional development, paid internships, and retaining recruits with higher wages to prevent burnout.

4. We can respect traditional methods for repairs, uses, and the needs of our objects.

Sensitivity to
who has access to
information or what
impacts the cultural
integrity of an object can
help us make progress
rectifying historical
exploitation of the peoples
represented in our
collections, and the
paternalistic approaches

402 Third Avenue have r
Ford City, Pennsylvania It prol

Editor, Leader-Times Kittanning, Pennsylvania Dear Sir:

This letter is in response to a

recent open letter from Mr. D. F. Hutchison, Box 764, Dunnellton, Florida.

In his correspondence he asks

In his correspondence he asks whether the book, "KKK, Friend or Foe?", by Blaine Mast is a collectors item, and then states he believes it should be read by everyone.

Although I have never read the book and therefore can't give an opinion on its literary style or content; I can definite ly give an opinion on its subject matter.

The Ku Klux Klan has stood since its very inconception against every American principal of freedom. It is an organization whose very name conjures up images of bigotry and lawlessness, and which just a few stort weeks ago had the audacity to publicly insult the President of the United States.

As for the question of who should read this book, I would

have nominated the Nazi Party. It probably would have fitted in with their "Master Race" plans. Even now it would, no doubt, invoke great attention in halls where hate and prejudice are openly practiced.

The book, written in 1929, belongs to the past. That era is no longer here. This is 1965, a year when we are probing the heavens. Can we afford to have our feet planted in the muck and slime of hatred?

I can suggest much better reading material: The Declaration of Independence, The United States Constitution and The United Nations Charter. Granted they may not be filled with verbose epithets or action-packed harangues, but it seems to me that Thomas Jefferson, George Washington, Abraham Lincoln and Trygve Lie never did bomb churches or murder under the mask of individual freedom. They believed in such things as, "All men are created equal." I share with them this belief.

Sincerely yours, Pvt. James L. Bucko Fort Polk, Louisiana

that permeate western treatment philosophy.

NOTE ON THE IMAGES: Both first editions of Narrative of the Life of Frederick Douglass and KKK: Friend or Foe? came to my bench on the same day. At first glance, the second book seemed a monstrous waste of resources, until I found the ephemeral news clipping tucked inside, condemning the book and the KKK. Preserving them together tells a story of contemporary resistance that could not be fully understood were they to be disassociated. I will treat all 3 items, but if we did not have the resources for all 3, which would you choose?

THE CONSEQUENCES AND COALITION BUILDING OF COMMUNITY ORGANIZING: THE CASE OF FRANK SHUFORD

by: Krystal Tribbett

Santa Ana, California was the home and cultural hub of about 4% of Black Orange County residents in the 1960s and 1970s. Nicknamed, "Little Texas," the Black Santa Ana community was vibrant with churches, clubs, beauty salons and barbershops, and barbecue restaurants, thriving in spite of the redlining that kept Black residents there.

In 1974, local Black community organizer Frank Shuford was accused of a non-fatal shooting that occurred while he was at home with friends and family. His first trial ended in a hung jury. At his second trial, an all-white jury convicted and sentenced him to 30 years in prison for assault with intent to commit murder. According to various accounts there was little evidence produced against Shuford at either trial, eye-witnesses were not called to the stand, one of the victims perjured himself, and Shuford's attorney in the second trial took a job as assistant district attorney for Orange County after his conviction.

Many believed Frank Shuford's framing and conviction was an attempt by those in power in Orange County to attack the Black community and working class in the region, especially those who attempted to fight for independent political action and civil rights. It helped build coalitions and validated the need for justice.

UCI Libraries

Orange County & Southeast Asian Archive Center

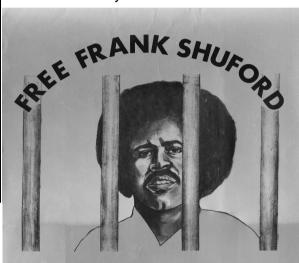
Pamphlets, fliers and newsletters can share the history of political and social activism in a region. Those developed and disseminated in Orange County, California, offer a glimpse of lesserknown histories and activism involving the county's Black communities.



As director of the Community Youth Council, Frank organized hundreds of young people to bring about change in the community. For his work in providing free food and clothing programs, counselling programs and a prize-winning drill team, he received a letter of commendation from the mayor of Santa Ana.

He organized the young people against repression in the schools, police brutality and heroin traffic. was after Frank began exposing heroin pushers that he was framed. Since he has been in prison, the young people of his community are no longer organized, and heroin has flooded into the community.

The Frank Shuford Defense Committee is a community based organization, largely from Santa Ana, composed of Black and white people who are trying to win the freedom of a Black community organizer from Santa Ana who was framed in 1974 for a shooting he did not commit and is now imprisoned in San Quentin. Frank Shuford led the Community Youth Council in Santa Ana, which organized as many as several hundred young Blacks into community activities, tutoring and free lunch programs. a drill team, campaigns against police in the schools, and an attempt to drive the dope traffic out of Santa Ana.



A COMMUNIQUE FROM FRANK

"As for myself, I am surrounded by death yet I live with one thought:

VICTORY AND FREEDOM FOR **ALL OPPRESSED PEOPLE!**"



A Free Frank Shuford Rally with music and speeches held in June 1976 in a Santa Ana park.

The Committee has come to the aid of another Black man accused of a crime in Santa Ana, has sought to link up with other Defense Committees in Southern California, has attended a coalition against U.S. intervention in Angola, has given active support to the struggle against the harassment of undocumented Mexican workers, and, with the SOC, played an important role in organizing the demonstration against the South African Davis Cup team. In addition, political questions, raised by SOC and others, have been discussed within the committee. These include discussions of the working class, the oppression of women, the struggle for national liberation in the third world and the meaning of socialism.

BANNERS OF RESISTANCE: DOMINICAN DAY PARADE EARLY 1980S

by: Jhensen Ortiz

At the start of the 1980s, Dominicans were one of the largest immigrant populations arriving in New York City, a migration movement from the Dominican Republic that began in 1961 after the death of dictator Rafael Trujillo. In the subsequent decades, the political and economic upheavals that unfolded increased the Dominican population in the city to over 200,000 people during the 1980s. In the twenty-first century, Dominicans in New York City have reached an unprecedented level in terms of its population and political influence. The official annual Dominican Day Parade has been celebrated on the second Sunday of August since 1982, remaining a milestone to this settled community's ability to contest and claim public space in the city.





NORMANDIA MALDONADO (1929-2018)



was a co-founder of the Dominican Day parade whose collection is housed at the CUNY Dominican Studies Institute Archives The collection documents the broad spectrum of organizations, and the Dominican population in general that participated in the first years of the parade in Manhattan's Washington Heights neighborhood. These photographs represent some of the banners of solidarity the Dominican community was exhibiting in the parades during the early 1980s.



ACHÉ: AN "INTEGRAL COMMUNICATION VEHICLE" FOR THE BLACK LESBIAN COMMUNITY

by: Jessica Tai



Lisbet Tellefsen is an Oakland, California-based political activist, feminist, and community organizer.

In 1989, Tellefsen co-founded *Aché* with Pippa Fleming. *Aché* was a free journal and community organization for, by, and about Black lesbians and featured the work of Audre Lorde, Pat Parker, and Barbara Smith.

Aché played a major role in organizing, making visible, and creating alliances locally and internationally in the Bay Area Black lesbian and Black LGBTQ communities. Aché was the longest-running Black lesbian journal and was published from 1989 to 1993.



A derivative of the Yoruba word "asé", literally, aché means "so be it," "may it happen." Aché is the breath that brings to life, the power that makes things happen.

IMAGES



Tellefsen states that Aché was an "integral communication vehicle, it served as an important nexus for all things Black and gay." The journal developed a following in upwards of 12 countries and published over 200 artists and writers. most of whom had never before appeared in print.

"The existance of Aché is a deep and satisfying joy to me. It is important that we support and organ of communication exploring the potentials of black lesbian communities."

Audre Lorde writer/activist Lisbet Tellefsen Papers

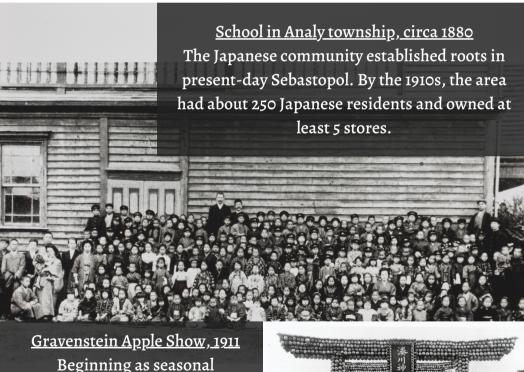
Beinecke Rare Book & Manuscript Library "I think Aché is a magnificent idea because it is not dependent on somebody else to get the truth of our lives out."

Barbara Smith, founder/publisher Kitchen Table Press

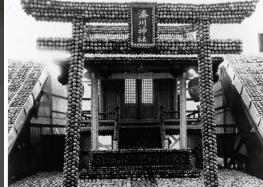
JAPANESE COMMUNITY & INDUSTRY IN SONOMA COUNTY

by: Zayda Delgado

Japanese immigrants arrived in Sonoma County by the mid-1870s, finding employment in the apple orchards of Sebastopol, the vineyards of Santa Rosa, the chicken farms of Petaluma, the hop ranches of the Russian River valley, and the sawmills in the redwood forests near the coast. Photographs from Sonoma County Library.



Beginning as seasonal workers, soon some leased or established their own apple orchards. The Shrine of Nanko was recreated at the second annual Gravenstein Apple Show.



Japanese Americans with flag down Bodega Avenue, 1939
In 1942, Sonoma County's nearly 1000 residents were forcibly removed and incarcerated at the American concentration camp, Granada War Relocation Center, also known as Camp Amache.



Buddhist
Temple, 1965
Built for the
Chicago World's
Fair then rebuilt
in Sebastopol,
the Emmanji
Buddhist Temple
became a target
for vandalism by
anti-Japanese
locals.

Issei Pioneer
Night honoring
first generation
Japanese, 1958
Emmanji Temple
still functions as
a central
community
space.

FINDING POWER IN FOODWAYS: THE LOS ANGELES CHAPTER OF THE KDP

by: Suzanne Im

One of the strengths of the Los Angeles Public Library's special collections is in the area of cookery, where one can find evidence of resistance through the joy of cooking across various BIPOC identities. One such cookbook was created in the 1970s by the Los Angeles chapter of the Katipunan ng mga Demokratikong Pilipino (KDP), known in English as the Union of Democratic Pilipinos. The KDP was founded by a large group of young Filipino American activists who met in the Santa Cruz mountains in 1973. For the next thirteen years, until it formally disbanded in 1986, the KDP organized Filipino Americans around anti-imperialist and anti-racist issues. They embraced the dual goal of establishing socialism in the U.S., as well as supporting the National Democratic Movement led by the Communist Party of the Philippines (CPP). A central part of the mission of the KDP was fighting the regime of Philippines dictator Ferdinand Marcos, who had established martial law when he seized power and repressed leftists and trade unionists in the Philippines.

Los Angeles-based KDP members explain, "It is only appropriate that a cookbook be dedicated to those who are the producers and preparers of food and all wealth--the working people of the world. Anak pawis means 'workers' in the Pilipino language, Tagalog. . . The purpose of our cookbook is to give people the opportunity to understand and appreciate the Pilipino culture better. Because of their historical interactions with other cultures, the Pilipinos have a variety of recipes and ingredients [that show] how culturally rich the country is."

ANTONIA'S SQUID ADOBO

1 lb. squid (medium size)
5 cloves garlic, pounded
1 small onion, sliced
1/2 cup vinegar
2 cups water
2 tablespoons cooking oil

Soy sauce to taste Pepper to taste 8-10 cherry tomatoes 1 tbsp. soy bean condiment

Wash and clean the squids very well. Put them in a saucepan (not aluminum) with the vinegar, pepper, soy sauce, and water. Cover and cook slowly until squids are tender. Saute' garlic, onion, soy bean, and tomatoes. Add drained squid. (Save juice). Add soy sauce and cook for 10 minutes. Add juice and cook for another 20 minutes.

DARE TO STRUGGLE

> DARE TO WIN

Pancit Guisado #2

3 tbsp. oil 4 gloves garlic 1 small onion 1/2 cup boiled chicken

(flaked)
1/2 cup boiled shrimp, cut

in long narrow strips 1/2 cup boiled pork, cut in long strips 1 cup shredded cabbage 3 tbsp. soy sauce

l cup shrimp juice or
 chicken broth
l lb. pkg. rice sticks

or miki (noodles)
Lemon wedges
Salt and pepper to taste

Stir fry separately, garlic, onion, shrimps, pork, chicken, and ham. Set aside a portion of each for garnishing the dish. To the rest add soy sauce, shrimp juice and salt and pepper to taste. Cook for about 5 mins., then add the cabbage mixing well until cabbage is cooked. Blanche rice sticks or miki in boiling water for about 2 mins. and stir fry in oil. Then add to the mixture. Arrange on a platter and garnish with the previously set aside fried pork, chicken, shrimps, ham and wedges of lemon.

OF THE PEOPLE

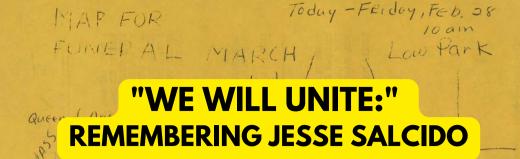
AND

FOR THE PEOPLE



Anak Pawis cookbook, created circa 1975 by the Los Angeles chapter of the Katipunan ng mga Demokratikong Pilipino (KDP) 641.59914 A5325
Digitization & Special Collections





by: Sandy Enriquez

"In the evening hours of February 22, 1969, Jesus Salcido Jr. was murdered... unarmed, and for no apparent reason (other than the fact that he was a chicano), [he] was shot to death by a member of the Riverside Police Department."

- The People's Voice, Feb 15, 1974

Published 5 years after his death, this excerpt from a grassroots newspaper demonstrates legacy and impact that Jesus (Jesse) Salcido's death had on the Chicanx community of the Inland Empire (IE) in Southern California. I first came across Salcido's name in the Collection on Race, Ethnicity and 66 Student Activism (UA 133) at UCR. Two flyers: one a call for an inquest, and the other an invite to a peace rally to help heal the community (see quote at right), resonated with me. This is a story that we, as people of color, are all too familiar with.





We have been held back too long. We have seen the results of disunity reach

its peak in the murdering of our children,

Therefore, we will unite and will gain justice for a child.

Jesse Salcido.



The finding aid didn't mention Salcido and a quick search didn't bring up anything else written about him either. However, once I found him referenced again in *The People's Voice* (in <u>UA 132, the Robert J. Chandler collection on student activism</u>), I knew I had to learn more.



Salcido's death was a significant turning point for the local Chicanx community. When his death was deemed a 'justifiable homicide' after the inquest, the community (including UMAS, the United Mexican American Students at UCR) protested, as seen in the excerpt above from the student newspaper *The Highlander*.

A colleague at the public library greatly helped me in my research by tracking down news articles and connecting me with scholars working on documenting Latinx history in the IE. One scholar shared with me an unpublished manuscript written in 1973 by a Latinx graduate student at UCR, who cited Salcido's death as the catalyst to the formation of the first Riverside chapter of the Brown Berets. Thus, in remembering Jesse Salcido's story, we also honor the labor and care that others in the community have given to documenting these pivotal moments across our shared histories.

REMEMBERING JOURNALISM PIONEER ALMENA LOMAX

by: Jina DuVernay



The Los Angeles Tribune, January 11, 1944

Almena Lomax was a civil rights activist, journalist, and founder of *The Los Angeles Tribune*. The *Tribune*, started by Ms. Lomax in 1941, served the city's Black community between the 1940s and '50s. The newspaper was known for its daring reporting on such topics as racism within the Los Angeles Police Department.

In 1946, Lomax won the Wendell L. Willkie Awards for Negro Journalism prize for a column that confronted a stereotype of Black men. Her activism was exercised beyond her newspaper reporting and extended to the 1952 Democratic National Convention where she was a delegate. Lomax also led movie boycotts for films that she deemed



Almena Lomax and Lucius W. Lomax, Jr. setting type, c. 1950

represented Black Americans poorly.

Still, in 1956 with the civil rights movement underway, the consummate journalist traveled to Montgomery, Alabama to report on the bus boycott. Later, after her divorce in 1960, Ms. Lomax ended *The Los Angeles Tribune*, packed up her children and moved to Alabama where she began a short-lived newspaper in Tuskegee. Her reporting on the bus boycott and many issues that plagued Black Americans garnered the attention of such dignitaries as Langston Hughes and Reverend Dr. Martin Luther King, Jr.

REFERENCES DOCUMENTING RESISTANCE

We'd like to share additional resources for those interested in learning more about how resistance and social movements are documented. These resources include not only academic institutions but also grassroots groups since much of this innovative and necessary work is being done at the community level.

 Archiving Student Activism Toolkit by Project STAND:

https://standarchives.com/project-stand-toolkit/

- Compiles information on documenting, collecting, and providing access to student activism collections in archives.
- Witness: See it, Film it, Change it https://library.witness.org/producttag/protests/
 - A library of free resources for video activists, trainers, and their allies.

• By Any Means Necessary: Documenting Black Protest in the Schomburg Center: https://libguides.nypl.org/ByAnyMeansNecessary/ Home

- Researchers are encouraged to use this research guide to navigate archival and secondary source materials that document the history of Black Protest housed at the Schomburg Center for Research in Black Culture.
- The Blackivist's Five Tips for Organizers, Protestors, and Anyone Documenting Movements

https://sixtyinchesfromcenter.org/theblackivists-five-tips-for-organizers-protestors and-anyone-documenting-movements/

 5 quick tips to keep in mind as we work together to protect our collective documentation that proves we are here, addressing and safeguarding our people and communities.

Preserve The Baltimore Uprising Archive Project

http://baltimoreuprising2015.org/

 A people's archive to preserve and make accessible original content captured and created by individual community members, grassroots organizations, and witnesses to protests responding to police brutality.

• A People's Archive of Police Violence in Cleveland

https://www.archivingpoliceviolence.org/

 Collects, preserves, and shares the stories, memories, and accounts of police violence as experienced or observed by Cleveland citizens.

• Defend Our Movements: Digital Self-Defense Knowledgebase

https://defendourmovements.org/resource/digital-self-defense-curriculum/

 A web-based clearinghouse of the most upto-date and useful information about protecting your devices and data—whether on the Internet, through cell phone communications, or in your home or office.

• Interference Archive:

https://interferencearchive.org/

An open stacks archival collection
featuring publications, a study center,
and public programs including
exhibitions, workshops, talks, and
screenings, all of which encourage
critical and creative engagement with the
rich history of social movements.

• The Freedom Archives:

https://freedomarchives.org/

 A non-profit educational archive located in San Francisco dedicated to the preservation and dissemination of historical audio, video, and print materials documenting progressive movements and culture from the 1960s to the 1990s.

