

**LISTING (from Making Good Communities Better,  
Irving T. Sanders, University of  
Kentucky Press, 1952, p.128.)**

	Organiza- tion A.	Organiza- tion B.	Organiza- tion C.	Organiza- tion D.	Organiza- tion E.
1. Name					
2. Purpose					
3. chief activities					
1.					
2.					
3.					
4.					
4. No. active members					
5. Type of members					
a. sex					
b. age					
c. economic					
d. other					
6. Regular meeting time					
7. Average Attendance					
8. Cooperating organiza- -izations.					
1.					
2.					
3.					
9. Outstanding					
leaders					
1.					
2.					
3.					
4.					
10. Noncooperating Organizations					
1.					
2.					
3.					
4.					

II. CHANGES: Then we should know the critical changes that have taken place in the community. These are:

1. Shifts in population and facts about people moving in and out of the community -- their skills, ages, sex, etc.
2. New industries, new sources of power, loss or gain of markets, employment for both urban and rural areas.
3. Work habits of self-employed people.
4. Changes in thinking and loyalties of people toward various images.

III. People to "interview" to feel the pulse of the community

1. Grocers -- spending on food, clothing and general household supplies; gossip.
2. Undertakers -- prices families are willing to pay for funerals; gossip.
3. Repairmen -- changes in spending for farm equipment, auto maintenance, etc.; local issues; gossip.
4. Barbers and beauticians -- local issues; gossip.
5. Porters in railroad and bus stations -- what white folks say; maids, cab driver; known Toms. These persons, so close to whites in some ways, may be approached indirectly.
6. Mothers and their children who work with us all the way to evaluate information already gathered.
7. Sanding leadership -- conservative point of view with black population and changes, if any.

IV. You guys must know how to plan a meeting

1. Set time, place, and notify persons desired.
2. Provide transportation if necessary.
3. Keep location central.
4. Don't forget any financial arrangements for meeting place,

responsibility, for putting things back in place, size of place (e.g., ten people feel lost in an auditorium -- get the point?)

5. Plan development of emotional peak in meeting or some kind of development -- may be intentional development but you may intend to be unintentional.

6. Don't let the project go to the dogs because you feel you must be democratic to the last letter or carry out every parliamentary procedure. The people's welfare is more important than any rule.

The basic point to make is that like each city has one mode of livelihood around which there are a few values also there is a cluster of social values on which the way of life in the city is based, and around which attitudes are fastened. But this is the hard fact: we must forever be under the judgment of the community in which we live. This does not mean that if it is contrary to our philosophy or strategy to move in a particular direction, we nevertheless must. But it does mean that whatever we do or propose must be executed after careful consideration of the people. The people in any particular area will elect in a particular way, a particular kind of person -- the point is that everywhere we go there is an established way of doing things, whether inadequate or adequate in our own judgment. Whatever are the ideas presented to a community, they (the ideas) will be evaluated on their own scale of values. If we represent something they (the people) consider important, they will identify with us.

Our best selling point is that we are students with nothing but our bodies and minds, fearlessly standing before the monster who killed our mothers and castrated our fathers -- yet we stand with love.

a. "We Shall Overcome," "Wake up this Morning," etc.

b. Interpret deeper meaning of "music in your homes."

2. We develop personal relationships with students and adults.

a. We observe the basic sexual attraction between sexes and

utilize this as a step toward involvement in the Movement.

b. We redirect the energies of the various groups of young boys in "gangs".

c. We eat and sleep with permanent families in the area--without paying them.

d. We promote the adoption of each of us as their children -- we call them mother, mom, pop -- that's home). We relate to our

professional peers by preaching for ministers; playing chess; discussing medicine, politics, insurance, education, business, etc.

3. We acknowledge standing leadership

a. We present ourselves as workers with SNCC.

b. We ask about the situation as it has developed in the city.

c. We present ourselves open for program proposals, soliciting from them opinions concerning the needs and aspirations of "their" people.

d. We request aid in furthering contacts within the community.

## VI. Communication

1. We speak at the churches, interpreting the proposed action in religious terms.

2. We publish a propaganda sheet as needed.

a. local news is emphasized AND PRESENTED BARE.

- b. interpretations are made and opinions crystallized.
  - c. no incident goes without note and analysis in terms of what is best : for the project.
3. We build images of respect, courage, suffering, strength, "Tomism," etc., using various personalities as points of reference.
  - a. women make the best images (impressions).
4. We also destroy images
5. Face to face contact has no substitute in feeling the pulse of the people.
  - a. knowing people and their anxieties
  - b. walking and talking with the every-day "joe"
6. We should also know the desire of the community and the extent of their willingness to suffer. At no time should there be a reaction within the community unknown to us.
7. Publicity media should be engaged
  - a. Wires should be sent from local projects as well as SNCC office.
  - b. All negative situations should be presented to the conscience of the nation. No outright victory should ever be declared without sanction, on some level, by whites of the community.
  - c. All Negro papers should be engaged and contacts made on a personal level. Have names and phone numbers.
  - d. Liberal newspapers of the greatest influence in this country and the world should be fed.
8. We are always open for discussion.
  - a. This does not assume compromise of : cessation of activity.
  - b. Approaches should be made to the adversary.
  - c. Reports, both verbal and written, should be made to the people.

## VII. Finance

### 1. Project must be self-sustaining

a. We have too many people, being equated with too much money going out for staff subsistence.

b. There are too many civil rights organizations and too few civil rights dollars.

c. It is best from a tactical point of view that we are penniless.

### 2. The community in which we work must take full responsibility financially.

a. It is fitting that recipients of services should share in the expenses of the same.

b. We must never offer anything that we are unable to deliver, at the time or later. It is best to tell the truth -- we have nothing.

c. When "push comes to shove" we are willing to pick cotton, etc., scrub floors, wash cans and windows, baby sit, etc., for food and lodging.

### 3. Fund-raising in the field is possible.

a. Mass meeting in churches, where people are accustomed to giving is one source.

b. Personal appeals by individuals on the project to contacts back home or a school, i.e., labor unions, churches, etc., may be fruitful.

c. Financial adoption of particular individuals or the entire project should be encouraged.

## VIII. Federal Bureau of Investigation

1. These boys are hard to figure out. I assume that they are basically dedicated to finding out the truth when told to do so by higher authorities. But on the other hand, these boys are in many cases, local yokels, and voice the same sentiments as the Opposition. We must take

precaution where necessary. A compilation of facts and interpretation of the inefficiencies of the F.B.I. is under way in all the states where we have field secretaries. We have all concluded that the best thing for those boys is a nationwide expose.

2. The F.B.I. should be called whenever we feel constitutional rights are abridged. If in doubt, call them and ask for an investigation anyway. Know them by name and face.

#### IX. Justice Department

1. Call them by phone in emergencies.

2. Report on F.B.I. as well as J. situation.

3. Know the guys in the J.D., call for specific persons.

4. When they are in your area drain them of as much information as they are willing to give.

5. They move on the basis of expediency and accuracy (i.e., they are very slow to act); so don't be under any vain illusions as to speed. There has been, however, some past evidence that this great legal machine can move with tremendous speed.

6. There is presently an attempt to change the function of the Justice Department from a legal machine to a diplomatic, bargaining, behind the scenes power, fellow-doing-good. This is no judgment for or against -- but we must be able to meet the challenge presented in situations arising out of action or inaction of the Department.

7. Special written reports should be sent to the Department. Affidavits should be typed and signed (keeping a copy for yourself). If there is inaction on the part of the J.D., there should be the concomitant excuses.

8. Protests, made public, should be sent them every time some atrocity is committed under Federal law. Possibilities for other types of pressure on the Justice Department should be studied.