To the Graduate Council:

I am submitting herewith a thesis written by William Eugene Hyde entitled "Appalachian Special Collections and Appalachian Studies: The Relationship Between Collection Development and Curricula in Interdisciplinary Regional Studies Programs." I have examined the final paper copy of this thesis for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Science, with a major in Information Sciences.

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Thesis
2003
.H93

Appalachian Special Collections and Appalachian Studies: The Relationship Between Collection Development and Curricula in Interdisciplinary Regional Studies Programs

A Thesis
Presented for the
Master of Science Degree
The University of Tennessee, Knoxville

William Eugene Hyde

May 2003

For William H. Hyde

1922-2000

Acknowledgments

The process of researching and writing such a work would be impossible without the assistance of many people. This study exists thanks to the support and encouragement of various professors, librarians, friends, and family, and a few words of gratitude are in order.

Thanks to Doug Raber, Fred Hay, Bill Robinson, and Jinx Watson for their guidance and encouragement through the course of this project. I had the good fortune to interview more than a score of willing and enthusiastic Appalachian Studies scholars and Appalachian librarians whose words and insights were crucial in telling this story, and I am grateful for the time they took to discuss these issues. Thanks also to Margaret Casado and the librarians at the University of Tennessee who supplied me with most of the articles and books used in this research. A special word of thanks goes to Dean Covington at Lyon College, who was supportive far beyond the call of duty throughout this process.

Thanks to Nell Hyde, who provided unexpected and greatly appreciated assistance with my field research, and to Barrie Bondurant, who patiently endured my daily ramblings on various aspects of Appalachian Studies and special collections esoterica.

Abstract

Appalachian colleges libraries have assembled special collections of Appalachian resources since the early twentieth century, and interdisciplinary academic programs in Appalachian Studies have emerged in a number of colleges and universities in the Appalachian region since the late 1970s. This study examines the relationship between collection development in Appalachian Special Collections and curricula in Appalachian Studies programs at seven colleges and universities in Kentucky, Virginia, North Carolina, and Tennessee. It examines the curricula of each Appalachian Studies program, the kinds of primary and secondary resources collected in each Appalachian Special Collection, the collection development policies at each collection, and the nature of the professional relationship between collection development administrators and Appalachian Studies faculty administrators.

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Chapter 1

Appalachian Studies and Appalachian Special Collections

The interdisciplinary field of Appalachian Studies originated in colleges and universities in the Appalachian region in the late 1960s and 1970s, and by the late 1970s Appalachian Studies programs were developing across Appalachia. Emerging from the work of scholars like Cratis D. Williams and activist/scholars like Helen Lewis, Appalachian Studies has roots in both the academy and in the activist tradition of the 1960s, but over the decades has become established academic field of study (Hay and Reichel 1997, 211-217).

In a 1976 speech at Mars Hill College entitled "The Role of Appalachia's Colleges in Appalachia's Future," Cratis Williams discussed the findings of a 1974 survey of Appalachian colleges and universities. Of the 161 post-secondary institutions surveyed "only 25 were attempting to relate their curricula to the region in any way." Williams's scholarly work was the first to give Appalachian Studies academic credibility, and he was keenly aware of the importance of regional curricula in helping the people of Appalachia identify and solve "their own social, political, and economic problems" (Williams 1976; Hay and Reichel 1997, 217).

In his Mars Hill speech, Williams declared that the overwhelming majority of colleges and universities in Appalachia stressed the values of a "larger American society," rather than "the unique culture of Appalachia, the values of its people, its history, and its social and economic problems." The Appalachian student who attended these schools was nothing less than "estranged" from his social, historical, cultural, and economic roots. This situation was so serious that, in Williams' estimation, schools who failed to incorporate regionally related curricula were "falling short of their purposes to provide education, research, and service in Appalachia" (Williams 1976). This was an opinion also shared by

activists such as Helen Lewis, who commented that "the general philosophy and approach of the Appalachian Studies Program should be one which helps students develop a knowledge, pride, and appreciation of the area" (Lewis 1982, 162).

In 1977, a special issue of the *Appalachian Journal* was published as "A Guide to Appalachian Studies." It outlined the wide range of scholarly disciplines embraced by Appalachian Studies: politics, education, history, music, geography, literature, anthropology and religion are a but a few. In the introduction to this issue, Stephen Fisher summarized several themes Appalachian Studies scholars considered important for Appalachian Studies programs to successfully achieve the goals outlined by Williams, Lewis, and others. Responding to a survey sent out by the *Appalachian Journal,* scholars indicated that they were crafting interdisciplinary curricula in colleges around the region, curricula that was addressing specific regional needs that mainstream academic scholarship had failed to address. Furthermore, there was a call for more research about the region, and many researchers felt that the very region itself was a valuable resource (Fisher 1977).

As early as 1966 West Virginia University librarian, scholar, and bibliographer Robert F. Munn recognized the connection between the need for research on Appalachia and the need for regionally-based special collections of Appalachian materials to support that research. Crucial to the development of research in the region, Munn argued, was the "development of a number of comprehensive collections on the Appalachian region" that housed both primary and secondary resource materials (Munn 1966, 14).

In his 1976 Mars Hill speech, Cratis Williams echoed Munn's call for Appalachian special collections in the context of Appalachian Studies, stressing the significant role of Appalachian special collections to Appalachian Studies curricula. Williams cited the

Weatherford-Hammond Mountain Collection at Berea College and the Eury Appalachian Collection at Appalachian State University as examples of "centers of culture of their immediate regions," and issued a call to other colleges and universities in the region:

> Appalachian colleges should be the depositories of the history of Appalachia. Every college in the region should make provisions for receiving, cataloging, and making available to its students, the people of the immediate region, and researchers from elsewhere documents, manuscripts, diaries, and other evidences of the past history, culture, art, music, literature, religion, and social customs of the region served immediately by the college...In addition, each Appalachian college should have in its library at least a basic Appalachian collection...of those works that best portray the region, its people, and their history and culture (Williams 1976).

A few years after Cratis Williams delivered this speech, scholars from around the region formed what would come to be called the Appalachian Studies Association. Appalachian Studies has grown to the extent that a number of colleges and universities now offer degrees in Appalachian Studies. In support of these degree programs, Appalachian special collections are commonplace at schools with Appalachian Studies programs (Appalachian Studies Association 2000).

The comments from Cratis Williams, Helen Lewis, Robert Munn and Steven Fisher form the conceptual background for this research. Both Munn and Williams recognize the important relationship between collections, bibliography, curricula, and research in Appalachian Studies. Williams and Lewis stress the importance of Appalachian Studies curricula to Appalachian students, stating that curricula must help students "develop a knowledge, pride, and appreciation of the area." Fisher outlines the interdisciplinary nature of Appalachian Studies in the "Guide to Appalachian Studies" issue of the *Appalachian Journal* that describes how curricula could be shaped in Appalachian Studies programs across

the region.

Formally, this study focuses on the relationship between Appalachian collections and Appalachian Studies curricula, focusing on the role of collection development and curricula development in Appalachian Studies in seven schools that offer Appalachian Studies degrees that also have Appalachian collections.[1] This study also examines the interdisciplinary nature of collections and curricula in Appalachian Studies. In the process it examines the history of each Appalachian collection, individual collection development policies, the nature and scope of holdings in each collection, and other issues. This study looks at the history and curricula of each Appalachian Studies academic program, and examines the nature of the relationship between Appalachian collection administrators and Appalachian Studies faculty at each institution.

It became apparent in the course of this research that in order to understand the development of these individual Appalachian Studies programs and Appalachian collections, it was important to examine them with respect to the historical development of Appalachian Studies as a whole. Consequently, the final section examines these collections and academic programs in the context of the history of Appalachian Studies. It concludes with a current assessment of each collection and program.

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[1] For purposes of this study, a "degree" in Appalachian Studies refers to an undergraduate minor or major, or a graduate masters or minor.

Chapter 2

Statement of the Problem

While scholars such as Cratis Williams and Robert Munn have discussed the importance of curricula, research, and special collections to the field of Appalachian Studies, this is the first study to examine the relationship between Appalachian special collection development and Appalachian Studies curricula. Using a methodology that combines written surveys, site visits to gather documentation, and oral history interviews with Appalachian Studies faculty and Appalachian Collection administrators, this study attempted to answer, in the broadest sense, the following questions:

1. What is the relationship between Appalachian Studies curricula and collection development in Appalachian Studies special collections? To what extent, if any, do faculty and collection managers collaborate in developing curricula and collections?
2. Does curricula affect collection development, or vice versa? Are courses or sections of courses offered based on specific resources in the collection? Are collections developed to support particular curricular decisions?
3. What types of materials and resources do these special collections contain? Are they interdisciplinary in scope? Do they contain both archival collections and secondary sources? Do they collect newspapers, maps, journals, audio recordings, and various media?
4. To what extent are these collections unique? Do they reflect the "immediate area of the college" through unique collections of manuscripts, personal papers, and local lore as Cratis Williams proposed? What is the nature and scope of each collection's uniqueness?

Chapter 3

Scope of the Study

This study examined Appalachian Studies programs and special collections at Appalachian State University, East Tennessee State University, Virginia Tech University, Radford University, the University of Kentucky, Lees-McRae College, and Berea College. These programs and collections were selected because of their individual program histories and unique collection characteristics, and include three regional universities that were originally teachers' colleges, two private colleges with religious affiliations, and two land-grant universities. While this is not a comprehensive examination of Appalachian Studies programs or Appalachian special collections, it does provide a representative sample of collections and programs.

Appalachian State University (ASU), a former teachers' college in western North Carolina, is a state school that offers a Masters of Arts in Appalachian Studies, a major in Appalachian Studies and an interdisciplinary minor with an Appalachian Studies concentration. ASU's commitment to the region dates to the administrative leadership of Cratis Williams, one of the leading figures in the development of Appalachian Studies as a discipline. The W. L. Eury Appalachian Collection was dedicated in 1971, but ASU's collection of Appalachian-related materials dates back to the 1940s (Center for Appalachian Studies 2000; Hay 1997).

East Tennessee State University (ETSU), also a state school, offers a minor in Appalachian Studies as well as an interdisciplinary Master of Liberal Arts degree with an Appalachian Studies focus. The Center for Appalachian Studies and Services was established in 1984 as a result of Tennessee's Comprehensive Educational Reform Act of

1983, which mandated the Center "to upgrade and sustain research resources in Appalachian Studies." The Archives of Appalachia contains the Appalachian Collection and the Special Collection of books, manuscripts, audio materials, and more (Center for Appalachian Studies and Services 2002).

Virginia Polytechnic Institute and State University (Virginia Tech), a land-grant university, developed an Appalachian Studies Concentration and Degree Option through its Humanities Major in 1979. It has a number of Appalachian and regional special collections in the Special Collections department of its main library (Appalachian Studies Program n.d.; Virginia Tech Libraries 2001).

Founded in 1855, Berea College has a long history of service to the mountain region. In 1914, a discrete collection of Appalachian-related materials was created in the library, making Berea's Appalachian collection one of the oldest special collections of Appalachian related materials in the region. The Southern Appalachian Archives contains manuscripts, photographs, and other documents related to the region. The Berea College Appalachian Center was founded in 1970, and offers both a major and minor in Appalachian Studies (Hutchins Library 2002; Appalachian Center 2002).

Lees-McRae College is the most recent school in this study to add an Appalachian Studies program. The John B. Stephenson Center for Appalachian and Comparative Highland Studies was founded in 2001 and coordinates a minor in Appalachian Studies. Lees-McRae's library houses the Alison Stirling Collection of Appalachian-related books, pamphlets, audio tapes and other sources (John B. Stephenson Center 2002; Alison Stirling Collection n.d.).

The Appalachian Regional Studies Center at Radford University offers an

Appalachian Studies minor. The Appalachian Regional Studies Center houses a discrete collection of books, periodicals, films, recordings, and archives. In addition, there are special collections and secondary resources related to Appalachia in Radford's McConnell Library (Appalachian Regional Studies Center 2001).

The University of Kentucky's Appalachian Center was created in 1977, and offers a minor in Appalachian Studies. The University's King Library houses significant Appalachian collections, including the Appalachian Regional Commission Collection and the Appalachian Oral History Collection (Appalachian Center at the University of Kentucky n.d.; Margaret I. King Library 2002).

For various reasons, some schools with Appalachian Studies programs or Appalachian special collections were intentionally left out of this study. The West Virginia and Regional History Collection at West Virginia University, one of the oldest Appalachian collections in the region, was omitted because West Virginia University does not offer a degree in Appalachian Studies. A number of other Appalachian Collections or collections containing significant resources related to Appalachia within their larger holdings can also be found in and near the region, including collections at the Southern Folklife and Southern Historical Collections at the University of North Carolina and various college, university, and public archives. Like West Virginia University, these schools and archives do not offer Appalachian Studies programs.

Other collections with accompanying programs were omitted to keep this study within the reasonable confines of a thesis. This list includes Marshall University, which offers a B.A. in Multidisciplinary Studies with an Appalachian Studies emphasis, and Emory and Henry College, which offers majors and minors in Public Policy and Community Service

through its Appalachian Center for Community Service (Appalachian Studies Association 2000). Other programs include those at Western Carolina University, which offers an Appalachian Studies minor through its history department, and Warren Wilson College, which offers a minor in Human Studies with an Appalachian Studies emphasis (Western Carolina University n.d.; Warren Wilson College 2002). Additionally, Mars Hill College offers a minor in Regional Studies, and Union College offers an Appalachian Semester (Mars Hill College 2002; Union College 1999).

In light of these intentional omissions, the author of this study has come to view this thesis as the first stage of a two-stage research project. The second stage will draw on this research and include other degree-offering programs and significant collections at sites without accompanying academic programming in Appalachian Studies. Plans are to undertake this second stage after this thesis is completed.

Chapter 4

Literature Review

Reviewing the literature on Appalachian the relationship between Appalachian special collections and Appalachian Studies curricula *per se* would make for a brief study. Just as Jeanne Pavy discovered when she set out to study regional special collections, there is a dearth of literature related specifically to the topic of regional special collections (Pavy 2000, 16-14), and even less about Appalachian Studies curricula and collection development.

To gain some understanding about Appalachian special collections and Appalachian Studies, this literature review delves into both special collections literature and literature related to Appalachian Studies curricula and Appalachian collections. As such, this review is divided into two main sections, the first devoted to special collections literature, the second to Appalachian collections and Appalachian Studies curricula.

A. Special Collections Literature

In order to gain some understanding of regional special collections, this bibliography covers a number of basic topics in the general special collections literature, extracting whenever possible elements that pertain to Appalachian regional collections, collection development, and the relationship between academic programming and collection development.

The following special collections section is divided into five areas, moving from the general to the specific. The readings will examine the role of special collections in academia and the evolving nature of special collections, as well as some general information on special collection development and management. Turning towards issues relating to regional

studies, this review will then examine works relating to local history and local studies collections, and concludes with some case examples of regional and state special collections.

A few key questions form the narrative's primary focus: What is the relationship between academic programs and institutions and special collections? What constitutes a regional collection? What kinds of development and management issues may be unique to regional collections? The methodology's specific focus can be summarized as "how do these readings deal with issues relating to Appalachian special collections?" To this extent, each article, book, or chapter in this literature review is discussed in general terms. Most discussions will include a specific application to Appalachian special collections, and many discussions will offer critical commentary on how the author's views affect Appalachian special collections. Some articles are discussed at much greater length than others, contingent on the relationship to Appalachian special collections.

The five general areas of discussion are:

1) Special Collections and the Academic Community: All of the Appalachian special collections in this study are housed in colleges and universities, and deal with the relationship between academic curricula and special collection development. This section provides some historical context for the development of special collections. It also examines the relationship between academics and special collections in terms of access, and between academic institutions and special collections in terms of support. Much of this section deals with increasing access and the importance of outreach programs.

2) The Evolving Nature of Special Collections: This section examines how the nature of special collections and their relationships to audiences, development, and other

issues have evolved.

3) Special Collection Development and Management: Understanding the nature of collection development and management is critical in understanding how a regional special collection is created and maintained, and these readings examine this general topic.

4) Local History Collections: Local history collections, because they often contain a wide array of materials with a specific, local geographic orientation, provide a good model for understanding some issues related to Appalachian collections.

5) Some specific collection issues: The last section of literature examines some specific collections on the state and regional level.

Special Collections in the Academic Community

"There is no truer way to judge the real effectiveness of a research library," Orwin Rush asserts, "than by its interest in special collections" (Rush 1972, 1). While this assertion may ring true with special collections librarians and archivists, it is probably a safe assumption that other academics might contest it, especially if funding is tight and various departments are fighting for their slice of the fiscal pie. Special collections, as esteemed or valued as they might be, are not rarified cubbyholes where artifacts are housed, but exist as an active part of a larger scholarly and, often, institutional community.

This relationship between special collections and the scholarly communities they serve is the central theme of this first group of readings. This section begins with a general and historical look at the role of special collections in academia, followed by some observations about the place of special collections within the scholarly community. It

concludes with some thoughts about expanding the traditional role of special collections outlined in the first two articles.

Special collections are typically fragmented and highly specialized – they are, after all, often noted for their uniqueness. This presents challenges and problems, particularly for acquisitions, as rare books and manuscripts in highly specialized academic fields can be difficult to come by or extremely expensive to procure (Rush 1972). [2]

To help overcome these acquisition challenges, Rush contends that librarians need to work with private collectors, academicians, and university administrators to advance their collections. Private collectors have already gone through the potentially time consuming and fiscally draining process of acquisition, and librarians should actively seek and encourage donations from such collectors. Once specific collections gain a certain status due to their uniqueness or value, librarians should work with the administration to showcase these collections as a way to encourage alumni donations and support (Rush 1972).

Rush was library director at Florida State University, and he cites several examples where special collections were developed in close collaboration with a faculty member with a specific academic specialty. Not only did this bring a certain level of academic expertise to a development project, it also helped build constituencies in the academic community. This has some appeal for Appalachian special collections given their interdisciplinary scope. Considering that an Appalachian collection may contain such diverse items as oral histories,

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[2] For Rush and earlier generations of special collection librarians, rare books, manuscripts, and incunabula typically constituted the extent of special collections.

church records, folksong recordings, and archeological artifacts, working with various professors across disciplinary lines could help build a broadly based collection and establish a wide base of faculty support (Rush 1972).

Rush deals with a somewhat limited view of special collections (books and manuscripts only) compared to what is found in many Appalachian collections, which often contain books, manuscripts, documents, records, oral histories, and other items. Still, he offers valuable advice about the benefits of working with faculty and seeking out private collections that might be donated. He also offers good advice about working with the institution's administration to showcase special collections as a selling point of the institution's uniqueness (Rush 1972).

Offering a British perspective on the role of special collections in academia, R. J. Roberts contends that many British special collections are more the result of evolution than a planned development strategy. In many British libraries certain collections of books or manuscripts form the strength of their research libraries. Unlike American special collections, which typically contain material that has been actively sought and acquired, many British collections contain works originally "rescued from dissolved monasteries or quietly alienated from cathedrals" centuries ago (Roberts 1993, 20). Rather than being acquired for a discrete collection, many works that now form special collections in Britain were once the primary collections of these libraries. Posterity rather than planned collection development has given these collections a unique designation as "special," and the necessary preservation and conservation required for such older works requires special storage and handling. These collections, Roberts asserts, constitute nothing less than the very "history of our libraries"

(Roberts 1993, 23).

While these collections are an integral part of what R. J. Roberts calls the "ethos of the parent library and institution," he stresses that any special collection must not be taken for granted, tucked away, and forgotten. He warns that special collections that isolate themselves will be "lost...and will, at best, atrophy." The issue is not physical separation, which he concedes is often necessary for security and environmental reasons. The danger, rather, is fiscal. Isolating special collection budgets from the overall acquisitions, staffing, and general budget of the library can render them easy targets for budget-trimming administrators. In dire fiscal times administrators might see a special collection as a tempting budget line to eliminate, or even worse, as a revenue generating source to be sold to the highest bidder (Roberts 1993, 31).

Roberts asserts that special collections are one of the most important aspects of a library, and indeed, of an academic institution as a whole. They must be presented, showcased, and made as accessible as possible. Writing in 1993, Roberts foresees the "online environment" as an important medium for bringing greater awareness to "resources that have hitherto been, I won't say dormant, but perhaps overlooked" (Roberts 1993, 32).

Michael Ryan focuses on the challenge of weathering potential changes in academia, outlining steps special collections must take to survive in an academic climate increasingly concerned with accountability and fiscal matters. Special collections will suffer if they passively await a flood of scholars to darken their doors. To survive and flourish in times of fiscal exigency, Ryan asserts, special collections managers must be "multicompetent professional(s)" who insure that their collections will be "seen, heard, and understood" in

the larger academic community (Ryan 1991, 290-91).

Ryan outlines specific challenges for special collections, including adapting to new curricular interests through diversification of collection development and close scrutiny of development in terms of "quality" (Ryan 1991, 291). He maintains that collections should be developed with the goal of "adding to the material and spiritual treasury of our institutions" (Ryan 1991, 289). A key element in this, Ryan argues, is keeping up with trends and movements across the curricula as younger faculty members come on board and new courses and programs are added to the curricula. He stresses the importance of adapting collection development policies to reflect such curricular changes. He emphasizes an active, dynamic collection development policy that reaches out to new constituencies while strengthening ties with existing ones.

Ryan embraces an activist approach to special collection management that resonates well with the activism tradition in Appalachian studies. He calls for integration of special collections with other elements in the academic community, building partnerships with faculty members, helping professors integrate special collections into their classrooms and student research, and generally making special collections highly visible so that they will, hopefully, be viewed as invaluable resources in the academic community. These steps should be combined with careful and highly accountable management of resources and the development of close partnerships with other, similar special collections (Ryan 1991).

Of particular interest to Appalachian collections is Ryan's emphasis on documentation strategy, or "defining a problem, issue, or area and asking how is it best documented, by whom, and where." He argues that this fosters "responsible stewardship" of resources, knocks down some traditional boundaries between special collections and

other segments of the academic community, and encourages collaboration between faculty, students, and special collection librarians (Ryan 1991, 292, 293).

For Ryan, the challenge is to preserve special collections while celebrating their value and promoting their use. Stewardship alone is not enough to insure the survival of special collections; promotion of the collections is just as important. In an age of accountability, statistics on usage may be as critical to the survival of special collections as preservation. Ryan's "multicompetent professional" must master the diverse skills of preservationist, librarian, accountant, community builder, and public relations guru (Ryan 1991).

While many special collections are housed in academic settings, a number of private, independent special collections can be found outside of colleges or universities. Often these independent special collections have similar goals and audiences as academic special collections. As director of the independent Newberry Library in Chicago, Charles Cullen discusses the similarities and differences between academic and independent special collections. Examining both kinds of special collections is important for an understanding of Appalachian special collections, since Appalachian collections are found in a variety of institutional settings, including independent private colleges, public universities, and public libraries (Cullen 1993).

A key difference between independent and academic special collections, Cullen argues, is their respective relationships between the collections and their constituencies. Academic collections "must shape their *collections* to meet the changing needs and interests of

their *constituencies,"* while independent collections "must shape their *constituencies* to fit their *collections*" (Cullen 1993, 12).[3] In essence, Cullen argues, the ongoing existence of academic special collections are tied to the interests of the institution. For instance, if an Appalachian studies program is discontinued, an Appalachian special collection may run the risk of fiscal cutbacks or closure. In order to survive, Cullen implies, threatened academic collections should apply some of the constituency building methods that have worked for independent collections (Cullen 1993).

Cullen stresses that an independent special collection has more freedom to form collaborations with similar collections, and emphasizes that collaboration between similar special collections is essential in order to reach a wider audience. He especially stresses the need for collaborations between academic and independent special collections, and uses the model of the Newberry library to illustrate how this can work (Cullen 1993).

The crucial similarity between independent and academic special collections is the need to find, attract, and serve both the scholarly community and the general public. Without researchers and readers coming in the doors to use a collection, Cullen argues, a special collection can become merely a "mausoleum of books." Through an aggressive combination of outreach, constituency building, program implementation, and collaboration with other institutions, the Newberry has thrived as an independent special collection that attracts both scholars and the public. Cullen argues that a collection librarian must actively create educational programs "around the strengths" of the collection (Cullen 1993, 7,8).

Attracting both outside scholars and relying on teaching librarians who know the

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[3] The emphasis is from Cullen's text.

collection, the Newberry created a series of fellowships for visiting scholars and developed a collaborative program with dozens of liberal arts colleges where faculty and undergraduates spend a semester-long seminar teaching and studying at the Newberry (Cullen 1993, 8-11).. They also promote a series of evening seminars, exhibitions, and public programs based on material in their collections to attract the general public. In this way, Cullen argues, special collections can build constituencies based on the unique resources that they offer. He asserts that what works for the Newberry can also work for academic special collections, arguing that it can be a matter of survival for academic special collections that face fiscal hardship (Cullen 1993, 12-15).

While Cullen's arguments about building a constituency base through educational program development, visiting scholar programs, and community outreach are appealing, the undercurrent that drives this agenda is a substantial budget, which Cullen mentions only briefly. Newberry has been able to work so aggressively thanks to extensive private and public funding. Clearly, such an activist agenda requires staffing to create and run educational and outreach programs, all in addition to the usual duties of special collection management such as cataloging, accession, acquisitions, preservation, etc. Establishing and maintaining fellowships and semesters-in-residence for students requires a sizable amount of cash, as well as additional staffing. For many smaller agencies, such as the liberal arts colleges and cash-strapped public universities that house Appalachian collections, such levels of funding and staffing could be difficult to obtain, even if grant monies could be had.

The model of collaboration between collections might prove to be more useful for Appalachian collections, especially those in close geographical proximity. Collaborating on educational programs, exhibitions with items from each collection, or the like would be a

way to share expenses and staff, yet increase visibility and build constituencies.

Specifically addressing changes in humanistic studies and the role special collections have in such scholarship, Douglas Greenberg's observations are particularly pertinent for Appalachian regional special collections. Scholarship, in Greenberg's 1993 assessment, is encompassing previously "marginal" or "oppressed" groups, such as women or African Americans. Unlike mainstream documentation that records "the political, intellectual, and economic behavior of religiously or racially defined male elites," the documentation necessary for Women's Studies, African American Studies, or by extension, Appalachian studies, is on what Greenberg loosely categorizes as "ephemera," "fugitive texts," court records, public documents, and non-textual materials such as film, photographs, tools, and other cultural artifacts. Special collections are in a unique position to acquire, catalog, classify, and make accessible a wide array of documents that reflect all aspects of a region's cultural, political, economic, religious, and social record (Greenberg 1993, 85-87).

This comes with certain challenges, especially since such a catholic collection policy could result in a myriad of problems. How does one document a diverse region such as Appalachia? What materials should be acquired, and what should be omitted? What standards should be applied when developing a regional collection? As Greenberg points out, if a collection seeks to document the life and works of F. Scott Fitzgerald, acquisition parameters are pretty clear compared to documenting an entire region. Scholars will demand a "catholicity of collection standards," which, in turn, will require highly trained special collections managers who understand the complexities and nuances of their collection's specialty (Greenberg 1993, 92). In this light, it can be inferred that Greenberg suggests that

recruiting staff with advanced degrees in Appalachian Studies as well as library and/or archival training is necessary to adequately staff an Appalachian special collection.

Like many other writers in this study, Greenberg also stresses how technological changes affect special collections in terms of access, preservation, and cataloging. Gazing into his crystal ball (*circa* 1993) Greenberg speculates on the power of the Internet as a way to access materials in distant collections, and stresses the need for special collections managers to keep abreast of changing technologies. Not only does the special collection manager need to be a specialist on whatever subject is housed in such a collection, he or she must also be on the cutting edge of rapidly changing information science technologies (Greenberg 1993).

Returning to a recurring theme in these readings, Greenberg concludes with concerns about the costs of digitization projects, the changing nature of collection management, the varied nature of acquisitions in such a collection, and the changing nature of copyright issues that come with Internet access to materials. Greenberg's final assessment is that while specialized scholarship in areas like regional studies will create a need to create and develop special collections to serve scholars in these areas, such collections will require highly trained staffs of scholar/librarians (Greenberg 1993).

Casper Leroy Jordan's address to a 1973 conference on "Special Black Collections and Archives" provides examples of the importance of collecting what Greenberg loosely called "fugitive texts." In his succinct history of Black Special Collections, Jordan summarizes the importance of such collections in acquiring and preserving documentary materials of African American history and culture (Jordan 1973).

With the implicit assumption that mainstream, non-Black collections frequently shun

valuable documents because they reflect a largely oppressed segment of America, Jordan outlines an activist collection development policy on several levels. Citing that many important African American collections developed from donated or purchased private collections, he stresses the importance of finding and obtaining important private libraries. Along with this, he advocates an aggressive acquisition policy to obtain the personal papers of prominent African Americans. He also stresses that all traditionally African American colleges should institute an archive and collect as much material from the local and regional African American communities as possible. The implications of his argument are significant for collections that attempt to document regions or cultures traditionally outside of the mainstream of American history and culture; these collections have a duty to collect and preserve their region's or group's culture, be it that of Appalachia, African Americans, or Native Americans (Jordan 1973).

The main theme that emerges in this first section of readings is survivalist in tone. Special collections must work hard to build constituencies, develop sound fiscal practices, showcase their strengths, and do everything possible to appear indispensable to the material and spiritual well-being of the institutions that house them. Fiscal reality, a changing academic landscape, and shifts in academic programming can threaten special collections unless they actively work to be perceived as essential. Special collection managers can no longer hover in the preservation lab, but must wield a broad host of skills. They must work with faculty and administration to build new constituencies, improve older collections and develop new ones. They must shepherd resources, develop educational programs, build displays, and raise awareness of their collections. They should consider working with other similar agencies to share resources, develop outreach programs, and attract scholars and the

general public to their collections.

Succinctly stated, an activist special collection will thrive, while a passive special collection may suffer budgetary cutbacks or closure. It is not a pretty picture to contemplate, but these articles present solid plans to insure the survival of a special collection. And while some of the more expensive ideas, like offering fellowships *a la* the Newberry, may not be possible for a small Appalachian collection, many of the observations offered here are sage, practical, and necessary.

Evolving Nature of Special Collections

Special collections face an era of rapid evolution where traditional methods of preservation, storage, cataloging, acquisition, and access are merging with an increasingly digitized information science environment. As recently as 1999, in an article entitled "Present and Future Issues for Special Collections," Michéle Valerie Cloonan and Sidney E. Berger suggested that special collections are and will continue to be an "amalgam of multiple worlds." One of these realms is the physical world of books and documents that are housed in libraries, museums, and similar institutions; the other is the emerging digital realm of cyberinformation. Failure to embrace both worlds will be "a major disservice to the profession" (Cloonan and Berger 1999, 90). Special collections must focus on more than the "basics of librarianship... acquisitions, cataloging, funding, security, access, scholarship, preservation and conservation...and so on," Cloonan and Berger argue. Special collections must also understand and embrace the impact and importance of changing technology, copyright, and bibliographic issues in order to maintain a "sensible, well reasoned approach to the future" (Cloonan and Berger 1999, 89, 93).

Expanding on this assertion, Cloonan and Berger examine the ways that special

collections management has both changed and remained the same since the late 1980s. They outline many traditional library concerns, including funding, space allocation, conservation, access, scholarship, and security, saying that these are still important. Layered on top of these issues, however, are a number of complex, newer concerns that emerged with the advent of computers in the library and special collections environment. The challenge for special collections managers is to master both worlds, and the role of library and archival education is to prepare a new generation of students who can "find innovative ways to bring analog and digital resources together." More than ever, they assert, it is crucial that conservators, preservationists, and collection managers engage in ongoing retraining to insure mastery of both "worlds" (Cloonan and Berger 1999, 93, 90).

Underlying their arguments are issues of staffing and education, all of which require funding, an issue that affects many Appalachian special collections and a recurring theme in these readings. Cloonan and Berger predict that electronic databases will "allow for a burgeoning clientele," and suggest that this will create new concerns about copyright, preservation, and other issues. They suggest that fee-based services might be appropriate, but this could be problematic for many public institutions that house Appalachian special collections (Cloonan and Berger 1999, 93).

Metaphorically portraying fiscal gatekeepers as "barbarians," Clive Hurst offers a British perspective on the evolving role of special collections in Margaret Thatcher's "commercial and materialistic" age, an era he feels is stricken with "no time for human pursuits; 'getting and spending' is the way to power" (Hurst 1993, 53, 55). He echoes many of the previously addressed dire warnings about fiscal accountability, fearing that a shrinking

body of users coupled with increased overhead will result in special collections being "marginalized," a state from which they will, ultimately, slip into oblivion (Hurst 1993, 55).

After sounding the alarm, Hurst casts his gaze into the past, recounting many of the successful moments in the history of his institution, the Bodleian Library at the University of Oxford. His tale is filled with examples of acquisition insight that seemed, at the moment at least, to be frivolous or unimportant. He cites as an example the acquisition of Peter Opie's historical children's collection, which was scorned by many at Oxford as a waste of money, not to mention inappropriate for Oxford's scholarly library. In time the value of the Opie collection was established as scholars of the history of children's literature flocked to the Bodleian. Hurst's point is well taken – that the value of a collection may only be established by posterity, and that special collections managers should be given free reign to develop and gather collections as they see fit. Evoking Bacon's assertion that a library is "an ark to save learning from deluge," Hurst concludes that this observation has "acquired more urgency" in what he calls "barbaric" times of fiscal accountability (Hurst 1993, 66). Without special collections librarians as Noahs, he implies, culture may be washed away in the deluge.

Overall, Hurst's alarmist tone and metaphorical excesses weaken his central argument, that the value of collections is often not measurable in monetary terms, but in cultural ones that might not be apparent until years after the collection is acquired, accessed, and cataloged. Almost as an aside, towards the end of his paper he expresses fears about "electronic technology" and its impact on special collections. He fears that online access will cause "paymasters" to further question funding for special collections. His general tone is of resignation, with little or no hope for special collections.

Expanding upon Cullen's notions about the importance of outreach programs for special collections, Cathy Henderson examines ways that special collections should develop a mission statement based on a) growth and preservation; b) the development of a scholarly community, and c) and displays and exhibitions aimed at the general public – collectively dubbed "outreach" (Henderson 1999, 9). Only by giving equal attention to each of these three aspects will a special collection thrive, she argues. If outreach is "an afterthought" rather than an integral part of a collection's mission, then it will fail. Such efforts, she contends, will more than likely be "publicity or fundraising stunts" if done occasionally as opposed to "genuine efforts to provide meaningful service or aesthetic and intellectual experience to an extended audience" if embodied in the collection's mission (Henderson 1999, 10).

Henderson convincingly describes realistic ways that a special collection might achieve her prescribed three-pronged approach. She points to a successful George Washington exhibit at the Huntington Museum as an example of how a well-done exhibit can enhance public appreciation of a collection. Noting that high-profile exhibits like the Huntington's are prohibitively expensive for small collections, she discusses other, realistic ways that collections can increase public awareness, including hosting seminars, teacher workshops, exhibits, public lectures, concerts, and other events that echo Cullen's call for effective outreach (Henderson 1999).

Calling it both a "reading room and exhibit hall," Henderson considers a good Website to be an excellent way to broaden a collection's constituency. Recognizing that Website creation and maintenance are labor-intensive endeavors, and that they require a certain capital investment in hardware and staffing, she nonetheless feels that "it may be the

best outreach bang for the buck" (Henderson 1999, 13). Like Cloonan and Berger, Henderson recognizes that ongoing education is crucial for special collections staff to keep up with changes in technology.

Perhaps most importantly for regional special collections, Henderson thinks that special collections can reinvent themselves and raise awareness of their holdings through alliance with a "cultural heritage complex rather than with the library" (Henderson 1999, 16). This may result in a consolidated identity and shared budgets within an organization sharing a common purpose. The Appalachian Studies programs at East Tennessee State University, Appalachian State University, and Berea College are each associated with a museum that shares a common cultural goal with the academic programs and Appalachian Collections at these schools.

Henderson offers reasonable and creative insights about the role of special collections in an academic community, offering realistic ideas about how they must change and ally themselves to continue to grow and build a community of users. Her views are particularly well suited for Appalachian collections.

Appalachian regional collections may contain a wide variety of materials, including manuscripts, rare books, maps, sound recordings, photographs, archives, mircoforms, government documents, serials, and newspapers, as well as secondary sources like books. Integrating such varied collections under the auspices of a regional collection can present specific problems, and several articles address these issues.

Clifton Jones provides the necessary intellectual groundwork for such an inclusive development policy when he observes that any special collection, in order to be useful, needs

to have "complementary primary and secondary source material" available in the library, if not in the special collection itself (Jones 1984, 438).

One of the problems with such a catholic collection policy, Jones asserts, is that rare books have traditionally used different methods of cataloging and organizing than archives and manuscripts (which will be discussed at greater length below by Richard C. Berner). Briefly, Jones observes that while the rare books cataloging tradition typically involves using standard library cataloging rules to catalog books as distinct items, archivists and manuscript curators who come from the European provenance tradition typically inventory works contextually according to their origin. Integrating these various types of collections presents cataloging and inventory challenges for special collections administrators (Jones 1984, 438-39).

Jones asserts that, with respect to subject-oriented special collections, these challenges are offset by the possibility of greater use and, hence, more institutional support. Collect enough resources on one topic together, he contends, and a special collection will reach a critical mass of significant research materials that will draw scholarly attention. While these collections can be integrated under a broad topical rubric, they may still need to be separated according to traditional organizational methods appropriate for rare books, archives and manuscript collections. Reiterating the theme that usefulness and visibility equates to continued support, Jones contends that dealing with various organizational techniques in one collection is a lesser evil than the option of scattering the collection across several small, independent, underused collections, each in danger of losing funding (Jones 1984, 440-41).

Richard C. Berner examines the relationship between manuscript collections,

archives, and special collections, drawing heavily on his book *Archival Theory and Practice in the United States: A Historical Analysis* (1983: University of Washington Press). Berner believes that special collections evolved for the "administrative convenience" of librarians, becoming places where libraries housed "nonconforming" materials that did not fit in with the array of books. In many college and university special collections, he adds, "archives" are a late addition to special collections, joining a list that has traditionally contained such items as photographs, rare books, and manuscripts (Berner 1984, 446).

Manuscripts and archives in collections sometimes had distinct intellectual and administrative histories, Berner asserts, which presented challenges for integration into a cohesively arranged special collection. Historical manuscripts were often "acquired opportunistically" and were not obtained as part of a conscientious collection policy, and, as such, were in danger of becoming "dissociated from related items" in a collection. This resulted in their being "treated like books" or "discrete items," and they were often cataloged like books. Other methods for organizing included item catalogs, subject indexes, shelf lists, registers, and other finding aids prior to the 1950s, when the Library of Congress added the "register" to the above finding aids. The result was a list of "coequal" collections in terms of finding aids, and Berner sees this system as continuing despite the remedies prescribed in Chapter 4, Manuscript Collections, of *AACR2* (Berner 1984, 446-47).

The other distinct method of intellectual and administrative control, the Public Archives Tradition, ignores library practices of categorizing by subject and adheres to a policy of grouping collections according to their origins and keeping them together as cohesive yet autonomous entities. To further compound this confusing organizational melee, many colleges and universities now house their institutional archives in their special

collections, and these archives may also include archived manuscript collections as well (Berner 1984, 447-48).

Given these seemingly disparate types of collections, especially if they are all housed under the guise of an Appalachian or regional collection, the problem emerges of how to keep a central focus between collections despite varied methods of intellectual and administrative control. Or, in Berner's words, the problem is "to link the parts together by developing appropriate methods of intellectual control and access." This can only come from a cohesive collection policy, the "foundation on which linkages can be structured" (Berner 1984, 447).

What Berner suggests, then, is that collections with a specific focus – such as Appalachian collections – can develop an intellectual foundation for development that links the varied methods of administrative and intellectual control found in archives, manuscripts, and standard, *AACR2*-based library cataloging methods. Continuity, comprehensiveness, and authority are derived from larger, institutional special collection goals that are driven by development policy (Berner 1984).

While this line of thinking provides a theory for management, there is still the issue of varied types of administrative controls. Berner suggests a plan of action that involves an archival approach, which "means abolition of traditional cataloging with its randomness and, instead, articulating arrangements and description as two parts of a single control process, and a control document must be produced from the indexing (Berner 1984, 448). He admits that this approach is "radical," but asserts that it is necessary to adequately house both manuscripts and archives in one special collections division. He also admits that "emotionally and intellectually," few directors of special collections "are prepared" to take

this step (Berner 1984, 448-49). What he does not add is that, for an understaffed collection that has a number of collections cataloged in both the archival and manuscript traditions, finding the staff time and trained personnel to back-catalog may be prohibitive.

Henderson's favorable consideration of a Website as an effective means for special collection outreach is but a small shot in the thunderous volley of literature discussing the implications of technology on libraries, archives, and special collections. While a comprehensive discussion of this issue is not the nature of this study, a few observations by David Zeidberg are appropriate for inclusion. Recognizing the importance of automation and technology in librarianship, Ziedberg expresses concern that "technology is becoming an end in itself," and that metadata is now more important than data, and in this spirit he focuses his arguments on special collections and technology (Zeidberg 1993, 68-69).

Specifically, Zeidberg fears that hypertext linking to assorted subjects from a main topic could present several problems, both for special collections staff and for users. Citing the Library of Congress "American Memory" project, he fears that digitization projects are very labor intensive, and that presenting a comprehensive online presentation of a massive collection would be prohibitive. He also expresses concern that users might consider an online collection comprehensive and complete – even if it only contains 10% of a special collection's actual holdings. Reliance on the ease of access creates the illusion for the user that he or she is getting complete, comprehensive access to a special collection. Hyperlinking to various subtexts, additional maps, sources, and other collections are defined and selected in a fashion that, Zeidberg fears, limits access to the editorial decisions of the webpage author. To link to collections A and C, and not B, limits access for the user, or

renders access incomplete. The danger is that an online collection "could be taken as the complete primary source rather than as the selection" of materials from a collection that were determined by the Website author (Zeidberg 1993, 74).

It is a mirage to believe that online access delivers comprehensive, complete access. Users will limit their research to the online resources, Zeidberg thinks, and will fail to dig deeper into the physical holdings of a collection. Staffing constraints make complete online access to a collection nearly impossible for large collections. Administrators may believe that online access simplifies special collection maintenance, and may choose to limit staff funding or budgets, decisions which, in turn, will present new challenges for special collections in terms of preservation, collection development, and direct access. In the final analysis, Zeidberg argues, traditional special collections can only be enhanced by digital access, and such enhancement will never replace the need for adequately staffed and funded special collections that serve as physical repositories of actual documents and items (Zeidberg 1993).

Special Collection Development and Management

Effective and creative collection development and administration are crucial for the success of a regional special collection. In a broad overview of the topic, A. M. Scham discusses many management issues pertinent to Appalachian special collections. Scham's definition of special collections extends beyond rare books and includes regional collections, and he understands how regional collections may include a diverse array of media and materials. He discusses acquisitions, budgeting, classification and cataloging, preservation and conservation, public relations, gifts and endowments, and other administrative details such as writing annual reports, dealing with insurance and security, and membership in

professional organizations. He also provides a bibliography of works on each topic discussed (Scham 1987).

A few items in Scham's account are particularly worth noting in the context of Appalachian collections. Second only to the all-important budget, Scham argues, acquisition policy is the most critical factor in developing a good special collection. It defines the goals and focus of the collection and "determines whether a collection is going to be significant and distinctive, or just mediocre" (Scham 1987, 2). Collection priorities should be established and should be both inclusive and exclusive (i.e., preclude collections not in English, etc.). Goals can be broad based and flexible, he argues, understanding that Appalachian collections may contain such items as artifacts (quilts or furniture) or oral histories (magnetic tape and documentation). He warns against over collecting, that is, taking in collections that are either peripheral to the larger goals of the special collection, or taking in collections without sufficient staffing or space to adequately process, preserve, or catalog (Scham 1987, 1-18).

Scham also pays attention to preservation and conservation, and discusses the need for adequate planning and assessment for these tasks. Sufficient staff and resources need to be budgeted to properly preserve damaged items and conserve other items of all types. Proper storage facilities (in respect to light, humidity, cooling, etc.), supplies (acid free papers, binders, deacidification supplies, repair supplies, etc.), and staff (trained in conservation and preservation) must be all be included in a budget. Scham makes the important point that justifying expenses for some of these items can be difficult (after all, an auditor might reason, funds spent preserving old papers could also be spent acquiring new materials), and he suggests ways to make administrators, especially fiscal officers, aware of the importance of conservation and preservation (Scham 1987).

In terms of public relations and classification, Scham echoes ideas that other writers in this review have expanded upon in greater detail. He stresses the importance of an active public outreach program, and outlines various methods of classification and cataloging. Overall, while Scham provides a general outline for managers to follow, many of the issues he discusses are covered in greater detail in other articles in this study. Still, he provides a good general checklist for the myriad of considerations special collections administrators should keep in mind when planning for staffing and budgets.

The rest of the works in this section deal specifically with collection development issues. Edward Kemp's work is devoted to a narrow topic – the solicitation of manuscripts and manuscript collections from donors without expenditure for acquisition. He does acknowledge, however, that adding manuscript collections necessarily entails expenditures for staff and supplies. Essentially, Kemp's work is a guide to building a manuscript solicitation program, identifying potential collections, approaching and working with donors, and accessing, cataloging, describing, and appraising manuscript collections (Kemp 1978).

Echoing Douglas Greenberg's claims that what might have earlier been categorized as ephemera could be strong elements in a comprehensive collection, Kemp stresses an activist stance in manuscript solicitation, coupled with a public awareness campaign to educate potential donors. Potential donors need to be aware that Aunt Sally's turn-of-the-century letters could be an essential document of life at that time, and should not be tossed out when her house is cleaned and sold. Along these lines, Kemp provides some illustrations of the kinds of collections that Appalachian special collections could consider acquiring, including local or regional manuscript collections on cultural history, social

history, environmental history, private papers, business records, professional papers, records of community or regional institutions, etc. (Kemp 1978).

Once he defines these subject areas, Kemp provides specific examples of what kinds of manuscripts to collect, including diaries, journals, correspondence, scrapbooks, address books, speeches, personal financial records, membership files, manufacturers catalogs, postcards, photographs, oral histories, printed materials, pamphlets, magazines, 78rpm recordings, sheet music, and other items. He provides some potential leads to find donors, and outlines ways to contact potential donors. Kemp also suggests ways to approach potential donors, prescribes behavior while visiting donors, and makes recommendations for keeping good records on donor contacts and follow-ups. While he also provides suggestions on accessing and cataloging donations, better, more comprehensive information is available elsewhere (Kemp 1978).

Kemp's book is a valuable addition for Appalachian special collection administrators for two significant reasons. His suggestions about the wide range of manuscripts and ways to contact potential donors are valuable, and he provides a good general framework and examples on each step of the manuscript solicitation process. Those with no experience in building manuscript collections will find helpful examples and references for most of the important steps Kemp describes. Appendixes provide useful illustrations of inventory lists, sample correspondence with donors, gift receipt forms, and other such documentation. A few case histories provide specific examples of successful manuscript solicitations (Kemp 1978).

With the organization of the Rare Book and Manuscript Section (RBMS) of the

Association of College and Research Libraries in 1958, special collections became "integrated into the mainstream of librarianship," asserts Gretchen Lagana (Lagana 1986, 4). This integration often led to the erroneous assumption within the mainstream library community that special collections were little more than collections of rare manuscripts and old books. She points out that special collections frequently contain a variety of media, and are often organized around a wide range of topics or interests. Regardless of a special collection's topical focus, Lagana argues, it is essential that a collection keep a dynamic rate of growth through an activist collection development policy (Lagana 1986).

Using the example of popular culture studies, Lagana strikes the same note as Greenberg when she asserts that special collections need to identify significant materials that have not necessarily been embraced by the mainstream academic community. To properly collect items related to popular culture, for example, special collections librarians must work with academics who study popular culture, and must collect a number of non-print materials. As Lagana states, "information comes in many forms today," and special collections need to learn how to collect, catalog, store, and make accessible a wide array of media (Lagana 1986, 7).

Lagana concludes by advocating three strategies special collections librarians can employ when developing a collection, and these have implications for regional special collections. The first is to be alert to developing or emerging academic areas of study, such as poplar culture studies or Appalachian studies, and work with scholars at their institutions to see what academic areas of study are emerging or changing. Once such a field is identified, the special collections librarian should identify any topical materials in this field that might already exist in other collections in the library. Finally, Lagana stresses the need

to "acquire appropriate collections regardless of format," which she believes is necessary for the librarian to remain "a broker of information" (Lagana 1986, 7-8)

Victoria Steele addresses the delicate and sometimes necessary role of fundraising in special collection development efforts. Steele, who has held both fundraising and special collection management positions, recognizes three distinct roles in the special collection fundraising process: those of the library director, the special collections librarian, and the development officer. Using the metaphor of Himalayan mountaineers and their Sherpa guides, she stresses that successful negotiation of the development slope is best accomplished when the development officer leads, or serves as Sherpa, and the library director and special collections librarian act as mountain climbers, following the lead of the Sherpa (Steele 1994, 77-78).

Each has a specific role. Since "money wants to talk to power," the director should be the one who actually negotiates the giving of a gift (Steele 1994, 79). The special collections librarian's role includes identifying and cultivating relationships with potential donors and locating possible collections, while the development officer's role is to make sure the process works smoothly, and to advise and work with the director in the actual solicitation of funds or collections. This set of "synergistic relationships" between the library director, development officer, and special collections librarian is important, Steele argues, and works best when each allows the other to fulfill their specific role (Steele 1994, 77, 80, 81-84).

For libraries with small development budgets, or who depend on special collections librarians to find and cultivate relationships with donors, Steele offers practical advice.

Communication between all parties is essential, Steel insists. She recognizes that each special collection has specific collection needs, and her advice could serve Appalachian collections in both college and university settings.

Asserting that gifts from private collectors add diversity and individuality to libraries, Alice Schereyer examines the relationship between private collectors and special collection libraries. In a well-documented historical analysis of this relationship, she shows that a significant number of important private collections in the United States eventually pass to libraries as special collections. The years following the Second World War were a golden era for this, as a prosperous economy fostered private collections, and libraries began to develop special collections policies that embraced the donations of such private collections (Schereyer 2001).

Economic pressure and information technology have transformed libraries in recent decades, and Schreyer cites this as a time when special collections shifted from aggressive collection development and began to emphasize preservation and access. Web access, she contends, has brought more attention to special collections. Special collections librarians began to hone specialized skills in library schools during the 1970s, and Schreyer observes that library education has shifted away from special collections, rare books, and archives in the last decade (Schereyer 2001).

Despite all these changes, Schreyer stresses that the special relationship between private collectors and special collections is crucial, and needs to be fostered, understood, and maintained. Private collectors often have the energies, passion, and funds to create unique book or manuscript collections, and history shows that many of these collectors wish to find

a home for their collections, where they can be used for research and aesthetic enjoyment (Schereyer 2001).

Local History and Regional Collections

Local history collections share several similarities with regional special collections. Each is limited in the geographical focus of its collections, and each may contain a wide variety of media that reflect the various cultural, economic, historical, political, religious, etc. aspects of a locality or region. While the literature relating specifically to regional special collections is somewhat limited, many librarians and scholars have written about many facets of creating, developing, and maintaining local history collections.

Great Britain has a long history of local libraries developing local history collections, and J.L. Hobbs' *Local History and the Library* is often cited as a standard study and resource for local history librarians. British interest in local history blossomed in the decades following the Second World War. An increased awareness of the importance of local collections spread through dozens of small towns and larger cities, and the movement became so widespread that the University of Leicester instituted a Department of English Local History (Hobbs 1973).

This interest resulted in a concurrent growth in local history special collections across England, primarily in public libraries. For Hobbs, the public librarian's role in a community carries with it the responsibility to preserve and collect the community's history. The growing interest in local history resulted in librarians stepping forward across Britain, collecting, cataloging, preserving, and making accessible local history documents. In this context, his book is a comprehensive field guide to proper administrative and development methods, so that public librarians *cum* community stewards can develop and maintain local

history special collections (Hobbs 1973).

For Hobbs, there is a clear distinction between local history collections and regional collections. Citing the example of the City Librarian of Belfast, Northern Ireland, Hobbs notes that the librarian felt that efforts to build an Irish Collection resulted in the loss of materials from the immediate locality. Since Hobbs' primary interest is purely local – as in the immediate town or community – he considers gathering regional materials at the expense of local items as misguided collection development policy (Hobbs 1973).

There is some danger in the development of both local and regional collections in the same area, Hobbs asserts, for the collections might unnecessarily duplicate some secondary holdings while competing for manuscript collections. Again citing the Belfast library as an example, he notes that they recognized this problem and began to publish a periodic catalog of recent secondary publications with a larger, Northern Ireland regional emphasis, helping to avoid duplication of such materials. He noted that while this helped solve the problem of overlapping secondary works, problems arose when local and regional collections both sought primary collections or rare materials (Hobbs 1973).

While initially published in 1962 and revised in 1973, Hobbs' book nonetheless provides a thorough discussion of the different types of materials important in the study of local history. He points out that special collections administration requires at least one full-time staff member, or at least one staff member should have special collections administration as his or her primary duty. Without dedicated staffing, collections were slow to develop (Hobbs 1973

Hobbs' work is especially impressive in his understanding of the catholicity necessary to create an important local history collection. Coupled with this understanding

are detailed chapters on collecting printed records, manuscripts, local public records, photographs, maps, artwork, local periodicals and newspapers, and other sources. He addresses conservation and preservation of archival and rare materials, and spends several chapters discussing organization, indexing, storage, cataloging, access, exhibitions, and developing a local classification scheme, even providing a detailed example of the latter (Hobbs 1973).

A number of important and pertinent points for regional collections can be culled from Hobbs' work. Close cooperation with other collections is important to avoid duplication of materials and save resources. Collections with limited storage space that are forced to consider the importance of possible acquisitions or gifts should develop a comprehensive collection policy and adhere to it. For regional collections, this collection policy should be formulated carefully to be as inclusive as possible while taking into consideration staffing, storage facilities, and budgeting (Hobbs 1973).

Hobbs also addresses the importance of contextualizing a collection with adequate secondary resources. For regional collections, this implies having a collection of books, journals, newspapers, and other secondary resources that will provide the appropriate historical, economic, cultural, etc. background to place special collection resources in regional context. And, finally, Hobbs stresses the importance of having adequate, well-trained staff who are knowledgeable about the region that the special collection reflects (Hobbs 1973).

Citing the importance of Hobbs' text, editor Michael Dewe's 1987 collection updates Hobbs' work in terms of indexing, cataloging, staffing issues, and preservation.

More important for this study, however, are the essays that examine Hobbs' observations about public library local collections in relation to similar local or regional collections in college and university libraries. Expanding on Hobbs' contention that community-based libraries have a civic responsibility to serve as repositories for local history, some contributors to Dewe's volume give this notion a regional focus that extends beyond the local burg or village (Dewe 1987).

Observing that many academic libraries incorporated local studies collections and programs during the growth of higher education in Britain in the post-war years, Paul Derryan and Michael Dewe surveyed 218 collegiate libraries to determine what kinds of local history collections they held. What they discovered is that many college and university libraries expanded their definition of local to include a specific region, typically the immediate geographical area (Derryan and Dewe 1987).

Generally, regional or local special collections serve several roles in British academic libraries. Most collections were used to support teaching and research. Only three libraries had local collections "to support the study of national or regional language and literature" to any significant extent. One of these was in Scotland, and two were in Wales, areas noted for their strong sense of regional identity within the larger context of Great Britain (Derryan and Dewe 1987, 65).

Their findings indicate that, for the most part, while the use of regional and local special collections is much greater when regional or local based courses are offered, there were not any specific regional or local history programs or degrees offered at any of the surveyed institutions. While this is not surprising, it does suggest an important relationship between academic programming and special collection use. Furthermore, Derryan and

Dewe point out that "provision of a local collection is not seen as an essential function in an academic library," a situation exacerbated in institutions without any programs or classes in regional or local studies(Derryan and Dewe 1987, 64). Broadly stated, special collections that serve specific programs are more likely to get funding than those that do not serve such programs, an observation with potential implications for Appalachian special collections in academic libraries.

In an essay discussing services and programming for users, Bernard Nurse examines what kinds of patrons used British local collections and why they used them. Genealogists researching local records constituted a large percentage, and he notes that many Americans were also developing collections that attract genealogists. He discusses the strategies for dealing with specific types of inquiries – by phone, letter, and site visit. He cites a range of services based on various staff levels, from the offering of full research services by library staff, to adopting a strategy of suggesting local independent researchers who will provide services for a fee. This may have implications for short-staffed regional collections with genealogy holdings that attract inquiries and research requests from afar. These observations can easily be extended into the digital age, when inquiries are often made by electronic mail (Nurse 1987).

Nurse also offers some general comments on how to mount exhibits and publicize collections through collaboration with local media. Taken as general guidelines, his observations on working with the media provide useful information for regional special collections, but this material and his information on planning exhibits are covered more comprehensively in other readings in this study (Nurse 1987).

Writing about the importance of education to local studies, librarian Andrew

Blizzard remarks that local history education grew rapidly in Britain since the 1960s in both secondary and higher education. Regional history "centres" have also grown in such universities as East Anglia, Lancaster, and Keele, and these typically had a graduate studies focus. Blizzard notes that this growth in education has not always been met with a corresponding growth in special collections budgeting and staffing, and that an influx of students has swamped some collection staffs (Blizzard 1987).

In addition to staffing problems, Blizzard also discusses other implications that increased local history programs can have on special collections librarians. He recommends that special collections librarians be extremely familiar with similar collections in their region, in order to steer users to the appropriate resources. He recommends close collaboration between librarians and academics who plan on using the resources, in order to anticipate potential student use and research interests. Blizzard also examines the interaction between students (of all levels) and local/regional collections internationally. "Of particular importance," he remarks about the United States, "are the archive records housed in many of the state universities" (Blizzard 1987, 288).

Blizzard also emphasizes the importance of information literacy in respect to special collections. He views the process of educating students in how to use the wide array of materials in a special collection as an information literacy challenge for the librarian, one with great rewards for the student. In teaching students how to use maps, manuscripts, newspapers, folklore recordings, and the like, librarians can expose students to appropriate research skills with primary materials (Blizzard 1987).

Alongside this issue of access, he discusses the issue of conservation and preservation, asserting that full access of material must be balanced with care for fragile

materials and close library supervision in controlled viewing environments. When necessary to protect fragile or rare items, he contends, copies of materials should be used in place of originals. He also outlines methods for working with large groups and ways to provide instruction to different groups of people. Blizzard's reflections on information access and educating users are critical for effective and safe use of any special collection (Blizzard 1987).

Appalachian regional special collections are often the repository for folklore and oral history recordings. Rheinallt Llwyd and Geraint Evans examine the place of field recordings in Welsh local history collections, remarking that such documentary evidence can form an important part of local history collections (Llwyd and Evans 1987).

Llwyd and Evans' discussion includes a brief background on oral history and folklore collecting, a guide to the collection process itself, and some observations on how to handle tape recording in a special collections facility. While they offer sound advice on the collection process, other sources (such as Sandy Ives' *The Tape-Recorded Interview: A Manual for Field Workers in Folklore and Oral History*) may prove to be more authoritative and complete. Their discussions of budgeting, staffing, storage, and documentation of recorded interviews provide a succinct guide for local or regional collection mangers (Llwyd and Evans 1987).

Oral history and folklore collections present unique challenges for special collections. Interviews can be recorded on a variety of equipment, ranging from audio magnetic recording tape (in reel-to-reel, cassette, or micro-cassette formats), digital audio tape, compact discs (including mini-discs), videocassettes, etc. Older collections may include acetate, wire transcription, or wax cylinder recordings. Collections need to have the appropriate equipment to play and, ideally, record duplicate copies of each interview. Some collections may want transcribed copies available for access; if so, this presents a staffing and

equipment issue for transcribing time and transcription equipment (Llwyd and Evans 1987).

Proper recording techniques produce several documents, including the recording itself, information about the informant, information about the interview itself and the recording process, permission forms from the informant, and possibly a transcription. Each item needs to be accessed, indexed, and cataloged in a systematic fashion, and the authors provide examples of ways to do this, albeit not in any electronic format (i.e., web based or MARC2 based) (Llwyd and Evans 1987).

Field recordings also present storage, conservation, and preservation issues. For purposes of preservation and access, duplicate copies of original recordings should be made. Strict temperature and humidity control is essential to preserve magnetic tape, and protection from light and dust is also important. In short, oral history and folklore collections are space, resource, and staff intensive, and Llwyd and Evans give a succinct yet accurate overview of what a special collection needs to consider if it is going to be a repository for such collections (Llwyd and Evans 1987).

Joseph Hickerson approaches developing a folklore archive from a folklorist's perspective, and is quick to point out that staffing should include librarians, archivists, people with technical expertise, and trained folklorists. He also stresses proper storage facilities, processing materials, and recording/duplicating equipment for a wide range of media (Hickerson 1983).

The most important factor Hickerson identifies is preservation, particularly of older folklore collections. He stresses duplication of original copies, and proper storage of original copies, ideally storing similar media together (magnetic tapes together, acetate discs together, etc.) to maintain proper climate control. He discusses various cataloging and

accession techniques, and emphasizes how important this is, lamenting that many collections have items that aren't accessible because they have never been cataloged or accessed (Hickerson 1983).

Outside of staffing, storage, cataloging, and technical issues, Hickerson stresses the importance of developing a collection development policy. Echoing other authors in this study, Hickerson cautions against collection development policy that is too broad or too narrow, stressing that acquired items need to be taken "intact" and not edited to suit collection policies. As an example, he cites folklorists who edit spoken dialog out of a "folksong" collection, thereby damaging the integrity of the folk artifact in service of a limited acquisition policy. Cautioning that folklore collections are often "underused," he again stresses the importance of disseminating collections through publishing, creating exhibits, and the like (Hickerson 1983, 495, 497).

While Hickerson's overview is helpful, many of the points he illustrates are presented more fully in other essays in this study. The most crucial point he discusses is the need for a folklore archive to have staff members with some folklore training, in addition to library, technical, and archival training. Understanding the nature of folklore collection, including the relationship between the informant, collector, and archive, is crucial to maintaining a proper archive (Hickerson 1983).

Hobbs observed that while most British local history collections were found in public libraries, Americans were just as likely to collect local history materials under the auspices of a local history organization as a public library. Recognizing that historical societies, museums and public libraries serve as repositories for local history collections in

the United States, the American Association for State and Local History published a manual for local history collectors in 1978. Written by Enid T. Thompson, this guide offers advice on acquisition, storage, conservation, processing, providing user services, and other topics (Thompson 1978).

Thompson's work is especially useful for outlining, in some detail, the kinds of materials a local or regional collection might collect, and she provides general guidelines on what kinds of collections might be acquired. She emphasizes the importance of good secondary sources, such as state, local, or regional histories, older and newer state history textbooks, and any other published material about the area (novels, plays, tourbooks, children's stories, biographies, directories etc.). Thompson observes that many of these secondary works already have a more regional than local focus, considering them "the basis for a local history collection." Thompson shuns genealogical materials, emphasizing that "the historical development of the area" is more important for a collection than gathering information on family trees (Thompson 1978, 16-17).

Because this is written primarily as a guidebook for libraries, museums, or historical societies interested in developing a local history collection, the bulk of Thompson's book is a series of situational examples and processes that can be individually referenced. She covers such topics as legal matters (gift forms, ownership, copyright, appraisal), conservation (cleaning, storage environment, decontaminating, labeling, etc.), processing collections, providing user services, training volunteers, and other pertinent topics. While her work provides a good check list for a regional special collection in its developing stage, experienced special collections librarians might find Thompson's book geared more for the novice than the professional (Thompson 1978).

Nonetheless, Thompson makes some general observations that provide concrete advice for regional collections. She understands that collections need context, and as mentioned above, she insists that a core of secondary resources must be on hand to provide historical, economic, social, etc. context for other primary resource collections. She emphasizes the need for a planned collection development policy that not only provides focus for a collection, but also provides a rationale for declining a cumbersome or difficult gift. She also stresses the importance of keeping collection development within the abilities of available staff – a "well-balanced, well-managed, well-used collection" is far better than "several hundred boxes of unidentified, unprocessed, unusable miscellany stored wherever there is space" (Thompson 1978, 15).

Citing the influence and importance of Thompson's book, Faye Phillips' 1995 work updates Thompson by adding (then) current information about computers, databases, documentation strategies, archival standards, preservation technologies, and collection development policies. In general, Phillips, who is an academic special collections librarian, provides a more comprehensive and informative text than Thompson. She defines, describes, and differentiates between archives and manuscripts, and discusses why each may be important for a local history collection. She also expands on the kinds of materials that Thompson cited for inclusion, adding not just digital technologies, but other materials like blueprints, microfilmed records, videocassettes, artifacts, and other materials (Phillips 1995).

Phillips expands the definition of local history to encompass regional history, citing as an example the Louisiana and Lower Mississippi Valley Collections at Louisiana State University. Additionally, she takes great care to stress the importance of identifying the patron – if you develop a regional collection, who are you developing it for? Does it

primarily exist to serve an academic program of study, or for general students and the public at large? Policies and clientele can change, Philips argues, and collections may have to be reevaluated, weeded, or deaccessed (Phillips 1995).

The book contains detailed, documented information on a wide array of issues. She discusses the importance of a collection having both a collection development policy and a documentation strategy, and she outlines how to do each. She discusses at length the process of taking gifts and developing gift forms, appraising collections, cataloging and classifying print materials, and arranging and describing archival materials. Her inclusive discussion of preservation includes such details as fire prevention, security, lighting controls, insect damage prevention, and the importance of a disaster plan. Dealing with various types of users, regulating different kinds of access, and planning effective outreach programs are all discussed at some length. She concludes her narrative with a section on administrative issues and techniques, and includes several appendixes and a bibliography (Phillips 1995).

Phillips' book is one of the better general resources with implications for regional collections development and management, partially due to its thoroughness, but also because Phillips recognizes how closely related regional and local collections are and addresses her narrative to both regional and local collection developers and administrators.

Moving more fully into the field of regional studies, in a 1965 address to a Chicago convention on "Area Studies and Library Resources," Chauncy Harris justifies regional studies on the grounds that knowledge of other cultures or regions provides insight into varied perspectives. Area studies necessarily are interdisciplinary to the extent that "the whole of the society and culture" of a region "is under investigation with all the tools of the relevant disciplines" (Harris 1965, 8). A key factor in supporting this scholarship is a good

special collection with an interdisciplinary acquisitions policy, resulting in a collection capable of supporting research or curricula on the region, whether it is Appalachia, the Balkans, the South Pacific, etc.

While Harris is primarily discussing studies of foreign cultures (e.g., Southeast Asia, Scandinavia, etc.), many of the problems he thinks libraries face when building regional special collections are true for Appalachian collections as well. As a collection starts to build, it is faced with the problem of retrospective purchases to create a core of secondary materials, and sometimes these works are out-of-print. A collection must also develop an active, ongoing collection development policy for newly published works pertinent to the region. For a new collection, Harris notes, these two issues alone can create a tremendous fiscal strain on a library (Harris 1965).

Perhaps the most important point in Harris' discussion is his insistence that librarians have a strong knowledge of their regional subject matter in order to acquire appropriate secondary works and seek out important manuscript and other primary sources. In the case where an active regional studies program exists, faculty and librarians should interact closely to help build a collection that serves the needs of the academic program. Ideally, librarians would serve on curricula committees, and faculty would serve on collection development policy-making committees (Harris 1965).

Some Specific Collection Issues: State, Regional, and Topical Collections

The concluding segment of this section of the literature review examines specific collections of a state, regional, or topical nature, and attempts to draw useful conclusions about Appalachian special collections from the examples provided in each article. This section contains examples of regional collection development and documentation strategies

as well as a series of case studies of particular state and regional special collections.

Barbara Kay Adams outlines the steps she took to develop a core list of periodicals for southern studies at the University of Mississippi. She discusses the interdisciplinary nature of regional studies and observes that controlling "the vast amount of information and the number of subjects" inherent in an interdisciplinary regional studies collection places demands on library budgets and staffing. Despite fiscal constraints, Adams nonetheless develops an effective strategy for periodical collection (Adams 1992, 104).

Librarians developed a written development policy, then evaluated the existing collection of materials in southern studies, which was difficult because there was no core list of southern studies periodicals to use as a reference. The interdisciplinary nature of southern studies made literature searches cumbersome and incomplete, and no topical periodical index existed for the wide array of humanities, history, and social science literature encompassed by the broad regional topic of southern studies (Adams 1992, 104-05).

Eventually, Adams developed an effective strategy through a citation analysis of two major journals on southern history and southern literature. Adams created a core list by including all journals mentioned an average of six times annually in the citation analysis. This core list was checked against existing holdings, revealing that their library already owned 87% of the titles targeted by their citation analysis (Adams 1992).

Adams successfully wrestles with the difficulty of finding reliable resources for regional periodicals through effective citation analysis. She was forced to develop a methodology for finding core journals, and her example provides a good model for regional studies collections attempting to build a periodical list.

Martin Oliff documents a region's previously under-represented groups through an activist approach to documenting labor and industry in Alabama. Noting that other, non-archivist groups were already collecting metadata and records on labor, Oliff relates how archivists presented a documentation strategy to assist these other groups to cope with a large amount of documents (Oliff 1998).

Interestingly, it was scholars rather than archivists who made the initial determination to centralize records and coordinate collection activities. Perceiving that labor studies were fragmented and disjointed, scholars established an organization to coordinate scholarly efforts and to create "an annotated union list of archival collections" on the topic (Oliff 1998, 58). This last step involved gathering information about existing collections from researchers, developing inventories of existing collections, and approaching archivists for assistance. The archivists joined forces with scholars to share their expertise in identifying and collecting regional documents, a pattern that could have important implications for Appalachian regional studies collections and programs (Oliff 1998).

The documentation strategy process emerged from several studies, and Oliff provides a brief literature review of the basic texts, citing in particular a regional study of Western New York by Richard Cox. From Cox's study, Oliff suggests, two key factors limit any regional documentation strategy: funding for projects, and time to identify, list and organize documents. Finding appropriate administrative support for funding and storage space can also be a limiting factor. Above all other factors, Oliff suggests, a documentation strategy must be realistic enough to inspire confidence in the archivists and scholars involved that the strategy "can actually accomplish its goals and that those goals are worth the expense and time" needed to do it (Oliff 1998, 65-66).

Matthew Darby's portrait of iconoclastic Texas historian/activist R. Henderson Shuffler provides an interesting case study of how regional collections can succeed through a combination of collection practice, records creation, and creative programming. As the creator of Texana studies, Shuffler was driven more by a desire to debunk myths about history than with archival collection methods, but circumstances led to his forming a regional special collection devoted to the complexities and diversity of Texas history and culture. His efforts were recognized by the Texas governor, and eventually the fruits of his efforts – the Institute of Texas Culture (ITC) – was housed at the state's flagship university (Darby 1999).

Lacking formal archival training, Shuffler combined elements of social history and folklore into an aggressive program to create a Texana special collection to collect and preserve existing collections. He went a step further, though, and established a program to actively create new records to supplement those collections through gathering oral histories and folklore and through photographing examples of social customs and folklife. In this way, Shuffler extended the role of special collections beyond collection and into creation of documentation with the goal of presenting a complete documentary history of culture and folklife (Darby 1999).

This combination of traditional archival collection acquisition, preservation, and development with folklore and oral history collection practices served Shuffler's larger aim of actively disseminating information in collections. Shuffler used the archives as educational tools through an aggressive outreach program that included travelling exhibits, publications, curricula guides for schools, and any other method that "transformed static collections into dynamic presentations…to produce enduring effects on patrons" (Darby

1999, 21).

Shuffler's development of the ITC combines many elements mentioned throughout this document. His regional collection development began with local and individual histories, and built from that point. His background and motivation was not as an archivist, but rather as an activist historian who saw documents as a means to an end, and in so doing was a creative bridge between academic programming and special collection development. His goal was the accurate presentation of a social, cultural, and historical record, and to this end he created an aggressive outreach program. Also in service of the overall goal, he created documents through oral history and folklore collection programs, adding an additional element to his regional special collection. This collect and create activist collection policy required both archival skills and fieldwork skills, and resulted in a wide array of materials for the collection (Darby 1999).

In addition to his personal passion for history and desire to build special collections that would reflect Texana, Shuffler's success was aided by extensive support from the governor of Texas and the president of the University of Texas. In this sense, he had the ideal scenario for developing a regional special collection – support, funding, staffing, and storage space (Darby 1999).

State library journals are filled with articles describing holdings in state or regional special collections. While the majority of these articles merely catalog holdings, a few provide contextual analysis of these collections. The following articles provide examples of some regional and state special collections.

Jeanne Pavy surveyed a dozen special collections in regional academic libraries and

discovered that while rare books, university archives, and manuscripts were found in nearly all surveyed collections, there was a trend to acquire local history materials in many collections. She found that while most schools in her survey had local or state manuscript or book collections of a historical or cultural nature, few had specific collection policies concerning such materials. Most libraries kept local history materials as a distinct part of their special collections, and these items did not duplicate materials in general circulation. The survey also showed that budgets for most regional special collections were part of a larger library budget, and only one library in her study had a separate endowment for regional special collections (Pavy 2000).

Leslie Hough's article on the Georgia State University Library's Special Collections provides examples of some practices mentioned in this literature review. The creation of GSU's special collections received institutional support in 1969, when the former technical school was elevated to university status and the institution created "a repository of primary research material" to meet its obligations as a university (Hough 1987, 46).

GSU's creation and development of a Popular Music Collection illustrates the importance of outreach and its connection to collection development. When GSU received the papers of noted songwriter Johnny Mercer in 1981, they opened a permanent exhibit on his life and work and initiated a collection development policy to gather materials on twentieth century American music. Since then, a number of other important regional music collections have been added to the Popular Music Collection, including the WSB Radio recordings collection and a Country Music Collection. Out of this emerged a Media Center where patrons can access and listen to the 50,000 audio recordings in the music collection (Hough 1987).

GSU also follows Shuffler's aggressive collect and create documents policy with their Georgia Government Document Project. In addition to collecting personal papers from Georgia government leaders, the staff also conducts oral history interviews with those leaders. Faculty research interests in the history of the southern labor movement, coupled with interest from regional labor unions, led to the creation of the Southern Labor Archives at GSU in 1969 (Hough 1987).

Overall, GSU's Special Collections prospered for various reasons. Seeing that the archives were crucial to the school's mission, Special Collections were founded with administrative support, and continue to receive such support. Collaborative efforts between faculty, labor unions, and special collections led to the founding and success or the Southern Labor Archives. Aggressive collection policies aimed at both collection and creation of documents have had successful results. Finally, the Johnny Mercer exhibit that initiated the Popular Music Collection demonstrates the importance of exhibits to collection outreach and development (Hough 1987).

Both Mike Clark and David Murrah examine the Southwest Collection at Texas Tech University. Writing in *Texas Libraries,* Clark defines the difference between the extensive University of Texas collections, which Shuffler built with extensive administrative and gubernatorial support, and Texas Tech's collection, which grew out of librarian Elizabeth West's early interest in local and regional history. Working until her retirement in 1942, West collected regional deeds, correspondence, manuscripts, and business records. The collection was almost discarded in the late 1940s, but saved and incorporated into what became known as the Southwest Collection in 1952. The collection now holds over 20 million items (Clark 1993-94).

Consciously emulating the Texana collections at the University of Texas, the Southwest Collection also maintained a collect and create policy in the 1960s and 70s, going so far as to hire a full-time field agent, a retired businessman who used his own airplane to travel and collect interviews and manuscripts for the collection. For budgetary and space reasons, the collection stopped the create policy of interviewing by the 1990s, and now has adopted a passive collection policy of accepting collections without actively seeking them (Clark 1993-94).

Crucial to Texas Tech's mission is a focus on the region's arid lands and the interaction between humans and the environment. The Southwest Collection consciously collected materials relating to agriculture, water use, ranching and the like. An international arid studies program was developed at the university in the 1960s. Still, it has retained its local and regional focus, and its success has led to an influx of materials from regional businesses, politicians, and others (Clark 1993-94).

Murrah provides more detail about the collection's history, indicating that the collection was saved in the late 1940s by the intervention of the chair of the history department. The Southwest Collection "began fading" as resources and support dwindled in the late 1940s until various academic changes brought a new focus on research materials (Murrah 1988, 230). The institution added doctoral programs in English and history, and hired faculty with an interest in regional history. By 1952, the Southwest Collection was born, and over the next decade the collection became firmly entrenched in the college's institutional mission. By 1955 the Southwest Collection had a budget and a full-time archivist, and it had opened a research center. As its reputation grew, more collections were donated to it, and it began to publish works based its collections (Murrah 1988)

Special Collections Literature: Concluding Remarks

This literature review reveals much about the history and development of regional special collections, and much of it sheds light that will help guide a more intensive study of Appalachian special collections. Special collection librarians have experienced diversified roles in the last four decades. Long gone are the days of collections consisting mainly of rare books and manuscripts, when the occasional patron would disrupt the librarian's preservation or cataloging tasks. Special collections now thrive when attached to an active academic program, and cooperation between librarians, faculty, and administrators is essential. As academia has become more specialized, and interdisciplinary programs have emerged to examine previously understudied groups like the population of Appalachia, the need for well-trained special collections librarians is essential. Active regional collections may now engage in collect and create acquisition policies, where staff members go in the field to collect oral histories or folklore recordings to supplement and enrich existing collections.

Regional special collections still deal with many traditional administrative worries, including the ongoing issues of budgeting and staffing. Outreach, building exhibits, drawing attention to collections, and maintaining a high profile are crucial to survival and institutional support. A realistic and reasonable collection development policy is crucial, for a collection needs to acquire only what it can adequately process, based on staff and budgetary limitations. Publications based on the collection's holdings are important, ranging from traditional finding aids and indexes to web based exhibits, displays, or collection guides.

An understanding of regional special collections issues can be garnered from an examination of local history collections. Both require similar levels of staff training and

collection development policies that encompass a variety of media, which in turn require a variety of storage and preservation techniques. A good regional collection requires a solid collection of secondary books and materials on the region's culture and history to provide context for the collections of primary materials.

Finally, the examination of a few regional collections, such as Shuffler's Texana collection, the Georgia State University collections, or Texas Tech's Southwestern Collection, indicates that regional special collections can and do thrive. A key for all three of these was institutional administrative support, adequate funding and staffing, good collection development policies, and corresponding faculty and academic connections. All three collections also employ – or have employed—the collect and create policy, where careful acquisition of collections is supplemented by active fieldwork in oral history or folklore.

B. Appalachian Studies Literature

In a 1976 speech entitled "The Role of Appalachia's Colleges in Appalachia's Future," delivered at the Conference on Appalachian Colleges at Mars Hill, NC, Cratis Williams presented a blueprint for the development of Appalachian Studies in regional colleges and universities. Williams' observations carried an air of authority, for his scholarship had instilled academic legitimacy on the field of Appalachian Studies. He began teaching folklore classes in what would later be called Appalachian Studies as early as 1943 at Appalachian State Teachers College, and his 1,661 page doctoral dissertation at New York University, *The Southern Mountaineer in Fact and Fiction,* remains the "definitive" study of Appalachian fiction (Williams 1976; Hay and Reichel, 215).

In his speech, Williams cited a 1974 survey that indicated only 25 out of 161 post-secondary institutions in Appalachia "were attempting to relate their curricula to the region in any way." He declared that overwhelming majority of colleges and universities in Appalachia stressed the values of a "larger American society," rather than "the unique culture of Appalachia, the values of its people, its history, and its social and economic problems." The Appalachian student who attended these schools was nothing less than "estranged" from his social, historical, cultural, and economic roots (Williams 1976).

Williams was far from being a solitary voice when he made this assertion. In fact, he was part of a growing chorus of Appalachian Studies scholars and activists voicing discontent with mainstream American college curricula. Berea College's Bill Best, in a call for more research on Appalachia from an Appalachian perspective, postulated that "traditional liberal arts college curriculums emphasizing Western Classicism may be little more than institutional bigotry" based on "a not-too-well-hidden assumption that Appalachian culture is inferior to the so-called mainstream society of this country" (Best 1970, 18). Activist and scholar Helen Lewis agreed that mainstream education had failed the region, and in 1969 she called for Appalachian Studies programs based on "curricula…designed to provide students with knowledge, skills, and understanding to help solve problems" in the region (Lewis 1982, 162-63).

Like Best and Lewis, Cratis Williams considered it crucial that higher education institutions in the region "identify themselves with Appalachia" and become relevant to Appalachian residents through a curricula that would reflect "life as they knew it, culture as they perceive it, and problems with which they must deal." Ideally, Appalachian higher education should affirm a student's Appalachian heritage while equally asserting the student's

position as a member of 'the larger society.' This situation was so serious that, in Williams' estimation, schools who failed to incorporate regionally-related curricula were "falling short of their purposes to provide education, research, and service in Appalachia" (Williams 1976).

He went on to identify several schools that offered Appalachian Studies curricula, experiential learning opportunities, internships, and summer workshops. Included in this list were Berea College, Appalachian State University, East Tennessee State University, Clinch Valley College, and Emory and Henry College.

Williams went beyond stressing the importance of regionally-based curricula for Appalachian colleges and universities. "The future of Appalachia will be determined," he argued, "to a significant degree by the role taken by its colleges and universities," and his vision included cooperation between college and universities, community service, the establishment of an Appalachian press, and the development of more regionally-oriented academic journals. He called for colleges and universities to expand research in economics, the use of natural resources, education, transportation problems, recreational use of the region, health care, and other issues.

Significantly, Williams stressed the importance of Appalachian special collections. In particular, he mentioned the Weatherford-Hammond Collection at Berea College and the William L. Eury Appalachian Collection at Appalachian State University as examples of "centers of culture of their immediate regions"(Williams 1976). Five years earlier, Williams had stated the importance of Appalachian special collections at the dedication of the Eury Appalachian Collection at Appalachian State University. The Eury Appalachian Collection was "for the use of students and scholars who desire to study the local history, culture, and social problems of the region...It will become increasingly useful as we develop curricula

relating to Appalachian Studies" (Williams 1971). By extension, his comments about the Eury Appalachian Collection refer to all Appalachian special collections, and in this spirit he called upon other schools to build similar collections during his speech at Mars Hill College:

> Appalachian colleges should be the depositories of the history of Appalachia. Every college in the region should make provisions for receiving, cataloging, and making available to its students, the people of the immediate region, and researchers from elsewhere documents, manuscripts, diaries, and other evidences of the past history, culture, art, music, literature, religion, and social customs of the region served immediately by the college. If a writer, an artist, a musician, a political figure in the region has transcended local fame, then the library of the local college should have in it a special collection relating to that person and display materials to provide exhibits from time to time to honor his or her achievements. In addition, each Appalachian college should have in its library at least a basic Appalachian collection in which the students and the citizens of the immediate region could find copies of those works that best portray the region, its people, and their history and culture (Williams 1976).

In his discussion on the role of Appalachian colleges in Appalachia's future, Cratis Williams provides a framework for examining literature related to Appalachian special collections. In broad terms, Williams's speech stresses the importance of Appalachian special collections in relation to the development of Appalachian Studies as a discipline. Within this context, Williams also addresses the importance of Appalachian Studies curricula, the need for interdisciplinary research on the region, and the need for intercollegiate cooperation. In describing the need for a regional press, additional scholarly journals, and the placement of secondary sources in Appalachian collections, Williams implies the need for bibliographies of secondary sources. Following Williams' lead, the final section of this literature review will address Appalachian special collections within the context of Appalachian Studies, curricular development, research issues, bibliographic studies, and intercollegiate cooperation.

Research Needs

A decade before Williams' 1976 speech, West Virginia University librarian Robert F. Munn decried the fact that there was "distressingly little in the way of useful primary and secondary materials" available for historical research on Appalachia. Noting that such research materials were "normally collected and preserved in libraries," he speculated that the dearth of decent regionally-based Appalachian collections could be attributed to a lack of scholarly interest in the region until "very recently." While observing that most collections of Appalachian-related primary resources were housed in larger state collections and not in the Appalachian region *per se,* Munn optimistically noted that several schools in the region, notably Berea College and West Virginia University, already boasted strong collections of regional resources (Munn 1966, 13, 14).

Not only was Munn a librarian, he was also an Appalachian bibliographer who believed that "the bibliographer plays a vital role" in the development of useful secondary resources in regional special collections. He struck a prescient tone when he declared that "it is only a matter of time before we see the development of comprehensive collections on the Appalachian region. All the necessary ingredients now exist: excellent basic history collections, several useful bibliographies, and, most important, a great and growing interest" (Munn 1966, 14).

Continuing in this augural tone, Munn mentioned several areas where more research was needed, including a history of coal mining and an analysis of the complex social, historical, and political issues related to mining. Munn identified other research topics needing study, including the issue of "outside ownership" of the region, the "lack" of protest movements in Appalachia, and the effects of modernization on mountain life (Munn 1966,

14). Scholars heeded Munn's cry, addressing these very issues in such works as *Modernizing the Mountaineer* by David E. Whisnant (1980), *Power and Powerlessness: Quiescence and Rebellion in an Appalachian Valley* by John Gaventa (1980), *Miners, Millhands, and Mountaineers* by Ronald D. Eller (1982), and *Who Owns Appalachia? Land Ownership and its Impact* by the Appalachian Land Ownership Task Force (1983).

The Autumn 1977 issue of *Appalachian Journal* entitled "A Guide to Appalachian Studies" contained an appendix entitled "suggestions for research." Culled from questionnaires submitted by scores of Appalachian Studies scholars and teachers, this list of unattributed suggestions covered over fifty broadly defined research topics, with the implication that such research would necessitate access to primary and secondary research sources (*Appalachian Journal* 1977, 191-92).

While nearly all of these research suggestions implied the need for primary resources, several suggestions spoke directly to the role of Appalachian special collections in the research process. Included were suggestions that Appalachian scholarship needed better research methodology: "much of the Appalachian material sorely lacks sound research principles." Another suggestion called for each institution to create an audio and video archive of "traditional musicians, craftsmen, dancers, and old-time individuals," and the archive should catalog, store, and make these accessible. Another scholar suggested that "raw materials from local papers and federal and state reports containing county-by-county breakdowns" should be collected, adding that Appalachian Studies scholars "need much more material of a concrete variety." Continuing with the plea that "we cry out for a greater exchange of information regarding source material," this same scholar begged for more intercollegiate cooperation between scholars and collections. Another suggestion called for a

central genealogical "clearing house" to index and make accessible "a whole forest of family trees already compiled and waiting for systematic exploration" (*Appalachian Journal* 1977, 191-92).

Curricula

Jim Wayne Miller agrees with Cratis Williams when he asserts that education in Appalachian schools should not "alienate and uproot" regional students from their background. Miller contends that there is "no serious disagreement about the inappropriateness of the school system in the region," and asserts that the cause of this problem is the imposition of an externally imposed education system and cultural values of the American "dominant majority" on an Appalachian minority (Miller 1977a, 19, 13).

For Miller, Appalachian educational reform begins with curricula in regional colleges and universities. He advocates "reflecting the region more systematically in curricular offerings of more established disciplines," and insists on the importance of identifying and studying the inherent value of Appalachian culture as a "vehicle for self-knowledge." Once colleges and universities have adopted regionally-based curricula they will be in a position to disseminate this curricula to surrounding secondary schools through teacher training and outreach. And finally, Miller contends that a college with a strong regional curricula that values and serves its surrounding community may discover that such actions reap positive rewards for their Appalachian collections. Community members will become willing to donate "their experiences, their memories, their artifacts and papers to...archivists, historians, and scholars," items to be entrusted to the care of a college's Appalachian collection (Miller 1977a, 19-20, 21).

In an effort to help incorporate Appalachian Studies curricula throughout the

educational experience, Jim Stokely published *An Appalachian Studies Teacher's Manual: Primary through Graduate School* in 1981. The *Manual* contains sections of Appalachian Studies curricula tailored specifically for primary, intermediate, junior high and senior high school teachers. It includes interdisciplinary lesson plans, annotated bibliographies, and class exercises for each level through high school. It offers a list of general Appalachian Studies resources for teachers that includes 50 books, 50 multimedia teaching aids, and a list of organizations ranging from museums, government agencies, regional leadership groups, health care agencies, labor unions, community activists organizations, and libraries. It also includes a list of colleges and universities, and identifies schools with Appalachian collections (Stokely 1981).

Stokely's sections on post-secondary undergraduate, graduate, and continuing education curricula are aimed at secondary teachers who desire to further their education in Appalachian Studies. Upon first inspection, it appears that Appalachian Studies curricula were spreading like wildfire in the region's colleges and universities in 1981, for Stokely identifies 33 schools that offered at least one course in Appalachian Studies – nearly double the 16 mentioned in the 1974 survey cited by Cratis Williams in 1976. A closer look reveals that only 16 schools of the 33 offered more than just a handful of courses. Of the remaining 17 in this list, twelve schools offered fewer than three Appalachian Studies courses, and five offered associate degrees in mining technology or mining-related fields. Although not all offered Appalachian Studies degrees at the time, all seven schools in this study were offering Appalachian Studies courses in 1981. For his section on graduate level work, Stokely includes portions of a draft of Appalachian State University's 1979 proposal to develop a Master of Arts in Appalachian Studies (Stokely 1981).

The most recent college in this study to add an Appalachian Studies program is Lees-McRae College, which founded the John B. Stephenson Center for Appalachian and Comparative Highland Studies in 2001 (John B. Stephenson Center 2002). In 1998, Stephanie D. Roark, currently the director of the Appalachian Studies program at Lees-McRae, assessed the Appalachian Studies curricula at nine different colleges and universities. Two decades after the founding of the Appalachian Studies Association, Roark discovered that Appalachian Studies programs have different levels of support at each institution. A few generalizations hold true about all the programs she studied, which include all in this study except Lees-McRae. Each school's program offers some degree of community-based service as part of its program, and each program is interdisciplinary in scope (Roark 1998).

"A Guide to Appalachian Studies:"

Interdisciplinary Bibliographies and Curricula Issues

The Autumn 1977 issue of *Appalachian Journal* entitled "A Guide to Appalachian Studies" featured essays from scholars that helped define the interdisciplinary breadth of the emerging field of Appalachian Studies. The issue grew out of a 1976 symposium in honor of Cratis Williams where "for the first time, academicians who had felt isolated in fighting the battle for Appalachian Studies...realized that there was a network of people fighting the same battle" (Fisher 1977, 5). Scholars contributed essays and annotated bibliographies on Appalachian Studies in twelve different academic disciplines: anthropology, archeology, folklore, geography, history, literature, linguistics, music, political science, religion, sociology, and urban studies. Although essays on psychology, economics, education and the natural sciences were not included, Stephen Fisher indicates in his introduction to this issue that the breadth of Appalachian Studies made it "impossible to include in a single volume everything

worthy of study" (Fisher 1977, 6).

In addition to indicating the rich interdisciplinary nature of Appalachian Studies, the "Guide to Appalachian Studies" reflected, for the first time, how Appalachian Studies was being taught in over a dozen schools in the region. Over a thousand respondents answered an Appalachian Studies Questionnaire as part of the preparation for this issue, and the responses indicated some commonly agreed upon themes about Appalachian Studies curricula development. Appalachian courses and programs should be interdisciplinary in scope, and they should be "scholarly and rigorous." They should place Appalachia in a "broader American context" that allowed for comparisons, contrasts, and insights into both Appalachia and America. Appalachian Studies curricula should critically evaluate existing secondary resources, engage in more research, and use the region itself as a resource. Finally, scholars agreed that Appalachian Studies programs should become "more relevant to the needs of the area" (Fisher 1977, 8, 11).

Several essays in the *Appalachian Journal's* "Guide to Appalachian Studies" address interdisciplinary curricula and bibliographies. There are several important appendixes in this issue, including a bibliography of sources under the heading "The Case for Appalachian Studies," a guide to general resources, a guide to periodicals, and a selected bibliography of unpublished theses and dissertations. The inclusion of a number of subject-oriented Appalachian Studies annotated bibliographies makes the "Guide to Appalachian Studies" an important, albeit dated, resource for Appalachian collection development.

Edgar Bingham's bibliography of Appalachian geographical resources approaches the discipline from an inclusive "all human activities as they relate to land and landscape" perspective, and provides a critical overview for collection development (Bingham 1977, 72).

Thomas Plaut's suggested curricula for an Appalachian Studies anthropology course incorporates critical evaluation of existing sources, comparisons between Appalachia and America at large, and the development of a cultural awareness and appreciation of Appalachian families, communities, economics, politics, and religion. Using the Appalachia region itself as a resource, he includes fieldwork and oral histories as part of his curricula. He also provides a limited bibliographic overview of anthropological resources (Plaut 1977).

Folklorist W. K. McNeil asserts that many Americans associate Southern Appalachia with folklore, and that although many recordings and collections of folk material have been collected in the region, "much of the substantive work has been done by resourceful amateurs, a fact that perhaps explains why coverage has been so spotty." McNeil calls for trained folklorists to apply a theoretical framework to the study of Appalachian folklore, to include material culture as well as songs and stories in collections, and to analyze and interpret folklore material. He also provides a bibliographic overview of Appalachian folklore resources (McNeil 1977, 63). Plaut's and McNeil's essays, along with later essays by Eller and others, have implications for the storage and cataloging of oral histories and folklore materials in special collections.

Stating that Appalachian Studies scholars "can be confident in looking to our literature rather than our sociology and history for a reliable understanding of the region and its people," Jim Wayne Miller provides a survey and annotated bibliography of Appalachian literature, literary journals, and literary criticism (Miller 1977a, 90). Citing Cratis Williams' dissertation and other sources, Miller makes a strong case for the inclusion of Appalachian literature across the curricula, and as such, a case for inclusion in Appalachian collections (Miller 1977a).

While many of the bibliographic essayists in the 1977 "Guide to Appalachian Studies" bemoan the paucity of quality resources, in his essay entitled "Thicker than Fiddlers in Hell: Issues and Resources in Appalachian Music," David E. Whisnant finds no shortage of materials on Appalachian music. His essay untangles the ballad scholarship tradition of Cecil Sharp and his followers, then offers a bibliographic and discographic analysis of the fertile research areas of early country music, commercial country music, the folk revival, gospel music, black Appalachian music, and instrumental music (Whisnant 1977).

Whisnant provides an in-depth examination of archival holdings of Appalachian music, echoing Munn's comments about Appalachian archives when he states that "unfortunately, Appalachian colleges, universities, and other institutions have – with a few exceptions – defaulted on their responsibility to build major archival collections relating to the region's music" (Whisnant 1977, 110). He then describes Appalachian music archives, ending his detailed essay with a call for new scholarship. Whisnant's essay is important as a summary of resources, an outline of ongoing and potential research, a catalog of archival holdings, and as a clarion call to Appalachian collections to muster resources and develop policies to collect, catalog, and make available the musical resources of the region (Whisnant 1977).

Taking an activist approach, John Gaventa warns against the control of information sources by industry and government, stating that such sources frequently fail to address the economic and social realities of the region. To effectively research the region, Gaventa argues, a "resocialization" of approaches and attitudes needs to inform Appalachian Studies research and curricula in order to understand the region and its people. Curricula should "assume the perspective of ordinary Appalachians and examine the problems and

institutions which dominate their lives" (Gaventa 1977, 29, 28). In later works, specifically community-based teachers' guides, John Gaventa and Helen Lewis elaborate on this approach by advocating the use of interviews and oral histories of family members, community members, and local and regional decision makers as a way to research local issues at a grassroots level (Lewis and Gaventa 1988; Gaventa and Lewis 1991).

Oral Histories and Journals: Collection Development Issues

The importance of oral history for Appalachian Studies is the subject of Ronald Eller's essay in *An Appalachian Symposium: Essays Written in Honor of Cratis D. Williams.* Echoing Robert Munn's 1966 assertion that "more nonsense has been written about the Southern Mountains than any comparable area in the United States," Eller describes the historical legacy of Appalachia as "shrouded in myth and misconception" (Munn 1966; 13; Eller 1977a, 2

Declaring that much of the reason for this misunderstanding comes from overlooking "mountain people themselves" as primary resources, Eller advocates the use of recorded oral histories to document the social, economic, cultural and economic lives of the people who live in Appalachia. Like Gaventa, Eller recognizes the existence of two different levels of knowledge about mountain life, noting as an example that "written records of employers and oral records of employees – differ radically in interpretation." Through the use of proper oral history methodologies scholars will be able to capture the grassroots experience of Appalachian life (Eller 1977a, 3, 7).

Eller returns to this theme in his annotated bibliography of Appalachian history resources in the "Guide to Appalachian Studies." He not only cites and annotates the historical literature as of 1977, but also stresses the significance of oral history as an

"important tool for the historian, but (also) a vital means of involving the Appalachian community itself in the celebration of mountain history" (Eller 1977b, 80). He goes on to list other important resources for Appalachian collection development, specifically regional periodicals, newspapers, state and local history journals, and county histories. Stressing the importance of journals, he notes that much of the important historical research in 1977 appeared in publications like *The Mountain Review, Appalachian Journal, Southern Exposure, Appalachian Notes,* and *Appalachian Heritage* (Eller 1977b, 76).

The significance of regional journals to Appalachian Studies is the also subject of Richard B. Drake's 1973 essay in the inaugural issue of *Appalachian Notes.* Drake provides an annotated bibliography/historical review of Appalachian-related journals, including both journals dedicated specifically to regional issues and state journals that occasionally featured Appalachian related articles. Drake provides an interdisciplinary survey of journals that includes history, folklore, literary and poetry journals, and provides an overview of major regional newspapers. He also includes publications by trade groups, labor unions, leftist organizations, government agencies, and education groups (Drake 1973a).

Bibliographic History and Analysis

Robert Munn declared that "the bibliographer plays a vital role" in Appalachian special collection development. This section will examine three bibliographic essays and some representative bibliographies on the region.

In "Developing a Regional Collection: A Case Study for Appalachian Materials," Norma Myers outlines how she used available bibliographies to develop a research center for the study of Southern Appalachia at East Tennessee State University. Several key administrative decisions and actions facilitated and aided her task. A state-level education

reform act specifically called for research in Appalachian Studies, and ETSU implemented a plan to form a regional studies center. Part of this plan included funds to purchase library materials for an Appalachian regional collection (Myers 1992).

Her methodology illustrates the importance of Greenberg's assertion that regional collection managers should be specialists in their fields. In assembling her bibliographic data, Myers' knowledge of Appalachian Studies led her to a book review of *The Past is Another Country: Representation, Historical Consciousness, and Resistance in the Blue Ridge* by Stephen Foster that appeared in the *Appalachian Journal.* Written by Appalachian scholar David Whisnant, this book review outlined the "three relatively well-defined waves or phrases of serious or critical writing about the Appalachian region." Whisnant's review forms an important bibliographic framework for creating Appalachian collection development policies (Myers 1992; Whisnant 1990, 286).

Myers' plan could easily be emulated elsewhere. She assembled a group of library faculty, and their first step was to evaluate existing holdings. Existing special collection titles were compared with main library holdings, and books focusing on Southern Appalachia were shifted from the main library shelves to the special collection. After identifying and isolating existing Appalachian book titles, a master bibliography was compiled from twelve selective bibliographies by Appalachian Studies scholars. Titles were ranked according to how often they appeared in the different bibliographies, and were accorded priority status based frequency of duplication. Whisnant's review revealed waves of scholarship, resulting in new titles as younger scholars added their contributions to the field. Reflecting the interdisciplinary nature of Appalachian Studies, holdings and purchases were compared across ten different general areas (Coal Mining, Folklore, etc). Charts detailing title

procurement over several years show the effectiveness of Myers' development strategy (Myers 1992).

Myers was fortunate in having a number of important factors in her favor when she started this development project. She had a state mandate to create a research center for Appalachian Studies, university backing to create this research center, and a pool of funds for collection development. She also benefited from the fact that Appalachian Studies was a well-developed area of study by the 1980s, and she was able to compile a master bibliography from no fewer than twelve bibliographies. This combination of administrative backing, fiscal resources to purchase materials, library staff to evaluate resources, and a existing body of regional bibliographic material to draw from is an ideal scenario for undertaking such an effort (Myers 1992).

Historians Dwight B. Billings, Mary Beth Pudup, and Altina L. Waller provide a analytic bibliographic overview of Appalachian historical writing in the introduction to *Appalachia in the Making: The Mountain South in the Nineteenth Century.* Writing an introduction to a volume purported to deconstruct the "myth of Appalachia" as described by Henry D. Shapiro in *Appalachia on Our Mind: The Southern Mountains and Mountaineers in the American Consciousness, 1870-1920,* Billings, et. al. detail the various models and methods that Appalachian historians employed before and after the development of Appalachian Studies as a formal discipline (Billings, Pudup and Waller 1995, 2). Their essay, and the various essays in *Appalachia in the Making,* describe the emergence of what Whisnant terms "fourth wave" scholarship in Appalachian Studies (Whisnant 1990, 286).

The authors argue that early writers about Appalachia assumed that the region was an isolated, homogenous folk culture (the "myth of Appalachia") and this shaped historical

writing for generations. They survey the various models of viewing Appalachia – the folk culture model, the culture of poverty model, the colonialism model, and the class analysis model — and discuss the key texts and scholarship of each model. They then place Appalachian historical writing in the context of American social history, describing how Durwood Dunn's *Cades Cove* and Altina Waller's *Feud* were the first Appalachian histories that applied social historiography to Appalachia. These works, the authors assert, "undercut the traditional assumptions of Appalachian exceptionalism and demonstrated that historical records existed for a social science history of Appalachian communities that could supplement, if not supplant, existing folk and oral history" (Billings, Pudup and Waller 1995, 12). Central to their argument, and fundamental to the essays in this volume, is the theme that nineteenth century Appalachian communities "resemble in fundamental ways regions and communities elsewhere in the United States" (Billings, Pudup and Waller 1995, 14).

This essay has implications for Appalachian collection development. It contextualizes Appalachian historical literature in the light of recent social history, and provides a bibliography of important sources in the endnotes. It also creates the possibility of new collection development demands. If Appalachian social histories use New England social histories as models, there may be a need to add key texts for comparison and reference. There is also the implicit assumption that social history requires particular primary resources, and that Appalachian collections may need to collect, preserve, and make accessible the primary resources necessary for social history – census data, newspapers, tax, marriage and probate records, agricultural records, business records, and family papers and records. As scholarship grows and expands, collection development policies should reflect these changes. (Billings, Pudup and Waller 1995).

Fred J. Hay and Mary Reichel describe the evolution of Appalachian Studies bibliographies through an application of Michael Keresztesi's model of the evolution of academic disciplines to Appalachian Studies. Thematically entitled "from activist to academic," Hay and Reichel describe how Appalachian Studies moved from its activist roots in the 1960's up through the present, where "healthy" Appalachian Studies programs can be found throughout the region (Hay and Reichel 1997, 211, 220).

Following the lead of Women's Studies bibliographer Ellen Broidy, Hay and Reichel adapt Keresztesi's model to the evolution of Appalachian Studies bibliography. The model suggests three stages in the development of an academic discipline: the pioneering stage, the elaboration and proliferation stage, and the establishment stage. With the caveat that some elasticity is needed to apply the model to the actualities of Appalachian Studies bibliographic history, Hay and Reichel effectively apply Keresztesi's stages to describe important texts and contextualize them within the development of the discipline. Their analysis compares favorably with both Whisnant's model and Munn's descriptions of the various eras of American "rediscoveries" of Appalachia (Hay and Reichel 1997; Whisnant 1990; Munn 1965).

Hay and Reichel then outline how this model is useful in teaching Appalachian Studies bibliography and research methods, inviting critical thinking about the "academic" versus the "activist" literature, and stressing the interdisciplinary nature of Appalachian Studies and its relevant sources. With sources scattered across a variety of disciplines, Appalachian Studies students and scholars need to develop expertise in a wide range of specific disciplinary information retrieval skills and research methodologies (Hay and Reichel 1997).

In closing, they note that the institutional and government support that Appalachian Studies enjoyed in the seventies has waned, resulting in a decline in "bibliographic access" to the discipline that "will have a noticeable impact on the continued growth and progress of Appalachian Studies." As the field's bibliography struggles to enter the final establishment stage of Keresztesi's model, it runs the twofold risk of finding the "source of support necessary" to enter that stage while avoiding the negative aspects of mainstream acceptance. With acceptance can come intellectual complacency and a level of "gate keeping" that can stifle progressive or potentially groundbreaking scholarship, running the risk of making Appalachian Studies "harmless." If the vitality and insight that inspired Appalachian activism and some of its most influential works of scholarship are forgotten – the very fire in the belly that gave birth to Appalachian Studies – then scholarship runs the danger of becoming "useless, rigid, exclusive, and spurious" (Hay and Reichel 1997, 223-224).

Intercollegiate Cooperation

Appalachian Studies and Appalachian collections have developed several intercollegiate, cooperative associations. The Appalachian Consortium was founded in 1971 as a non-profit educational organization, and it includes regional colleges, universities, and agencies primarily located in Tennessee and North Carolina (Appalachian Consortium n.d.a). In its role as a regional press, the Consortium has published dozens of monographs. In its earliest years, the Appalachian Consortium Press published important works of Appalachian activism as *Colonialism in Modern America: The Appalachian Case,* edited by Helen Matthews Lewis, et. al. (1978), and *Modernizing the Mountaineer: People, Power and Planning in Appalachia* by David E. Whisnant (1980).

What would eventually come to be called the Appalachian Studies Association was

founded in 1977 "as a forum for conversation and collaboration between academics and community activists." The Association's mission is to "encourage study, advance scholarship, disseminate information, and enhance communication between Appalachian peoples, their communities, governmental organizations, and educational institutions." It sponsors an annual conference, publishes the *Journal of Appalachian Studies,* serves as a clearinghouse for information on Appalachian scholarship, archival resources, and community service, sponsors several scholarships, and operates a Website (Lewis 2001, Appalachian Studies Association 2001). The *Journal of Appalachian Studies* publishes an annual bibliography of Appalachian Studies resources.

In the early 1980s, the Appalachian Consortium formed a Regional Collections Committee (RCC) for the purpose of "enhancing communication among regional repositories and the larger archival community and fostering cooperation between the curators in repositories throughout southern Appalachia." Recognizing the wide range of materials housed in Appalachian Collections, the RCC defined the scope of their collections as including "publications, manuscripts, photographs and audio visual materials documenting the heritage of the region" (Appalachian Consortium n.d. b).

In 1984, the RCC received a grant from the National Historical Publications and Records Commission to survey holdings of repositories in the Appalachian region of seven states, and the results were published as *Archives in Appalachia: A Directory,* edited by Ellen Garrison of ETSU's Archives of Appalachia. In addition to this survey, the RCC also began publishing *The Curator: The Newsletter of Appalachian Regional Collections* in 1987. With editors and contributing authors from major archival holdings in the region, frequently at colleges and universities, *The Curator* was aimed at educating and training the several hundred "part-

time or volunteer" staff members who worked in public libraries, historical societies, etc., who were "entrusted with material for which they have not been trained to care for." By publishing articles on conservation and preservation, reports on meetings by professional archival associations, a column on preservation questions and answers, and profiles of specific collections, *The Curator* strives to educate the Appalachian archival community and provide a forum for communication (*The Curator* 1987; Appalachian Consortium n.d.b).

Chapter 5

Methodology

Research for this study was conducted through a combination of written surveys, site visitations, and over twenty oral history interviews. Each Appalachian collection was visited over a two-week period in November and December 2002 to collect information on physical access, preservation techniques, available printed finding aids, and other site specific details. A written survey was used as a checklist to gather information during each visit (all surveys are attached in Appendix A). Telephone interviews were conducted with former and current Appalachian collection librarians in January and February 2003, and some follow-up information was gathered via email. Collection librarians often provided documentation pertaining to collection development policies, strategic plans, usage statistics, and other information during the site visit and by mail or email after the visit. Other information was gathered through accessing each collection's Website and online catalog.

Current and former Appalachian Studies faculty members and administrators were also interviewed via telephone in January and February 2003. Information about the Appalachian Studies programs was gathered from these interviews, from documentation provided by these faculty members, from information on each program's Website, and from college catalogs.

This research proposal and methodology was approved by the University of Tennessee's Human Subjects Review Committee, and oral history consent forms granting permission to record each interview, identify each informant, and use the information from the interviews in this research were signed by all informants. The oral history interviews

were conducted by this study's principal investigator and were audio taped using standard oral history procedures and practices. The consent form was signed by both the principal investigator and the informant, and the informant kept a copy. A copy will be placed on file at the University of Tennessee's School of Information Sciences. All audio tapes have been kept by the principal investigator with the permission of all informants.

Two sets of interview questions were used, one for Appalachian Studies faculty, the other for Appalachian collection managers. The questions were designed to serve as a basis for discussion and conversation in each interview, and other relevant issues and topics not specifically addressed by the questions emerged in the course of each interview.

Research was completed in February 2003, and the results and conclusion were written between January and March 2003.

Chapter 6

Findings and Analysis

A. Appalachian Collections

Introduction

The Findings and Analysis portion of this study is divided into three distinct sections. The first section is primarily concerned with information and data about each Appalachian Collection in the study. The second section contains information and data about the Appalachian Studies programs and curricula at each institution. While some analytical elements appear in the narratives of these first two sections, the third and final section summarizes and analyzes the findings with respect to the questions asked by this study, and also examines the findings within the historical context of Appalachian Studies.

The following section contains data and information about each of the seven Appalachian Collections in this study. Berea College, which has the oldest collection in this study, is considered first, followed by other collections based on relative size and institutional histories. Information was gathered through site visits to each collection, telephone interviews and email correspondence with current and former administrators and collection development librarians, data and statistics about the collections provided by collection librarians and administrators, and information gathered from individual collection

and institutional Websites.[4] Site visits were conducted in November and December 2002, and telephone interviews were conducted in January and February 2003.

The following collection profiles include a description and history of each Appalachian collection, a summary of collection development policies, information about physical access to the collections, a brief summary of preservation efforts and storage facilities, information about intellectual access including catalogs, finding aids, and Internet access, and information about budgets, staffing, and usage. The section concludes with a summary and some observations about the use of Websites, online catalogs, and digitization projects by Appalachian collections.

The quality and quantity of available information about each collection varied among collections. Consequently, there is far more available information about some collections than others. For instance, Berea College has kept detailed records of its Appalachian collections since the 1960s, and was able to provide a large folder of data, reports, and statistics. The availability of former collection administrators for oral histories also varied. For some collections, such as Berea College, the University of Kentucky, and Appalachian State University, interviews were conducted with collection librarians and archivists dating as far back as 1969. With other collections, such as Virginia Tech, the only available collection librarian for an interview started her position in 2000. This disparity in available documentation has resulted in far greater detail about some collections than others, but all efforts were made to present the fullest record and greatest detail possible for each collection.

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[4] A list of the interview questions can be found in Appendix A.

Berea College

Berea College, located in Berea, Kentucky, is a liberal arts college with an enrollment of approximately 1,500 students. It was founded in 1855 by abolitionists, and by the late nineteenth century had developed an education and service commitment to Appalachia. This mission included the goal of assisting low-income people from central and southern Appalachia and providing them with a tuition-free education. Today 80% of Berea College's students come from the Appalachian region, and the college has a number of programs "to identify and respond to the urgent educational, social, and economic needs of the Appalachian region." Berea College continues to identify itself with Appalachia through academic programs in Appalachian Studies, Sustainability and Environmental Studies, and Agriculture and Natural Resources, as well as through regional leadership and community development programs like the Brushy Fork Institute (Berea College 2002a, 2002b).

Description of the Appalachian collection at Berea College

The main Appalachian holdings at Berea College are housed in the Special Collections and Archives Department of Hutchins Library. This is a discrete collection containing both secondary and primary materials shelved in closed stacks in a climate-controlled facility.[5] Special Collections includes a number of Appalachian-related collections, including the Weatherford-Hammond Mountain Collection (or Mountain Collection) of

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[5] For this study, the term "discrete collection" refers to a collection where Appalachian materials are housed together as an entity apart from the rest of a library's holdings (as opposed to having Appalachian books integrated into a library's regular circulating stacks). Typically, a discrete collection of this type contains

published works on Southern Appalachia, the Southern Appalachian Archives, the Curio (or Rare Books) Collection, the Appalachian Sound Archives, and Vertical Files related to Appalachia (Berea College 1998).

The Mountain Collection contains secondary sources totaling over 20,000 volumes, and includes many out-of-print editions. Since 1914, duplicate copies of all in-print Appalachian materials have been purchased for the regular, circulating stacks of Hutchins Library. The Southern Appalachian Archives contains over 100 distinct collections including organizational records, personal papers, photographs, microfilm, films, oral histories, and other manuscripts totaling over 1,250 linear feet. Among the more important collections are the records of the Council of the Southern Mountains, the records of the Appalachian Volunteers, the 1962 Appalachian Regional Survey, the Settlement Institutions of Appalachia records, and the official records of the Appalachian Studies Association (Berea College 1968-2001; Berea College 1998; Hutchins Library 2002).

The Appalachian Sound Archives contains over 5700 reels of audiotape and tape cassettes, 270 video reels and cassettes, and over 1000 phonograph records. Included are recordings of Appalachian music, oral history, religious traditions, eastern Kentucky folklore, commercial country music from the 1920s-40s, radio programs, storytelling, traditional crafts and occupations, the Berea community, old-time fiddlers, and recordings of Berea's annual Celebration of Traditional Music. Appalachian materials in Vertical Files contain 112 linear feet of newspaper clippings and ephemera from nine regional newspapers, all clipped,

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secondary sources, primary sources such as manuscripts, and non-archival primary sources such as maps, newspapers, and other items.

organized, filed, and indexed (Berea College 1998).

In addition to these Appalachian regional materials, the Special Collections and Archives staff also preserve, maintain, and provide access to a number of other published works and archival collections. Published works include the Curio (Rare Books) Collection, the Berea Collection of materials related to the college's history, and the Shedd Lincoln Collection of works on Abraham Lincoln and the abolitionist movement. Archival collections include the Berea College archives, Historical Collections (with a non-Appalachian focus), Vertical Files (not related to Appalachia), and the Berea College Sound Archives of audio-visual materials related to the college (Berea College 1998).

History of the Appalachian collection at Berea College

Printed materials relating to the Appalachian region, primarily books and magazines, were collected in the Berea College library prior to 1914. By 1914 some materials in the collection were beginning to show wear and were in need of replacement. When Berea's librarians discovered that many of these items had gone out of print, they created a discrete collection of Appalachian related materials and also initiated a policy of ordering duplicate copies of Appalachian materials for regular library circulation. This discrete, non-circulating collection was created out of a desire to preserve Appalachian materials by monitoring wear and controlling access. It was initially housed in a closet (Wilson 2003a).

By 1925 this collection of Appalachian materials had grown to the extent that Berea College president William J. Hutchins wrote the college librarian, Euphemia Corwin, and suggested the establishment of a specific place in the library to house books and manuscripts for scholarly research. What began in practice in 1914, then, achieved "a minor recognition in 1925," according to Berea College Archivist and college historian Shannon

Wilson, when "an area in the old Carnegie library...was set aside for the collection of Mountain materials" (Wilson 2003a).

This pattern of collecting published print resources on Appalachia and storing them in a discrete Mountain Collection continued for decades. Recognizing the importance of this collection, Berea College trustee W.D. Weatherford Sr. and businessman William A. Hammond endowed a fund to acquire books and printed materials "on all aspects of the history and culture" of the Appalachian region in 1964. The collection was then named the Weatherford-Hammond Mountain Collection. When the present Hutchins Library building was constructed in 1966 it included a separate area to house the Mountain Collection (Berea College 1998, Wilson 2003a)

Over the years Berea College had also collected various archival records, photographs, and manuscript collections related to Appalachia. Ever since the establishment of the Mountain Collection in 1914, Berea College acted "as a magnet which attracted Appalachian materials" to its archives, according to Gerald Roberts, the head of Special Collections and Archives at Berea College from 1975-2001 (Roberts 2003).

Annual reports from Berea's Special Collections during the 1969-74 period reveal a steady growth in usage of the collections. In 1969-70, a total of 1,113 items were circulated from the various components in Special Collections, with 903 of these items coming from the Mountain Collection (in Berea's terminology, "circulating" refers to use in the reading room). By 1974, total circulation had grown to 2,322 for all Special Collections, including 1,593 items from the Mountain Collection. During this 1969-74 period a total of 6,102 items from the Mountain Collection were circulated, in addition to another 2,592 items from the other collections (Berea College 1968-2001).

This increased usage created problems for the library staff. Although circulation was limited to a specific reading area, staffing shortages made it difficult to monitor the reading room, and librarians were concerned about theft or damage to items. From 1969-74, a total of 2,170 items were added to the Mountain Collection and the other collections, creating a growing backlog of unprocessed materials. There was frequent turnover among the librarians who oversaw Special Collections, with three holding the position from 1969-74, each expressing various levels of frustration with the lack of staff and the inadequacy of proper archival training (Berea College 1968-2001).

In the 1972-73 report, librarian Sara Jane Davidson lamented the lack of adequate resources for the Mountain collection. While she understood her mission to be that of "building a research collection rather than one only to support the Appalachian classes taught on campus," she felt that she was not provided with the resources necessary to fulfill this task. Unless funding levels for Appalachian materials increased, Davidson suggested, "perhaps we should not try to have a collection of regional or national importance." The following year, Davidson's successor Daisy Yang expressed similar frustrations and complained of a lack of "directions and guidelines from the Librarian and the Administration as to which way the Special Collections should be going" (Berea College 1968-2001).

Berea College addressed these problems in 1975 with the hiring of Gerald Roberts, a professionally trained archivist, as the head of Special Collections and Archives. Prior to Roberts' appointment Berea College's librarians had applied library techniques to processing archival collections. Roberts introduced archival processing and preservation methods to a "tremendous backlog of unprocessed archival manuscript material, " which included

extensive collections from the Council of the Southern Mountains and the Appalachian Volunteers.[6] Roberts' staff consisted solely of student assistants for a year and a half until he applied for and received a National Historical Publications and Records Commission (NHPRC) grant to hire an archivist to process the Council of the Southern Mountains and the Appalachian Volunteers collections. The following year an archivist was hired to process the Berea College archives (Roberts 2003).

From 1975-1980, Berea's Special Collections increased the preservation and processing of archival records, renovated and increased work areas and physical space for housing collections, added a full-time assistant to the staff, and acquired a number of collections. A distinct Appalachian Archives was organized within Special Collections, and usage and acquisitions statistics were compiled for it. The Mountain Collection was inventoried, and annual acquisitions data were compiled (Berea College 1968-2001).

Use of the Appalachian collections increased from 1975-80, and more collections were acquired. During this time circulation of Mountain Collection materials grew from 1,128 items in 1975-76 to 1,998 items in 1979-80. Seventy-four items were circulated from the newly designated Appalachian Archives in 1975-76, and by the 1979-80 year circulation had grown to 169 items. Holdings in the Mountain Collection increased from 6,700 items in the 1975-76 year to 8,732 by the end of the 1979-80 fiscal year (Berea College 1968-2001).

Usage of the Mountain Collection and the Appalachian Archives peaked in the early 1980s in the aftermath of the first Appalachian Studies Conference in 1978 and the

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[6] To give some sense of the extent of this backlog, when these collections were processed they filled 440 archival manuscript boxes – and the Council of the Southern Mountains records from 1979-1980 are not yet

corresponding growth in Appalachian Studies programs in the early 1980s. For instance, combined circulation numbers for both collections were 3,281 in 1981-82, 3,076 in 1982-83, and 2,544 in 1983-84. While circulation figures surpassed this only once after the 1981-84 burst (in 1991-92, with an unusually high circulation of 4,374), the 1980s and '90s generally saw heavy usage of the Mountain Collections and Appalachian Archives. During the 1980's, combined circulation numbers for the Mountain Collection and the Appalachian Archives averaged 2,216 items per year from 1981-1990, with 200 of those items coming from the Appalachian Archives. During the 1990's the average annual circulation for the combined Mountain Collection and Appalachian Archives was down slightly from the previous decade, with 2,160 items circulating per year from 1991-2000 compared to an annual average of 2,216 during the 1980s. During the 1990s the Appalachian Archives saw increased usage, up from an average of 200 circulated items annually from 1981-1990 to 519 items annually from 1991-2000 (Berea College 1968-2001).

Increased use led to increased staffing. In 1976 a full-time Special Collections Assistant position was created. In 1985 another position was added full-time, and these two people split their time equally between Special Collections and work with the *Appalachian Heritage* journal which was, by then, part of the Collection staff's responsibilities. In 1986 a College Archivist was hired through a grant, and in 1990 this position became permanent. In 1994 the Appalachian Archives incorporated the Appalachian Sound Archives, which had been stored in the Appalachian Center, which brought the Sound Archives into an environmentally controlled setting. A Sound Archivist was also hired half-time in 1995 to

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processed (Hutchins Library 2002).

help with preservation, conservation, developing finding aids and databases, serving as a reference person, and making presentations (Berea College 1998; Wilson 2003a).

Berea College has continued to add to the Mountain Collection over the last two decades. At the beginning of 1981 the collection held 9,265 volumes, and by 1990 that had grown to 13,811 volumes. By the end of the 2000-2001 fiscal year, Berea's Mountain Collection held 20,091 volumes (Berea College 1968-2001).

Collection development policies

The Mountain Collection's collection development policy is to gather all materials printed on Appalachia, both in-print and out-of-print, in order to be a "comprehensive, research level collection," said Steve Gowler, Head of Special Collections, during a site visit at Berea on November 26, 2002. Ever since the establishment of the Weatherford-Hammond endowment for the purchase of materials for the Mountain Collection, there has been an active, aggressive acquisitions policy. Although specific records of earlier collection development policies are not available, it can be inferred from comments librarian Sara Jane Davidson made in her 1973 report that Berea's collection development policy of being a comprehensive research level collection has been in existence for at least three decades (Berea College 1968-2001). [7]

While the Mountain Collection's collection development policy is to collect everything printed about Appalachia, the archival collecting policy is more limited. The Appalachian Archives concentrate mostly on Kentucky, with some materials from

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[7] As mentioned earlier in the narrative, Davidson understood her mission to be that of "building a research collection rather than one only to support the Appalachian classes taught on campus."

Tennessee, North Carolina, Virginia, and West Virginia (Wilson 2003a). The collection development policy is also somewhat passive, as indicated in the 1998 Departmental Review, which stated that the Special Collections staff had "little time to devote to developing and following collection leads" for the Appalachian Archives. This was due mostly to the fact that unsolicited collections were often donated to Berea "because of the College's historic commitment to the region and the reputation of Berea's Special Collections as a repository." Nonetheless, if a faculty member or community member informs the archivists about an important collection, efforts will be made to solicit such collections (Berea College 1998; Wilson 2003a).

Berea's collection development policy is also tied to Berea College's overall mission of service to the Appalachian region, as documented in a 1998 Special Collections and Archives Departmental Review. The concluding statement from this document states that Berea's "long record of service to the people of Southern Appalachia" is "thoroughly documented" in the Mountain Collection and Southern Appalachian Archives. It goes on to say that these collections "have for decades helped many Berea students understand who they are and where they come from," providing them with a "strong sense of Appalachian identity" (Berea College 1998).

Shannon Wilson reiterates this when he says that the Appalachian collections are "integral to Berea's overall mission, which is to serve the Appalachian region." The Appalachian collections, Wilson believes, "achieve two things. The first is ...support of the curriculum, and the second thing that we achieve is preservation of Appalachian life, history, and culture" (Wilson 2003a).

Appalachian Studies faculty and Special Collections administrators have an informal

working arrangement with respect to collection development. Professors will call attention to items that the collection should purchase, or alert the librarians of certain gaps in the collection, but "usually the collection is ahead of the Appalachian Studies curriculum. There are sometimes surprising omissions in the collection, as there are in most collections, but when identified, attempts are made to remedy that," according to Roberts (Roberts 2003).

While Appalachian faculty have some input into collection development decisions, Shannon Wilson asserts that the collection's long history and comprehensive, ongoing collecting policy allows it to "support almost anything in the way of curricular developments in Appalachian Studies." According to Wilson, the very nature of Berea's collections support the Appalachian Studies program. He cites the collections' "strengths -- particularly in Appalachian music, religion, history, sociology, fiction, and literature—those areas are essential to any understanding of the Appalachian region. We now have an Appalachian Studies major on campus, after years of effort to achieve such a thing...(and Berea's collections provide)...all the raw materials that students need to do, frankly, some pretty sophisticated undergraduate research, as well as independent studies" (Wilson 2003a).

Physical storage, preservation, and physical access policies

Berea's Special Collections and Archives constitute a discrete collection in closed stacks. Duplicate copies of most in-print items are also found in the circulating stacks of Hutchins Library. Since 1966, when the current Hutchins Library was built, Berea's Special Collections have been housed in a separate section of the Library. In 1991 a library renovation created the current Special Collections and Archives department, with a 10,000 square foot, climate-controlled storage facility complete with compact shelving, security systems and a fire suppression system. Despite these efforts, Berea's archivists are

concerned about diminishing storage space, the lack of off-site storage, and the reliability of the environmental controls (Wilson 2003a; Berea College 1998).

Preservation efforts are led by a staff of professional archivists with assistance from trained student workers. Berea has also hired outside consultants to make recommendations about preservation and conservation efforts (Berea College 1998).

The access policy is to make the collections "open to any and all researchers, in keeping with standard archival practice."[8] Supervised physical access to materials in the Special Collections is available in the Alfred H. Perrin Reading Room, which is typically open 9-12 and 1-5 Monday through Friday, with extended evening hours on Wednesdays while Berea College classes are session. Reference assistance is available in the reading room, and the staff answers mail and phone reference requests (Wilson 2003a; Hutchins 2002).

Catalogs, finding aids, and Internet access

All materials from the Special Collections and Archives are cataloged as MARC records in Berea's online public access catalog (OPAC), and are accessible through the World Wide Web through the Hutchins Library Website. Cataloging of archival collections typically includes extensive subject indexing, and these subject indexes are hyperlinked in the OPAC, allowing the user to click on a subject and hyperlink to all other collections and secondary materials in the Berea Special Collections and regular stacks that share the same

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[8] Unless otherwise noted, standard archival access policies in this study refers to such practices as not allowing bags or personal possessions in the reading area, limiting writing to pencils and computers, prohibiting the use of ink pens, limiting access to one or two boxes of material at a time, supervising access, prohibiting food and drink in the reading area, using cotton gloves to handle documents, etc.

subject index. Searches can be limited to Special Collections and Archives, and cataloging records for archival items are cross-referenced through hyperlinks to other items in the Berea's OPAC with the same subject, author, or other search term. Books with duplicate copies in both the Mountain Collection and circulating Hutchins Library stacks are indicated in the OPAC records (Hutchins 2002).

In addition to MARC records in the library's OPAC, items in the Southern Appalachian Archives are organized by accession number and include finding aids. While printed finding aids are available in the reading room, finding aids are also being converted to HTML documents. These are accessible through hyperlinks in a collection's Website record (see below) and OPAC record. As of February 2003, finding aids for thirteen collections had been converted to HTML (Hutchins 2002; Gowler 2003).

The Special Collections and Archives Website at Berea College provides a detailed overview of the collections, information on access policies, and a guide to how to use and access the collections.[9] It lists the four book collections (Mountain, Curio, Shedd Lincoln, and Berea) and briefly describes each collection. It also lists the five manuscript collections (Southern Appalachian Archives, Berea College Archives, Historical Collections, Sound Archives, and Vertical Files) and provides lists of items in each collection except the Vertical Files, which is limited to a descriptive paragraph (Hutchins 2002).

The Website for the Southern Appalachian Archives contains an alphabetical list of each collection. Each collection entry contains an accession number, a brief (2-3 sentence) description, the dates covered by the collection, the number of manuscript boxes

or microfilm reels in the collection, and in the few instances mentioned above, a hyperlink to online finding aids. The Sound Archives Website lists eleven broad categories on music, folkways, and other topics. Each category contains a description and assorted hyperlinks to pages about musicians, storytellers, Appalachian writers, etc. Some of these hyperlinks go to Websites not produced by Berea College but by outside scholars (such as Jeff Titon) or organizations (such as the Public Broadcasting Service) (Hutchins 2002).

The Website also includes an informative page on how to "make the best use of Special Collections." This provides an overview of what special collections are and what resources can be found in them, instructions on searching Special Collections material in the library OPAC, access policies, and research hours (Hutchins 2002).

Berea College, along with Lees-McRae College and four other colleges in the Appalachian College Association, is participating in the "Digital Library of Appalachia" pilot project. Drawing materials from the archival manuscript and artifacts collections at these six schools, over 600 printed items, photographs, and artifacts have been place on a Website. Covering six topical categories on the theme of "Community," this is a searchable online archive constructed using Dublin Core metadata standards with the goal of sharing access to primary materials via the World Wide Web (Appalachian College Association 2002).

Budgets and usage

Of all the collections in this study, the Special Collections and Archives at Berea College collect and maintain the most complete and detailed usage statistics and acquisitions records. From the 1960s on, the Mountain Collection was attracting more researchers,

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[9] This Website is listed as Hutchins Library Special Collections and Archives in the reference list.

which, in turn, was creating staffing problems as archivists spent time with reference assistance rather than processing collections. In order to have sufficient data to "justify" adding positions and to help with obtaining grants, Berea College kept detailed records (Wilson 2003a).

The operating budget for Special Collections comes from several sources. As mentioned, the Mountain Collection has an endowed fund specifically for the purchase of Appalachian materials, which is listed as a budget line in the Hutchins Library budget. Current expenditure levels are approximately $20,000 per year, but this is "sometimes exceeded" if acquisitions needs merit spending more, said Steve Gowler during a site visit at Berea on November 26, 2002.

Between 1998 and 2001, the last three years of statistics available for this study, usage of the Mountain Collection and Appalachian Archives has remained relatively steady. In the 1998-99 year, a combined total of 1,260 items from both collections circulated. That figure rose to 1,350 items circulated during the 1999-00 year, and declined slightly to 1,192 in 2000-01. The total number of researchers using all collections in the Special Collections and Archives, not just the Mountain Collection and Appalachian Archives, was 733 (including 369 students) in 1998-99, 689 (including 367 students) in 1999-00, and 486 (including 255 students) in 2000-01 (Berea College 1968-2001).

Staffing

The Special Collections and Archives currently includes two full time professional staff members, the Head of Special Collections and the College Archivist. The position of Sound Archivist is a half-time professional position, and Berea is hoping to fund that at full-time for an additional period through grants. Both are non-tenured members of the college

faculty. In addition, there is a half-time Special Collections assistant position. Of these three professionals, two have masters degrees in Library Science, and the third has a masters in Historical Administration. In keeping with the Berea College mission of student work-study, student workers are always available to assist in the Special Collections and Archives (Wilson 2003a; Hutchins 2002).

As mentioned above, Berea has long recognized the need for adequate staffing, and has kept detailed records on collection usage and acquisitions to justify staffing levels to grant agencies and to the Berea College administration. The 1998 Departmental Review listed multiple demands on staff time, including teaching loads and college committee assignments. Berea College continues in their efforts to provide adequate staffing that can simultaneously support Appalachian Studies and other departmental curricula, provide reference assistance to student and outside researchers, process collections, continue and expand conservation and digitization efforts, and other tasks (Wilson 2003a; Berea College 1998).

Outreach activities

The Special Collections staff engages in various outreach activities. Staff and student workers periodically mount exhibits and displays in Hutchins Library and the Special Collections department. Special Collections supports and collaborates with Berea's Appalachian Center's College Artifacts and Exhibits Studio Program by providing research services and by loaning items for exhibits. Outreach has included providing photographs and sound recordings for film documentaries. In addition, the staff hosts visitations by off-campus groups such as the New Opportunity School for Women (NOSW), a program for low-income Appalachian women originally founded at Berea but now an independent

organization. As part of a three-week residency at Berea, women gain job skills, learn self-esteem, and gain an appreciation of their Appalachian heritage through a program that includes a visit to the Special Collections and Archives (Berea College 2002b; Roberts 2003; Wilson 2003a; New Opportunity 2003).

Presentations by Special Collections staff members have been an active part of outreach. The 1998 Departmental Review lists over twenty organizations where staff members made presentations, including local and regional professional, civic and church groups. Presentations also support and supplement curricula at Berea, including courses in U.S. History, English literature, and Appalachian Studies (Berea College 1998).

The University of Kentucky

The University of Kentucky was founded as a land-grant college in 1865 under the Morrill Act, and after a few location changes moved to Lexington, Kentucky, in 1880. A major research institution, the University of Kentucky's enrollment was over 34,000 students for the 2002-2003 academic year. Kentucky offers ninety-eight bachelor's degree programs, ninety-six master's degrees, and sixty-two Ph.D.s and other doctoral degrees (University of Kentucky 2003).

History of the Appalachian Collection

As a land-grant institution located outside of Appalachia and dedicated to serving the entire state, the University of Kentucky did not have a clearly defined Appalachian focus until the founding of the Appalachian Center in 1977. The Center was funded by a National Endowment for the Humanities grant written by Appalachian scholar John B. Stephenson,

who was Dean of Undergraduate Studies at Kentucky. The NEH grant established an interdisciplinary Appalachian Studies curricula, a research program in Appalachian Studies, and an archivist position dedicated to creating an Appalachian Collection (Stephenson 1977).

The Appalachian Collection was originally founded as a component of the NEH Grant in 1977 to support curricula in the new Appalachian Studies program and to develop a comprehensive research and reference collection to support outside researchers. Anne Campbell Ritchie was hired as the first Appalachian Collection Librarian through the NEH grant. Ritchie's original position was part-time, and was funded by the NEH grant for three years, and was then funded by the Appalachian Regional Commission for several years. Her position was then incorporated into the library's budget as a full-time faculty librarian position (Stephenson 1977; Ritchie 2003).

The Appalachian Collection's collection development policy originally called for collecting "items relating to all aspects of Appalachia," according to Ritchie. This included both primary materials such as manuscript collections, oral histories, journals, etc., as well as secondary materials like books, records, audio-visual tapes, films, etc. Ritchie was the sole Appalachian Collection librarian at the time, and she worked closely with the Appalachian Studies faculty in developing a collection. She worked with existing bibliographies, such as those published in the *Appalachian Journal* in 1977 and 1982, to build the collection (Ritchie 2003).

The University of Kentucky had an extensive Kentuckiana collection at the time, and Ritchie was permitted to move books from the Kentuckiana Collection of Special Collections, as well as from the circulating stacks, into the Appalachian Collection, which was established as a separate room in the Special Collections building. Manuscripts and

archival collections from the Special Collections that were Appalachian in nature were identified as such, and a more active acquisitions policy for Appalachian manuscripts was developed. A separate budget for Appalachian materials was established, reflecting a substantial allocation increase in Appalachian materials from previous budgets. This funding continued at increased levels from that point on.[10] While materials did not circulate, they were housed in a discrete collection for browsing and reading in the Appalachian Collection room (Ritchie 2003; Marshall 2003a, 2003b).

The Appalachian Collection Librarian was very active with the Appalachian Studies program. The Librarian served as the liaison to the Appalachian Center, where the Appalachian Studies program and various outreach programs were located. In addition to her Collection duties, the Librarian was also a staff member at the Appalachian Center. She taught Appalachian Studies courses and worked closely with faculty members to develop collection materials to support specific classes that were being developed (Ritchie 2003).

In 1978, the Appalachian Collection, Special Collections, and the Appalachian Studies Program at the University of Kentucky held a two-day conference entitled "Appalachian Sources: A Cooperative Approach." Subtitled "A meeting for Appalachian librarians, archivists, and bibliographers," the goal of this conference was for these professionals to "examine their role in the collection, preservation, and access of historical materials relating to Appalachia." Recognizing that Appalachian collections held a diverse set of materials (manuscripts, books, oral histories, etc.) from a range of disciplines (history,

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[10] According to William Marshall, Director of Special Collections and Archives, there was an increase, but specific budget figures are no longer available.

folklore, literature, sociology, etc.), the conference's goal was to examine the "present status of Appalachian Collections," to consider problems of documentation and preservation, and to look at issues of bibliography and scholarly research. The speaker list included Appalachian historian Ronald Eller discussing resources in the region, bibliographer and librarian Robert Munn speaking on coal bibliographies, and Appalachian State University Appalachian Room librarian and bibliographer Charlotte Ross talking about her *Bibliography of Southern Appalachia*. In addition, writer Harry Caudill discussed the use of government documents in research, Appalachian Studies pioneer Cratis Williams talked about ballad collecting, and folklorist Archie Green considered the future of Appalachian Collections. A panel discussion concluded the conference. As organizer Anne Ritchie said, the conference gathered "people from many different institutions talking about how we could cooperate, collaborate, and expand access and resources in the region" (Special Collections 1978; Ritchie 2003).

The Appalachian Collection Librarian was very active in a number of collection projects, Appalachian Studies organizations, and other outreach activities. While Ritchie held the position she helped collect oral histories and produced finding aids for the Frontier Nursing Service Oral History Project, which was active in Eastern Kentucky from 1925 until the end of the Second World War. Ritchie was newsletter editor for the Appalachian Studies Association, created various exhibits, and brought groups to the Appalachian Collection. In addition to organizing the "Appalachian Resources" conference, Ritchie worked closely with other Appalachian Collection administrators "to let it be known what each one had and what we were doing in terms of collection development, building collections, and course support," adding that "a very congenial atmosphere" existed between collection administrators (Ritchie

2003).[11]

Kate Black was appointed Curator of the Appalachian Collection in 1986 after Anne Ritchie left, and continued Ritchie's programs of collection development, interaction with the Appalachian Studies program and faculty, outreach, and involvement with Appalachian Studies professional organizations. She expanded upon Ritchie's collection development policy for Appalachian materials and purchased more videos and sound recordings. Priorities for collection development were 1) to gather all materials related to Eastern Kentucky; 2) central Appalachian; 3) southern Appalachia; and 4) Appalachia as a whole. "That meant fiction, nonfiction, everything without discrimination to whether it was good scholarship or not" (Black 2003).

While Black was Librarian she worked with various community groups, showing items from the Collection, setting up exhibits, and talking to various groups. She was, and still is, active with the Appalachian Studies Association, serving on the Steering Committee and the Conference Program Planning Committee. She currently serves as book review editor for the ASA's journal, the *Journal of Appalachian Studies* (Black 2003).

She also expanded the reference and instructional aspects of her position to share her expertise about the Collection's resources with both undergraduate and graduate students. She designed bibliographic instruction for specific Appalachian Studies classes and used particular manuscript and archival collections (including diaries, oral histories, ballads and photographs) to target the research or curricula interests of specific groups. Black worked closely with individual students on research projects. She also assisted researchers

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[11] Ritchie noted that it was not as easy to share resources "before the days of the Internet."

from outside the University of Kentucky, some from as far away as Australia, helping them with research during and after their campus visits. Despite all these activities, over half of Black's time was spent processing collections, including developing finding aids and inventories, working with preservation, etc. (Black 2003).

In 1998 the Special Collections and Archives moved to the King Library building. At that time, the Appalachian Collection (which contained approximately 6000 books) was dismantled as a discrete collection and re-integrated into the rest of the Special Collections closed stacks book collection. William Marshall, Director of Special Collections, cites several reasons for reintegrating the Appalachian Collection into the rest of Special Collections: King Library lacked sufficient space for a discrete Appalachian Collection, removing the Appalachian Collection from public access would cut down on losses, and moving materials into climate-controlled closed stacks would help preserve them (Black 2003; Marshall 2003a).

At that time, the Appalachian Collection librarian position was moved out of Special Collections and reassigned as a reference position in Young Library, the University's main library. In her current position at Young Library, Kate Black continues to serve as Appalachian Studies subject liaison to the Appalachian Center, works with collection development for Appalachian Studies books and monographs, and provides reference and instructional assistance. However, the Appalachian Collection specialist no longer processes Appalachian manuscripts and archives, and these tasks are being handled by the general Special Collections and Archives staff. Consequently, there is no longer an Appalachian Collection specialist in the archives reading room to work with researchers using manuscript collections, which has affected the ability of Special Collections to serve its Appalachian Collections users. "We're not nearly as strong at this point in time," Marshall said, "as we

were when we had an active Appalachian Studies librarian or archivist" (Black 2003; Marshall 2003a).

The Appalachian Collection at the University of Kentucky

The Appalachian Collection at the University of Kentucky is housed in the Special Collections division, located in King Library. As noted above, books that were formerly in a discrete Appalachian Collection are now integrated into the Special Collections stacks. Overall, there are approximately 140,000 volumes in the core stacks of the Special Collections library, and approximately 30-40,000 cubic feet of manuscript collections, some kept in offsite storage.[12] Appalachian manuscript collections are integrated with other Special Collections manuscript collections (Marshall 2003a).

In addition to the Appalachian Collection, the Special Collections and Archives houses a number of other collections that contain Appalachian materials. These include the Audio-Visual Archives of film and photographs, the Oral History Program, which contains many Kentucky collections, the Wendell H. Ford Research Center and Public Policy Archives of prominent Kentucky public servants, the University Archives, as well as book collections and other manuscript collections. A related collection is the John Jacob Niles Center for American Music, which contains Appalachian music collections and resources (Special Collections 2003).

Special Collections has a number of important Appalachian manuscript collections and oral history collections. Included are the Appalachian Regional Commission Archives,

the Frontier Nursing Service Collection of documents and oral histories, various coal company records including the Wheelwright Archives, labor records from the coal fields, and an extensive set of recordings made by the Kentucky Oral History Commission. They also have records of the Congress on Religion in Appalachia, sociologist James Brown's records from his "Beech Creek" study, and the papers of Appalachian writers Harriett Simpson Arnow, James Still, Harry Caudill, and Jesse Stuart (Special Collections and Archives n.d.).

In some instances, Special Collections staff members have seen the need to supplement collections. "When we collect a group of archives or papers, we discover that oral history is another way of adding to that body of information," William Marshall explained. "That's usually when we participate in oral history." An example of this is the Frontier Nursing Service Collection, which contains documents and oral histories conducted by Anne Ritchie and other staff members (Marshall 2003a).

Physical storage, preservation, and physical access policies

Special Collections and Archives are primarily housed in King Library in climate controlled closed stacks and archival storage. Access is available in the King Library reading room under supervised conditions with standardized archival access policies in effect. A UTK InfoKat OPAC is available, as are the finding aids for access as outlined below. Some materials are housed offsite in the Lucille Little building, and items from the Little building are retrieved twice daily. Normal hours for the academic year are 9-5 Monday through

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[12] The total number of books once in the Appalachian Collection and now integrated into the core Special Collection stacks was estimated by Kate Black to be about 6,000. A Boolean keyword search for "Appalachia"

Friday, and 9-12 noon on Saturdays (Special Collections and Archives 2002).

Catalogs, finding aids, and Internet access

All books and most manuscript collections are cataloged in the University of Kentucky's InfoKat OPAC. A keyword search in the InfoKat OPAC can limit searches to Special Collections, and can also limit searches to manuscripts only. Individual items are listed by title, and clicking on the title returns a brief record. From there, clicking on the "full record" button above the brief record returns a complete bibliographic record with hyperlinked subject, author, and other lines. A complete MARC record can also be viewed. Most manuscript records in the collection have been cataloged as MARC records in the InfoKat OPAC, and contain collection descriptions, accession information, and extensive hyperlinked subject cross-references (Marshall 2003a).

As of November, 2002, the Special Collections and Archives reading room contained ninety-three bound indexes, finding aids, and subject guides. In addition, there were eleven notebook guides to photographs, and several dozen secondary works. Few of the indexes and guides are specifically identified as Appalachian resources, leaving it to the researcher to identify which items have an Appalachian focus.

The Special Collections and Archives Webpage is part of the University of Kentucky Library Website, and has not been updated since 1999. It contains information about all Special Collections, hours of operation, and a staff index. There is a "Guide to Selected Manuscripts" section that includes basic descriptions of 579 manuscript collections. A hyperlink to "Appalachian Collections" goes to a limited and outdated Gopher index that

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OR "Appalachian" with limits to books in Special Collections currently returns 8,381 items.

contains information on Appalachian films in the collection, the Appalachian Regional Commission collection, and the Wheelwright Collection (Special Collections 2003).

Collection development policies and budget

For manuscripts and archives, collection development policy states that Special Collections will purchase anything related to Appalachian areas of Kentucky. However, the current manuscripts collection development policy is passive because the current rate of incoming unsolicited collections is greater than the staff's ability to process them. Special Collections once employed a field agent who sought manuscript collections, but now only follows leads and tips that come to them. "If we hear about something, we'll go get it," Marshall relates, "We're opportunists, and we'll strike when we find the opportunity." Occasionally, Appalachian Studies faculty will suggest collections (Marshall 2003a).

In terms of secondary materials, Marshall states that "anything related to Appalachia, we'll buy." While no longer working with special collections, Kate Black remains the bibliographer and collection development librarian for the Appalachian Collection, and makes the purchasing decisions (Marshall 2003a; Black 2003).

Over the last three years, Special Collections expenditures for secondary Appalachian materials were $3,755 for 2000-2001, $4,227 for 2001-2002, and $4,000 for 2002-2003 (Marshall 2003b). While there is a specific budget each year, Marshall points out that if a need is seen to purchase important materials above the budget limit, then funds are typically transferred to obtain the materials needed (Marshall 2003b, 2003a).

East Tennessee State University

East Tennessee State University (ETSU) was founded as East Tennessee State Normal School in 1911, with a mission to educate teachers in the region. It took its present name when it gained university status in 1963. Located in Johnson City, Tennessee, ETSU is in the middle of the northeastern Tennessee range of the Appalachian Mountains. As of 2003 ETSU has over 11,000 students, and offers bachelors, masters, Ed.D, Ph.D, and MD degrees in over 100 degree programs (East Tennessee State University 2001).

ETSU's Website indicates that the school attaches a great emphasis on its Appalachian location and heritage. Stressing its role as a "regional university," the Website features photos of the mountain region and prominent hyperlinks to regional resources both in and around the university. Featured are the Center for Appalachian Studies and Services, the ETSU Bluegrass program, and various other cultural and historical programs with an Appalachian focus (East Tennessee State University 2001).

Description of the Appalachian Collection at ETSU

The main Appalachian holdings at ETSU are housed in the Archives of Appalachia. While physically located in the Sherrod Library on the ETSU campus, administratively the Archives of Appalachia are part of the Center for Appalachian Studies and Services (CASS), which was established in 1984 and is a component of the College of Arts and Sciences (Myers 2003a; Blaustein 2003).

The Archives of Appalachia contains three distinct components: the Appalachian Collections, the Special Collections, and the University Archives. The Appalachian Collections contain primary resource materials that "document the political, economic,

social, and cultural history of southern Appalachia." There are over 400 individual collections in the Appalachian Collections, including personal papers, institutional and organizational records, nearly 250,000 photographic images (approximately 174 linear feet), and a oral history and folklore collection with over 6,900 sound recordings, and moving image recordings. Manuscript collections date from the late 1700s to the present. The Archives also contain an extensive vertical file of newspaper clippings and assorted ephemera (Archives of Appalachia 2002, 1984-2002; Blaustein 2003).

The Appalachian Archives contain a number of important and unique collections including the Burton-Manning Collection of folklore and music (nearly 400 audio and video tapes) and the Broadside Television Collection (over 600 videotapes and six linear feet of manuscripts). In December 2002, the Archives obtained the Kenneth Smith Collection of over 17,000 traditional and bluegrass commercial music phonograph albums and compact discs, along with 158 videos, over 300 books, and funds for preservation materials (Archives of Appalachia 2002, 1984-2002; Blaustein 2003; Myers 2003b).

Special Collections contains secondary sources, including nearly 7,000 books and other published materials primarily devoted to history, culture, literature, and social issues related to southern Appalachia, the majority being "post 1900s documents." It also includes some state and local history, as well as a smaller collection of non-Appalachian materials. It contains private and organizational library donations, rare books, and out-of-print materials. The ETSU University Archives are primarily concerned with documenting the history of the University and serving as the official records repository for ETSU (Archives of Appalachia 2002, 1984-2002).

Materials in the Archives of Appalachia are housed in closed stacks and climate-

controlled archival facilities. Physical access to materials is available in a supervised reading room in the Archives of Appalachia.

In addition to the materials in the Appalachian Archives, ETSU students also have access to circulating secondary books on Appalachia in the Sherrod Library general stacks. Sherrod Library's circulating Appalachian book selection was relatively strong in 1985, when a comparative Appalachian bibliographic analysis was conducted to determine the strengths and weaknesses of the Sherrod Library's Appalachian holdings and the Appalachian materials in Special Collections. The collection development process for the Sherrod Library stacks is separate from the Archives of Appalachia and CASS and resides with the Appalachian Studies program, which is part of the Sociology and Anthropology department (Myers 1992; Blaustein 2003).

History of the Archives of Appalachia

ETSU President Arthur H. DeRosier, Jr., who served from 1977-1980, was interested in Appalachian Studies and made Appalachia the theme of his inauguration. DeRosier started the Institute for Appalachian Affairs, which initiated curricula in Appalachian Studies and developed research and public service components. DeRosier also started the Archives of Appalachia in the library, which incorporated into its collection an existing folklore collection (Myers 2003a).

The Archives of Appalachia originally opened its doors in 1978 with a "cultural approach to the region," and worked to collect social history and folklore. It concentrated on grassroots organizations, self-help groups, and economic development, reflecting "the common person's history of Appalachia," according to Archives of Appalachia Archivist Norma Myers (Myers 2003a).

As part of the Tennessee Comprehensive Educational Reform Act of 1983, the Center for Appalachian Studies and Services (CASS) was created in 1984 as ETSU's Center for Excellence with a stated purpose "to upgrade and sustain research resources in Appalachian Studies." CASS consolidated the Institute for Appalachian Affairs, the Carroll Reece Museum, and the Archives of Appalachia into one unit. However, the Archives was an administratively part of both CASS and the library until 1997, when the Archives lost the administrative connection to the library and became fully a part of CASS, even though it is still housed in the library building (Myers 1992; Archives of Appalachia 1984-2002).

Mission Statement, Strategic Plan and collection development policies

The Archives of Appalachia is at the end of 1998-2003 Strategic Plan cycle, and has plans to draft a new Strategic Plan this year. The '98-'03 Strategic Plan states that the mission of the Archives of Appalachia is:

> to support research, artistic creativity, and educational activities that promote understanding of the Appalachian region and that enhance the intellectual, cultural, social and economic conditions of Appalachia. The Archives of Appalachia seeks to collect and preserve those records having permanent value in documenting the rich cultural, economic, historic, political, and social fabric of life in Appalachia and to make the information in its collections readily accessible for use by students, scholars, and the general public (Archives of Appalachia 1984-2002).

Collection development policy further refines the mission statement to reflect specific collection development goals for the Appalachian Collections and Special Collections. The purpose of these two collections is to "collect, preserve, and make accessible archival-quality materials" that document the political, social, economic, and cultural development of southern Appalachia. It calls for the acquisition of "manuscripts, photographs, audio-visual materials, maps, and published works relating to Southern

Appalachia" (Archives of Appalachia 1984-2002).

Geographically, collection development focuses on the "area within 100 miles of Johnson City, Tennessee," with the highest priority given to items within 50 miles of Johnson City. "General supporting studies" of Appalachia are also considered, as are "region-wide studies focusing on subject strengths" already in the collection (Archives of Appalachia 1984-2002).

A prioritized subject area list for acquisitions includes 1) social and economic development policy (especially labor, grassroots organizations, lumber and railroad industries); 2) folklore, including music, storytelling, and crafts; 3) religion, "especially serpent handling and related phenomena;" 4) regional environmental and geological materials; 5) regional literature and related materials; 6) "post-1900" political history and politics; 7) local history; and 8) communications and mass media. Subjects specifically delegated to non-priority status, typically to avoid duplication with other collections, include Native American materials, general coal mining studies, tourism, and poetry (Archives of Appalachia 1984-2002).

Formats for collection include "individual and family papers, business and organization records, photographs, sound and moving image recordings, maps, ephemeral materials, and monographs." Commercial recordings of traditional Appalachian and Scottish folk, "early country," bluegrass, and old-time music are collected. Original films, folklore recordings, oral histories, and other "non-commercial" recordings are collected, along with newspapers and small serials. Regional scholarly journals and periodicals are not collected, but many can be found in Sherrod Library (Archives of Appalachia 1984-2002).

Recognizing that there are "limited funds available" for acquisitions, collection

development policy contains measures to avoid unnecessary duplication of materials locally and in other regional collections. Current holdings in the Sherrod Library circulating stacks are monitored to avoid unnecessary duplication. Policy also recognizes Appalachian related collection strengths at other colleges and universities in the region, and states that acquisitions efforts will not duplicate existing collection strengths at Appalachian State University, Berea College, the University of Kentucky, West Virginia University, and Western Carolina University (Archives of Appalachia 1984-2002).

Collection development policies target a broad audience that includes ETSU faculty, students, and staff, scholars from other institutions, and members of the local community. It identifies "individuals most likely to use the collection" as ETSU undergraduate and graduate students in classes, "especially classes associated with the Appalachian Studies minor," as well as faculty members conducting Appalachian Studies related research. Curricula is a factor in collection development in that "curricular offerings and content relating to regional studies will be monitored to assist" in collection development decisions (Archives of Appalachia 1984-2002).

Physical storage, preservation, and physical access policies

The Archives of Appalachia is located in Sherrod Library, which opened in January 1999. The Archives of Appalachia staff helped plan this new facility, which includes archival storage space, preservation and conservation equipment and workspace, staff offices, and a reading room for public access, totaling approximately 19,000 square feet (Myers 2003a).

Physical access to materials is available in the supervised reading room, and standard archival access policies are followed. Researchers must register when using the

reading room, and a photo identification is required. Up to one hour of staff reference assistance is available, with the possibility of referral for additional assistance. In addition, research assistance is available through a form on the Archives' Website, by mail, and by email (Archives of Appalachia 2002).

With the exception of audio-visual recordings, all materials in the Archives of Appalachia are only available in the reading room, and do not circulate. Duplicate copies of audio and visual recordings are circulated to library patrons for a period of one month. Items can be shipped to patrons for a small charge. Duplication services for photos, printed materials, and audio-visual materials are available for a fee, with certain restrictions based on copyright laws and limitations of each individual collection. Publication rights for photographs and audio-visual materials are also available for a fee, contingent upon limitations of each individual collection (Myers 2003b; Archives of Appalachia 2002).

Catalogs, finding aids, and Internet access

Materials and collections in the Archives of Appalachia are cataloged as MARC records in the Sherrod Library's Voyager OPAC system. For the Appalachian Collections, the collection accession number serves as the call number in the OPAC, and is hyperlinked to a list of accession numbers, allowing for browsing of collections in the OPAC by accession number. Each collection's MARC record lists the collection title, a collection "author" (the primary individual or organizational responsible for the collection), a physical description of the collection (e.g., linear feet, formats included, number of manuscript boxes, organization methods), a summary of the contents, and access restrictions. These MARC records are patterned as finding aid summaries, and do not include subject headers or subject hyperlinks like those found in the Berea College or ASU OPACs. Also unlike Berea's

MARC records, the ETSU Archives of Appalachia OPAC records do not hyperlink to the full finding aids found on the Archives' Website.

Materials in the Special Collections are also cataloged in MARC records in the Sherrod Library's OPAC, but are assigned Library of Congress call numbers. The OPAC also indicates when multiple copies are held, and for many important titles in Appalachian Studies (such as John Gaventa's *Power and Powerlessness: Quiescence and Rebellion in an Appalachian Valley*), copies can be found in both the Sherrod circulating stacks and the Archives of Appalachia Special Collections. The Voyager OPAC also allows limiting searches to the CASS Archives.

The 1998-2003 Strategic Plan for the Archives of Appalachia calls for placing indexes to archival collections "in a searchable database accessible on a public access computer or through the Internet," and also calls for training staff to create such databases. In practice, this has resulted in the Archives of Appalachia Website. [13] The Website contains individual Webpages dedicated to an overview of the Archives of Appalachia, descriptions of the Appalachian Collections, Special Collections, and University Archives and hyperlinks to each, access policies and hours, frequently asked questions, a form to submit reference questions, hyperlinks to other Appalachian collections and organizations, and a "subject strengths in the collection" page with twenty different subject categories (Archives of Appalachia 1984-2002, 2002).

The Appalachian Collections Webpage contains an alphabetical list of all collections. Nearly all collections feature a brief description of each collection along with a hyperlink to a

complete finding aid written HTML. Finding aids typically include an introduction, accession and provenance information, historical or biographical notes on the collection, a section on the scope, content, and subject matter of the collection, and detailed series lists as well as individual box and file information. The entire Appalachian Collection is searchable by keywords with a Google search engine. A caveat attached to the collection indicates that the finding aids were created in HTML prior to the adoption of EAD [14] but plans are to transfer the finding aids to "standardized archival form" (Archives of Appalachia 2002).

Budget and usage statistics

The Special Collections and Appalachian Collections are "built almost entirely on gifts," according to Norma Myers, Curator of the Archives of Appalachia. The acquisitions budget for 2002-2003 was $3,490 for both collections, plus an additional $8,550 for supplies (Myers 2003a).

Usage statistics for the July 2001-June 2002 fiscal year indicated that 348 ETSU students, 117 ETSU faculty and staff, twenty-seven non-ETSU academic researchers, and 154 non-academic researchers used the Archives of Appalachia, for a total of 646 users. These users accessed 364 collections from the Appalachian Collections, 773 collections from the Special Collections, 164 files from the vertical files, and eleven items from the University Archives (Archives of Appalachia 1984-2002).

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[13] The Archives of Appalachia Website URL can be found in the List of References.

[14] The Society of American Archivists and the Library of Congress maintain standards for encoding archival finding aids using EAD (Encoded Archival Description) Document Type Definition (DTD), which is written in Standard Generalized Markup Language (SGML). EAD Version 1.0 was originally released in 1998, and EAD Version 2002 was released in December 2002. See the Library of Congress Website on EAD for complete information on this standard: < http://www.loc.gov/ead/>.

Staffing

As of January 2003, the Archives of Appalachia employs two full time professionals, the Archivist/Curator and the University Archivist. A third professional staff position, Appalachian Archivist, is currently unfilled and will remain so for the immediate future until Tennessee's current budget crisis is resolved. There is also a full-time secretarial position. In addition, the Archives of Appalachia supplements its staffing with student workers (Archives of Appalachia 2002; Myers 2003a).

Appalachian State University

Appalachian State University (ASU) was founded as Watauga Academy in 1899 in Boone, North Carolina. Originally founded as a private institution to educate teachers for nearby northwestern North Carolina mountain communities, by 1903 Watauga Academy obtained state funding and became Appalachian Training School for Teachers. Appalachian later became Appalachian State Teachers College, adopted a liberal arts curricula, and was named Appalachian State University in 1967. As of the 2001-2002 academic year, ASU had an enrollment of 13,762 and offered ninety-five undergraduate majors and eighty-one graduate majors (Appalachian State University 2001**b**, 2001a).

Description of the Appalachian Collection at Appalachian State University

The W.L. Eury Appalachian Collection is housed on the top floor of Belk Library on the ASU campus in Boone, NC. It is a discrete collection containing a Manuscript Collection as well as a collection of secondary sources and other materials (W.L. Eury Appalachian Collection 2002).

The Manuscripts Collection contains over 1,000 linear feet of materials, with particular subject strengths in northwestern North Carolina, southwestern Virginia, music, architecture, tourism, religious life, and general stores. Materials include oral histories, films, audio tapes, videotapes, and other media, as well as printed materials such as speeches, minutes, reports, letters, diaries, writings, photographs, scrapbooks, memorabilia, periodicals, pamphlets and posters. Collections include the papers of Appalachian politicians, scholars, families with Appalachian origins, regional organizations, and "outstanding Appalachian natives in the professions (especially medical and religious), the arts, and voluntary service." It also houses the papers of James Broyhill, who represented western North Carolina districts in the U.S. House of Representatives from 1963-1986 (W.L. Eury Appalachian Collection 2002).

In addition to the Manuscript Collection, the Eury Appalachian Collection contains approximately 35,000 books and monographs. Of these, approximately 25,000 circulate, and can be checked out by Belk Library patrons and circulated through interlibrary loan. [15] The remaining 10,000 non-circulating volumes consist of genealogy materials, family histories, indexes, and other reference works (Hay 2003; W.L. Eury Appalachian Collection 2002).

Other materials in the collection include over 850 videotapes and films, over 2300 audio tapes, over 2800 records and compact discs, an extensive vertical file collection, photographs, ephemera, hundreds of topographical and landform maps, and more than 200

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[15] While a precise inventory is not available without a manual inventory, the estimates come from Librarian Fred J. Hay. This is the largest circulating collection of Appalachian materials in this study.

periodical subscriptions. The microform collection contains over 9000 reels of microfilm and 5300 microfiche, and includes theses and dissertations, area newspapers, government documents, county records, and genealogical materials (W.L. Eury Appalachian Collection 2002).

History of the Appalachian Collection at Appalachian State

The early development of the Appalachian Collection at ASU is closely associated with Cratis Williams, who began teaching courses in what was to become Appalachian Studies in 1943. As he prepared for his first course, he surveyed the existing holdings in the library and discovered only 25-30 books dealing with the Appalachian region. Working with librarian W.L. Eury, Williams began to identify and purchase books on the region and on folk song. This acquisitions process intensified in the 1950s as Williams worked on his dissertation, *The Southern Mountaineer in Fact and Fiction.* When Williams completed it in 1961, it included a fifty-seven page "selected" bibliography. Williams and acquisitions librarian Zeb Shook kept a record of everything Williams had acquired through inter-library loan, and he and Williams scoured used bookstores and out-of-print sources in search of books (Hay 1997).

During the 1960s ASU Librarian W. L. Eury began to seriously consider assembling a collection dedicated to Western North Carolina and Appalachia, and by 1968 an Appalachian Room for regional materials was established in Belk Library. The next major step in the development of the Appalachian Collection was the hiring of Charlotte Ross as the first librarian for the Appalachian Room in 1969. Ross, a north Georgia native, had

come to ASU when her husband Carl Ross, also a north Georgia native, had taken a position in the history department. [16] Charlotte Ross had read Williams' *The Southern Mountaineer in Fact and Fiction* before coming to ASU, and shared his passion for the Appalachian region. Soon after her arrival Williams and Ross struck up a friendship and a professional relationship, and Williams encouraged Ross to apply for a position at the library to develop an Appalachian Collection (Hay 1997; Ross 2003).

Encouraged and supported by Williams, who was then Dean of the Graduate School, Ross worked from 1969-1975 to develop the Collection and build the basis for an Appalachian Studies program at ASU. "In terms of the collection, we saw such a need. We wanted to make it the best it could be," Ross said of her and Williams' plans to develop a strong regional collection. Ross envisioned her collection development as essential to the development of Appalachian Studies curricula, stating that she hoped to "build the library as we went, and to do it in such a way that we could spin off from it an academic program" (Ross 2003).

Although not professionally trained as a librarian, Ross was an avid bibliographer, and began an aggressive bibliographic study of the region. Under the auspices of the Appalachian Consortium, Ross visited the Mountain Collection at Berea College to gather bibliographic information and to study their collection's organization. "Berea had a reputation," Ross said, "it was the place you went in the Appalachian region" for materials. She also visited over 200 counties in the southern Appalachian region, going to public

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[16] Carl Ross would later teach courses in Appalachian history and become Director of the Center for Appalachian Studies at Appalachian State during the late 1980s.

libraries, academic libraries, local historical societies, and private collections. The result was the 500 page *Bibliography of Southern Appalachia,* edited and annotated by Charlotte Ross and published by the Appalachian Consortium Press in 1976 (Ross 2003, 1976)

The *Bibliography of Southern Appalachia* represented not only Ross's efforts, but also a collaborative effort between twelve libraries and over eighty individuals to identify books and monographs "which pertained to the southern Appalachian Region." [17] The *Bibliography* located over 13,000 works on the "great wealth of Appalachiana" and identified far more materials than were previously thought to exist. "The great quantity of information came as an unexpected but pleasant surprise," Appalachian Consortium Executive Director F. Borden Mace wrote in the introduction to the *Bibliography.* It presented Appalachian collections with a comprehensive record of regional resources, even if the *Bibliography* itself recognized that it was outdated as soon as it was published (Ross 1976).

In 1971 the Appalachian Collection was officially renamed the W.L. Eury Appalachian Collection. At that time it contained more than 2500 books, many identified and obtained by Ross in the process of compiling the *Bibliography.* The Eury Collection also contained original manuscripts from folklorist Richard Chase, the original manuscript of John Foster Wells' *Tom Dula,* and "recordings of rapidly dying art forms and oral history of the mountains," as Cratis Williams said at the dedication of the W.L. Eury Appalachian

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[17] Appalachian Consortium libraries participating in the survey included Appalachian State University, Berea College, East Tennessee State University, Ferrum College, Lees-McRae College, Mars Hill College, the University of North Carolina at Asheville, Warren Wilson College, Western Carolina University, and two non-academic organizations: the Blue Ridge Parkway and the Western North Carolina Historical Association. Other libraries that cooperated included Duke University, Marshall University, the University of Tennessee, the University of Virginia, the University of North Carolina at Chapel Hill, West Virginia University, the Roanoke

Collection in October, 1971. The significance of the collection, Williams said, was in its use "for students and scholars who desire to study the local history, culture, and social problems of the region." Williams added that the Collection "will become increasingly useful as we develop curricula relating to Appalachian Studies" (Hay 1997; Williams 1971).

Under Charlotte Ross' guidance, the Eury Appalachian Collection expanded its collection focus to include artifacts, musical instruments, and the I.G. Greer Collection of songs and ballads. The Eury Appalachian Collection further diversified its holdings in the early 1970s, adding the Jack Guy Collection of locally collected traditional music, the Amos Abrams folksong collection and field recordings, diaries, photographs, and other materials. By the time Ross left the Eury Appalachian Collection in 1975, the book collection had grown to 7227 volumes (Hay 1997).

Eric Olson was hired in 1978 as Appalachian Collection Librarian, the first professionally trained librarian to manage the collection. [18] In 1979 the Appalachian Studies Program was officially started at Appalachian State, and in 1980 the Eury Appalachian Collection was moved out of Belk Library, initially to a nearby building, then to University Hall in 1984. Located off the main ASU campus, University Hall housed not only the Eury Appalachian Collection, but also the Appalachian Consortium, the offices of the *Appalachian Journal,* and the Center for Appalachian Studies. After moving to University Hall, most of the sizable collection of artifacts in the Eury Appalachian Collection were removed and

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Public Library, the Pack Memorial Library in Asheville, the Cherokee Historical Association, and the East Tennessee Historical Association.

[18] Eric Olson was also a respected old-time revivalist musician who taught a music course in the Appalachian Studies curricula.

placed in the Appalachian Cultural Museum, also located at University Hall. After Olson's retirement in 1993, Fred J. Hay was hired Appalachian Collection Librarian in 1994. By 1996 the Eury Appalachian Collection had grown to such and extent that engineers deemed its contents too heavy for its University Hall location, and it was moved to its current location in Belk Library (Hay 1997, 2003).

Mission statement, collection development policies and budgets

The Eury Appalachian Collection recognizes that it is ASU's "only research collection," and broadly defines its mission to "serve as the research collection for Appalachia." The Collection states that its staff "will strive to identify, acquire, organize, and provide appropriate access to documentation on all aspects and in all formats that deals directly with the Appalachian region and its people." Their goal "is to be comprehensive in holdings, and to provide congenial and comprehensive research assistance to students and scholars of the Appalachian region" (W.L. Eury Appalachian Collection n.d.).

The Manuscript Collection has a similar mission statement that defines it as a repository "whose primary mission is documenting all aspects of the historical experience of the Appalachian Region. We collect personal and organizational papers, photographs, videocassettes, sound recordings, and audio cassettes" (W.L. Eury Appalachian Collection 2002).

The collection development policy is prioritized geographically and by subject area. Northwest North Carolina and the adjacent areas of Virginia and Tennessee is the primary area for collecting. The next area of collection emphasis is western North Carolina in general, and where funding allows, extends to the limits of Appalachia as defined by the Appalachian Regional Commission. Prioritized subject areas include social sciences, regional

history, folklore, music, religion, ethnicity in Appalachia, and tourism and its impact on the immediate region. However, when the Collection looks at buying sets of items comprehensively, such as sets of topographic maps or census materials, the collection tries to include all counties defined as Appalachia by the Appalachian Regional Commission (W.L. Eury Appalachian Collection 2002; Hay 2003).

The acquisitions budget comes from several sources. There is the overall library acquisitions budget that is allocated by the University Librarian, and the Appalachian Collection receives a portion of that. There is a Eury Appalachian Collection endowment, and an endowment for purchasing North Carolina materials, as well as other endowments that are not fully funded yet. The Appalachian Collection Librarian is in charge of selecting materials, primarily monographs, for the Appalachian Collection. Serials are part of a separate budget, and the Appalachian Collection's serials, which are relatively inexpensive, have not been cut in recent years (Hay 2003).

While the Appalachian Collection Librarian makes most of the acquisitions decisions, he receives suggestions from the other Collection staff members and Appalachian Studies faculty. The official allocation for monographs in 2001-2002 was approximately $45,000, but spending for the Appalachian Collection is always in excess of this, and often is "over a hundred thousand for the Eury Collection." As the premier research collection at ASU, the monograph budget "is the best protected one of any in the library" (Hay 2003).

On occasion, the Eury Collection also benefits from a year-end fiscal windfall. Sometimes the provost has funds left at the end of the year that are transferred to the library's budget, or another encumbered library acquisitions budget line still has funds in it. The Appalachian Collection will receive these funds, and the librarian will place microform

or other orders for small-town Appalachian newspapers, USGS topographic maps, county records, and other scholarly items. The Appalachian Collection librarian has a standing list of needs in case such funds suddenly appear (Hay 2003).

Physical access, preservation, and physical storage

As mentioned above, most of the books in the Eury Appalachian Collection circulate to ASU students, faculty, and staff, and are available through interlibrary loan. All other materials are for use only in the Eury Appalachian Collection. Supervised physical access to the Manuscript Collection is available 8 AM to 5 PM Monday through Friday and by appointment. Standard archival access practices are enforced, including the use of pencils and cotton gloves (W.L. Eury Appalachian Collection 2002).

The Eury Collection employs a full-time archivist to process collections and direct conservation efforts for manuscripts, sound recordings, artifacts, and other items. Currently, the Manuscript Collections are housed in a room adjoining the main reading room in the Eury Appalachian Collection, a facility that was not designed for archival storage and lacks a separate climate control system. Plans are currently being developed for a new library on the ASU campus, scheduled to open in 2005. It will include a separate climate control system for archives, compact shelving to increase storage space for archives and rare books, a conservation lab, and a cold storage area for photographs and other materials that will be kept at thirty-eight degrees Fahrenheit. The University Archives, currently housed in another building, will share space with the Eury Collection. The new facility will also feature the Cratis Williams Reading Room, as well as a permanent exhibit space (Hay 2003).

Catalogs, finding aids, and Internet access

Materials in the Eury Appalachian Collection are cataloged in the library's Western North Carolina Library Network (WNCLN) OPAC, and include materials in the libraries at Appalachian State University, the University of North Carolina at Asheville, and Western Carolina University. A keyword search in the WNCLN OPAC can be limited to the W. L. Eury Collection, and can be further limited by material type (all materials, books, maps, manuscripts, microfiche, serials, CD sound recordings, etc.), date range and language. Individual items are listed by title, and clicking on an individual title's hyperlink returns a complete bibliographic record with hyperlinked subject, author, and other lines. A complete MARC record can also be viewed.

Manuscript records in the collection (such as the Helen Matthews Lewis Papers) have been cataloged as MARC records in the WNCLN OPAC, and contain collection descriptions, accession information, extensive hyperlinked subject cross-references, and information about printed finding aids housed in the W.L. Eury Collection.

The W.L. Eury Appalachian Collection's Website is part of the Appalachian Libraries Website. The Website includes an introductory page that describes the collection and its holdings, provides hyperlinks to collection hours, contact information, a history of the Eury Collection, a biography of W. L. Eury, a hyperlink to the library's OPAC, and a set of hyperlinks to resources. This resources section includes a hyperlink that describes the Appalachian Region, another hyperlink to a subject index of the newspaper clippings files, another to a listing of 16mm films in the collection, another to information about the genealogy holdings, one to other resources on the region, as well as a hyperlink to an index and listing of the extensive microform holdings. It also has a hyperlink to the Manuscript

Collections that describes the collections, the acquisitions policy, and the patron access policy. There is a hyperlink to bibliographies and pathfinders. There is a selected bibliography for Appalachian Studies, one on hymns and hymnodies in the Appalachian Collection, and a third on Native Americans in the Southeast. There are also topical pathfinders, which are student constructed guides that will be discussed later in the narrative (W.L. Eury Appalachian Collection 2002).

Staffing and usage statistics

The Appalachian Collection has a permanent staff of three professionals: the Librarian, who serves as the director, plus a Library Assistant and an Archivist. The current Librarian and Library Assistant have Master in Library Science degrees, and both the Library Assistant and Archivist have Master's degrees in Appalachian Studies. The Librarian also holds a Ph.D. in Anthropology. Student assistants also work in the collection (W.L. Eury Appalachian Collection 2002).

Attendance at the Eury Appalachian Collection was 26,826 for the 2001-2002 academic year (Appalachian State University Libraries 2002).

Radford University

Radford University was originally established by the Virginia General Assembly as the State Normal and Industrial School for Women, and first opened in 1913. It was later affiliated with Virginia Tech as its Women's Division and renamed Radford College. Radford severed its ties with Virginia Tech in 1964, became a coeducational college in 1972, and was granted university status in 1979. In 2001 Radford enrolled 9,100 students, with

41% of its student body coming from the western and southwestern Appalachian regions of Virginia. Radford has 112 undergraduate programs, and offers graduate degrees in sixteen different disciplines (Radford University 2001).

Appalachian Collections at Radford University

Radford University's Appalachian Collections are organized differently from the other collections in this study. Books and periodicals are shelved in McConnell Library, which has an active collection development policy to acquire books, monographs, and serials of Appalachian related materials. A special collection of Appalachian primary materials is housed in several rooms in the Appalachian Regional Studies Center, the home to the Appalachian Studies academic program and outreach programs.

The Appalachian Regional Studies Center (ARSC) began a program of collecting primary materials for several reasons. Radford's McConnell Library does not have an archivist or special collections librarian, and does not collect primary materials as a matter of policy, so there was no storage facility available in the library to house primary materials. Soon after Radford's Appalachian Studies program began in 1981, students in Appalachian Folklore classes began to produce folklore collection tapes, and the ARSC began to store them in their offices. By the year 2000, the Folklife Archives contained 364 tapes. The ARSC has also compiled an archive containing 605 Radford student papers and conference presentations in their Main Archives. The ARSC's collection also contains audio recordings, videos, a book collection, a vertical file, and other sources (Turner 2003; Edwards 2003).

McConnell Library has a substantial collection of books, periodicals, and other

media related to Appalachia. [19] A librarian serves as liaison to the Appalachian Studies department, and orders materials for the Appalachian Studies program. While there is no active archivist on staff, the University Archives does have one significant Appalachian manuscript collection, the papers of the Virginia Iron, Coal, and Coke Company that contains 53 linear feet of materials (Turner 2003; Radford University Archives 2000).

Collection development, budgeting, usage, and access

The Radford library's collection development policy for Appalachian and Virginia Materials is explicitly stated in the library's *Collection Development Policy* handbook. It reads:

> The Library recognizes its responsibility to acquire materials relating to the history and culture of the Commonwealth generally and the Southern Appalachian area specifically. This objective is supported in part by an annual allocation set aside for this purpose, as well as to provide curricular support for the Appalachian Studies program (John Preston McConnell Library 2002).

According to Robert Turner, the Library Liaison for Appalachian Studies and Virginiana, this collection policy has been in effect since before he began his employment in the Radford library in 1985 (records before that time are not available). Turner alerts faculty about departmental budgets, spending deadlines, and item availability, and Appalachian Studies faculty can and do initiate requests for Appalachian Studies related materials, including books, film, and other media. Typically, Turner consults university presses and *Books in Print* for any new works on Appalachia and buys what the budget allows (Turner 2003).

Budgets are allocated by department and programs of study, and Appalachian

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[19] While an accurate inventory is not available, a Boolean keyword search for "Appalachia or Appalachian" in

Studies has a fixed amount each year. For the 2002-2003 year, the Appalachian Studies budget at McConnell Library was $1,478 for books, monographs, films and other materials, an amount that has remained relatively unchanged for the last two years. Serials come out of a separate budget line (Turner 2003).

The ARSC collections mostly come from two sources – curricula and gifts. The Folklife Archive and the Main Archive contain audio tapes, research papers, and other materials that students produce in Appalachian Studies classes at Radford. The majority of the books were gifts to the ARSC, and the periodicals were originally personal subscriptions from the ARSC Director, but some are now purchased with the ARSC's budget. Preservation measures at the ARSC are limited to the building's existing heating and air-conditioning system (Appalachian Regional Studies Center 2001; Edwards 2003).

The books and materials in McConnell Library are housed in the main stacks, and circulate to McConnell Library users and through interlibrary loan. Circulation statistics for Appalachian Studies related titles in McConnell Library were not available. Materials in the ARSC are accessible by visiting the ARSC. Many of the ARSC's books, as well as photocopies of articles, can be checked out of the ARSC, but the other materials such as the Folklife Archives are only accessible in the ARSC. The Folklife Archives and Main Archives are used by Radford students in Appalachian Studies courses and folklore courses, Radford faculty, as well as community members, but usage statistics are not available (Appalachian Regional Studies Center 2001; Edwards 2003).

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the McConnell Library OPAC returns over 1,100 results, including 22 periodicals and 168 videocassettes.

Catalogs, finding aids, and Internet access

Books in McConnell Library are cataloged in their OPAC, which is accessible through the library's Webpage. Books are fully searchable by author, Library of Congress subject, title, and keyword. A finding aid for Virginia Iron, Coal, and Coke Company special collection is on the library's Website (Radford University Archives 2000).

Resources in the ARSC have been indexed and cataloged in an MS Access database, which is available in the ARSC collection room. Library of Congress (LOC) subject headings have been assigned to some books and materials in the Main Archive. The Main Archive database also classifies entries by title, author, class number, and box number or physical location in the collection, and each of these is searchable using the database's search functions. Because the majority of materials in this collection originated from Appalachian Studies curricula, the class designation refers to a course in the curricula, and the author refers to the student or collector who wrote the paper or conducted the interview. In addition to the Main Archives, MS Access databases are also available for the Folklife Archive, sixty-four journals in the collection, the audio collection, videocassettes, and vertical files. The journal database includes an index of individual authors, article titles, and keywords. The MS Access database was developed and is maintained by ARSC staff (Appalachian Regional Studies Center 2001).

The ARSC's Website includes information about the ARSC in general, plus more detailed information about the Appalachian Studies curricula, community programs and events, a list of related agencies and contacts, contact information for the ARSC staff, and information about the ARSC's resources (collections). The ARSC's Website has not been updated since 2001, and is currently under review for possible revision or updating

(Appalachian Regional Studies Center 2001; Edwards 2003).

The resource section includes information about the ARSC's collections. There is a hyperlink to the ARSC's books, which includes a breakdown by LOC classification. Each subject section (e.g., "M: Music") is a hyperlink to books in the ARSC's collection on music, including both books that have LOC call numbers assigned and those that have not. There is also a list of available periodicals and date ranges in the collection, as well as list of all audio recordings subdivided into nine categories such as religion, music, biography, etc. Some of these are commercial recordings and others are oral histories or folklore projects. Videos are also listed in a separate entry, and are also organized by subject. There is also a listing of articles and materials in the vertical file (Appalachian Regional Studies Center 2001).

The Main Archives and Folklife Archives each have entries. The Main Archives page has a listing of all entries arranged chronologically by catalog date, and each entry includes an catalog number that resembles an accession number (e.g., "194.1.a" is the first listing, which was cataloged in 1994) as well as a title and author. The last entry dates from 2000. The Folklife Archives are organized into 19 different subject categories, and these are subdivided into three alphabetical groupings. An accession number reflects the course where each project originated (including English 452, 446, 548 and 648, "Appalachian Folklore" and "Study of Appalachian Cultures"), the date the course was taken, and the number of each project in the course. This organizational method is described on the Webpage (Appalachian Regional Studies Center 2001).

Virginia Polytechnic Institute and State University (Virginia Tech)

Virginia Tech was established in Blacksburg, Virginia in 1872, as a land-grant college under the Morrill Act. Originally named Virginia Agricultural and Mechanical College, its original mission was to "further the education of the industrial class defined...as those who handled the tools or worked in the fields, mines, or workshops." Virginia Tech is one of the top fifty research institutions in the United States, and consequently offers almost twice as many doctoral and master's degree programs (110) as undergraduate degree programs (60). With more than 25,000 students, Virginia Tech is the largest university in Virginia (Kinnear 1999, Virginia Tech University 2003).

Description and History of the Appalachian Collections at Virginia Tech

Appalachian related materials in the Virginia Tech libraries consist of Appalachian manuscripts and collections housed in the Special Collections Library of Newman Library, as well as secondary sources in the Newman Library's general circulating collections.

The Appalachian Collections at Virginia Tech are part of a larger Special Collections Department that also contains manuscript collections on American Aerospace Exploration, Women in Architecture, the Civil War, local history, Virginia Tech faculty papers, and other collections. It also includes the University Archives and a Rare Book collection (Virginia Tech Libraries Special Collections 2001a).

The Appalachian Collection contains over 400 unique collections that document the "arts; economic, social, and political development, education, folklore, history, literature, religion, and ethnic experience in the region." These include "personal and family papers, business records, photographs, oral history tapes and transcripts, and rare books and local

publications." The collections focus on a ten-state area that includes Appalachian regions of southwest Virginia, North Carolina, Tennessee, Alabama, South Carolina, Georgia, southern Ohio, Kentucky, Maryland, and all of West Virginia (Virginia Tech Libraries Special Collections 2001a).

The Appalachian Collection was organized as a separate entity within the Special Collections department in 1988, gathering together 324 collections that had been received as early as the 1960s. Two years later an index to the Appalachian Collections was published, and at that time the scope of subject areas represented in the collection, the kinds of materials, and the geographical range for collection were identified. These are documented in the preceding paragraph, and remain in effect today as identifiers of subject range, collection type, and geographical range of the Appalachian Collections. As of November, 2002, the Appalachian Collections contained 410 distinct collections, an increase of eighty-six collections since the 1990 index was published (Katz 1990; Virginia Tech Libraries Special Collections 2001a).

Representative collections include records and photographs of the Norfolk and Western Railroad Company (over 350 cubic feet), a number of collections of records of various coal and railroad companies, a collection of Earl Palmer's photographs (100 cubic feet), the Blue Ridge Parkway Folklife Project, and the Patrick County Project (Katz 1990; Virginia Tech Libraries Special Collections 2001a).

Secondary materials on Appalachia are housed in the circulating stacks of Newman Library, and do not form a discrete collection. A specific inventory of

Appalachian books, films, and other materials is not available, but individual items can be searched through the Newman Library OPAC. [20]

Special Collections are part of the Digital Library and Archives at Virginia Tech, and a number of items from the Appalachian Collections are available online. The "Image Base" hyperlink from the Special Collections homepage includes digital images of photos, documents, and other items from the Palmer Collection of Appalachian Photos (642 images), Southwestern Virginia Photos (942 images), the Norfolk and Western Railroad Collection (over 1000 images), and other collections. Most images are in .JPEG or .GIF formats and are accessible off-campus with a Web browser (Virginia Tech Libraries Special Collections 2001b).

Collection development policies and budgets

In practice, the collection development policy for Appalachian special collections is articulated in the introduction to the Appalachian Collections page, and calls for collecting:

> personal and family papers, business records, photographs, oral history tapes and transcripts, and rare books and local publications on the Southern Appalachian region....Areas in which materials are collected include the arts; economic, social, and political development; education; folklore; history; literature; and religion. We recognize the need to collect materials documenting minority and ethnic experience in the region and strive to do so (Virginia Tech Libraries Special Collections 2001a).

Historically, many items in the Appalachian Collections have been donated by individuals or organizations who wanted items preserved (Gunter 2003a).

The Special Collections department has detailed collection development policies

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[20] While an accurate inventory is not available, a Boolean subject search for "Appalachia or Appalachian" in the Newman Library OPAC returns over 1,000 results.

for seven collecting categories posted on its Website. Included in this group is the Southwest Virginia Collection, which includes specific and detailed collection policies for several dozen counties in the region near Blacksburg. The Appalachian Collections are subsumed within the Southwest Virginia collection policy, which states that "Appalachian literature, history, and culture is also of great interest" for collecting. Citing that the Southwest Virginia "collection is heavily used both by students and by the general public," the collection policy defines these regional materials as "one of the most important areas of collecting in Special Collections." The policy states that the Southwest Virginia Collection is "so important to the success of Special Collections that it receives priority treatment over many other areas of collecting, with exceptions such as University Archives." The policy is comprehensive, stating that "no materials dealing with Southwest Virginia are excluded" from collection (Virginia Tech Libraries Special Collections 2001b).

Secondary materials on Appalachia are generally found in the circulating stacks, but may also be collected in the Appalachian Collection. The Southwest Virginia collection policy states that "there is duplication, particularly with current imprints, between titles in Special Collections and in the open stacks. This is necessary because of the heavy demand for these titles. Duplicate copies are collected when there are distinguishing marks in both copies or when condition dictates a copy for use and a copy(s) for preservation" (Virginia Tech Libraries Special Collections 2001b).

Acquisitions for the general stacks are managed through the college librarian system at Virginia Tech. The primary college librarian for Appalachian Studies related acquisitions is the College Librarian for Social Sciences. However, reflecting the interdisciplinary nature of Appalachian Studies curricula, the College Librarian for Social

Sciences works with the College Librarian for Humanities to acquire Appalachian Studies materials, swapping or splitting funds to order materials. According to Bruce Pencek, College Librarian for Social Sciences and Appalachian Studies bibliographer, in addition to his ordering sociology, history, or anthropology titles with an Appalachian focus, he collaborates with the College Librarian for Humanities who orders Appalachian literature or religion titles (Pencek 2003).

Virginia Tech's collection development policy for monographs involves an approval plan that automatically receives all books published by U.S. university publishers. For the approval plan, Appalachian Studies is part of the History department, which had a total approval plan budget of $41,000 for the 2001-2002 fiscal year, after budget cuts. Separate figures for Appalachian Studies titles are not kept under this approval plan. Outside of the approval plan, there are no standing orders for Appalachian Studies titles (Pencek 2003).

In light of this entire process, requests from Appalachian Studies faculty receive priority when it comes to spending available resources. In the absence of specific requests, the Appalachian Studies bibliographer orders Appalachian titles that also fall within the Social Sciences, particularly geography, history, political science, women's studies, science and technology studies, and black studies (Pencek 2003).

Physical access policies, preservation, and storage

The Appalachian Collections are housed in closed storage in the Special Collections section of Newman Library and in an off-site facility, and both are climate-controlled at constant temperature and humidity levels. Physical access is limited to the supervised reading room adjoining the Special Collections Department, and researchers must

request materials. Researchers must register and subject to typical archival usage policies. During academic semesters the reading room is open 12-4:30 on Mondays and 10-4:30 Tuesday through Friday, as well as evenings or weekends by appointment. Duplication of some materials is available, subject to copyright restrictions and individual collection restrictions (Virginia Tech Libraries Special Collections 2001a; Gunter 2003b).

Secondary sources are housed in the circulating stacks of Newman Library, and are subject to Virginia Tech circulation policies.

Catalogs, Internet access, and finding aids

Secondary sources are cataloged in the Newman Library OPAC, and are searchable by title, subject, keyword, and author. Items can be selected by format type (book, manuscript, audio visual, etc.) or by date range. While some of the manuscript collections have been cataloged as MARC records and are available in the Newman Library OPAC, these records are incomplete and inconsistent (Gunter 2003b).

Special Collections has a Website that is part of the Digital Libraries and Archives Website, which is part of the larger University Libraries Website at Virginia Tech. The Special Collections Website includes individual Webpages for the University Archives, Rare Books, and Manuscript Collections. The Manuscript Collections Webpage contains general information about the Manuscripts in the collection, a hyperlink to a searchable guide to all manuscripts, plus hyperlinks to eight different manuscript collections including the Appalachian Collection. There is also a hyperlink to a "Highlights in Special Collections" Webpage that includes hyperlinks to online images and exhibits, as well as links to three Appalachian research projects that are part of the Electronic Theses and Dissertations project, another unit of the Digital Libraries and Archives (Virginia Tech Libraries Special

Collections 2001b).

The Appalachian Collections Webpage includes an introduction to the collection, contact information, a hyperlink to access policies and reading room hours, an email address for online reference assistance, and a hyperlink to a "Guide to the Appalachian Collections," which is an alphabetical list of all 410 Appalachian Collections. Each entry includes a brief description of the collection, its size in linear feet, an accession number, and an inventory or finding aid, if available (Virginia Tech Libraries Special Collections 2001a, 2001b).

Approximately 160 of the 410 collections have finding aids or inventories available online in the individual collection description. All processed collections have finding aids in the collection's control folder. Of the 160 online finding aids, approximately 100 are formatted in HTML, while 60 have been encoded in Encoded Archival Description. The EAD encoded collections are cataloged in the online Virginia Heritage Website, and are hyperlinked from the Appalachian Collections manuscript description. Special Collections is currently working to standardize finding aids in EAD, and is also working on a template to generate MARC fields from EAD, so that the manuscript collections could be imported to the Newman Library OPAC (Virginia Tech Libraries Special Collections 2001a; Gunter 2003b).

Staffing and usage

The Special Collections unit of Digital Libraries and Archives division has a staff of seven, including the director. They are responsible for preserving and processing collections and providing reference and access assistance for patrons. They work with all collections including the Appalachian Collections. General usage statistics for the Special Collections and Archives reading room are kept, but specific usage statistics for Appalachian

Collections are not available (Virginia Tech Libraries Special Collections 2001b; Gunter 2003a).

Lees-McRae College

Lees-McRae College was founded in 1900 as school for young women. The founder was a Presbyterian clergyman ministering to the educational and spiritual needs of mountain youth. It moved to its present location in Banner Elk, North Carolina, in 1927. In 1931 Lees McRae College became coeducational, and remained a junior college until 1990, when it was accredited as a four-year institution. The stated purpose of Lees-McRae is to fulfill its motto: "In, of, and for the mountains." Lees-McRae College offers twenty-four programs of study and has an enrollment of 550 students (Lees-McRae College n.d.; Keener 2003)

Description of the Appalachian Collection at Lees-McRae College

The Alison Stirling Collection of Appalachian materials is located in the James H. Carson Library on the Lees-McRae campus. Occupying a separate room on the top floor of the library, the Stirling Collection is a discrete collection, the largest component being books and monographs that occupy 675 linear feet of shelf space. [21] The collection contains pamphlets, maps, over 300 sound recordings, 206 rolls of microfilm, and fifty-seven VHS videotapes. There is also an extensive, indexed collection of newspaper clippings, brochures, leaflets, newsletters, and other ephemera that occupies the equivalent of twenty-four file

drawers and ninety 10"x12" manuscript boxes. The collection also contains artifacts from the surrounding region (Alison Stirling Collection n.d.; Lees-McRae 2002; Blake 2003).

History and Appalachian focus of the collection

What was to become known as the Stirling Collection was founded in 1929 by Alison Stirling, the first librarian hired by Lees-McRae. She developed a special collection primarily dedicated to North Carolina items that also contained some Appalachian related materials, albeit to a lesser extent. When Richard Jackson was appointed librarian at Lees-McRae in 1962, he felt that the acquisitions budget was insufficient to develop a meaningful North Carolina collection. For the next thirty-eight years, until Jackson's retirement in 2000, he developed an acquisitions policy for the Stirling Collection that focused primarily on the immediate three county region surrounding Banner Elk, then on the east Tennessee and southwest Virginia areas, and finally to materials with a larger Appalachian focus. An Appalachian native from southwest North Carolina, Jackson deliberately attempted to reflect the Lees-McRae College motto of "in, of, and for the mountains" in his acquisitions for the Stirling Collection (Alison Stirling Collection, n.d.; Jackson 2003).

Jackson collected ephemera, pamphlets, newspaper clippings, and "things that tended to get thrown out. Newsletters from local organizations, strange magazine articles that appeared somewhere else." Curricula had little to do with the Stirling Collection's acquisitions policy. Instead, acquisitions reflected Jackson's personal philosophy more than any institutional policy. Jackson noted that, within the scope of his role as librarian, building the Stirling Collection was "kind of secondary. It wasn't exactly what they hired me to do."

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[21] A volume count for books is not available.

He was driven by a strongly held belief that "any library has an obligation to reflect its area. I don't care where it is. There are things that are being generated in this area that need to be collected and preserved." And while Jackson felt that that many of the things written about Appalachia misrepresented the region, he felt that "an important function of libraries is to gather that material, however accurate or inaccurate it might be" (Jackson 2003).

Collection development policies

The Stirling Collection's current acquisitions policy states that the emphasis "should be upon Western North Carolina, and to somewhat lesser degrees upon eastern Tennessee and southwestern Virginia." Additionally, the policy states that "basic general materials on the entire Appalachian region should be maintained, and those social/economic issues which affect the region as a whole should receive attention." Upon recommendation of a preservation consultant hired through an NEH grant, this policy is currently under examination. Plans are to revised and expand it within the next year, according to James H. Carson library director Patti Bowers (James H. Carson Library n.d.a; Bowers 2003).

Physical access and preservation policies

The Stirling Collection is a discrete collection that occupies a room on the second floor of the Carson Library. The Collection contains both circulating and non-circulating materials. Although access to the Stirling Collection is monitored and the room is open by request or appointment only, users are typically unsupervised except when staff are assisting with research requests. Circulating items include many of the books, videos, and commercially produced audio recordings. Circulation privileges are extended to Lees-McRae faculty, students, and staff, as well as local residents in Banner Elk and the surrounding county (Bowers 2003).

Recognizing the need to increase preservation and conservation efforts in the Stirling Collection, library director Patti Bowers successfully wrote a National Endowment for the Humanities grant in 2002 to hire a preservation consultant to make recommendations for the Stirling Collection. A preservation consultant visited Lees-McRae in October, 2002, and made a number of recommendations, including revising and expanding the collection development policy to include both an accession and de-accession policy. Other recommendations included adding UV filters to the windows to filter sunlight, removing metal staples and paper clips from paper items in the vertical files, using buffered archival file folders for the vertical files, photocopying acidic newsprint articles on acid-free paper, storing maps flat, and developing better methods for intellectual control for the vertical files (James H. Carson Library 2002).

A number of these steps have already been implemented. The library director is planning on writing another preservation grant to purchase preservation supplies and train a staff member in preservation techniques (Bowers 2003).

Catalogs, finding aids, and Internet access

With the exception of maps, prints, and materials in the vertical files, materials in the Stirling Collection are cataloged in the Mountain College Library Network's (MCLN) OPAC. MCLN's catalog contains holdings from sixteen western North Carolina colleges and community colleges including Lees-McRae. Searching the MCLN OPAC returns titles of materials found in all collections, with items held in the Lees-McRae library highlighted in green. Opening a title record indicates if the item is held in the Stirling Collection and provides a call number and availability status. A full MARC record can also be accessed. The Stirling Collection is cataloged by Dewey Decimal classification (James H. Carson

Library n.d.a).

The MCLN OPAC requires precise information to return accurate requests. For instance, entering "McKinney, Gordon" as "author" returns four books by Gordon B. McKinney, while entering "McKinney, Gordon B." only returns two of the above four. A reader searching for books by Ronald Eller will return no results by entering "Eller, Ron" as "author," and will only return titles by entering "Eller, Ronald."

The Stirling Collection's Webpage is part of the James H. Carson Library's Website, and contains a description of the Collection as well as a hyperlink to the vertical file subject index. This subject index is a highly detailed, alphabetical listing of material in the vertical files, and runs to twenty-six pages if printed out from an Internet Explorer browser. It is searchable using a browser's "find" tool (Alison Stirling Collection).

The Stirling Collection is a participant in a collaborative online digitization project sponsored by the Appalachian College Association, which is described above in the Berea College section of the narrative.

Budgets, usage, and staffing

The Stirling Collection's monograph budget is part of the James H. Carson Library's overall monograph budget, which is $42,000 for the current (2002-2003) year. Individual figures for Stirling Collection acquisitions are not separated from the overall library budget (Bowers 2003).

Usage for items that circulate in the Stirling Collection averages about 20 items per month. However, most of the Stirling Collection's usage involves reference work with non-circulating items, and usage statistics are not kept for in-house research and non-circulating items. During the academic year, Lees-McRae students are the primary users of

the Stirling Collection, and the Collection attracts students taking classes in Appalachian Studies, biology, and sociology. Banner Elk is a popular tourist destination, and in the summer many local people as well as tourists come to the collection to do genealogy research and to browse (Bowers 2003).

The James H. Carson Library has a total staff of three professional librarians and two paraprofessional assistants, plus student workers. The reference/instruction librarian and the library director work directly with the Stirling Collection, the former providing reference assistance and the latter working with acquisitions, while both work with preservation issues. Their offices adjoin the collection (James H. Carson Library n.d.b; Blake 2003).

Outreach activities

The Stirling Collection keeps some items on permanent display in the collection, including a hand-built lathe and local crafts. The Stirling Collection also has a small-scale, non-profit adjunct publishing house, the Puddingstone Press, which publishes limited pressings of local and regional books. Currently, the Puddingstone Press lists five titles by three authors. The Stirling Collection has done one exhibit over the last two years, and it was based on materials used by Puddingstone Press author Shepherd M. Dugger (Alison Stirling Collection n.d.; Blake 2003).

Accessing Appalachian Collections in the Digital Age

Appalachian Collections are faced with the dual demands of maintaining traditional preservation and access to collections while embracing the possibilities that

computers and digitization bring to archival collections. Each of the collections in this study has approached this in their own individual fashion, embracing what Michele Valerie Cloonan and Sidney E. Berger call a "sensible, well reasoned approach to the future" (Cloonan and Berger 1999, 93).

As a basic digital access point, each of these Appalachian Collections has a Webpage, and the information available on these Webpages varies. Reflecting the need to keep abreast of technology and software in the rapidly changing digital world, Kentucky's outdated Special Collections Webpage includes limited Gopher program access to a few collections, and has not been updated since 1999. On the other end of the spectrum, Virginia Tech and ETSU are using Encoded Archival Description (EAD) to rewrite existing HTML finding aids. Other collections are placing content as MARC records on their library's online public access catalogs (OPAC). Regardless of the method of cataloging or providing digital access to collection descriptions, digital initiatives are labor intensive and create staffing problems for most collections (Special Collections and Archives 2003; Gunter 2003b; Archives of Appalachia 2002; Cloonan and Berger 1999).

While the move to digitization of finding aids or actual documents is often seen as important, Virginia Danielson emphasizes that such actions are merely part of a comprehensive archival collection, preservation, and digitization policy. Speaking at a session on "Folk Heritage Collections in Crisis," sponsored by the Council on Library and Information Resources in December 2000, Danielson points out that physically collecting, accessioning, processing, and making accessible are the crucial steps in dealing with any collection. After those steps, then collections can consider creating online descriptors in MARC or Web-based formats. Without exception, each of the Appalachian collections in

this study prioritizes the physical aspects of collection accessioning, processing, and making accessible above the creation of digital access to finding aids or descriptors (Danielson 2001).

A primary means of access is through library OPACs at each institution. Berea and ASU have extensive MARC records for their manuscript and archival collections listed in their library OPACs, and ETSU has MARC records in their library OPAC, with somewhat less extensive records than ASU or Berea. OPAC, MARC record access to manuscript and archival collections is inconsistent for the collections at Kentucky, Virginia Tech, and Lees-McRae. Radford's collections in the Appalachian Regional Studies Center are not accessible through the McConnell Library OPAC. Virginia Tech, ETSU, and Berea's Webpages have alphabetical lists of their Appalachian manuscript and archival collections, and many collections have links to finding aids in HTML. ETSU and Virginia Tech are converting their HTML finding aids to EAD format (Hutchins Library 2002; Archives of Appalachia 2002; Virginia Tech Libraries Special Collections 2001a; Gunter 2003b).

While somewhat limited at this time, several collections are placing documents and other materials online. Virginia Tech has created a number of online collections of photographs and exhibits, Kentucky has placed some photographs and materials online as part of the Kentuckiana Digital Library, and Berea and Lees-McRae have contributed materials to the Appalachian College Association's Digital Library of Appalachia (Virginia Tech Libraries Special Collections 2001b; Kentuckiana Digital Library n.d., Digital Library of Appalachia 2002).

While these Webpages provide online access to photographs, documents, and other resources, it seems important to reiterate David Zeidberg's concerns that users might

consider online collections to be complete and comprehensive, even though they represent a small fraction of the resources available in physical collection. As mentioned in the literature review, the issues and debates involving digitization and archives are beyond the scope of this study, but one final observation from this body of literature seems important for this study. In an article in the Winter 2002 issue of *Libraries & Culture,* Ronald Schuchard reflects on his life as a scholar and considers the place of archives in the digital age, and comes down firmly in favor of archives as physical rather than cyber entities. "I believe that those institutions that continue to build manuscript and special print collections vigorously during the digital revolution will emerge as the distinguished research institutions in the future, not those that have given all to becoming merely information retrieval centers" (Zeidberg 1993; Schuchard 2002, 60-61).

B. Appalachian Studies Programs and Curricula

The information on Appalachian Studies programs and curricula in this section was obtained primarily through telephone interviews and email correspondence with current and former Appalachian Studies faculty and administrators, documentation and grants provided by different programs, and online college catalogs and departmental Websites. For purposes of this document, the term "degree" refers to any of the following: an undergraduate minor or major, a graduate masters, or a graduate minor.

Through using a methodology that included the use of standardized interview questions and a checklist of desired information about each program and curricula, the following data and information was gathered about each academic program and curricula.

Appalachian State University, with the strongest curricular program, is profiled first, followed by other programs. Included is a history of each academic program, an examination of the administrative structure of each program, a description of what degrees are offered, a description of the curricula and its interdisciplinary nature within each program, an examination of the curricula development process in each program, and an examination of the relationship between curricula and special collections in each academic program.

Appalachian State University

History and administrative structure of the Appalachian Studies Program

Cratis Williams taught the first Appalachian regional studies courses in 1943 at what was then Appalachian State Teachers' College. By 1957, Williams was seeking to develop curricula and an Appalachian Studies program at ASU, and began working with Charlotte Ross in the late 1960s to build a collection to support Appalachian Studies curricula. Various courses in Appalachian Studies were offered in different disciplines throughout the 1960s and early 1970s, but no formal program was developed. In 1976 a committee was appointed to develop a graduate program in Appalachian Studies, and an interdisciplinary graduate program was first presented to the ASU Board of Governors in 1978 (Hay and Reichel 1997; Ross 2003; Mitchem 2003).

ASU's first program in Appalachian Studies was an interdisciplinary minor, which first appeared in the 1977-78 *Appalachian State University General Catalog.* In 1978 the Center for Appalachian Studies was established to develop curricula, coordinate regional research,

and promote public programs. The Center's original mandate explicitly called for the development of a master's degree program in Appalachian Studies, to be created by building on and expanding the existing Appalachian Studies curricula. The first students entered the master's program in 1980 (Mitchem 2003; Beaver 2003).

Administratively, the Center for Appalachian Studies is part of the College of Arts and Sciences, and the Director of the Center reports directly to the Dean of the College of Arts and Sciences. In addition to coordinating the academic major, minor, and master's programs listed above, the Center also coordinates a number of research programs and has published several monographs based on research conducted at the Center. The Center also serves as the administrative home for the peer-reviewed *Appalachian Journal* (Beaver 2003; Center for Appalachian Studies 2000).

The Appalachian Studies MA program has twenty-five students enrolled for the 2002-2003 year, as well as four undergraduate majors in the Interdisciplinary Studies program. A total of twenty-seven students have earned Masters of Arts diplomas in Appalachian Studies over the past five years. According to Pat Beaver, Director of the Center for Appalachian Studies, eight to twelve faculty members are "faculty associates" in the Center for Appalachian Studies, who teach on a regular basis and who are actively involved with Appalachian Studies research and curricula (Beaver 2003).

Degrees offered and interdisciplinary nature of program

Twenty-two years after admitting the first master's candidates, the Center for Appalachian Studies at ASU coordinates curricula leading to both an Appalachian Studies undergraduate minor and major, which are offered as concentrations in the Department of Interdisciplinary Studies. The Center also coordinates curricula for the nation's only Master

of Arts degree in Appalachian Studies, as well as a graduate minor in Appalachian Studies. Over the 2002-2003 year, thirty-one different courses were offered in the Appalachian Studies curricula, and were taught by nineteen different faculty members (Beaver 2003; Center for Appalachian Studies 2000). [22]

The Master of Arts in Appalachian Studies is a thirty-six credit hour degree with concentrations in either Appalachian Culture or Sustainable Development. The only common core course is for both concentrations, A.S. 5000, Bibliography and Research, is taught by the Appalachian Collection Librarian and will be discussed in greater detail later in the narrative (Appalachian State University 2000-2001).

The remaining thirty-three credit hours for both the Appalachian Culture or Sustainable Development concentrations are drawn from fourteen different academic departments, and are taught by faculty with Appalachian related research and teaching interests. All students in each concentration complete the program by taking a written comprehensive examination, and must either write a thesis or take an internship (Beaver 2003; Appalachian State University 2000-2001).

The Appalachian Culture concentration requires an undergraduate major in the humanities or social sciences, emphasizes a socio-cultural and historical regional focus region, and concentrates on humanities, social sciences, and fine and applied arts. In addition to the Bibliography and Research course, students in this concentration are required to take a capstone course, A.S. 5020, Colloquium in Appalachian Studies. Students in this

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[22] A detailed listing of curricular offerings for the M.A. in Appalachian Studies and the Appalachian Studies Interdisciplinary Studies minor and major concentrations can be found in Appendix B.

concentration are required to take twelve credit hours from a list that includes courses in Anthropology, English, History, Philosophy & Religion, Political Science, and Sociology. The remaining twelve-to-fifteen credit hours of electives can be selected from three different Anthropology courses, three History courses, as well as courses in Biology, Geography, English, Political Science, and Technology. Two other Appalachian Studies courses are also available as electives: Independent Study (A.S. 5500) and Selected Topics (A.S. 5530), which can incorporate various interdisciplinary research and teaching interests of faculty and students (Appalachian State University 2000-2001).

The Sustainable Development concentration incorporates the natural sciences, social sciences, and humanities, and is designed to provide a background for students who "seek to develop the means for meeting the legitimate needs of present generations without compromising the ability of future generations to meet their needs" (Center for Appalachian Studies 2000).

In addition to the Bibliography and Research course, the required core courses for the Sustainable Development concentration include three additional courses in Anthropology (Sustainable Development: Theory, Method, and Case), General Science (Environmental Problems), and Geography (Special Topics in Regional Analysis). Two more required courses can be selected from specific offerings in Anthropology, Biology, History, and Political Sciences. Electives are grouped into three "interest areas" that include Environmental Sciences, Planning and Management, and International Development, and include course offerings in Biology, Geography, Geology, Anthropology, Business, Economics, History, Management, Political Science, and Technology (Appalachian State University 2000-2001).

The graduate minor requires nine credit hours from a possible list of seven different courses, and includes the Bibliography and Research course. The undergraduate major and minor are offered through the College of Arts & Science's Interdisciplinary Studies program. Both the minor and major require an undergraduate Introduction to Appalachian Studies course (either A.S. 2410, Introduction to Appalachian Studies – Humanities or either A.S. 2411, Introduction to Appalachian Studies – Social Sciences), plus undergraduate level required courses and electives in Anthropology, Music, English, Geography, History, Philosophy and Religion, Political Science, Biology, and Education (Appalachian State University 2000-2001).

Curricula development

When the Master's program was originally developed, curricula was modeled on existing Appalachian Studies courses at ASU and relied on available faculty resources to develop additional courses. Courses were also added specifically for the graduate curricula, including A.S. 5000: Bibliography and Research, and A.S. 5020: Colloquium in Appalachian Studies, the capstone course for the MA prior to the addition of the Sustainable Development concentration. Independent Study (A.S. 5500) and Selected Topics (A.S. 5530) were also added to cater to individual student and faculty curricula interests. With the exception of these A.S. courses, nearly all other courses in the curricula are listed in their home departments (History, Geography, etc) rather than as Appalachian Studies courses (Beaver 2003; Appalachian State University 2000-2001).

Appalachian Studies students have a wide range of curricular offerings – thirty-one different courses in 2002-2003 alone, primarily serving the two MA concentration tracks but also the undergraduate major and minor. A core of required courses exists, but other

courses are typically created not as much out of need, but out of faculty expertise and desire. The Center Director discovers personal research interests of current and new faculty, and frequently invites faculty with appropriate expertise and interests to offer courses. One example is a AS 5530: Special Topics course in Bluegrass Music, taught by a recently hired English professor who is a bluegrass musician and has academic expertise in the field (Beaver 2003; Appalachian State University 2000-2001).

Some courses emerge to match student interests. The bluegrass course fueled a student interest in traditional music, so an English professor with expertise in traditional music tailored an Advanced Folklore class to cover traditional Appalachian musical forms. A group of students expressed an interest in Appalachian diversity issues, so the Center Director approached a new English faculty member who is a Cherokee scholar, and they taught a course together on Diversity in Appalachia during the Spring 2003 semester (Beaver 2003; Appalachian State University 2000-2001).

Other courses are developed to meet needs of the program as perceived by the Center Director and faculty associates. A qualitative research field methods course had not been offered, so an Anthropology professor with a long association with the Appalachian Studies program offered ANT 5530: Qualitative Research Methods in the Spring 2003 semester (Beaver 2003; Appalachian State University 2000-2001).

While these are examples of how individual course offerings have emerged in the Appalachian Studies curricula, a more complex example was the addition of the Sustainable Development Concentration track to the MA program. Soon after Pat Beaver began her current term as Center Director she met with the director of the Sustainable Development program, which was an undergraduate program that happened to be considering offering its

own master's program. Beaver hoped to add a few Sustainable Development courses to the curricula, but conversations soon led to a proposal to add the Sustainable Development Concentration to the existing Appalachian Culture curricula, creating two separate concentrations within the MA program. Both the Appalachian Studies curricula committee and the Sustainable Development curricula committee approved the plan, and the Sustainable Development Concentration was added to the MA in Appalachian Studies in 1996 (Beaver 2003).

Special collections and curricula

At ASU, curricula development, research, and teaching are all closely associated with the Appalachian Collection. The Appalachian Collection was originally developed under Charlotte Ross, working closely with Cratis Williams, with the specific goal of supporting the development of Appalachian Studies curricula. For the last six years or so, since the appointment of the current Center Director, an ongoing dialog has developed between the Center Director and the Appalachian Collection Librarian concerning resources and curricular development. The Appalachian Collection Librarian teaches the required MA core course, A.S. 5000: Bibliography and Research, and is also an active participant in the group of Appalachian Studies faculty associates who develop curricula and discuss research (Ross 2003; Beaver 2003; Hay 2003).

Pat Beaver, Director of the Center for Appalachian Studies, characterizes the relationship between the Center and the W.L Eury Appalachian Collection as "intimately tied in terms of cooperative strategies, philosophical compatibility, intellectual linkages, and constant contact." This cooperative approach is an integral element of the curricular development process, an element that has "two levels" (Beaver 2003).

One level is the professional expertise that Fred Hay, the Appalachian Collection Librarian, brings to the position. He "has a keen awareness, not only of the resources of the collection, what needs to be collected, and collection strategy, but also of the critical issues in the field of Appalachian Studies," according to Beaver. Because Hay is an Appalachian Studies faculty member, a scholar, a librarian, and a member of the ad hoc Appalachian Studies curricula development committee, he has established an ongoing dialog with Appalachian Studies faculty as they develop curricula, seek resources, and plan research (Beaver 2003).

On another level, the Collection Librarian is able to apply this expertise to specific curricular development issues. The Collection Librarian is "the person to whom I talk most often in terms of curriculum development (and) research strategies," Center Director Beaver states. When Beaver was developing a section of the Colloquium in Appalachian Studies, Hay provided her with a list of primary materials and manuscript collections in the Eury Collection that would support the class, informed her of secondary sources, located and ordered unpublished documents for the course, provided phone numbers and contacts to locate other unpublished sources, and assisted in developing a reading list for the course (Beaver 2003).

Hay's A.S. 5000: Appalachian Bibliography and Research, is both a bibliographic research course and an introduction to the interdisciplinary nature of Appalachian Studies scholarship. The course begins by examining scholarship in general, then looks at the bibliographic history of Appalachian Studies and the history of the Eury Collection. It includes basic research methodologies, including search and critical evaluation strategies. The course also serves to familiarize students with ASU's Appalachian Studies faculty and

the interdisciplinary nature of Appalachian Studies research and resources, and includes class visits from faculty members representing a dozen different disciplines. Students are required to complete an extensive bibliography and topical pathfinder which are posted on the Eury Appalachian Collection's Website (Hay 2003, 2002b).

In addition to these pathfinders, there are many other instances where curricula resulted in materials that became part of the Appalachian Collection. Pat Beaver has spearheaded a collaborative research effort on the North Fork of the New River in northwest North Carolina that has generated numerous materials that have been donated to the Eury Collection. Beginning in 2000, the North Fork area was the research focus of Beaver's ANT 5120: Appalachian Culture and Social Organization class, and students have been doing research in that area ever since. This has resulted in two student theses, as well as a number of materials that have been deposited in the Eury Collection, including oral histories, archival collections, and photographs. Research in the area has awakened a community interest, and such materials as family owned store ledgers and papers have been either donated to the Collection, or the Collection has made copies of them for research use. Other collections from the North Fork area, including a significant family collection owned by an attorney in Greensboro, North Carolina, have been identified and are being evaluated by the Collection Librarian and the Center Director (Hay 2003; Beaver 2003).

This is but one example, albeit a particularly rich one, where curricula has resulted in materials that were deposited in the Eury Collection. A number of other Appalachian Studies course-generated materials have been donated to the Collection, including folklore materials, photographs, and oral histories from religion classes, history classes, folklore classes, and other Appalachian studies courses (Hay 2003)

Another example of collaboration between the Center for Appalachian Studies and the Appalachian Collection, as well as the Appalachian Cultural Museum at ASU, was the awarding of a $400,000 National Endowment for the Humanities Challenge Grant in 2000. The grant, which requires a $1.2 million match from ASU and other contributors, is designed to examine diversity in the region, expand research in previously under-studied aspects of Appalachia, and foster cross-cultural awareness with other mountain regions worldwide (Appalachian State University 2002).

The money will be used to establish an endowment that will, in turn, help to bring in visiting scholars, fund an Assistant Director for the Center for Appalachian Studies, and pay for summer fellowships for regional school teachers and graduate students. The endowment's funds will also enhance and expand the Museum's exhibitions and catalogs, and provide $30,000 annually for a wide array of acquisitions, microfilming, and manuscript processing programs in the Eury Appalachian Collection (Appalachian State University 2002).

Berea College

History and administrative structure of the Appalachian Studies Program

The Appalachian Center at Berea College was created in 1970 to coordinate Berea's existing Appalachian services. Loyal Jones was hired as its first Director, and by 1974 the Appalachian Center was coordinating Appalachian curricula, offering a summer seminar for regional public school teachers in Appalachian history and culture, coordinating and hosting an annual Celebration of Traditional Music, and developing an Appalachian

Sound archives (which is now part of Berea's Special Collections) (Jones 2003; Appalachian Center at Berea College 2002).

Historian Richard Drake first taught a course in Appalachian History at Berea in 1959, and by the time Jones cam in 1970, two Appalachian courses were offered at Berea, one on Appalachian History and another on Appalachian Literature. The Appalachian Center developed and expanded the curricula to include enough courses create a minor in Appalachian Studies. Loyal Jones developed and taught two interdisciplinary courses for the minor, Appalachian Culture and Appalachian Problems and Institutions. These courses were interdisciplinary and featured readings in various academic disciplines, including education, economics, sociology, religion, history, and anthropology (Drake 1982; Jones 2003).

In addition to coordinating the Appalachian Studies curricula, the Appalachian Center is also home to the Brushy Fork Institute, which was founded in 1988 to foster civic leadership in Central Appalachia. The Center also administers the Entrepreneurship for the Public Good program, which provides Berea students and community leaders with skills to work for economic and social change in Appalachia. The Appalachian Center is home to the regional journal *Appalachian Heritage,* and also manages the Appalachian Gallery, which serves as an artifact repository and exhibiting museum (Appalachian Center at Berea College 2002).

Loyal Jones was originally hired by Berea College President Willis D. Weatherford, Jr., and the Director of the Appalachian Center initially reported directly to the college president. The Appalachian Center is now administered through the provost's office, and functions more as an administrative office than an academic department. Approximately six faculty members regularly teach in the Appalachian Studies program, and another six faculty

occasionally offer courses. A typical semester usually has about fifty students enrolled in Appalachian Studies courses, and six students have graduated over the last several years with the minor in Appalachian Studies (Jones 2003; McKinney 2003). [23]

Degrees offered and interdisciplinary nature of program

Berea College offers an interdisciplinary minor in Appalachian Studies that can be taken in conjunction with a BA or BS major in any other subject. Students may also design an independent study BA major in Appalachian Studies. The Appalachian Studies curricula consists of eight courses, and each is typically offered every other year (McKinney 2003; Berea College 2002b).

Students taking the minor are required to take a total of fifteen credit hours, including the following three required courses (nine credit hours): GST 121: Appalachian Culture, GST 229: Appalachian Problems and Institutions, and HIS 253: Appalachian America. Students are also required to take two courses (six credit hours) selected from the following options: GST 236: Folk Arts as a Cultural Expression, ENG 140: Appalachian Literature. MUS 224: Appalachian Music, or HLT 210. Health in Appalachia. One other course is offered as an elective: SOC 330: Community Analysis: The Appalachian Case (Appalachian Center at Berea College 2002; Berea College 2002b).

Different academic departments offer courses in Berea's Appalachian Studies program, including History, English, Music, Health, and Sociology. Appalachian historian Dr. Gordon McKinney, Director of the Appalachian Center, teaches several courses in Appalachian Studies. Lori Briscoe, the Associate Director of the Center, has an MA in

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[23] Figures for faculty members and student enrollment represent the best estimates of Gordon B. McKinney.

Appalachian Studies and also teaches courses. Three courses are offered as part of the General Studies curricula, which the Berea College catalog defines as "courses of a cross-disciplinary nature designed to offer a broader educational experience than courses within a discipline" (McKinney 2003; Berea 2002a).

Appalachian Studies courses may be taken as part of Berea College's General Education requirements, which includes a Cultural Area Requirement. Students are required to take two courses in the Cultural Area requirement, and they may select these two courses from offerings in Appalachian Culture, Black Culture, or World Cultures. The Appalachian Culture offerings include all of the courses listed above (with the exception of GST 236: Folk Arts as a Cultural Expression) (Berea 2002a).

Berea also provides opportunities for professors and instructors from outside Berea to offer specialized, one-credit hour courses during a short-term in January or the summer. Under a tradition established while Loyal Jones was Director of the Appalachian Center, short-term courses were often used to teach course on such themes as "the Appalachian oral tradition." Recent short-term courses with an Appalachian theme include SENS: Appalachian Ecovillages: Developing Sustainable Communities in Appalachia, taught by Richard Olson, Director of the Berea's Sustainability and Environmental Studies Department. An example of a course taught by an instructor from outside the Berea faculty is GST 152: Introduction to Appalachia and New Media, taught by Appalachian filmmaker Jack Wright, who is also Culture and Media Editor for the *Journal of Appalachian Studies*. This course also requires students to use the Berea College Appalachian Collection (Jones 2003; Berea College 2002c).

Curricula Development

The Appalachian Center's stated goal is to stimulate "the development of various courses in Appalachian history, sociology, economics, literature, music and other subjects for which need is expressed. The Center coordinates these courses, in association with the departments, to help them develop in the most useful way." During Loyal Jones's tenure as Director (1970-1993), Jones would approach faculty members in different disciplines and ask them if they would be interested in developing Appalachian Studies courses, while other courses initially emerged from faculty interests, and they would then approach Jones. All courses at Berea College, including Appalachian Studies courses, went through a faculty curricula committee. The current curricula approval process moves through an individual department curricula approval process, or though the general education process in the case of general education courses (Appalachian Center at Berea College 2002; Jones 2003; McKinney 2003).

Special Collections and Curricula

The Mountain Collection and Appalachian Archives have traditionally played a role in Appalachian Studies curricula development. Loyal Jones considered these resources as "quite critical" in the course planning, adding that this was because Berea "had one of the best collections in the country." Gordon McKinney sees the importance of the Collections as more of a "secondary motivation" in course development, adding that the depth of the Appalachian collections gives an air of credibility to Appalachian Studies courses. The Collections, McKinney states, have "greatly strengthened" course development "in the eyes of the rest of the faculty" (Jones 2003; McKinney 2003)

The degree to which individual faculty incorporate materials in the Mountain

Collection and Appalachian Archives into their courses varies by faculty member and course. Archivist Shannon Wilson observes that the Collections have resulted in "some pretty sophisticated undergraduate research, as well as independent studies." He cites Music classes in banjo and fiddle that use the Sound Archives as a resource. Wilson, Gerald Roberts, and Loyal Jones all cite examples where classes have come to the Special Collections for bibliographic instruction sessions and research assistance consultations (Wilson 2003a; Roberts 2003; Jones 2003).

The strength of the Southern Appalachian Archives as a repository of primary resources has extended beyond Appalachian Studies. For instance, a historical methods class uses the Appalachian collections to do primary research, even though the course is not an Appalachian Studies course and is taught by a specialist in medieval Europe. The College Archivist works closely with this class, giving several presentations, actively working with resources, and assigning an archival exercise for the students. Occasionally, curricula has resulted in materials that have been deposited in the collections. Historian Richard Drake taught a couple of oral history courses that resulted in interviews, and these tapes were added to the archives (McKinney 2003; Berea College 1998; Wilson 2003b).

This incorporation of Appalachian archival materials into Berea's non-Appalachian curricula touches upon a pedagogical objective of Appalachian Center director Gordon McKinney. Rather than isolating Appalachian Studies, McKinney would like to incorporate Appalachian material into the general education courses and into more discipline-specific courses. He cites as an example a course in U.S. Traditions, which includes both history and literature materials in a reader compiled by Berea faculty, and the reader includes an Appalachian section. Ideally, in McKinney's view, other courses would

incorporate Appalachian materials and use the resources of Mountain Collection and Southern Appalachian Archives in disciplines where such regional materials were appropriate.[24] "I think it's probably fair to say," McKinney states, "that perhaps fifteen to twenty percent of the faculty actually do this in a significant way" (McKinney 2003).

Special Collections librarians and archivists have occasionally taught some in the Appalachian Studies curricula. For instance, Gerald Roberts, the former head of Special Collections, taught Appalachian History for a while when Loyal Jones was Director of the Appalachian Center. However, because the archival staff has frequently faced a backlog in processing materials, current Center Director Gordon McKinney has sought grants to remove teaching responsibilities from the Archival staff so that they can concentrate on acquiring and processing collections (Jones 2003; McKinney 2003).

The comprehensive collection development policies of Berea's Special Collections and Archives typically meet Appalachian Studies curricular needs. However, there are instances where curricular needs have driven collection development. The Appalachian Center was planning an Appalachian Film Festival and wanted to show a number of films by Appalshop, the Whitesburg, KY film production studio that specializes in documentaries on the Appalachian region. Special Collections and Archives did not own many of these films, so the Appalachian Center and Special Collections combined funds to purchase approximately $6,000 worth of Appalshop films. The Appalachian Center has a small endowment for such funding. McKinney has also identified a few state historical journals

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[24] Recognizing that there are disciplinary limits to where such inclusion of Appalachian materials is appropriate, McKinney wryly commented that "there's no Appalachian Algebra, as far as I know."

from Appalachian states that were not already part of the Special Collections, so the Collection started subscriptions and purchased complete sets of back issues (McKinney 2003).

University of Kentucky

History and administrative structure of the Appalachian Studies Program

The Appalachian Center at the University of Kentucky was established in September 1977. The Center was originally funded from 1977-1980 by a grant from the National Endowment for the Humanities (NEH), following a planning year supported by a grant from the Rockefeller Center. Under the NEH grant, the Appalachian Center would develop and institute interdisciplinary curricula in Appalachian Studies, facilitate research on the Appalachian region, and institute community development projects. The NEH grant would also fund the development of an Appalachian collection and archives in the library (Stephenson 1977; Walls 1979).

The NEH grant specifically called for the creation of nine new courses that would form the basis of a minor in Appalachian Studies. These courses included a freshman Seminar on Appalachia, Folklore of Appalachia, History of the Appalachian Region, Politics in Appalachia, History of Women in Appalachia, Appalachian Literature, Appalachian Ethnography and Social History, Family and Child Development in Appalachia, and Geography of Appalachia. Prior to the establishment of the Appalachian Center, two courses in Appalachian Studies were offered at the University of Kentucky: Sociology of Southern Appalachia and Experiential Education, which provided field work experiences in

the region. Both were incorporated into the new curricula. Of these courses, all reside within specific departments (English, History, etc) with the exception of the Seminar on Appalachia (now called Introduction to Appalachian Studies), which was created as an interdisciplinary Appalachian Studies course independent of a specific discipline, and still exists as such (Stephenson 1977; Billings 2003).

Under the terms of the NEH grant, the Appalachian Studies program was administered by the Appalachian Center, and was part of the graduate school. Recognizing that the Appalachian Studies curricula was more suited to the mission of the College of Arts & Sciences than the research-based Graduate School, the Appalachian Center became an administrative part of the College of Arts & Sciences within the last three years (Billings 2003).

As is the case with several schools that offer minors in Appalachian Studies, students taking the Appalachian Studies minor at the University of Kentucky often do not declare the minor until graduation. However, there is an Appalachian Student organization, and students interested in the minor have to discuss this with the Director of the Appalachian Studies minor, Shaunna Scott. Based on these discussions and the level of involvement in the student organization, Scott estimates that between twenty and thirty students are taking the Appalachian Studies minor (Scott 2003).

Degrees offered and interdisciplinary nature of program

The Appalachian Center offers a minor in Appalachian Studies through the College of Arts & Sciences. A number of graduate masters and doctoral programs in various departments allow for specialization in Appalachian Studies, and are designed in each particular academic department. The Appalachian Studies faculty offer a graduate seminar

that serves as an introduction to Appalachian Studies. The minor requires eighteen credit hours, and courses are offered from seven different academic fields: English, History, Music, Anthropology, Sociology, Political Science and Geography (Appalachian Center at the University of Kentucky n.d.).

The minor in Appalachian Studies has one required course, APP 200: Introduction to Appalachian Studies (three credit hours). Students must also take two courses selected from the following four offerings (six credit hours total): MUS 301:Appalachian Music, ENG 363: Appalachian Literature, HIS 590: History of Appalachia, or HIS 580: History of Appalachia.

A minimum of two classes (six credit hours) is required from the following offerings: APP 300: Topics in Appalachian Studies (Women in Appalachia), APP 300/AAS 400: African Americans in Appalachia, PS 456G: Appalachian Politics, SOC 534: Sociology of Southern Appalachia, or SOC 735: Special Topics in Social Inequalities (Sociology of Appalachia). A final three hours may be selected from the preceding grouping, or may be selected from this list: A&S 500: Appalachia, Democracy, and Public Life, GS 600: Appalachian Development, PS 491/711: India/Appalachia: Environmental Politics and Theories, HIS 650: Readings in Appalachian History, HIS 656: Readings in New South, or HIS 700: Research Seminar in the New South (Appalachian Center at the University of Kentucky n.d.).

Curricula Development

The Appalachian Center has a core group of faculty who teach Appalachian Studies courses that count toward the minor, and this group meets on a regular basis to discuss curricula and other issues. Kate Black, the Appalachian Collection librarian, is a

member of this teaching faculty and curricula planning group. For a number of years, curricula has tended to center on the core faculty who "own the courses that we teach" (Scott 2003).

The Appalachian Studies curricula is facing certain challenges. For instance, the English department member who taught the folklore course originally developed as part of the NEH grant retired a few years ago, and the English department did not replace him with another Appalachian folklorist. Several core faculty members are approaching retirement in the next five years or so, and many of these "don't believe that their departments will be replacing them with someone who has a particular interest in Appalachia," relates Shaunna Scott. Given this situation, the core faculty group is currently discussing the possibility of affiliating faculty with Appalachian Studies "who teach a sufficient portion of their courses using Appalachian materials but who may not think of themselves as Appalachian scholars," according to Dwight Billings. In light of this, Billings continued, curricula may change over the next several years, possibly in the context of "rethinking Appalachian Studies around a more global and comparative regionalism." Although a specific graduate degree in Appalachian Studies is not offered, faculty are discussing offering a graduate certificate in Global Regionalism that would have a strong Appalachian emphasis (Scott 2003; Billings 2003).

Special Collections and Curricula

Exposure to resources in Special Collections is an integral component of both the undergraduate and graduate introductory classes in Appalachian Studies. Two instructors teach the undergraduate APP 200: Introduction to Appalachian Studies, Dwight Billings and Kate Black. Billings also teaches a graduate level introduction seminar in Appalachian

Studies (Appalachian Center at the University of Kentucky n.d.; Billings 2003).

Black, as the Appalachian Collection development librarian, requires students to visit the Special Collections and Archives in King Library. In a class session on "exploring the archives of women reformers in eastern Kentucky" students examine manuscripts and documents relating to women in the coalfields, answer questions pertaining to the documents, and give presentations and have a discussion about what they learned. Black's awareness of current Appalachian bibliography extends beyond her role as a collection development librarian and extends into the larger Appalachian Studies Association, where Black is the book review editor for *The Journal of Appalachian Studies* (Black 2001; Appalachian Studies Association 2000).

Dwight Billings incorporates archival work in both his undergraduate and graduate introductory classes. His goal is to "familiarize them with what's in the collection," adding that exposure to Appalachian archival materials "is part of what you want to build in from the beginning" of a student's Appalachian Studies program. For his graduate seminar, he encourages students to use the archival materials in order to develop a paper to present at the annual Appalachian Studies Conference, "and that's worked pretty well," Billings relates (Billings 2003).

Several of the Appalachian Studies professors at Kentucky remarked that incorporating archival visits into classes was not as convenient after the reintegration of the once-discrete Appalachian Collection back into the Special Collections stacks (Billings 2003;Scott 2003). Dwight Billings commented that

> With the collection not as user-friendly, it's a little harder to set up (archival visits and exercises). In the past (the Appalachian Collection librarian) and I went through a half-dozen boxes of archival material that (students) could

> look at – coal mines, photographic history, activists pamphlets, or whatever—and the students had to do a take on what questions they would put to those materials, and so on. We tried to build that into the intro course, again to let them know that there was this great resource that they might want to use down the road in papers for other courses (Billings 2003).

Another archival resource for Appalachian Studies students is the John Jacob Niles Center for American Music, which contains a number of Appalachian music collections and resources. Ron Pen, the Director of the John Jacob Niles Center, is a member of the Appalachian Studies core faculty, and teaches MUS 301: Appalachian Music. His course requires accessing a number of collections in both the Special Collections and Archives and the John Jacob Niles Center (Pen 2001).

In response to faculty needs, Kate Black has spent development funds to build a strong Appalachian video collection. A number of courses incorporate videos into their syllabi, including Introduction to Appalachian Studies and Appalachian Music. "We have a great video collection," Dwight Billings commented, "and I think those resources are really important" (Billings 2003; Black 2001; Pen 2001).

East Tennessee State University

History and administrative structure of the Appalachian Studies Program

The Appalachian Studies program at ETSU was planned for some time prior to the approval of an Appalachian Studies minor, which was officially approved in 1993. According to Richard Blaustein, current coordinator of the Appalachian Studies minor and previous director of the Center for Appalachian Studies and Services (CASS), prior to 1993 there had been various special topics courses relating to Appalachia, but none were offered

on a regular basis (Blaustein 2003).

The Appalachian Studies minor is administered through the Department of Sociology and Anthropology, which is part of the College of Arts & Sciences. Three faculty members teach Appalachian Studies courses on a full-time basis, and three or four courses are offered each semester through eleven different academic departments. Approximately twenty faculty members teach Appalachian Studies courses. Approximately fifteen students are enrolled in the Appalachian Studies minor in the 2002-2003 academic year. Like other schools in this study, ETSU students do not officially declare a minor until graduation (Blaustein 2003).

Degrees offered and interdisciplinary nature of program

ETSU's minor in Appalachian Studies is an eighteen credit hour, interdisciplinary program. The ETSU *Undergraduate Catalog 2002-2003* states that the minor is for "students who would like to gain a greater appreciation for the history and heritage, problems and potentials of the Appalachian region and who may be interested in pursing careers in the region." The minor has two required courses (six credit hours total), which are listed as Appalachian Studies courses with an APST departmental code. These are APST 2060: Introduction to Appalachian Studies and APST 4997: Current Issues in Appalachian Studies. Students may also select an Appalachian Studies focus in the Master of Arts in Liberal Studies graduate program (East Tennessee State University 2002).

In addition to these two required Appalachian Studies courses, students are required to take an additional twelve credit hours from at least two different academic

departments. [25] Four possible topical course groupings are offered. "Regional History and Culture" includes course offerings from Sociology, History, Geography, and English. "Regional Politics and Community Development" includes offerings in Sociology, History, Political Science, and Criminal Justice. "Regional Music and Folk Culture" has class offerings from the Music, Sociology, and Storytelling departments and programs, "Regional Environment and Ecology" features choices from Biology, Geography, History, and Political Sciences. "Regional Arts and Crafts" has five different Art class options, plus courses in English, Sociology, and History (East Tennessee State University 2002).

While not an administrative part of the CASS, the minor in Appalachian Studies is listed on the CASS Website as one of its programs. Other programs listed under the larger umbrella of CASS include the Appalachian, Scottish, and Irish Studies program and the Bluegrass, Old Time, and Country Music Program. The former has a course that can be incorporated into the Appalachian Studies minor: APST 4957: Appalachian, Scottish, and Irish Studies (Center for Appalachian Studies and Services 2002, East Tennessee State University 2002).

Curricula Development and Special Collections

Curricula for Appalachian Studies is discussed and developed by a "working Center group" at CASS. This group includes the coordinator of the Appalachian Studies minor, the director of the Archives of Appalachia, the director and assistant director of the Bluegrass, Old Time, and Country Music Program, the director of CASS, and an Appalachian Studies faculty member who teaches folklore (Blaustein 2003).

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[25] See Appendix B under ETSU for a complete list of courses in each course grouping.

Faculty members occasionally require students to use the archives in research projects. For instance, Richard Blaustein remarks that "students are strongly encouraged to make use of the resources in the Archives and use them in projects." He cited the example of an independent study student who was working with the Archives, and mentioned that he encourages students in his American Folk Music course to use the primary sources in the Archives (Blaustein 2003).

Several Appalachian Studies courses at ETSU involve doing folklore, oral history, or photography collection projects, and professors encourage students to donate their projects to the Archives of Appalachia. The Archives will assist students by providing release forms, instructing students in how to label tapes and transcripts, and other procedural methods (Blaustein 2003; Myers 2003a).

As a part of the CASS curricula development group, Norma Myers, head of the Archives of Appalachia, says she "has always paid attention to what courses are being taught and what research is being done." While the Archives are coming to the end of their current strategic plan, Myers indicates that the next strategic plan "will be even more closely meshed" with curricula than it is now (Myers 2003a).

Radford University

History and administrative structure of the Appalachian Studies Program

The Appalachian Studies minor at Radford University was introduced in 1981 as a component in the College of Arts & Sciences. Prior to 1981 a few courses were offered that had an Appalachian focus, but no formal program in Appalachian Studies existed until the

minor was introduced. The program is administered by the Appalachian Regional Studies Center (ARSC) (Edwards 2003; Appalachian Regional Studies Center 2001).

In addition to administering curricula for the Appalachian Studies minor and housing an archive collection of regional materials, the ARSC also sponsors a number of academic and service projects in the region. Among these are AASIS, the Appalachian Arts and Studies In the Schools program, which pairs Radford students with regional high schools students to expose students to college life and enhance their knowledge of Appalachian culture. Another program is ALCA, the Assembly on the Literature and Culture of Appalachia, an Affiliate of the National Council of Teachers of English, which publishes the *ALCAlines* journal. ARSC also sponsors ATN, the Appalachian Teacher's Network, which publishes the journal *Stitches.* Additionally, the ARSC organizes the annual Highland Summer Conference and the Selu Conservancy, and is sponsor to the Appalachian Events Committee, which brings regional cultural events to Radford (Edwards 2003; Appalachian Regional Studies Center 2001).

Eleven faculty members from seven different academic disciplines teach in the Appalachian Studies minor, and approximately 200 students take Appalachian Studies courses in any given year. Like other schools that offer a minor in this study, students do not declare a minor until graduation, but ARSC Director Grace Edwards estimates that twelve students are taking courses with the intention of declaring a minor in Appalachian Studies (Edwards 2003).

Degrees offered and interdisciplinary nature of program

The interdisciplinary minor in Appalachian Studies is the only degree offered in Appalachian Studies at Radford University. While certain curricula components have

changed over the years, it is essentially the same minor that was originally developed in 1981. Of the eighteen credit hours constituting the minor, fifteen credit hours are required courses. These include: APST 200: Introducing Appalachia, ANTH 411: Appalachian Cultures, ENGL 447: Appalachian Literature, HIST 310: Appalachian History, and APST 460: Seminar in Appalachian Studies. The APST designation applies to Appalachian Studies courses created for the minor, while other courses are housed in individual departments. In addition to these five courses, students are also required to complete a three hour field research course selected from fifteen possible courses in Anthropology, Geography, English, Art, History, Sociology, Political Science, or Appalachian Studies (Appalachian Regional Studies Center 2001).

Curricula Development

Appalachian Studies curricula are approved through a formal Appalachian Studies Committee, which consists of Appalachian Studies faculty from different disciplines who discuss curricula. When a course is approved by the Appalachian Studies Committee, it then must be approved by a University curricular committee before gaining final approval (Edwards 2003).

Collection resource assessment is part of the curricular approval process at Radford. Before a course can be approved, faculty must demonstrate that there are sufficient resources in the library to support the addition of a course. If resources are not adequate to support a course, additional materials must be ordered before a course can be offered. The library liaison assigned to Appalachian Studies must sign a form and verify that sufficient resources are available (Edwards 2003).

McConnell Library, ARSC's Special Collections, and Curricula

When the Appalachian Studies minor was originally offered in 1981 the available resources in McConnell library were evaluated. At that time, McConnell Library's collection of secondary works was strong in Virginia materials, but additional materials were needed to expand the collection to cover other parts of Appalachia. "We had materials to start with," Grace Edwards related, " something to build on, and that's where we went from" to build a collection that would support curricula (Edwards 2003).

The ARSC's Main and Folklife Archive are almost exclusively generated by Appalachian Studies curricula. The ARSC's collections are used as primary research resources in a number of Appalachian Studies courses, particularly the Appalachian Studies courses in literature, anthropology, and the introduction to Appalachian Studies course (Edwards 2003).

Virginia Tech

History and administrative structure of the Appalachian Studies Program

The Appalachian Studies academic program at Virginia Tech was started in 1979 and initially offered a concentration in Appalachian Studies. "Concentration" has been redefined as a "minor" due to administrative changes since 1979. Administratively, the Appalachian Studies program is part of the Humanities Program, which is a section of the Center for Interdisciplinary Studies in the College of Arts & Sciences. In addition to the Appalachian Studies program, the Humanities Program also includes minors in American Studies, Asian Studies, Classical Studies, Humanities and the Arts, and Medieval and Renaissance Studies

(Puckett 2003; Humanities Program 2003).

The Appalachian Studies minor is directed by Anita Puckett, the Coordinator or Appalachian Studies. Her responsibilities include coordinating the curricula in Appalachian Studies, soliciting faculty from different academic departments to develop Appalachian Studies courses, overseeing Appalachian Studies research, promoting student projects, and serving as a general academic liaison and spokesperson for Appalachian Studies at Virginia Tech and in the surrounding community. The Appalachian Studies coordinator also works with the Appalachian Regional Commission's Appalachian Teaching Project, and is working with the University of Ulster to develop the Center for Ulster Migration Societies and Cultures (Puckett 2003).

The Appalachian Studies minor draws on approximately eighteen faculty who periodically teach Appalachian Studies courses. Some courses are taught on a regular basis, others infrequently. In any given semester, approximately 400 students take Appalachian Studies courses, and thirteen students have declared the Appalachian Studies minor in the 2002-2003 academic year. Approximately thirty students have graduated with the minor over the last five years (Puckett 2003).

Degrees offered and interdisciplinary nature of program

A minor is offered in Appalachian Studies through the Humanities Program in the Center for Interdisciplinary Studies, and several courses specific to the Appalachian Studies curricula have a Humanities departmental designation (HUM). The Appalachian Studies minor is an eighteen credit hour program that requires a fifteen credit hour core of five courses: HUM 1704: Introduction to Appalachian Studies, HIST 3214: History of Appalachia, ENGL 3624: Appalachian Literature, HUM 4404:

Appalachian Folk Culture, and HUM 4414: Critical Issues in Appalachian Studies. The remaining three credit hours may be selected from electives in Human Development, Engineering, Mining Engineering, Geography, and Appalachian Studies/Humanities. [26] Including the Appalachian Studies/Humanities courses, the Appalachian Studies minor includes courses from seven different disciplines. Virginia Tech's Appalachian Studies curricula includes the only engineering courses in this study (Virginia Tech 2002).

Virginia Tech has recently redefined interdisciplinary concentrations as minors, and the Appalachian Studies program is under revision as of this writing in the Spring semester of 2003 (Puckett 2003).

Curricula Development

The Appalachian Studies Coordinator works with faculty to solicit new courses in Appalachian Studies. Some courses are developed from individual faculty interest in a topic, and the faculty member confers with the Appalachian Studies Coordinator to develop the course. New curricula must be approved by the curricula committee in the Center for Interdisciplinary Studies, then approved by a larger university curricula committee. Due to a number of budget cuts over the last several years at Virginia Tech and the demands placed on faculty by such cuts, faculty have not developed many new Appalachian Studies courses over the last several years (Puckett 2003).

Special Collections and Curricula

The relationship between curricula and collections is, according to Anita Puckett, "synergistic." She continued: "we need, desperately need, to have good collections and good

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[26] See Appendix B under Virginia Tech for a complete list of electives.

materials, not only archives, but stack collections and journals and books, so students can do their research." Archival collections and secondary sources are critical for the Appalachian Studies program at Virginia Tech, according to Puckett. "I can't imagining continuing if that were dropped over in the library" (Puckett 2003).

Some courses in Appalachian Studies require using the Appalachian Collections of archival materials, particularly HUM 4414: Critical Issues in Appalachian Studies, the capstone course for the minor. Independent studies may also require using the archival collections (Puckett 2003).

Appalachian Studies faculty have occasionally identified collections and archives for possible inclusion in Special Collections, and have assisted collection managers in assessing the archival value of collections. Several collections have come from curricula and faculty research, including the Marvin Blecher collection, the Black Appalachians Oral History Project, the Appalachian Quilt Project, the Crown Cotton Mills project, and other collections. Library staff have also conducted research projects and contributed collections, such as the Blacksburg Oral History Project (Puckett 2003; Virginia Tech Libraries Special Collections 2001a).

Lees-McRae College

History and administrative structure of the Appalachian Studies Program

Lees-McRae College is the most recent school in this study to add a program in Appalachian Studies. An Appalachian Studies minor was approved and the first Introduction to Appalachian Studies course was taught in 1999. In 2001 the John B.

Stephenson Center for Appalachian and Comparative Highland Studies was created at Lees-McRae to coordinate the Appalachian Studies minor, coordinate an Appalachian Summer Program of regional courses and travel, and expand local Appalachian Studies activities. The Director of the Stephenson Center, Stephanie Keener, is a graduate of the MA program in Appalachian Studies at Appalachian State University, and created the Minor in Appalachian Studies at Lees-McRae as an internship for the MA program at ASU (John B. Stephenson Center 2002; Keener 2003).

As part of her efforts that led to the Creation of the Appalachian Studies minor at Lees-McRae, Keener studied how Appalachian Studies curricula was organized at other schools offering Appalachian Studies academic programs. She also examined the existing curricula at Lees-McRae and discovered that a number of Appalachian-related courses were already offered at Lees-McRae. The minor in Appalachian Studies was created by adding by adding an Introduction to Appalachian Studies course to the existing curricula. During the second year of the minor, the Stephenson Center was created, partially to coordinate curricula for the minor. Administratively, the Stephenson Center and the Appalachian Studies originally answered directly to the academic dean, but was moved to the Division of Humanities in 2002 (Roark 1998; Keener 2003).

Degrees offered and interdisciplinary nature of program

The minor in Appalachian Studies is the only academic degree in Appalachian Studies awarded at Lees-McRae College. The minor is an eighteen credit hour program, and it has a nine credit hour core requirement that includes APP 130: Introduction to Appalachian Studies , LIT 331: Appalachian Literature , and HIS 330: History of the Southern Appalachians. The remaining nine credit hours (three courses) can be selected

from twelve possible electives offered in Art, Communications, Sociology, Biology, General Science, and Dance, and Appalachian Studies. [27] To insure the interdisciplinary focus of the program, students must select electives from at least two different academic disciplines. Including Appalachian Studies departmental courses, the Appalachian Studies minor at Lees-McRae includes courses from eight different academic disciplines (John B. Stephenson Center 2002).

Approximately six faculty actively teach in the Appalachian Studies minor, including the Director of the Stephenson Center, who teaches the core Introduction to Appalachian Studies course. Two students are enrolled in the Appalachian Studies minor as of the 2002-2003 year. Being a relatively new program, to date no students have graduated with the minor (Keener 2003).

The Stephenson Center also offers a Summer Program featuring Elderhostel-style courses taught by Lees-McRae faculty and other faculty with topical interests in the region. Planned courses for the Summer of 2003 include a Comparative Highland Study Abroad: Scotland, an academic study of the Appalachian Trail, Folk Buildings of the Southern Highlands, Ethnobotany of Southern Appalachia, Scottish Folklore, a photojournalism course with an Appalachian theme, and a management class on Appalachian entrepreneurship (John B. Stephenson Center 2002).

Curricula Development

The minor in Appalachian Studies was created by taking existing courses in the Lees-McRae curricula, coordinating them as a minor, and creating an Introduction to Appalachian

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[27] See Appendix B under Lees-McRae College for a complete list of electives.

Studies course to provide intellectual cohesion to the minor. A new departmental designation, APP (Appalachian Studies), was created for Appalachian Studies courses. Other courses were also added with the APP designation to enrich the minor, including a course in Appalachian Music, an Internship, and a sophomore level Special Topics course. Two more APP courses are being developed to add to the curricula (Keener 2003).

With the exception of the APP designated courses created in support of the minor, most courses in the Appalachian Studies curricula at Lees-McRae were created before the minor and derive largely from personal research and teaching interests of individual faculty (Keener 2003).

Special Collections and Curricula

The presence of the Stirling Collection and its resources played a key role in the development of the Appalachian Studies minor at Lees-McRae. "If the collection had not existed," Keener states, "I would not have started the initiative to put the minor together." For her, the presence of the Stirling Collection adds legitimacy to the Appalachian Studies program at Lees-McRae. "We would never be able to have any respect as a Center if we didn't have that collection" (Keener 2003)

Several courses require using the resources in the Stirling Collection, including Keener's Introduction to Appalachian Studies core course. Other courses rely on the secondary sources in the Stirling Collection by default. "If you're going to write a paper for Appalachian Lit," Keener observed, "most of your sources are going to come from within the Stirling Collection" (Keener 2003).

Institutionally, Lees-McRae's curricula approval process requires that faculty and librarians indicate that adequate and appropriate library resources are available to support

new curricula. Courses will not be approved without a supporting level of library resources. In practice, Keener and other faculty members advise librarians about new books and resources they would like the collection to purchase. Keener has also had community members inform her about private collections or resources, and she recommends that such collections be donated to the Stirling Collection (Lees-McRae 2002b; Keener 2003).

Chapter 7

Analysis, Interpretation and Conclusions

This study was designed to examine four general queries about the relationship between Appalachian collections and Appalachian Studies curricula: 1) What is the relationship between curricula and collection development? 2) Do curricula and collection development affect one another? 3) What kinds of resources does each collection contain? and 4) To what extent is each collection unique? Summaries and observations relating to each of these inquiries are presented in the first part of this section.

One of the most interesting aspects of this study was the relationship between each of these collections and programs and the overall historical development of Appalachian Studies. In order to understand the relationship between Appalachian Studies curricula and Appalachian collection development, each of these seven collections and academic programs must be examined within the historical growth and evolution of Appalachian Studies. Consequently, this final section also includes an historical overview of these collections and programs in relationship to the development of Appalachian Studies as an interdisciplinary academic field of study.

As this historical narrative enters the present, this final section concludes with an analysis of the current state of Appalachian collections and Appalachian Studies. This concluding section will discuss the health – both good and bad – of the collections in this study. The narrative concludes with an assessment of the value of these collections to Appalachian Studies and the Appalachian region with respect to research and curricula.

The relationship between curricula and collection development: Collaboration between collection librarians and faculty

Writing in 1966, Appalachian librarian and bibliographer Robert F. Munn called for the creation of regionally based Appalachian collections of "useful primary and secondary materials" that would form the basis for much-needed research on Appalachia. A decade later, Appalachian Studies scholar Cratis Williams reiterated Munn's call and expanded upon it. In Williams' estimation, Appalachian collections should not only serve the research needs of Appalachia, they should form the basis for the development of Appalachian Studies curricula in regional colleges and universities (Munn 1966; Williams 1976).

One of the goals of this study was to examine the nature of the relationship between Appalachian Studies curricula and collection development in Appalachian Special collections, and to determine to what extent collection managers and faculty collaborate as they develop collections and curricula. In a general sense, curricula and collection development are related at each of the schools in this study, but the extent and depth of this relationship varies considerably.

One common factor with all the collections and libraries in this study is that Appalachian Studies faculty make acquisitions recommendations for secondary sources, regardless of how comprehensive each individual Appalachian Collection's collection development policy is. If a faculty member wants to suggest a book for the collection, they have established methods for recommending secondary sources for purchase by collection development librarians. The working relationship between Appalachian Studies faculty and Appalachian Collection staff was uniformly positive at every school in this study, with every

librarian and faculty member reporting that they enjoyed a "good" to "excellent" professional relationship (Wilson 2003a; Roberts 2003; Jones 2003; McKinney 2003; Beaver 2003; Hay 2003; Gunter 2003a; Puckett 2003; Pencek 2003; Myers 2003a; Blaustein 2003; Edwards 2003; Turner 2003; Bowers 2003; Black 2003).

Appalachian State University's Eury Appalachian Collection and Appalachian Studies academic program enjoy the closest collaborative relationship in this study. ASU has a unique history in respect to institutional support for Appalachian Studies and their Appalachian Collection, partially due to the strong influence and legacy of Cratis Williams as an Appalachian Studies scholar and supportive administrator. With the country's only master's program in Appalachian Studies, curricula, research, and collection development are intricately interrelated in theory and practice at ASU (Beaver 2003; Hay 2003).

Historically, Cratis Williams and Charlotte Ross developed what would become the W.L. Eury Appalachian Collection specifically to support Appalachian Studies curricula (Ross 2003; Hay 1997). ASU also offers the most robust Appalachian Studies curricula in this study, offering a master's degree with two different concentrations, a graduate level minor, and both an interdisciplinary undergraduate major and minor (Center for Appalachian Studies 2003). The Eury Appalachian Collection has a comprehensive collection policy for Appalachian materials that is supported by an annual budget of nearly $45,000. The purpose of this comprehensive collection policy is to support curricula and research (Hay 2003).

An important reason that collection development and curricula are closely related at ASU is the fact that the Appalachian Collection Librarian is also a member of the Appalachian Studies faculty. The Librarian is part of the core faculty who make curricula

decisions, and is regularly consulted as the Director of the academic program discusses curricular additions with faculty. The Appalachian Collection Librarian teaches the required graduate level Bibliography and Research course, which exposes graduate students to the Collection's resources and appropriate research methodologies in both primary and secondary resources. It also serves as an introduction to the Appalachian Studies faculty and their research, further meshing curricula, collection resources, and research (Beaver 2003; Hay 2002a; 2003).

Research, curricula, and collection development at ASU seem to blend seamlessly with such research projects as Pat Beaver's multi-year North Fork of the New River study. Several classes and a number of individual students have conducted research on the North Fork, which has led to collaborative manuscript collection acquisition and evaluation between the Center Director and the Appalachian Librarian. The Appalachian Librarian is also closely involved with helping faculty find resources and, in some instances, develop bibliographies and reading lists for specific course offerings (Hay 2003; Beaver 2003).

The only other program in this study where Appalachian Collection librarians are also teaching faculty in Appalachian Studies is at the University of Kentucky. The original Appalachian Collection Librarian, Anne Ritchie, taught an introduction to Appalachian Studies course, as does Kate Black, the current Appalachian Collection Librarian. Black actively incorporates use of the Special Collections and Archives into her introductory course. As active faculty members, these librarians incorporate collection usage into curricula. As an Appalachian Studies faculty member, the Appalachian Collection Librarian participates in the curricula development process. In addition to her Appalachian Collection development librarian position, Black is also the book editor for the *Journal of Appalachian*

Studies, which provides another level of exposure to current bibliography in Appalachian Studies (Ritchie 2003; Black 2003, 2001).

While Kentucky does not offer a graduate program in Appalachian Studies *per se,* it does provide for an Appalachian concentrations within other graduate disciplines. A graduate-level introduction to Appalachian Studies is offered that includes elements of bibliographic instruction in use of the archival collections (Billings 2003).

Unlike ASU, where the Appalachian Collection is the premier research collection, Kentucky's Appalachian collections are viewed as a part of a larger research and special collections mission. Appalachian materials no longer form a discrete collection, and while the Appalachian Collection librarian oversees collection development of secondary works, she no longer oversees manuscript and archival collection development and processing. Consequently, while the Appalachian Collection librarian continues to serve as librarian/teaching faculty member, her removal from close association with manuscript and archival collection development precludes the kind of close collection development/faculty collaboration that ASU is doing with the North Fork research project (Marshall 2003a; Black 2003; Billings 2003).

Both ASU and Kentucky created Appalachian Studies curricula within the context of collection support, through Cratis Williams' vision for the Appalachian Collection and through the stipulations of Kentucky's NEH grant. Both had strong administrative backing – Cratis Williams was the Dean of Graduate Studies at ASU, and John B. Stephenson, who wrote the NEH grant that funded the Appalachian Studies program, was the Dean of Undergraduate Studies at Kentucky. Collection librarians at both universities are also Appalachian Studies teaching faculty, actively incorporate collection use into the curricula,

and participate in curricula development as faculty members (Ross 2003; Stephenson 1977; Billings 2003; Hay 2003).

Berea College has the oldest discrete Appalachian Collection in existence. The Mountain Collection was started in 1914, a full half-century before the advent of Berea's Appalachian Studies program in the 1970s. Berea has a comprehensive collection development policy for Appalachian books and monographs, as well as one of the larger collections of primary materials in this study. Collection development policy has a twofold aim: to document and preserve the region's "life, history, and culture," and to support Appalachian Studies curricula. The original Appalachian Center Director considered the collection "critical" for curricula development, and the current Center Director stated that the collection's depth imparts credibility to Appalachian Studies courses in the eyes of other Berea College faculty. While faculty will occasionally make major collection development suggestions, such as the purchase of Appalshop films mentioned earlier in the narrative, Berea's collection typically supports Appalachian Studies curricula due to its comprehensive collection development policy and its historical depth (Wilson 2003a; Jones 2003; McKinney 2003).

Both Robert Munn and Charlotte Ross saw Berea's collection as a prototypical model for the development of other collections to support research and curricula. Berea's resources were such a critical element in the development of the *Bibliography of Southern Appalachia* that the *Bibliography's* "Introduction" cited Berea's "pioneering effort" at collection development, calling it "the parent collection from which all other research on Southern Appalachia has come." As a prototypical model for Appalachian Collection development across the region, Berea's Mountain Collection and Southern Appalachian Archives have,

either directly and indirectly, influenced how collections have been assembled and how curricula has developed throughout the Appalachian Studies community (Munn 1966; Ross 1976).

Collection development policies at East Tennessee State University's Archives of Appalachia specifically target the needs of students and faculty in the Appalachian Studies program. Both the Coordinator of the Appalachian Studies minor and the Archivist for the Archives of Appalachia are members of the Appalachian Studies curricula development group at the Center for Appalachian Studies and Services. The Archivist pays close attention to trends in curricula development in order to anticipate collection needs. Various faculty have also been instrumental in identifying collections and working with the Archivist to solicit and acquire collections to the extent that "too many" collections have been acquired in this fashion "to list them all," according to Archivist Norma Myers. In December 2002, the Archives of Appalachia obtained a major bluegrass and traditional music collection from a private collector, Kenneth Smith. The Archivist was told about the Smith Collection from the director of the Bluegrass music program at ETSU, a sister program to the Appalachian Studies program that is also part of the Center for Appalachian Studies and Services (Archives of Appalachia 1984-2002; Blaustein 2003; Myers 2003a, 2003c).

The relationship between Appalachian Studies curricula and collections at Virginia Tech is "synergistic," according to Anita Puckett, Coordinator of the Appalachian Studies program. "We need, desperately need," Puckett continued, "to have good collections and good materials, not only archives, but stack collections and journals and books, so that students can do their research." A number of Appalachian Studies courses require that students use the Appalachian collections (Puckett 2003).

Appalachian Studies faculty at Virginia Tech have worked with Special Collections librarians to identify and assess the value of collections, and faculty requests have priority status in collection development decisions for purchasing secondary sources of Appalachian Studies materials (Puckett 2003, Pencek 2003).

Both Radford University and Lees-McRae College have specific requirements that associate collection resources with curricula development. Each school requires that a proposal for new curricula include evidence that adequate secondary resources are available, or can be purchased, to support new curricula. Radford University's collection development policy specifically states that Appalachian and Southwest Virginia collections be developed to support Appalachian Studies curricula. While Lees-McRae's collection development policy does not specifically mention curricular support for the relatively new Appalachian Studies minor, a new collection development policy is planned for the upcoming year (John Preston McConnell Library 2002; Keener 2003; Edwards 2003; Bowers 2003).

The relationship between curricula and collection development:

How curricula and collection development affect each other

Curricula can affect collection development in several ways. Student projects and research that come from curricula sometimes results in photographs, oral histories, folklore projects, or other materials that become part of a collection. Sometimes specific course requirements affect collection development by requiring that new resources be added to the collection. Research by faculty members or students, while not always specifically associated with curricula, can also result in materials that are added to collections. Collection materials can also become integral aspects of curricula, as courses require research from collections or incorporate bibliographic or research elements into curricula.

Many of these collections have materials that originated from curricula. At ASU, Pat Beaver's classes that are studying the North Fork of the New River have generated photographs, oral histories, and folklore collections that are now part of the Eury Appalachian Collection. Numerous other folklore and oral history collections in the Eury Appalachian Collection are course-generated, and students in Fred Hay's Bibliography and Research course create pathfinders that are placed on the Eury Appalachian Collection's Webpage (Hay 2003).

At Berea, Richard Drake's students collected oral histories that were deposited in Berea's collections. Students in Richard Blaustein's Appalachian Studies classes at ETSU routinely deposit their collection projects in the Archives of Appalachia. Virginia Tech's collections also house a few student-generated projects, including the Marvin Belcher Collection. The folklore collection at Radford's Appalachian Regional Studies Center is almost entirely generated from curricula, and includes 364 student generated tapes (Wilson 2003b; Blaustein 2003; Virginia Tech Libraries Special Collections 2001a; Appalachian Regional Studies Center 2001).

Generally speaking, collection managers will acquire materials to support specific curricular needs, and as noted above, all Appalachian Studies faculty in this study request materials on a regular basis. At ASU, the Eury Appalachian Collection director Fred Hay has obtained documents and materials to support courses for Appalachian Center Director Pat Beaver. At Berea, the Appalachian Center Director and the Special Collections Archivist pooled resources to purchase a sizable collection of Appalshop films to support a film festival and curricula. At Lees-McRae and Radford, an assessment of collection resources to support particular curricula additions is a formal aspect of the curricula approval process

(Hay 2003; McKinney 2003; Keener 2003; Edwards 2003).

Professorial research interests can sometimes result in materials for a collection. In some instances, researchers discover collections, diaries, or documents in the course of their research and inform the collection director about them. ETSU Archivist Norma Myers calls this a "very natural process where the professor's research uncovers archival collections." In other instances, data gathered from faculty research projects, such as oral histories or folklore, will be donated to the collections. Examples of both of these instances can be found in all of these collections (Myers 2003c; Hay 2003; Virginia Tech Libraries Special Collections 2001a; Appalachian Regional Studies Center 2001; Hutchins Library 2002; Marshall 2003a; Alison Stirling Collection n.d.).

Perhaps the most frequent intersection of curricula and collections is when collection use is incorporated into classwork. At both ASU and Kentucky, Appalachian Collection librarians teach in the Appalachian Studies curricula, and incorporate collection use directly into their curricula. The most comprehensive approach to this is the required graduate level Bibliography and Research course at ASU, which incorporates bibliographic methodologies, research methods, and an introduction to the interdisciplinary nature of Appalachian Studies. At Kentucky, Appalachian Collection librarian Kate Black incorporates collection use into her syllabi at the undergraduate level, and Dwight Billings incorporates collection use into an Appalachian Studies seminar for graduate students. To a lesser degree than at ASU or Kentucky, collection use is also built into coursework at Radford, Virginia Tech, ETSU, Berea, and Lees-McRae (Hay 2002a; Black 2003; Billings 2003; Puckett 2003; Edwards 2003; Blaustein 2003; McKinney 2003; Keener 2003).

The Nature and Uniqueness of the collections

Findings for the last two questions in this query are so interrelated that they can be answered together. This query explored the nature of these collections, specifically asking if they held both archival and secondary sources, how interdisciplinary was the scope of each collection, and what kinds of materials were housed in each collection. It also inquired about the uniqueness of each collection, particularly in respect to Cratis Williams' call for Appalachian collections to collect materials from the "immediate area" of the college or university.

Each of the collections in this study contains both archival materials and secondary sources, with variations in how these materials were stored and accessed. The Eury Appalachian Collection at ASU and the Appalachian Collections at Berea College represent the two largest discrete Appalachian collections in this study, and both contain primary and secondary sources. A difference between the two is that ASU allows approximately 25,000 of its books to be checked out or lent via interlibrary loan, while Berea only allows access in its reading room. Lees-McRae's Stirling Collection, while modest compared to ASU and Berea's collections, is also discrete collection of primary and secondary sources. Like ASU's collection, the Stirling Collection allows checking out a number of secondary sources (Hay 2003; Wilson 2003a, Jackson 2003, Bowers 2003).

As land-grant institutions, both the University of Kentucky and Virginia Tech have large manuscript and archival collections that are housed in the Special Collections section of their libraries. Kentucky's discrete Appalachian Collection of secondary sources has been reintegrated into the Special Collections stacks. Virginia Tech's Appalachian related secondary sources are integrated into the circulating stacks of the main library (Marshall

2003a, Pencek 2003, Gunter 2003a).

ETSU has a discrete collection of primary and secondary sources in the Archives of Appalachia, but budgetary constraints have precluded building a large collection of secondary monographs and books. Other secondary sources, primarily books and journals, are shelved in Sherrod Library, and are acquired through an entirely separate budget and purchasing procedure (Myers 2003a. Blaustein 2003).

Radford University has the most original method for collecting both primary and secondary sources in this study. Because McConnell Library does not have a special collections librarian, with the exception of one large coal company collection in McConnell Library's special collections, almost all primary materials at Radford are housed in the offices of the Appalachian Regional Studies Center. McConnell Library does have a large collection of Appalachian books and journals (Edwards 2003, Turner 2003).

It can be inferred that these seven collections all reflect the interdisciplinary nature of Appalachian Studies in their holdings. Each collection supports interdisciplinary curricula at their respective institutions. Research that produces secondary sources in Appalachian Studies is interdisciplinary in nature, as indicated by the scope of the 1977 *Appalachian Journal's* "Guide to Appalachian Studies" or by the annual bibliographies published in the *Journal of Appalachian Studies.* For instance, glancing through the thirty-six page "Annual Bibliography, 1998" in the *Journal of Appalachian Studies* reveals twenty-four separate interdisciplinary categories. Because each of these collections has a sizable collection of Appalachian Studies secondary sources, it can be inferred that the secondary materials at these collections are interdisciplinary in scope. While a systematic analysis of each collection's holdings is beyond the scope of this study, given the size of each of these

secondary source collections and the interdisciplinary nature of Appalachian Studies scholarship, it is hard to imagine that these collections would not reflect this interdisciplinarity (Fisher 1977; Brown 1999)

The collections of primary materials in this study are also interdisciplinary, or more accurately, they contain resources for a wide range of research in different disciplines. For instance, Berea College's Southern Appalachian Archives contains papers, manuscripts, and oral history recordings from churches, activist organizations, authors, journalists, folklorists, settlement schools, and other groups. Their Sound Archives contain materials on folk and commercial music and oral traditions. Large collections of similar holdings of papers, manuscripts, and oral histories can be found at ASU, ETSU, Virginia Tech, and Kentucky. These four collections contain papers and various materials from folklorists, novelists, scholars, local politicians, coal companies, local businesses, civic organizations, military veterans, schools, teachers, railroad companies, doctors, labor organizers, and other individuals and groups. The rich lodes of primary materials in these collections have a wide range of research possibilities, including work in history, folklore, music, education, sociology, anthropology, geography, political science, literature, and economics, to name but a few (Hutchins Library 2002; W.L. Eury Appalachian Collection 2002; Virginia Tech Libraries Special Collections 2001a; Special Collections and Archives 2002; Archives of Appalachia 2002).

While smaller than others in this study, both Radford's and Lees-McRae's primary source collections are also interdisciplinary in scope. The Folklife archives in Radford's Appalachian Regional Studies Center contains both oral histories and folklore collections, and is indexed into multiple subcategories including such topics as media, agriculture,

folklore, forestry, and African-American studies. One of the largest collections in the Stirling Collection at Lees-McRae is the vertical file of regional newspaper clippings, which has pertinent resources for research in a wide range of disciplines (Appalachian Regional Studies Center 2001; Alison Stirling Collection n.d.).

Each collection contains a variety of materials. The Eury Appalachian Collection at ASU contains books, maps, manuscript collections, diaries, journals, audio and video tapes, oral history interviews, microforms, compact discs and phonograph records, photographs, 16 mm films, theses, census records, journals, a vertical file of newspaper clippings and other resources, regional newspapers in print and microfilm, and other materials. ETSU's Archives of Appalachia contains books, photographs, manuscripts, oral history interviews, audio and video tapes, phonograph records, diaries, journals, scrapbooks, videotapes, and other materials. The collections at Berea, the University of Kentucky, Virginia Tech, Lees-McRae, and Radford all have, in varying degrees, similar combinations of materials in their collections (Hutchins Library 2002; W.L. Eury Appalachian Collection 2002; Virginia Tech Libraries Special Collections 2001a; Special Collections and Archives 2002; Appalachian Regional Studies Center 2001; Alison Stirling Collection n.d.; Archives of Appalachia 2002).

These collections contain manuscript collections, diaries, company records, organizational records, personal and family papers, oral histories, folklore collections, and other materials that were collected from individuals, organizations, families, companies, or other sources. These items are one-of-a-kind collections or manuscripts and are, by their very nature, unique. A few examples include the official papers of the Appalachian Regional Commission at the University of Kentucky, the Appalachian Studies Association Records

and the Appalachian Volunteers Association at Berea College, the Appalachian Land Ownership Survey and the W. Amos Abrams papers at ASU, the Burton-Manning Collection at ETSU, the Blue Ridge Parkway Folklife Project at Virginia Tech, the folklore collections at Radford's Appalachian Regional Studies Center, and the ephemera collected by Richard Jackson at Lees-McRae. Each of these is a unique collection, one of many that can be found in these Appalachian Collections (Special Collections and Archives 2002; Hutchins Library 2002; W.L. Eury Appalachian Collection 2002; Archives of Appalachia 2002; Virginia Tech Libraries Special Collections 2001a; Appalachian Regional Studies Center 2001; Alison Stirling Collection n.d.).

Much of each collection's uniqueness comes from a combination of collection development policies for manuscripts and archival collections as well as an attention to materials and collections from the region immediately surrounding each college or university. Generally speaking, this results in Virginia Tech and Kentucky collecting materials relating to coal mining in their respective states, while one of Appalachian State's collection priorities is tourism and its impact on northwestern North Carolina. By limiting manuscript collections to the state or immediate region of the institution, these individual collections each document the economic, political, historical, and cultural uniqueness of a specific Appalachian subregion. A collection's uniqueness, then, comes from both the singular nature of individual collections and the collective character of a group of collections gathered primarily from a specific subregion of Appalachia near the college or university.

Berea College's collection policy for the Appalachian Archives is narrowed to Kentucky, and the majority of their manuscript collections are from Kentucky (Berea 1998; Hutchins Library 2002). The same regional collection development policy holds true for

Appalachian manuscripts at the University of Kentucky's Special Collections and Archives, and the majority of their collections are from Kentucky. While there are notable exceptions to this rule at both Berea and Kentucky, most of their collections come from Kentucky [28] (Marshall 2003a, Special Collections and Archives 2002).

At ASU, the Eury Appalachian Collection's manuscript collection policy is prioritized to concentrate on northwest North Carolina, southwest Virginia, and northeast Tennessee, and their collection includes papers from many northwest North Carolinians (W.L. Eury Appalachian Collection 2002, Hay 2003). [29] ETSU's collection policy specifically recognizes collection strengths at other Appalachian collections and intentionally avoids duplicating their collections while concentrating on the immediate geographical region surrounding ETSU, and their unique collections include many materials from this collection area (Archives of Appalachia 1984-2002; Archives of Appalachia 2002). Virginia Tech's collection development policy specifically targets the Blacksburg area and Southwest Virginia, and the majority of their collections come from or have strong connections to this area (Virginia Tech Libraries Special Collections 2001b).

Lees-McRae's collection development policy also targets its immediate region, and this was the case when Richard Jackson was collecting materials for the Stirling Collection before the advent of a written collection development policy (James H. Carson Library, n.d.a, Jackson 2003). At Radford University, however, the primary resources in the

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[28] For instance, Kentucky has the records of the Appalachian Regional Commission and Berea has the Appalachian Studies Association Records. Both collections encompass a broader area than Kentucky.
[29] While the Eury Appalachian Collection's collection development policy also includes the entire Appalachian region as defined by the ARC, they prioritize the area closest to northwestern North Carolina.

Appalachian Regional Studies Center have a strong local emphasis that results from their origin in curricula rather than from a collection development policy. Student folklore projects are typically collected in the area surrounding Radford (Appalachian Regional Studies Center 2001).

Appalachian collection librarians have been active in employing Henderson Shufflers' collect and create policy of conducting oral histories to supplement and enhance collections, doing this as "another way of adding to that body of information," according to Kentucky's Bill Marshall. One of the most intensive examples of this is the Frontier Nursing Service Collection at Kentucky. Berea's librarians have also done it with a number of collections, as has Virginia Tech (Darby 1999; Marshall 2003a; Hutchins Library 2002).

Collection librarians have also been active in publicizing their collections in surrounding communities. Librarians at Kentucky frequently gave presentations and talks to local and regional groups about their collections, as have Appalachian Collections librarians at ASU, Berea, and ETSU. The Special Collections librarian at Virginia Tech has mounted exhibits at a regional traditional music festival. These are but a few examples of how collections publicize their holdings and raise local awareness that their Appalachian Collection is a good place for a family or business to deposit their papers, photographs, or other materials (Black 2003; Ritchie 2003; Hay 2003; Wilson 2003a; Myers 2003a; Gunter 2003a).

Appalachian Studies and Special Collections: An Historical Overview

Appalachian Studies emerged from a combination of activist and academic elements in the 1960s and 70s, and this activist element separates it from other regional studies programs such as Southern studies or New England studies. The War on Poverty brought

many activists to the region with such programs as VISTA (Volunteers in Service to America). The academy and activism merged with the work of scholars such as Helen Lewis, who taught the first interdisciplinary course in Appalachian Studies at Clinch Valley College in the late 1960s (Stephenson 1982; Drake 1982; Hay and Reichel 1997).

Lewis and others brought an activist element to an existing academic tradition in Appalachian Studies that began in the 1940s when Cratis Williams taught the first Appalachian Studies class at Appalachian State Teachers' College. By the 1950s, Richard Drake and others were teaching Appalachian courses at Berea College. As Williams and Drake crafted curricula in the academy, they both noted the importance of regionally based collections to the development of courses in Appalachian Studies (Drake 1982; Hay and Reichel 1997; Ross 2003).

By the 1960s, Appalachian scholars and activists were calling for more research on the region. In 1966, West Virginia University librarian and bibliographer Robert F. Munn identified the activist element then present in Appalachia and placed it into historical context by labeling it the latest "rediscovery" of the region by the rest of America. The following year Munn recognized that this "rediscovery" of Appalachia called for serious research on the region's economic, social, and labor conditions, noting the need for regionally-based research collections to solve the "extreme paucity of reliable sources, both printed and manuscript" that existed in and about Appalachia. A key element in solving this resource dearth, Munn stated, was the need for good bibliographies (Munn 1965, 1966).

Munn recognized that while several regionally based Appalachian Collections already existed in 1965, notably the well-developed collections at Berea College and West Virginia University, he explicitly outlined the need for Appalachian research, and stated that this need

for research far outstripped the available resources in regional collections. Even as Munn published his observations in *Mountain Life & Work,* other librarians and scholars in the region were also developing collections in the 1960s (Munn 1965).

At Lees-McRae College, during the 1960s and 70s, librarian Richard Jackson was developing the Stirling Collection out of a personal sense that collecting local history and culture was a librarian's duty and obligation. While Jackson was unaware of British librarian J.L. Hobbs' studies on the role of the librarian as a steward of local history and culture, Jackson was acting out of a personal sense of responsibility to collect Appalachian materials that would accurately reflect the region's history and culture. While not doing this to support curricula, his collecting efforts would later form an important basis for developing Lees-McRae's Appalachian Studies minor (Jackson 2003; Hobbs 1973; Keener 2003).

At Appalachian State University, Cratis Williams had been actively working to build a program in Appalachian Studies since the late 1950s. With Williams' encouragement, between 1969 and 1975 Charlotte Ross developed the Appalachian Room into a significant Appalachian Collection with the specific goal of supporting curricula. Like Munn, Ross and Williams understood the importance of a bibliography of Appalachian resources. Under the auspices of the Appalachian Consortium, Ross provided the energy and drive to compile the *Bibliography of Southern Appalachia,* which was published in 1976 and represented the most comprehensive effort to document available resources to date (Mitchem 2003; Ross 2003; Ross 1976).

The early 1970s saw several important developments in Appalachian Studies. The Council of the Southern Mountains, which was originally started in 1913 and by the late 1960s included social workers, missionaries, academics, and political activists, called for an

"Appalachian Conference" to meet in 1970 at Clinch Valley College in Virginia. While many members of the Council saw this as the first of many "Appalachian conferences," the tensions between academics and activists resulted in series of unproductive shouting matches. Yet, as Richard Drake pointed out in 1982, tensions and differences are common in Appalachian Studies, "and a healthy scholarship has thrived on these differences." While the Clinch Valley conference was a failure, the seeds of further meetings dedicated to Appalachian Studies were firmly planted (Brown, et al, n.d.; Drake 1982).

The early 1970s also saw the founding of three journals dedicated to Appalachian Studies. In 1972 the peer-reviewed *Appalachian Journal* was founded at ASU, with Jerry Williamson as its editor. The following year witnessed the birth of the peer-reviewed *Appalachian Notes,* edited by Richard B. Drake, which had the stated purpose of encouraging interdisciplinary research. A third journal, *Appalachian Heritage,* was also started in 1973, but it took a more literary, less research-oriented approach. Jerry Williamson, who served as *Appalachian Journal* from 1972-2000, considered access to the Eury Appalachian Collection "totally essential" in his role as *Journal* editor. He kept the *Journal* office in or near the Collection, using it for fact-checking, finding resources, verifying quotations, and other tasks (Drake 1973a, Williamson 2003).

The growth of Appalachian collections and their importance for Appalachian research drew the attention of *Appalachian Notes* editor Richard B. Drake, and he presented an annotated "Appalachian Resource Survey" over three issues in 1973-74. Drake noted that since Munn's assessment of regional resources in 1966, "an increased recognition given to Appalachian studies and scholarship" had resulted in the emergence of "a number of fine Appalachian collections." Based on results of a survey and selected site visits, Drake

identified thirteen "major" collections in Appalachia, including those at Berea, the University of Kentucky, and Appalachian State, as well as eight "major" collections outside the region. He also identified twenty-seven "significant" collections both in and outside Appalachia (Drake 1973b, 1973c, 1974).

By 1976, a number of Appalachian college and university administrators met at a conference at Mars Hill College to discuss the future of Appalachian colleges. It was at this conference that Cratis Williams outlined the importance of Appalachian Studies to the region, and clearly stated the importance of special collections to curricula (Williams 1976). [30]

Later in 1976, a symposium was held at ASU to honor Cratis Williams, and it finally gathered together a critical mass of Appalachian Studies scholars. As activist/scholar Steve Fisher later observed, the conference "was a major turning point for many involved in Appalachian Studies." The symposium led to the first annual Appalachian Studies conference, which would be held in March 1978 at Berea College and would eventually emerge as the Appalachian Studies Association. The symposium also gave birth to the Autumn 1977 "Guide to Appalachian Studies" issue of *Appalachian Journal,* which was the first systematic examination and presentation of the state of Appalachian Studies scholarship, featuring detailed, annotated interdisciplinary bibliographies and notes and observations about interdisciplinary Appalachian Studies pedagogy and curricula (Brown, et al, n.d., Fisher 1977).

By 1978, then, an annual conference was created where Appalachian Studies scholars could share research, present papers, and share ideas. The *Appalachian Journal's* 1977 "Guide

to Appalachian Studies" initiated a self-defined "process of establishing a teaching and research network of Appalachian scholars" (Fisher 1977, 5). A network of academic conferences, shared curricula ideas, shared bibliographic information, and academic journals was in place, and Appalachian Studies programs began to grow (Fisher 1977).

Between 1977 and 1981, Appalachian Studies programs were created at Appalachian State University, the University of Kentucky, Virginia Tech, and Radford University. ASU offered its first undergraduate minor in 1977, and started the graduate MA in Appalachian Studies in 1980. In 1977 Kentucky established an Appalachian Studies curricula with an NEH grant. Virginia Tech began its Appalachian Studies concentration in 1979, and Radford offered an Appalachian Studies minor in 1981 (Beaver 2003; Stephenson 1977; Blaustein 2003; Puckett 2003; Edwards 2003).

Appalachian collections were also growing and expanding in the late 70s and early 80s. Berea College hired its first professional archivist in 1975, ASU hired its first professional librarian to run the Eury Collection in 1978, and ETSU's Archives of Appalachia was created in 1978. Kentucky's discrete Appalachian Collection was assembled as part of the 1977 NEH grant. According to *Appalachian Journal* editor Jerry Williamson, collection "bragging rights" became part of the informal banter at Appalachian Studies conferences, as different collections would boast about their holdings and acquisitions. As Kentucky's Appalachian Librarian Anne Ritchie said, "it was an exciting time to be in Appalachian Studies" (Roberts 2003; Hay 1997; Myers 2003a; Stephenson 1977; Williamson 2003; Ritchie 2003).

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[30] Williams' statements at this conference are quoted extensively elsewhere in this study.

While scholars and collection administrators may have boasted about holdings, they were also developing their own systems for sharing information. During the early 70s, the Appalachian Consortium had fostered the cooperation of 12 regional libraries in North Carolina, Tennessee, and Virginia, to work with Charlotte Ross in the creation of the *Bibliography of Southern Appalachia.* A dozen libraries, including collections at Berea, Lees-McRae, ASU and ETSU, as well as more than eighty individuals, demonstrated what Appalachian Consortium Director Borden Mace called "a synthesis of effort, a unified approach beyond the capability of any one individual or institution" to share resources for the first time. This effort extended beyond the holdings of these institutions and individuals, and included the hundreds of local history associations and public libraries Charlotte Ross visited as she compiled data for the *Bibliography* (Ross 1976).

As academic programs in Appalachian Studies developed, Kentucky's Anne Campbell Ritchie extended the interagency cooperative spirit that fueled the creation of the *Bibliography* by hosting the 1978 "Appalachian Sources: A Cooperative Approach" conference at the University of Kentucky. While the *Bibliography* was primarily interested in locating resources, the "Appalachian Sources" conference was held as a response to the growth of Appalachian Studies curricula and the corresponding growth of research on the region. Recognizing that this presented new challenges in preservation, access, and acquisitions for Appalachian collection administrators, the conference symbolized a growing sense of cooperation and a need for collaboration among Appalachian collection administrators. The conference gathered "Appalachian librarians, archivists, and bibliographers" from many different institutions who spent their time together "talking about how we could cooperate, collaborate, and expand access and resources within the

region," Ritchie related (Ritchie 2003; Special Collections 1978).

A community of Appalachian Special Collections librarians and archivists was beginning to form. Another step in this ongoing process occurred in the early 1980s when the Appalachian Consortium established a Regional Collections Committee, which provided a regularly scheduled forum for Appalachian collection managers and librarians to discuss ideas, share resources, and plan projects. Of particular importance, the Regional Collections Committee conducted a regional survey of archives and started a newsletter (*The Curator* 1987).

Funded by a National Historical Publications and Records Commission grant, the Regional Collections Committee of the Appalachian Consortium conducted a survey of archival repositories in the region in the early 1980s. The results were published in 1985 as *Archives in Appalachia: A Directory,* which listed over 300 college, university, public and private libraries, as well as historical societies, museums, genealogical societies, and other collections. Each entry provided contact information and basic data about the size, topical scope, date range, geographical scope, and types of materials held in each collection. Where Charlotte Ross had initially visited many of these collections seeking resources for the *Bibliography of Southern Appalachia, Archives in Appalachia: A Directory* identified and codified the vast array of archival repositories in the region (*The Curator* 1987; Garrison 1985).

The *Archives in Appalachia* survey also revealed that over 200 of the surveyed collections were administered by one person, who was often a volunteer or part-time worker with little or no archival training. In response to this, the Consortium's Regional Collections Committee founded *The Curator: The Newsletter of Appalachian Regional Collections* in 1987 to reach the "public librarians, members of local historical societies, etc., who find themselves

entrusted with material which they have not been trained to care for." *The Curator* was also a means of communication for various Appalachian collections. Largely written by professional archivists and collection managers at Appalachian colleges and universities, *The Curator* featured "how-to" columns on conservation, handling of photographs and manuscripts, and other topics, as well as a "question and answer" column, where professionals would provide advice to archivists who lacked professional training. *The Curator* also included information about archival conferences and workshops, profiles of various Appalachian collections, and general news relevant to the archival community (*The Curator* 1987).

In addition to networking among themselves, Appalachian collection librarians were active in Appalachian Studies professional organizations, including the Appalachian Studies Association and the Appalachian Consortium, and they contributed to various Appalachian Studies journals. For example, Kentucky's Anne Campbell Ritchie and Kate Black, ETSU's Norma Myers, and ASU's Fred Hay have all served on the ASA's Conference Program planning committee, the ASA's Steering Committee, or both. Lees-McRae's Richard Jackson was on the Appalachian Consortium's Library Committee that worked with the *Bibliography of Southern Appalachia.* Berea's Shannon Wilson is the current ASA archivist, Kate Black is the current book editor for the *Journal of Appalachian Studies,* and ASU's Eric Olson served on the *Appalachian Journal's* advisory board. A number of librarians contributed to *The Curator* or served on its editorial board (Ritchie 2003; Black 2003; Myers 2003a; Hay 2003; Ross 1976; Appalachian Studies Association 2000, *The Curator* 1987).

Appalachian collection librarians have long recognized the interrelationship of bibliography, collection development, research, and curricula in Appalachian Studies, and

have been instrumental in the development of bibliographies. In his 1961 volume *The Southern Appalachians: A Bibliography and Guide to Studies,* Robert Munn stressed the importance of bibliography to research, and emphasized the "cross-disciplinary" nature of Appalachian studies. Five years later he again emphasized the relationship between bibliography and research when he stressed the need for regional special collections. Cratis Williams and Charlotte Ross not only understood the importance of bibliography to collection development and research, they also understood that bibliographies were crucial to developing curricula. This level of bibliographic awareness was instrumental in building the Eury Appalachian Collection at ASU from 1969-75, and in providing the motivation for researching regional collections that resulted in the *Bibliography of Southern Appalachia* (Munn 1961, 1966; Ross 2003).

Appalachian Studies scholars stressed the importance of interdisciplinary bibliography to curricula and research, and interdisciplinary bibliographies were crucial components of two important issues of *Appalachian Journal,* the Autumn 1977 "Guide to Appalachian Studies," and the Winter-Spring 1982 "Assessing Appalachian Studies" issues. The bibliographies and bibliographic essays in the 1977 "Guide to Appalachian Studies" were especially useful for Anne Campbell Ritchie as she developed the Appalachian Collection at Kentucky in the late 1970s (Fisher 1977, 1982; Ritchie 2003).

Other scholars have produced Appalachian bibliographies over the years, including Wilma Dykeman's 1973 *Southern Appalachian Books: An Annotated, Selected Bibliography* and Jim Wayne Miller's 1984 *Reading, Writing, Region: A Checklist, Purchase Guide, and Directory for School and Community Libraries in Appalachia.* An important step in Appalachian Studies bibliography came in 1995 when the Appalachian Studies Association's *Journal of Appalachian Studies* began

to publish an annual Appalachian Studies bibliography, which is edited by Jo B. Brown. Brown also edits the tri-quarterly *Appalachian Outlook,* which is an ongoing serial bibliography of Appalachian Studies materials that updates Munn's 1961 *Bibliography* and its 1980 sequel, the *Appalachian Bibliography.* An analysis of how Appalachian collection librarians use such bibliographies in the collection development process was outlined by ETSU Appalachian Archivist Norma Myers in 1992 (Dykeman 1973; Miller 1984; Appalachian Studies Association 2000; *Appalachian Outlook* n.d.; Myers 1992).

Along with the development of Appalachian Studies bibliographies, Appalachian Studies scholarship itself was growing and evolving. In a 1990 book review, Appalachian scholar David Whisnant identified four "waves" of Appalachian scholarship. The first wave included early works from the end of World War I up to Marion Pearsall's 1959 book *Little Smoky Ridge.* The second wave began with Harry Caudill's 1963 classic work *Night Comes to the Cumberlands,* and concluded with John Stephenson and David Walls' *Appalachia in the Sixties* in 1972. The third wave included a flood of important works in the 70s and 80s. Whisnant also identified a fourth wave that began in the late 1980s. Scholarship in this fourth wave was marked by a deepening of conceptual analysis, a broadening of historical perception, a reexamination of earlier studies and assumptions, and "meticulous attention to documentary materials either unavailable to or overlooked by earlier scholars" (Whisnant 1990, 286).

An important essay describing this fourth wave is found in Dwight B. Billings, Mary Beth Pudup, and Altina L. Waller's bibliographic overview of Appalachian historical writing in *Appalachia in the Making: The Mountain South in the Nineteenth Century,* which contextualizes Appalachian historical literature as social history. Whisnant and Billings, et. al, describe the

process where scholars research, react, and revise each other's work. This creates new bibliographic demands on collections for both secondary and primary materials, the former in order to collect new scholarship as it emerges, the latter to keep abreast of the kinds of primary resources scholars demand (Whisnant 1990; Billings, Pudup and Waller 1995).

Taking a larger, analytical approach to understanding Appalachian bibliography, Fred Hay and Mary Reichel present an evolutionary model that draws on Michael Keresztesi's model of the evolution of academic disciplines. They describe how Appalachian Studies moved from its activist roots to the current situation where "healthy" Appalachian Studies programs are found throughout the region. Keresztesi's model suggests three stages in the development of an academic discipline: the pioneering stage, the elaboration and proliferation stage, and the establishment stage. This model echoes both Whisnant and Munn's observations about bibliography and "rediscovery" of the region. Hay and Reichel argue that this evolutionary model is an effective method for teaching Appalachian Studies bibliography and research methods, one that invites critical thinking about the "academic" versus the "activist" literature, and stresses the interdisciplinary nature of Appalachian Studies and resources. They note that the institutional and government support Appalachian Studies had in the late 1970s and 80s has often disappeared, resulting in a dangerous decline in "bibliographic access" to resources (Hay and Reichel 1997).

As Appalachian Studies bibliography attempts to reach Keresztesi's "establishment" stage of acceptance, it faces several potential perils. Not only does it run the risk of losing fiscal and administrative support, it must also avoid intellectual complacency and a level of "gate keeping" that can stifle progressive or potentially groundbreaking scholarship – a warning that sounds similar to the fears activists had early in the development of

Appalachian Studies. Serious, groundbreaking scholarship runs the risk of becoming "useless, rigid, exclusive, and spurious" if the activist roots of Appalachian Studies are completely subsumed in the academy (Hay and Reichel 1997).

Appalachian Collections and Appalachian Studies in 2003

The activist spirit and the current state of Appalachian Studies

Since Hay and Reichel published the above article in 1997, academic interest in Appalachian Studies has grown considerably, if attendance at the annual Appalachian Studies Conference is any barometer of academic interest in the field. Conference attendance reached 500 in 1998, increased to over 700 in 1999, and broke 1000 by 2002 (Brown, et. al. n.d.). Gordon McKinney, 2002-2003 ASA president, had this historical perspective on what he called the "vigorous" academic program scheduled for the 2003 conference, which has the theme of "Building A Healthy Region: Environment, Culture, Community:"

> I went to the Curtis Williams Symposium in 1976. I was on the program, and that's where the ASA began—or the idea began—with that particular meeting, so I've seen the whole thing. I'm very impressed about the breadth of interest (at the 2003 ASA Conference), both geographically and in terms of disciplines. We've got people from the hard sciences to folklore and all the disciplines in between represented at the conference this year, and there's a lot of use of new technologies, new questions being asked, and a lot of new scholars appearing.
>
> I think there was a feeling, maybe ten or fifteen years ago, that the first generation was going to pass away and there wouldn't be anybody to take up the slack, and that's not true. There are a lot of people doing work in graduate school, and a lot of people outside of the region who are focusing on the region; so I think it's probably fair to say that there's a broader interest among academics than there probably ever has been before. There's the beginning of a sort of cross pollination process—what folks are doing in the Ozarks, and people north in New England who are doing a lot of rural studies and mountain studies. On that side, the Association is, I think, doing

very well (McKinney 2003).

There are also signs that some of the spirit of community-based activism may be reentering Appalachian Studies curricula at some schools. Appalachian State has incorporated a sustainable development concentration track into their MA program, allowing students to pursue an Appalachian Studies degree that could form the background for environmental or community-based activism. Berea College is developing an Entrepreneurship for the Public Good degree through the Appalachian Center designed "as a way of empowering groups that aren't parts of communities at this point," according to Center Director McKinney, adding that some community leaders might view the program as "subversive." Emory & Henry, while not a part of this study, has a Public Policy and Community Service major and minor administered through the Appalachian Center for Community Service, which is directed by Appalachian scholar and activist Steve Fisher (Center for Appalachian Studies 2000; McKinney 2003; Emory & Henry n.d.).

Reflecting on the activist roots of Appalachian Studies and the 2003 conference, Gordon McKinney commented that "those of us who were there at the beginning realize that the Association was almost 50-50 academic and activist in that early period, and that's no longer true. There are still activists involved, but they are a much smaller proportion of the people who show up." Commenting on the growth of ASU's Sustainable Development and Berea's Entrepreneurship for the Public Good programs, McKinney commented that some of the activism in Appalachian Studies "is now clothed in academic garb." Perhaps enough of an activist bent is entering Appalachian Studies to help counter the mainstream complacency that Hay and Reichel warn about (McKinney 2003, Hay and Reichel 1997).

While some of the activist spirit that fueled the early development of Appalachian

Studies may be reemerging, albeit tucked under a mortarboard, and while attendance at the annual Appalachian Studies conference may be growing, the general condition of the Appalachian collections and Appalachian Studies programs in this study varies. Some programs and collections are thriving, while others stand at a critical crossroads.

In the early days of Appalachian Studies, administrative support was crucial in the creation of Appalachian Studies programs at Berea College, ASU, Kentucky, and ETSU. In each instance, the president or a dean took an active interest in Appalachian Studies and worked with interested faculty to usher an academic program into existence. A generation has passed since these programs were founded, and the key administrators present at the creation have passed away.

Several of the Appalachian Studies programs and Appalachian collections in this study are facing a potentially difficult future. Personnel changes at the University of Kentucky have already brought some changes to how the Appalachian Collections are managed. With the reassignment of the Appalachian Collection librarian to a position where she no longer works with Special Collections, the ability to locate, prioritize, and process Appalachian manuscript collections has been compromised. The Special Collections division has no plans to add another Appalachian specialist to the staff, preferring to fill the next available staff position with a digital services specialist instead (Marshall 2003a; Black 2003).

Several of Kentucky's Appalachian Studies faculty have been associated with the program since its early days. When folklorist Gerald Alvey, who developed an Appalachian folklore course at Kentucky as part of the 1977 NEH grant, retired a few years ago, the English department did not replace him with an Appalachian folklorist, which left a gap in

the Appalachian Studies curricula. Indications are that when Appalachian specialists historian Ronald Eller, literature professor Gurney Norman, and political scientist Herbert Reid retire in the next decade or so, their departments will probably not replace them with Appalachian specialists. The Appalachian Studies faculty are discussing how to modify the curricula focus to adapt to these changes. The combined effect of losing senior faculty and the loss of an Appalachian Studies specialist in Special Collections is difficult to ascertain (Scott 2003; Billings 2003).

Budgetary problems in several states have affected both collections and academic programs. At ETSU, the archivist position primarily responsible for the Appalachian Collections was left vacant several years ago. Administrative approval was finally granted last December to fill the position, but was later rescinded due to a state budget crisis. It is uncertain when it will be filled. Budgetary problems at Virginia Tech have created a number of vacant faculty positions, which has created extra pressures on existing faculty to the extent that faculty have been reluctant to create new Appalachian Studies curricula (Myers 2003c; Puckett 2003).

While some collections and programs are having difficulties, others are doing well, even flourishing. The most successful and energetic program and collection in this study is at Appalachian State University. The Eury Appalachian Collection continues to expand its collections, and will be moving to a new facility in several years which will offer improved preservation and storage facilities. The Appalachian Studies graduate program added a second concentration several years ago, continues to offer new curricula, and continues to attract students. The combined curricula, collection development, and outreach vision of the Eury Appalachian Collection, the Center for Appalachian Studies, and the

Appalachian Cultural Museum, especially in terms of regional diversity and comparative mountain studies, resulted in the awarding of a $400,000 NEH Challenge Grant in 2000. In a strong sign of institutional recognition, the MA program in Appalachian Studies was awarded the ASU University Dean's Award for Graduate Education in 2001-2002 (Hay 2003; Beaver 2003; Appalachian State University 2002a; Center for Appalachian Studies 2000).

In a number of places, Appalachian Studies is doing well. Lees-McRae College, under the guidance and direction of Stephanie Keener, a graduate of ASU's Appalachian Studies master's program, recently created a minor in Appalachian Studies and became the most recent school to offer a degree in Appalachian Studies. At Berea College, Appalachian regional academic programming is growing, and the Appalachian collections continue to grow at a steady rate. The Appalachian Studies program at Radford is healthy, and has expanded to include a number of successful outreach programs. Attendance at the Appalachian Studies Association Conference, which slowly grew over twenty years to reach 500 in 1998, has more than doubled to over 1000 since then (Keener 2003; McKinney 2003; Wilson 2003a; Edwards 2003; Brown, et. al n.d.).

Assessing the Value of Appalachian Collections

As of the writing of this document, it has been nearly forty years since publication of Robert F. Munn's "Research Materials on the Appalachian Region," and nearly thirty years since Cratis Williams discussed "The Role of Appalachian Colleges in Appalachia's Future" during a summer conference at Mars Hill College. Since these two scholars expressed the importance of Appalachian Collection to research and curricula, the Appalachian Studies Association has entered its second quarter-century, and Appalachian

Studies programs and Appalachian Collections can be found throughout the region.

Munn's 1966 article and Williams' 1976 speech are important milestones in understanding the development of Appalachian collections and Appalachian Studies, and both served as intellectual foundations that shaped this study. For this reason, both men's words can also serve as a basis for assessing the value of Appalachian collections to Appalachian Studies, Appalachian research, and the Appalachian region.

Robert Munn's article called for developing regional collections of "useful primary and secondary materials" within Appalachia that would be "conveniently located and well-organized" for use by Appalachian researchers and scholars. "It seems only a matter of time," Munn predicted, "before we see the development of a number of comprehensive collections on the Appalachian region." Based on this study, Munn's prediction has come true (Munn 1966).

Munn cited as examples the collections at Berea College and West Virginia University. Based on the research in this study, the collection at Appalachian State University is certainly a comprehensive research collection that houses both primary and secondary materials in a discrete collection. Both Berea and Appalachian State also hold the largest collections of secondary sources in this study, Berea having over 20,000 items and ASU having nearly 35,000 (Hay 2003a; Berea College 1968-2001).

While no longer a discrete collection, the University of Kentucky's Special Collection is also a comprehensive research collection. In terms of primary resources, both ETSU's Archives of Appalachia and Virginia Tech's Special Collections have extensive holdings of primary materials, but it is difficult to gauge how extensive their holdings of Appalachian secondary sources are. Both Radford and Lees-McRae have collections that support

curricula, but neither matches the size and depth of primary materials at the larger universities in this study (Special Collections and Archives 2003; Archives of Appalachia 2002; Virginia Tech Libraries Special Collections 2001a, Appalachian Regional Studies Center 2001; Alison Stirling Collection n.d.).

In his Mars Hill speech, Williams called for Appalachian colleges to become "the depositories of the history of Appalachia," gathering a wide range of resources from the immediate area in order to become "the centers of the culture of their immediate regions." As noted above, collection development policies at each of the schools in this study prioritize the area surrounding each college or university. They gather a wide range of materials that reflect, as Williams suggested, the "history, culture, art, music, literature, religion, and social customs of the region served immediately by the college." To this end, the collections in this study have fulfilled the mission Cratis Williams' outlined at Mars Hill (William 1976).

At his Mars Hill talk, and also at his dedication of the Eury Appalachian Collection five years earlier, Williams asserted the importance of Appalachian collections of primary and secondary sources to the development of Appalachian Studies curricula. Other scholars have also commented on the importance of collections to curricula. Jerry Williamson, the founding editor of *Appalachian Journal* and Appalachian Studies faculty member at ASU, stated that he "used the (Eury Appalachian) Collection constantly" in his teaching, adding that he "couldn't have taught without it." Anita Puckett, Coordinator of the Appalachian Studies program at Virginia Tech, said she "can't imagine continuing" Appalachian Studies curricula without Virginia Tech's Appalachian Collections. Stephanie Keener, founder of the Appalachian Studies program at Lees-McRae, considers the Stirling Collection an

essential element in the decision to create an Appalachian Studies minor at Lees McRae (Williams 1976, 1971; Williamson 2003; Puckett 2003; Keener 2003)

Williams' comments about Appalachian collections at Mars Hill were part of a larger context, one that stressed the role that Appalachian studies curricula would play in helping Appalachian students understand and appreciate their heritage. Berea's Gordon McKinney asserts that collections have fulfilled this role in Appalachian Studies to an extent that curricula and faculty alone can not. Whether listening to music in the Collections, or studying documents, or examining photographs, McKinney asserts that

> the Collections have provided an important entree for students into the study of their own heritage. If the Collections weren't there, no matter how committed the faculty happened to be, the students wouldn't do the research, and many of them—at least in my classes, and I'm sure in everybody else's classes, as well—have had a real sort of personal experience of self-knowledge that comes only from seeing that you are part of something broader, and the collections have been absolutely crucial to that (McKinney 2003).

As Appalachian Studies activist and scholar Helen Lewis said, "the general philosophy and approach of the Appalachian Studies Program should be one which helps students develop a knowledge, pride, and appreciation of the area." Appalachian Collections are a critical element in fulfilling this curricula goal (Lewis 1982).

Further Research suggested by this Study

As mentioned in the introduction, this study is intentionally limited in focus, and does not include all schools with Appalachian Studies programs. It also precludes Appalachian collections not associated with Appalachian Studies programs, such as the West Virginia and Regional History Collection at West Virginia University. Additionally, it leaves out a few key collections with Appalachian materials that are outside the region, such as the

Southern Folklife and Southern Historical Collections at the University of North Carolina. A more comprehensive study that includes all these elements is in order.

Statistics of usage of these collections is typically limited to head counts of student, faculty, or "outsider" researchers, and an accurate assessment of how these manuscript and archival collections are used in research is also needed. This suggests the need for a citation analysis of Appalachian Studies scholarship, which might be approached by examining collection usage in the bibliographies of all books, articles, dissertations, and theses included in the annual bibliography in the *Journal of Appalachian Studies*, which covers 1994 to the present.

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Appendixes

Appendix A:

Interview Questions

Interview Questions for Appalachian Collection Administrators

When was the Appalachian collection started?

Why was the Appalachian collection started?

Does the collection have a mission statement?

How would you characterize this statement?

How does this mission statement relate to research and curriculum in Appalachian Studies?

Does the collection have a strategic plan?

How is it related to curriculum planning in Appalachian Studies?

How is the collection funded?

Where does the collection fit within a larger organizational structure, especially with respect to the library and the Appalachian Studies program?

What was the original collection development strategy?

Has this strategy changed over time? If so, in what way?

How many staff members work with this collection?

Has the staff size increased over time?

What are their titles and job descriptions?

What education and training do the staff have?

What was the original budget for the collection?

How is the collection used?

Who uses the collection?

Do you collect usage statistics?

Is there a formal or informal process where curriculum affects collection development?

Do Appalachian Studies faculty actively participate in collection planning and decision making?

What is the relationship between the Appalachian collection and the Appalachian Studies faculty and administration?

How would you describe this relationship? Poor? Satisfactory? Good? Excellent?

Is there an access policy for this collection?

How would you characterize this policy?

Has the collection been involved in educational or other outreach programs?

If yes, how would you characterize these programs?

Does the Appalachian Studies faculty and the collection staff collaborate on outreach programs? If so, how?

What is the relationship of the collection to the Appalachian Studies Association?

What is the relationship of the collection to the Appalachian Consortium?

Does the collection have any agreements or collaborative arrangements with any other collections or professional organizations?

Are there any other comments that you'd like to make?

Interview Questions for Appalachian Studies Faculty Administrators

When did the academic program in Appalachian Studies begin?

What degrees did it offer when it was started?

What degrees does it offer today?

How is the Appalachian Studies program organized within the institution?

What is the administrative structure of the program?

How many faculty teach in the program?

How many students are enrolled in 2002-2003?

How many degrees were granted in Appalachian Studies over the last five years?

What is the formal relationship of the Appalachian collection to the Appalachian Studies program?

How is curriculum developed?

What role does the collection play in curriculum development?

Is the collection developer/manager a member of the Appalachian Studies faculty?

Is she/he consulted about curricular change?

Does she/he serve on the Appalachian Studies curriculum committee?

What courses, if any, require using the Appalachian collection?

Is there a bibliography or reference course (or course segment) that requires using the Appalachian collection?

If the Appalachian collection (or significant elements of it) was already in place before the academic program was started, to what extent did the existence of the collection stimulate the development of the academic program?

What is the formal relationship between the Appalachian collection and the Appalachian Studies faculty and administration?

What other ways does the faculty work with the collection?

How would you characterize the relationship between Appalachian Studies faculty and collection staff and administration? Poor? Satisfactory? Good? Excellent?

What is the relationship of the academic program with the Appalachian Studies Association?

What is the relationship of the academic program with the Appalachian Consortium?

Does the academic program have any agreements or collaborative arrangements with any other collections or professional organizations?

Are there any other comments that you'd like to make?

Written Survey Questions for Appalachian Collection Administrators

Is there an Appalachian Studies collection development policy?

How would you characterize this policy?

Who supervises and has final budgetary responsibility for collection development?

Who is most active in developing the collection?

Is there a separate budget for this collection?

If not, where is the budget located?

What is the current budget?

How much of the budget is spent on materials?

Is this a discrete collection?

If not, where are the various elements of the collection housed?

What kinds of secondary materials on Appalachia are in the collection (books, periodicals, microforms, etc.)?

How many of each type of secondary resources are in the collection?

Which secondary materials are used most frequently?

Which secondary materials are most important?

What items are unique to this collection? Provide a list and some particular examples.

What kinds of manuscript collections are in the collection? How many are in the collection?

Does this collection have original folklore or oral history collections? How did the collection obtain these?

Are there mixed collections of a topical nature (i.e., papers and field recordings of collector X)?

What other types of special and unique collections are there?

What are the major preservation and conservation issues in managing this collection?

Does the collection have a program to identify and solicit gifts which would enrich the collection?

Have any, such as folklore collections, come from curriculum (for example, class folklore or oral history projects)?

What organizational methods are used in this collection?

Do different types of materials (archives, secondary books, manuscripts) have different kinds of organizational methods?

Is the collection part of a larger library OPAC?

If you have a Website, what are your goals for this Website?

Have items been digitized?

Are digitization projects planned?

How are materials circulated?

Are there any other comments that you'd like to make?

Appendix B

Appalachian Studies Curricula

Appalachian Studies at Appalachian State University

Appalachian Studies Master of Arts

Two Concentrations: Appalachian Culture or Sustainable Development

Requirements: Appalachian Culture Area Concentration

Prerequisites: An undergraduate major or minor in the social sciences or humanities. Additional courses (up to 15 hours maximum) in the social sciences may be required if so indicated by the student's deficiencies.

Hours: 36 semester hours
Required Courses:

1. Core Courses:
AS 5000 Bibliography & Research - 3 hours
AS 5020 Colloquium in Appalachian Studies - 3 hours
SUBTOTAL HOURS - 6

2. Regional Courses: Choose 4 courses (12 hours):
ANT 5120 Appalachian Culture & Social Organization - 3
ENG —— (consult with advisor) a choice of one course offering with Appalachian
materials as the primary subject (e.g. ENG 5720 Appalachian Literature,
ENG 5710 Advanced Folklore) - 3
HIS 5208 Seminar in Appalachian History - 3
P&R 5400 Religion in Appalachia - 3
PS 5130 Appalachian Political Perspectives - 3
SOC 5300 Appalachia in Social Context - 3
SUBTOTAL HOURS - 12

3. Electives: Choose 4-5 courses (12-15 hours) from Regional courses above or Elective list below (with approval of student's advisor)
ANT 5200 Sustainable Development: Theory, Method and Case -. 3
ANT 5600 Medical Anthropology - 3
ANT 5610 Ethnographic Field School - 2-6
AS 5500 Independent Study - 3
AS 5530 Selected Topics - 3
BIO/GHY 5530 Selected Topics: Biogeography of the Southern Appalachians – 3

ENG —— Course offerings with Appalachian topics as the focus
(e.g. literature, folklore, Hollywood/Appalachia) - 3
GHY 5301 Regional Geography - 3
GHY 5400 Planning Process - 3
HIS 5002 Seminar in Public History - 3
HIS 5204 Interpreting American History - 3
HIS 5660 Topics in Public and Applied History - 3
PS 5060 Seminar in Public Administration - 3
PS 5330 Problems in State and Local Government - 3
TEC 5638 Contemporary Problems in Appropriate Technology
SUBTOTAL HOURS - 12-15

Note: Other electives may be selected upon approval of student's academic advisor. No more than twenty-five percent of the student's degree program may be taken in a combination of selected topics and independent studies.

4. Final Project:
AS 5900 Internship - 3-6
OR
AS 5999 Thesis - 3-6
SUBTOTAL HOURS - 3-6

TOTAL HOURS - 36
Thesis: Optional
Language Proficiency: A reading knowledge of a foreign language, or demonstrated competency in statistics and/or computer science, subject to approval by the student's advisor, is required.

Comprehensive: A comprehensive examination is required.

Sustainable Development Track

Prerequisites:
1. 8 semester hours in biology, chemistry, geology or physics - the courses may be in the same discipline or different disciplines,
2. A course in the scientific understanding of human-environmental interactions,
3. Three courses in the social sciences other than economics,
4. An economics course equivalent to ECO 2030/2040, and
5. A statistics course equivalent to Statistics 2810.

Students who are deficient in one or more of the above areas are expected to take undergraduate courses at Appalachian to make up the deficiency. These courses will not count toward the graduate program of study.

Hours: 36 semester hours

Required Courses:
1. Core Courses:
AS 5000 Bibliography and Research - 3
ANT 5200 Sustainable Development: Theory, Method and Case - 3
GS 5510 Environmental Problems - 3
GHY 5110 Special Topics in Regional Analysis - 3

SUBTOTAL HOURS - 12
2. Regional Courses:
Select two courses from the list below:
ANT 5120 Appalachian Culture and Social Organization - 3
BIO/GHY 5530 Selected Topics: Biogeography of the Southern Appalachians - 3
HIS 5208 Seminar in Appalachian History - 3
PS 5130 Appalachian Political Perspectives - 3
SUBTOTAL HOURS - 6

3. Interest Areas and Electives:
Possible areas of interest can be:
1. Environmental Sciences
2. Planning and Management
3. International Development

In consultation with the program director and thesis committee, choose a minimum of 6 hours from list **A.** and a minimum of 6 hours from list **B.** below:

A. Natural Sciences and Geographic Analysis:
BIO 5212 Population Ecology - 4
BIO 5222 Communities and Ecosystem Ecology - 4
BIO/GHY 5530 Selected topics: Biogeography of the Southern Appalachians - 3
GHY 5620 Synoptic and Regional Climatology - 3
GHY 5800 Quantitative Methods - 3
GHY 5820 Geographical Hydrology - 3
GHY 5100 Special Topics in Physical Environmental Analysis - 3
GLY 5620 Hydrogeology - 4
SUBTOTAL HOURS - 6

B. Social Sciences, Humanities, and Technology:
ANT 5565 Political Economy, Globalization and Rural Development - 3
BUS 5002 Marketing Management
OR
BUS 5400 Marketing Strategies and Applications - 3
ECO 5532 Selected Topics: Environmental Economics - 3
GHY 5400 Planning Process - 3

HIS 5660 Topics in Public and Applied History - 3
MGT 5770 Social Responsibilities of Management - 3
PS 5060 Seminar in Public Administration - 3
PS 5665 Public Management - 3
PS 5722 U.S. Foreign Policy - 3
PS 5748 Latin American Politics - 3
PLN 5700 Project Management - 3
TEC 5638 Contemporary Problems in Appropriate Technology - 3
HIS 5106 Studies in European History - 3
OR
HIS 5306 Studies in Latin American History - 3
OR
HIS 5406 Studies in Asian History - 3
SUBTOTAL HOURS - 6

4. Final Project
AS 5900 Internship - 6
OR
AS 5999 Thesis - 6
SUBTOTAL HOURS - - ... 6

TOTAL HOURS - 36
Thesis: Optional
Language Proficiency: A reading knowledge of foreign language, or demonstrated competency in statistics and/or computer science, subject to approval by the student's advisor, is required.
Comprehensive: A comprehensive examination is required.

Graduate Minor in Appalachian Studies

Students will elect a total of 9 semester hours from the following:

AS 5000 Bibliography & Research - 3
ANT 5120 Appalachian Culture & Social Organization - 3
BIO/GHY 5530 Selected Topics: Biogeography of Southern Appalachia - 3
ENG —— Course with Appalachia as the central focus (e.g., ENG 5710-Advanced Folklore; ENG 5720-Appalachian Literature) - 3
HIS 5208 Seminar in Appalachian History - 3
P&R 5400 Religion in Appalachia - 3
PS 5130 Appalachian Political Perspectives - 3
SOC 5300 Appalachia in Social Context - 3

(Source: Appalachian State University 2000-2001)

Appalachian State University

B.A. degree in Interdisciplinary Studies with a concentration in Appalachian Studies.

The BA requires a core course of Interdisciplinary Studies Courses and students can select a concentration. These are the courses for the Appalachian Studies Concentration:

1. Required course: (3 s.h.) AS/IDS 2410 Introduction to Appalachian Studies, Humanities OR AS/IDS 2411 Introduction to Appalachian Studies, Social Sciences

2. Concentration core: select 3 courses from the following: (9 s.h.)

ANT 4120 Appalachian Culture
AS/MUS 2016 Appalachian Music
ENG 4720 Appalachian Literature
GHY 3320 Environmental Issues in Appalachia
HIS 3726 History of the Appalachian Region
P&R 4549 Seminar: Southern Appalachian Religion
PS 3630 Appalachian Politics

3. Electives: select 4 courses from the following: (12 s.h.)
BIO 5512 Local Flora (with permission)
OR BIO 4550 Nature Study
ENG 3050 Studies in Folklore
ENG 4810 Advanced Folklore
FDN 4810 Education in Appalachian America
HIS 4575 Introduction to Public History
HIS 4660 Topics in Public and Applied History
P&R 3050 Religion in America Selected topics courses (3530-3549) with Appalachia as the subject

(Source: Appalachian State University 2001b)

Appalachian State University

Interdisciplinary Studies Minor in Appalachian Studies

A student may earn an undergraduate minor in Appalachian Studies by successful completion of an interdisciplinary program of 18 semester hours. Students must have a major in a specific field of study.

The minor requires:

1. Required course: (3 s.h.) AS/IDS 2410 Introduction to Appalachian Studies, Humanities
OR AS/IDS 2411 Introduction to Appalachian Studies, Social Sciences

2. Concentration core: select 3 courses from the following: (9 s.h.)

ANT 4120 Appalachian Culture
AS/MUS 2016 Appalachian Music
ENG 4720 Appalachian Literature
GHY 3320 Environmental Issues in Appalachia
HIS 3726 History of the Appalachian Region
P&R 4549 Seminar: Southern Appalachian Religion
PS 3630 Appalachian Politics

3. Electives: select 2 courses from the following: (6 s.h.)
BIO 5512 Local Flora (with permission)
OR BIO 4550 Nature Study
ENG 3050 Studies in Folklore
ENG 4810 Advanced Folklore
FDN 4810 Education in Appalachian America
HIS 4575 Introduction to Public History
HIS 4660 Topics in Public and Applied History
P&R 3050 Religion in America Selected topics courses (3530-3549) with Appalachia as the subject

(Source: Appalachian State University 2001b)

East Tennessee State University

Appalachian Studies Minor

The Appalachian Studies minor has two required courses, totaling 6 credit hours. Students then take 12 more hours from a series of possible courses. Students are encouraged to design their own course grouping in consultation with the Appalachian Studies Coordinator (East Tennessee State University 2002).

Required Courses

APST 2060 – Introduction to Appalachian Studies – 3 credit hours
APST 4997/5997 – Current Issues in Appalachian Studies - 3 credit hours

Each Course Grouping requires the above two courses, plus following core courses, plus an additional twelve hours selected from the following groups:

Regional History and Culture Grouping (choose 12 hours from the following:)
Social Institutions and Appalachian Culture (SOWK 2400)
American Folklore (ENGL 3650)
Literature. of Southern Appalachia.(ENGL 4067)
Geography. of Southern Appalachia. (GEOG 4077/5077)
History of Southern Appalachia (HIST 4167/5167)
History of Tennessee (HIST 3010)
The Old South, 1607-1860 (HIST 4147/5147)
The South Since 1865 (HIST 4157/5157

Regional Politics and Community Development: (choose 12 hours from the following):
Social Institutions and Appalachian Culture (SOWK 2400)
History of Southern Appalachia (HIST 4167/5167)
Power and Politics in Appalachia (PSCI 4457)
Local and Regional Planning (PSCI 4637/5637)
Politics of Dev. and Change (PSCI 4827)
Criminal justice and Family Violence (CJCR 4850)
State and Local Government (PSCI 3710)
Southern Politics (PSCI 3060)
Appalachian-Scottish & Irish Studies (APST 4957/ENGL 4957).

Regional Music and Folk Culture: (choose 12 hrs from the following):
Bluegrass Band (MUSC 1280)
Prep Guitar (MUSC 1871)
Guitar Class (MUSC 1881 or 1882
Folk Culture in the Mod. World (SOAA 2040)
Mass Communication & Popular Culture (SOAA 4357/5357)
History of Country Music (MUSC 2120)
Ethnographic Field Tech. (SOAA 4627/5627)
Basic Storytelling (RF-AD 4147/5147)

American Folk Music (MUSC 2150/SOAA 2150)
Appalachian-Scottish & Irish Studies (APST 4957). *NOTE. Individual instruction is also available for mandolin, fiddle and old-time banjo. These courses carry 1hr. credit

Regional Environment and Ecology (choose 12 hrs from the following):
Appalachia Flora (BISC 4247/5247);
Appalachia Fauna (BISC 4257/5257);
Geog. of Southern Appalachia (GEOG 4077/5077);
History of Southern Appalachia (HIST 4167/5167);
State and Local Government (PSCI 3710);
Appalachian-Scottish & Irish Studies (APST 4957/ENGI, 4957).

Regional Arts and Crafts (choose 12 hrs from the following):
Weaving (ARTA 2071 or 3071)
Fiber Construction for Weaving (ARTA 3073)
Vegetable Dyeing (ARTA 3380)
Ceramics (ARTA 3091 or 3092)
History of Southern Appalachia (HIST 4167/5167)
Literature of Southern Appalachia (ENGL 4067)
Mass Communication & Popular Culture (SOAA 4357/5357)
Appalachian-Scottish & Irish Studies (APST 4957/ENGL 49571

(Source: East Tennessee State University 2002)

Virginia Tech

Interdisciplinary Studies Minor with an Appalachian Studies Concentration at

Courses needed to complete the concentration are the following (15 semester hours):

HUM 1704: Introduction to Appalachian Studies
HIST 3214: History of Appalachia
ENGL 3624: Appalachian Literature
HUM 4404: Appalachian Folk Culture
HUM 4414: Critical Issues in Appalachian Studies

And one of the following (3 semester hours):
HR 2204: The Appalachian Family and Its Environment
ENGR 1814: Energy, Resource Development and the Environment
MinE 3074: History of Mining
GEOG 3224: Geography of Appalachia
HUM 3464: Appalachian Communities

(Source: Virginia Tech University 2002)

Berea College

The Appalachian Studies interdisciplinary minor at Berea College

The minor requires taking these three courses (9 hours total):

GST 121. Appalachian Culture.
GST 229. Appalachian Problems and Institutions.
HIS 253. Appalachian America.

In addition to the above, the minor also requires taking two of the following, "or course offerings subject to approval by the appropriate committee".

GST 236. Folk Arts as a Cultural Expression
ENG 140. Appalachian Literature
MUS 224. Appalachian Music
HLT 210. Health in Appalachia

The following Course is offered as an elective:

SOC 330. Community Analysis: The Appalachian Case

(Source: Berea 2002b).

Radford University

Appalachian Studies Minor (18 semester hours)

The minor in Appalachian Studies includes required courses on various aspects of the Appalachian region and field research courses which guide the student into firsthand experience in Appalachia. Elective courses from a variety of disciplines give the student a broader understanding of Appalachia.

The program is administered through the interdisciplinary Appalachian Studies Program. Students who wish to minor in Appalachian Studies must consult with the chair or one of the members of the Appalachian Studies faculty for advising.
The minor in Appalachian Studies consists of 18 semester hours, as follows:

Required Courses 15
APST 200. Introducing Appalachia. 3
ANTH 411. Appalachian Cultures. 3
ENGL 447. Appalachian Literature. 3
HIST 310. Appalachian History. 3
APST 460. Seminar in Appalachian Studies. 3

Field Research Course 3
Three semester hours to be chosen from among the following courses; student's field research project must center on an Appalachian topic:
ANTH 480. Practicing Ethnographic Methods. 4
GEOG 490. Field Research Methods. 3
ENGL 446. Appalachian Folklore. 3

or from among the following courses, but only when the topic includes Field Research in Appalachia:
ANTH 495. Anthropology Seminar. 4
ART 427. Special Topics in Art History. 3
ENGL 314. Topics in Literature. 3
ENGL 490. Summer Workshop: Appalachian Culture and Writing. 3
GEOG 203. Appalachian Geography. 3
GEOG 480. Seminar. 3
HIST 405. Selected Topics in Appalachian History. 3
POSC 490. Seminar. 3
SOCY 492. Appalachian Women. 3
APST 480. Appalachian Studies Internship. 3-15
APST 490. Summer Workshop: Appalachia in the Cinema. 3
APST 495. Topical Seminar in Appalachian Studies. 3

(Source: Radford 2002)

University of Kentucky

Appalachian Studies Minor (18 hours)

In addition to regularly scheduled courses in Appalachian Studies, independent study and experiential education courses may be counted toward the minor if approved by an Appalachian Studies advisor. Undergraduates may design a topical major in Appalachian Studies. Students may also choose a graduate specialty in Appalachian Studies

Required:

APP 200: Introduction to Appalachian Studies (Three credit hours).

A minimum of six credit hours in Appalachian Studies humanities courses (English, History, Music, Theater Arts).

MUS 301: Appalachian Music
ENG 363: Appalachian Literature
HIS 590: History of Appalachia
HIS 580: History of Appalachia

A minimum of six credit hours in Appalachian Studies social science courses (Sociology, Political Science, Geography, Family Studies, Anthropology).

APP 300: Topics in Appalachian Studies (Women in Appalachia)
APP 300/AAS 400: African Americans in Appalachia
PS 456G: Appalachian Politics
SOC 534: Sociology of Southern Appalachia
SOC 735: Special Topics in Social Inequalities (Sociology of Appalachia)

An additional three hours in an Appalachian-related course, which may include, in addition to the courses above:

A&S 500: Appalachia, Democracy, and Public Life (Billings)
GS 600: Appalachian Development (Eller)
PS 491/711: India/Appalachia: Environmental Politics and Theories (Reid)
HIS 650: Readings in Appalachian History (Eller)
HIS 656: Readings in New South (Eller)
HIS 700 Research Seminar in the New South (Eller)

(Source: Appalachian Center at the University of Kentucky. n.d.)

Lees McRae College

Minor in Appalachian Studies

Core (Required) nine hours:
APP 130 - Introduction to Appalachian Studies (3)
LIT 331 - Appalachian Literature (3)
HIS 330 - History of the Southern Appalachians (3)

9 Additional Hours May Be Chosen From Among the Following
Note: No more that eight semester hours may be taken in any one divisional area.

APP 288 - Special Topics in Appalachian Studies (3)
APP 471 - Internship in Appalachia (3)
APP 215 - Appalachian Music (3)
ART 301 - Appalachian Photography (3)
COM 403 - Appalachian Documentary Production (3)
SOC 333 - Rural Sociology (3)
BIO 321 - Field Botany (4) OR SCI 211 - Earth Science Concepts (4)
BIO 401 - Appalachian Ecology (4) OR SCI 211 - Earth Science Concepts (4)
DAN 151 - 452 - Clogging (1 per semester)

(Source: John B. Stephenson Center 2002)

Vita

William Eugene Hyde earned a Master of Arts in Appalachian Studies from Appalachian State University, and has worked as Director of the Regional Studies Center at Lyon College in Batesville, Arkansas.