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The following document types are provided for each applicant (where available):

Cover letter, Cover Letter - System, Reference Letters, References, Resume, Supporting Application Documents (Other document upload)

The following applicants are included in this document:

Noelle Brasch
Zheng Guan (zheng)
Ryan Handley
Stephen Miles (Andy)
Matthew Mohns (MJ)
Sigrid Peterson
Monica Petidier Martin
Maxwell Schafer (Max)
Whitney Thompson
Wei Zou

Job Details:

JEMS Transaction ID: 282079-AS
Posting Title: Multimedia Acquisition Specialist (A466000-PUBLIC MEDIA/PBS WISCONSIN)
Division: A46-DIV-PUBLIC MEDIA
Department: PUBLIC MEDIA/PBS WISCONSIN

Number of Applicants: 10

Noelle Brasch

nbrasch@wisc.edu | (262) 253 – 0860

Dear Hiring Committee,

I am writing to apply for the Multimedia Acquisitions Specialist position with PBS Wisconsin. I believe my professional experiences and goals would fit in well with this role; the opportunity to work for and contribute to such a beloved institution in this capacity is something that truly excites me. My familiarity with diverse collections, knowledge of cataloging and metadata practices, as well as effective communication skills make me a strong candidate.

Diversity in collections, both in format and topic, is something I am familiar with. My practicum project with the digital cultural heritage program Recollection Wisconsin was focused on my creating and demoing a plan for inclusive and reparative metadata practices. The use of more inclusive language made the collection more accessible and led to further implementation across their records. An additional component of this project was updating the licensing and copyright statements of resources. I also gained relevant experience as the Digital Collections Intern with the University of Wisconsin-Stout Archives, where I was responsible for arranging and creating metadata for their new born-digital student and staff governance collection. In both of these instances, I was responsible for developing the projects and accompanying workflows.

Cataloging and metadata have been integral to my studies at the UW Madison Information School. Several courses in my graduate program have prepared me with the knowledge of RDA, LCSH, and current best practices. For several of my past positions, I have applied this knowledge, being put in charge of arrangement, description, and metadata for entire collections with minimal oversight. While my experience is mostly with digital tools and collections, I also worked with rare and delicate physical materials during my stint as the Wisconsin State Government Publications Assistant. This summer I have been completing a summer position at the Library of the Supreme Court of the United States which has provided me further exposure to metadata and special collections. Altogether, my work in archives, museums, and libraries has given me experience with a variety of collections and formats that makes me comfortable in many settings.

Effective communication skills are vital to success in any professional role. My work as an educator has molded my thorough, attentive communication style. During an internship with the Wisconsin Historical Museum, I collaborated with the museum's education team working in small groups to create and facilitate digital programs for

elementary schools. This and lesson planning have made me comfortable with presenting information to large groups, both online and in person. In terms of individual communication, my work as a TA often has me conducting office hours, evaluating progress, and/or emailing one-on-one to personally support students' learning.

As my resume and references will vouch for, I have the relevant skill set of familiarity with digital collections, knowledge of cataloging and metadata practices, along with effective communication skills. I would love the chance to further discuss the position and what I'd bring to PBS Wisconsin. Thank you for considering my application.

Sincerely yours,
Noelle Brasch

Email: nbrasch@wisc.edu
Cell: (262) 253 - 0860

Noelle Brasch

nbrasch@wisc.edu | (262) 253 – 0860

EDUCATION

University of Wisconsin-Madison
M.A. Library and Information Studies — May 2023
- Emphasis in archives & public history

B.A. History, European Studies certificate — August 2021
- Dean's List, 2018-21

DIGITAL COLLECTIONS & METADATA EXPERIENCE

Technical Services and Special Collections Summer Assistant — Summer 2023
Supreme Court of the United States
- Created metadata for a complex collection of Supreme Court documents
- Processed incoming records and briefs
- Assisted acquisitions team in finding and purchasing materials using GOBI and other resources

Digital Collections Internship — Spring 2023
University of Wisconsin-Stout
- Developed arrangement and generated metadata for born-digital records for shared governance collections

Metadata Practicum Project — Fall 2022
Recollection Wisconsin Program
- Researched, created, and implemented a pilot plan for inclusive metadata practices
- Standardized copyright and licensing statements for existing collections

State Government Publications Assistant (LTE) — September 2021 to August 2022
Wisconsin Historical Society
- Processed cataloged publications for transfer from WHS Headquarters building to State Archives and Preservation Facility
- Created and edited holdings and item records in Alma

Museum Education Intern December 2020 to August 2021
Wisconsin Historical Museum
- Collaborated with the Museum Education team to create and update museum tours, virtual field trips, and walking tours
- Facilitated current virtual programs for elementary-age children
- Drafted social media posts weekly for the museum's Facebook page

RELATED EXPERIENCE

Teaching Assistant - Folklore 100: Introduction to Folklore January 2022 to present
University of Wisconsin-Madison
- Led and facilitated two discussion groups for 40 diverse undergraduate students
- Graded weekly activities and participation through Canvas
- Graded final papers and provided student feedback in Canvas
- Served as the first point of contact for students through Canvas and email

Payroll Specialist Intern January 2020; May to August 2020
The Benefit Companies, Inc.
- Assisted payroll team in filing taxes and processing payroll for clients
- Designed learning materials for payroll softwares

Technical Services and Bindery Assistant September 2018 to January 2022
University of Wisconsin-Madison Law Library
- Labeled, stamped, and shelved materials including microfiche and periodicals
- Organized and filed invoices
- Processed and prepared items for monthly bindery shipments
- Created and edited holdings and item records in Alma

Circulation Assistant 2016 to 2018
Menomonee Falls Public Library
- Sorted and reshelved library materials
- Handled circulation desk responsibilities (check-in/out items, direct patron questions, process library card applications, maintain patron records)

VOLUNTEER & LEADERSHIP

Member & Election Committee Member September 2021 to May 2023
Society of American Archivists - Student Chapter
- Attended meetings and scheduled activities
- Established protocols and organized yearly election of officers

Volunteer Judge 2020 to present
National History Day Program
- Ranked projects and provided feedback
- Engaged with students grades 6-12

TECHNICAL SKILLS & RELEVANT COURSEWORK

Courses:	Cataloging & Classification, Government Documents, Digital Tools & Trends, History of the Book and Print Culture
Language:	German (conversational), Italian (conversational), Latin (basic)
Standards:	Dublin Core, MARC, RDA, LCSH, LCC
Tools:	Alma, CONTENTdm, Polaris ILS, Preservica, Leap, WordPress, Microsoft Office (Word, Excel, PowerPoint, Teams), Google Apps, iSolved, Canvas

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Social Media Posts for Wisconsin Historical Museum

During the spring and summer of 2021, I held an internship with the Wisconsin Historical Museum's Education Team; the following are posts meant for the institution's Facebook page, researched and created by myself with guidance and oversight from the education team. Directly after the completion of this internship, I began my Master's degree in Library and Information Studies which further developed my archival skills.

For each post, I would decide on a topic and then find an image that would correspond using the Wisconsin Historical Society's collections. I would then write up the post, note the Image ID number of the photograph and send it all along to a supervisor to be posted. Below are links to the document on which I drafted these posts and to WHS's page where the image ID numbers can be searched.

Link to drafting document:
https://docs.google.com/document/d/1xqE51VRQF3R3FFcsqbw0Gw0aHN52fKGabFKA_KvZXUo/edit?usp=sharing

Wisconsin Historical Society collections page:
https://www.wisconsinhistory.org/Records/Article/CS15310

Examples with corresponding links to images:

01/25 -

January is National Braille Literacy Month! Created by the eponymous Louis Braille, the system of raised dots are read with the fingers by people who are visually impaired. It is not a language itself, but rather a code by which languages such as English or Spanish may be written and read. Braille was invented in the 19th century when its creator was only 15 years old!

Description: Joel, six years old, operates a six-key braille writer with the help of his mother Karen.
WHI ID#: 92816 (link: https://wisconsinhistory.org/Records/Image/IM92816)

01/26 -

On this date, Bob Uecker was born in Milwaukee. Uecker played professional baseball from 1962-67 for the Braves, Cardinals, and Phillies. Besides his frequent beer commercial appearances and his role on the TV sitcom *Mr. Belvedere*, Uecker has been a long-time Brewers

broadcaster and played Harry Doyle in the movie *Major League* (1989). Interestingly, Uecker has said his listed birth year of 1935 is wrong. [Source: Milwaukee Journal Sentinel]

Image Description: Unfolded, tri-fold, Milwaukee Brewers pocket schedule from 1970 (a year before Bob Uecker became their broadcaster) with Owgust, the "barrel man" logo, Pabst Beer ad, and County Stadium seating chart.

WHI ID#: 79484 (link: https://wisconsinhistory.org/Records/Image/IM79484

01/18 -

Today is Martin Luther King Jr. Day, marking the birthday of Martin Luther King Jr. and honoring his achievements as an activist and leader in the American Civil Rights Movement. Officially, King was born January 15, 1929, but the federal holiday is observed on the third Monday of January each year.

Pictured, Rev. Martin Luther King, Jr. riding a bus with white Methodist minister Glenn Smiley during the Montgomery bus integration struggle.

WHI ID#: 37404 (link: https://wisconsinhistory.org/Records/Image/IM37404)

01/19 -

Happy National Hot Tea Month! On this cold January day and enjoy a hot, steamy cup of tea just like these ladies.

Description: Mother pouring tea for her twins at the mother and daughter tea, sponsored by the Brookfield Woman's Club, circa 1963
WHI ID#: 8354 (link: https://wisconsinhistory.org/Records/Image/IM8354)

Noelle Brasch

nbrasch@wisc.edu | (262) 253 – 0860

REFERENCES

Bill Sleeman
Asst. Librarian for Technical Services and Special Collections
Supreme Court of the United States
wsleeman@supremecourt.gov
- Current supervisor

Emily Pfotenhauer
Recollection Wisconsin Program Manager
WiLS
epfoten@gmail.com
- Supervisor of practicum project

Heather Stecklein
Director
University of Wisconsin-Stout Archives and Area Research Center
(715) 232-5418
steckleinh@uwstout.edu
- Former supervisor

Zheng Guan

8 E 9th Street, Chicago, IL | 8126069103 | zhguan94@gmail.com

June 29th, 2023

Dear Hiring Team:

I would like to apply to the wonderful opening of Multimedia Acquisition Specialist at University of Wisconsin - Madison. I believe my experience and skillsets in video and AV production would bring a pair of fresh eyes into this excellent department.

I started my professional career as a photojournalist. I really enjoy taking photos to pair the news stories to bring new perspectives to my readers. Then, I helped different agencies at the campus to edit the photos and videos. Because my enthusiasm of loving storytelling, I decided to become a filmmaker to make film and concentrate on cinematography and post production. As a director and producer, my first two published films are all premiered at local community's cinema, and my third film had been selected for three film festivals.

When I worked in a corporate environment, I paired with various editors and came across different types of content production. The content includes journalistic reporting, live streaming, films, marketing videos, and so on. Thus, I have developed an efficient workflow. In addition, I have created motion graphics templates like L3, opening, 2D animation, and helped the video quality through improving AV qualities and livestream workflow. I believe my skillsets can benefit the department greatly.

I see myself as a positive self-starter, and also a great team player, especially seasoned at managing relationships with stakeholders. When I was working in Real Vision, I worked at two teams, and sometimes more than two when I was working at content campaigns. I often proactively looking for the feedback and listen to the other team's needs, so, the video quality can stay at top-notch. Most of my colleagues have the positive comments for the collaboration experience with me.

Thank you so much for your considering! Let me know if you need any other information from me. Hoping to hear from you in the future!

Sincerely,

Zheng Guan

Zheng Guan
8 E 9th St, Chicago, IL, 60605 | 812-606-9103 | zhguan94@gmail.com
Website Hyperlink: Video Portfolio | Demo Reel |Photo Sample| LinkedIn | IMDb | Vimeo

AWARDS & ACTIVITIES

Indiana University Bloomington *Aug.2019 – May 2021*
Master of Science *in Media (Digital Media), GPA:3.8/4.0* *Bloomington, IN*
Associate Instructor *(2019-2021): Full scholarship and taught Journalism & Production - "**visual communication**" & "**intro to media production**"*
Cushman Memorial Fellowship Fund (2020-2021): A stipend rewards high standing journalism and media students for two consecutive semesters

Indiana University Bloomington *Aug. 2014 – Dec.2018*
Bachelor of Arts *in Media (Mass Comm),* ***Minor*** *in Graphic Design* *Bloomington, IN*
Executive Dean's List Honor (2018): A reward for the University student who showed academic excellence and has over 3.7 GPA at a single term
Media School Ambassador (2018): Corroborate media relations with industry leaders and alumni; coordinate tours for prospective students

CREATIVE PRODUCTION STRENGTHS

Production Skills: Webcast&Remote Production, OBS, Riverside.fm, vMix, NewTek TriCaster, ATEM Mini, StreamDeck, AB testing
Production Collaboration Tools: Excel, Jira, Asana, ClickUp, Confluence, Basecamp, Frame.io, Airtable, Resource Guru, WordPress
Video & Graphic Software: Premiere, After Effects, Photoshop, Illustrator, InDesign, Audition, DaVinci, Avid, Final Cut, Figma, XD
Creative Documentation: Copywriting, Scriptwriting, Content Strategy, Digital Marketing, Scope Writing, Budget & Cashflow, Media Law
Pre-Production: Call-out sheet, Script breakdown, Location scout, Floor Plan, Storyboarding, Lookbook, Shot lists creation, Data Synthesis
Post-Production: Transcode, DIT, Data management, Episodic Dallies, AV sync, Log, codec, color grading, Mixing/EQ, Motion Graphics
Skilled Equipment: Canon C100/200/300, 80D, Sony FS7, Gimbals, Spotlight/ Soft box / LED, Condenser/ Dynamic mic, audio mixer
Video Distribution Format: MXF OP1a, AS-02, IMF, MPEG-4, ProRes, CineForm, DNxHD, H.264, UHD, HDR, DCI-P3, Rec.2020

INDEPENDENT FILM PROJECTS

Experimental Film "The Limbo's Voyage" *(2021), selected for Venice Shorts & Vancouver Independent & Lift-Off Global First-Time Filmmaker*
Wrote, Directed, Cinematographed, Narrated, Edited, Produced the film with 6 crew members and $10,000 budget
Narrative Film "Difter" *(2021), premiered at IU Cinema as part of film competition project collaborate with Jacob School of Music*
Wrote, Directed, and Produced the film the project with a dozen crew members in two-week shooting with $5,000 budget
Documentary Film "Stories of Peace" *(2018)* premiered *at IU in collaboration with local government as a producer with $500 budget*
Narrative Feature Film Proposal "Stan the Man" *working as cinematographer to get the production fund (2018)*

PROFESSIONAL EXPERIENCE

Production Assistant *Dec. 2021 – Aug. 2022*
Real Vision TV *New York, NY*
- Supported SVOD production via scheduling, booking, AV test, remote shooting, data management, and production SOP manual writing
- Conducted streaming through testing AV quality, operating switchers on production software, and push different formats to platforms
- Produced a video series and wrote SEO-based captions for YouTube Channel and synthesized backend data for future content strategy
- Composed dailies through asset assembling, editorial clips editing, and form different formats to market OTT service on social platforms

Instructional Video Producer *May 2019 – Aug. 2019*
Indiana University - Walter Career Center *Bloomington, IN*
- Produced branded videos to distribute across social channels and managed social accounts to increase followers, reach and engagement
- Conducted phone interviews, catalogued data, and wrote stories to promote and contributed content on school's networking platform
- Collaborated with SMEs to develop learning content, manage graphic assets, and produce media to distribute on different channels

Video Producer *Apr. 2018- Sept.2019*
Indiana University - Program of Neuroscience *Bloomington, IN*
- Produced explainers and promotional videos through interviews, asset creation, shooting, and post production to publish on social channels
- Photographed portraits and created graphic template design to assist web-production and distribute designed graphic postcards at events

Chief Editorial Designer *May. 2018- Sept. 2018*
Indiana Daily Student *Bloomington, IN*
- Oversaw creative workflow and page design process to to ensure quality and on-time delivery for print and digital editions of newspaper
- Developed scheduling, creative assets, and workflow at internal CMS platform to secure quality content on paper's magazine publication

Post Production Intern *June 2017 – Aug. 2017*
Elle Magazine *Shanghai, CHN*
- Localized AV assets, contextualized original program's narratives, recorded editor's voice over, and subtitled into a new structured video
- Composed AVOD video segments and created GIF pictures for the social media team to assist magazine's global marketing expansion

Photojournalist *Jan. 2017 – Sept. 2019*
Indiana Daily Student *Bloomington, IN*
- Liaised with reporters to capture different types of event coverages and collected legal documents from the subjects for photo permission
- Processed and organized raw images with photo editing tools to enhance selected visuals' quality and wrote captions following AP style

Zheng Guan's Photo Roman Proposal

Final Product: https://vimeo.com/537292558?share=copy

Story Summary:

A recent graduate is about to leave his school and everything behind. As he is packing his books, he found some photos drop out of his pen container. On the back of those photos, there are axioms and locations. His curiosity raises and would like to revisit these locations to recapture these memories.

A serial incidents flood into his mind as the car drive through the areas where he has taken these photos. A failed attempt and approach to his romance, a contemptuous attitude to friendship, a disrespectful manner to his inarticulate father. All of the absurd actions' rolls over in his head. He cannot accept his imperfect and flawed past and drives to a beach. A sunshine strike into darkness and leads him to peace.

Three photos from the album include a sapling, a blooming flower, an overturned ice-cream bowl. These three items symbolize a wish to grow independently, pursuing romantic relationships and an apathetic attitude to friendship. He puts down the arms and accepts the sunshine represents accepting himself as an imperfect individual rather than a maintained perfect image.

Music: Sound of the Silence (theme: alienation & apathy)

https://www.youtube.com/watch?v=4fWyzwo1xg0

(100ish photos for 3min video)

Timeline: From week 1 to week 9 (8/24-10/30) include the shot lists in the timeline.

Week 1: Development from story concept to exact locations and shot lists.
Week 2: Draw the look books for the movie.
Week 3: Find the actors to fill the role in my project.
Week 4: Filming.
Week 5: Filming.
Week 6: Filming.
Week 7: Filming.
Week 8: Finish the rough cut.
Week 9: Finalize the editing.

Statement

This photo roman project story is about the protagonist's journey to accept himself through recapturing his past and finally regains inner peace. The premise is "self-acceptance leads to gratitude," and the theme is: "Once we accept ourselves as a person, we would start to appreciate growth and life" the photographic sequence incorporates his memory about family, romance, and friendship.

As a filmmaker, I would like to lead my audience through a journey of experiencing my character's conflict of having inner shame while maintaining an external achieved image. In general, transit from chaos to peace. The role's heart is stable initially, and an unexpected visit to his past raises questions of his self-image and makes him sad. The story is a common experience for everyone, and some people may like my character, who has a tough time accepting himself.

Using colors as symbolism, I would plant the emotions into the audience's head by dressing my character differently. For example, in scene two, my male character would wear in red color on behalf of passion and aggression. The female character dresses in pink on behalf of feminine, weakness, and love. The boy's measures turn out to be immoral (aggression), and the girl is the target of his woman hunting (weakness). In scene four, when the main character is about to live alone, his father dresses in a Navy-blue shirt and brown pants (secure & tradition) while the boy wears a purple hoodie (creative & hip-hop culture) and white shirts (unfriendly & empty).

Four modes of storytelling will be utilized in my filmmaking through the design of my visuals. Those are narrative mode of description, narrative mode of action, narrative mode of dialogue, narrative mode of thought and monologue, and narrative mode of exposition.

The mode of description serves the way to immerse the audience into the story and provide the context. I would offer the background through several insert shots, mise-en-scene, and written texts within the story. For example, at the beginning of my story, my character would cross off a date with a written word "graduation" on the calendar. Next to that date, there are "packing" and "moving out". So, the audience understands my character is a recent graduate, and he is planning to move to live somewhere else.

The mode of action serves the way to drive the story forward. The audience is engaged when the story moves forward, and it reveals information about the character. In my story, the actions show the freshman boy's frivolous manner. In the café scene, as he notices a girl he likes, he moves to her and keeps getting close to her. His sexual impulse and frivolity display through his actions. In the ice-cream shop scene, he keeps scrolling the phone while speaking to his friend. So, the audience knows he's a self-centered jerk.

The mode of thought and monologue's role is to add incremental tensions and an inner struggle for the character. The boy's freshman's year is about ignorance and emotional chaos.

The audience can tell from the axioms on the back of photos when lines describe his irritable and furious emotion in which the present fully-grown boy hates from his facial expressions. The hatred of the past stirs up his fragile heart. His facial expressions show the pain to accept himself.

The mode of exposition is about details. Besides knowing what the story is about, the audience wants to know more contexts behind to make the story and the character concrete. For example, three discarded photos with written words are found when the character is about to move out; characters' clothing styles and colors imply their self-positioning.

Since this is a music video, I haven't included the mode of dialogue, which makes use of character's line to drive the story forward and improve the narrative. In the end, my role has to choose from accepting himself or avoiding his dark past. The sunlight represents truth in life in contrast to dawn's darkness. His initial refusal of the light shows his internal struggle to face his growth and accept himself as an imperfect individual.

Execution:

I will use the Kuleshov Effect (bring up to my statement-juxtapose-symbolism/metaphor of wilted flower- sun going down/sun going up) to edit my final video. Here are some of the preliminary design for my music video.

Locations: Tulip Tree apartment, The Read Quad, Starbucks café, Jiffy Tree ice-cream Shop, Monroe Lake Recreation Site.

Actors: A man, a young boy, his friend, a girl, an inarticulate father

Production Design:

1) the grown graduate: a prepared man who is ready for embarking his career. A white shirt means purity and hope, and a grey suit says elegance, respect, and wisdom. His leather shoe represents professionalism.

2) The café boy: a frivolous freshman with redshirt (aggression and passion), white shorts (emptiness and unfriendly), and loafer (casual and stylistic).

3) The café girl: a pink dress (feminine, love, vulnerable) and sandal (pragmatic).

4) The move-in day boy: A purple hoodie (creative) with a white short (coldness & unfriendly) and a loafer (casual). He also has a wireless headphone on his neck. He wants to be cool and makes friends when he first moves into campus.

5) The move-in day dad: blue shirt (secure & coldness) and brown khakis (tradition, dull) with a sergeant hat. Dad is an inarticulate person with conservative values.

6) The move-in day person two: a red shirt (passion) with blue jeans (secure).

7) Ice-cream shop boy: Purple vest (profane and arrogance) and a white short (unfriendly) with a loafer (casual). The boy doesn't respect the friendship and indulged in his smartphone world.

8) Ice-cream shop boy's friend: orange vest (warm & emotional) and white shirt (light & hope). The friend is trying to offer some warmth to the depressed boy.

***Visuals*（shot list）**

1. A man loosens a tie on his neck. (close up/ single / neck level)

2. A hand puts the tie on a coat hanger. (insert shot/ single)

3. A hand crosses off a date ("graduation") on the calendar. (insert shot/ eye level)

4. A boy comes to a table with a cartoon box on the table. (full body/ single/ eye level)

5. The man looks down. (medium close up/single/ low angle)

6. There is a notebook called "journal" on the side. The man stands on the side. (wide-angle/ waist height)

7. The man smiles. (low angle/ close up/ tight)

8. The man opens the cover. A line says, "never look back."

(wide-angle/ waist height)

9. The man frowns. (low angle/close up/tight)

10. Some photos fall from the notebook. (wide-angle/waist height)

11. The man squats and cleans the photo on the ground. (OTS/ full body)

12. Five photos of a fading flower, a tree trunk, a broken glass, an ice cream cone, a goat. (Wide-angle/ ground level)

13. The man's face looks confused. (low angle/ medium close up/ wide angle)

14. The man leans on the side of his car. (full-body/wide angle)

15. The man smokes on the side of his car. He inhales. (cowboy/ tight angle)

16. He exhales. (cowboy/ tight angle)

17. He stamps on the cigar.

18.The man in the car from the rearview mirror. (close-up/ high angle)

19. The man reads a line in the notebook. The line says " no one can hurt my pride." (close-up/ dirty POV/ waist level)

20. The man smiles from the rear mirror. (close-up/ high angle)

21.Single-shot of a flower. (Location 1)

22. A wide shot shows his car is in front of an empty Starbucks. (wide angle)

23. His face is stunned when he sees the girl. (Clean OTS/ two shots)

24. A girl is sitting on the counter and write works near the transparent glass. (full/ single-shot/ eye level)

25. A boy is looking at the girl's back from the other side. (dirty OTS / medium close up/chin level/ two-shot)

26.A single shot of a goat.

27. The boy sits on the side of the girl with a drink. (high angle /Two-shot /chest level)

28. The man smiles from the car. (MCU/eye level)

29. A boy starts to talk to the girl with a hand wave. (MCU/ two shots/ eye level)

30. The girl answers politely. (Dirty OTS/two shots/ eye level)

31. Boy's sit is closer to the girl. (MCU/ two shots/ eye level)

32. Boy's hand is approaching the girl's. (close-up/high angle)

33. Boy's hand covers on girl's hand. (close-up/ high angle)

34. The girl retrieves her hand with disgust looking. (Dirty OTS/two shots/ eye level)

35. The boy sits there alone (Full/single/eye level)

36. The man laughs in the car. (MCU/ single/ eye level)

37. A hand switches Car's Gear to "D." (close up/ high angle)

38. Peaceful look from the rear viewer (close up/high angle)

39. The line on the book is "escape! "on the background of a car wheel (waist level/ wide angle)

40. The man's car arrives in the read quad. (wide angle)

41.A single shot of a trunk. (Location 2)

42. The boy stands and looks at his father. (Single-shot/ tight angle/ MCU)

43. His father drags a suitcase and carries a box. (full shot/single/tight angle)

44. The boy stands and looks at his father. (Single-shot/ tight angle/ MCU)

45. Father is talking with another guardian. (two shot/cowboy/ tight angle)

46. Boy puts on his headphone. (Single-shot/ tight angle/ MCU)

47. Boy lays on the couch and plays the phone. (single/MCU/tight angle)

48. Father is eating the noodles opposite to him. (OTS/ wide angle/ two-shot)

49. They sit there for a while and talk nothing. (wide-angle/ two-shot/ full body)

50. Father closes his eye. (close-up/ eye level)

51. A tear comes out of his eye. (close-up/ eye level)

52.Boy raises his head .(close-up/ low angle/ wide angle)

53. Father looks away. (close-up/ eye level)

54. The boy sat on the couch alone. (wide-angle/full body)

55. The boy looks down and smirks. (close-up/wide-angle/low angle)

56. The man's head is sticking to the wheel. (wide-angle/ medium close up/eye level)

57. His eye turns red from the rear viewer. (close-up/ high angle/wide)

58. His hand switches the gear to "D"(close up/high angle)

59. A single photo of broken glasses. (Location 3)

60. The car arrives at the Jiffy Tree ice-cream shop. (wide angle)

61. The man sees a boy sits on the bench in front of the shop. (dirty OTS)

62. The boy is shuffling his phone. (full body/single)

63. His friend comes by with a cup of ice cream. (two-shot/ wide/ full body/ eye level)

64. He takes a spoon of an ice-cream. (MCU/ Single/tight)

65. His mouth touches the ice-cream. (ECU)

66. He spits the ice-cream. (MCU/single/tight)

67. The ice-cream is on the chair, and a hand is coming to it. (overhead shot)

68. The ice-cream is not on the chair. (overhead shot)

69. A shadow approaches the overturned ice-cream cup. (overhead shot)

70. A hand throws it into the bin. (insert/ close-up)

71. His friend is leaving. (OTS/ wide/ two-shot)

72. His friend is leaving further. (OTS/wide/ two-shot)

73. The man looks at this direction from a table. (MCU/ tight)

74. The man stands up on the side table. (dirty OTS/ waist level/wide)

75. The notebook says:" what a terrible guy." (dirty OTS/waist level)

76. A hand switches the gear to "D." (automatic transmission). (close up/high angle)

77. The car arrives at the beach. (wide angle)

78. His hands cross on his back head. (MCU/ wide angle)

79. He opens the door. (Insert shot/ wide)

80. His feet hit the ground. (insert shot/ wide)

81. Wide-angle shot of the lake.

82. His feet are walking from right to left. (insert shot/ ground level)

83. He is kicking the stone. (full shot/ single/ wide)

84. Wide-angle shot of the lake.

85. Man looks at the lake with a depressed expression. (low angle/ MCU/ tight space)

86. He is yelling. (low angle/ MCU/ tight space)

87. A light beams into the darkness. (wide angle)

88. He uses his left hand to shield the light. (cowboy/ eye level/ wide angle)

89. He uses his left hand to shield the light further. (MS/ eye level/ tight angle)

90. He uses his left hand to shield the light further. (MCU/eye level/ tight angle)

91. He has a peak to the light (MCU/eye level/ tight angle)

92. Wide-angle of sunrise.

93. He smiles. (ECU/eye level/tight angle)

Work Reference

Shannon High: 7864127725, shigh@highballmediagroup.com, Senior Editor at Real Vision TV

David Cox: 4046179452, Davedcox@hotmail.com, Video Producer at Real Vision TV

Marco Olivera:240-310-5052, maolivera@outlook.com, Video Producer at Real Vision TV

Ryan Handley

123 Top Forest Dr.
Columbia, SC 29209

ryanhandley64@gmail.com
248-978-9607

July 20, 2023

To the hiring committee,

I am inquiring in response to the Multimedia Acquisition Specialist position at PBS Wisconsin. My lifelong passion for film history, education and experience makes me well suited to working with the unique audiovisual heritage in your care.

At the University of South Carolina Moving Image Research Center, I have been actively working with the curator and director of the archive to create 2K digital reproductions of the United States Marine Corps. Film Repository, consisting mostly of 16mm in various condition. I coordinated with the USMC team to bring the last shipment of film material from Quantico Station to the MIRC archive, ensuring the material we received was accurately catalogued, and applied descriptive metadata in their Filemaker database.

My passion for film history led me to pursue the Certificate in Film Preservation at the Jeffrey L. Selznick School of Film Preservation within the George Eastman Museum. While there, I applied the archival standards and practices used at the museum as I inspected, identified, and scanned nitrate and safety elements in various states of photochemical decomposition, and became familiar with TMS.

For the second half of the program, I took the initiative to head a preservation project of Cecil B. DeMille's 1916 film *Maria Rosa*, significant as the film debut of Geraldine Farrar, and Wallace Reid's first starring role. I oversaw the entire preservation effort, inspecting a nitrate print struck in 1926 for DeMille's personal collection, and a preservation safety print struck in the 1970s. After inspection, I selected the nitrate as the basis of the preservation, scanned the film on an Arriscan, referenced the print in the color grading process, and applied stabilization and dustbusting to present the film in its best possible light. The final DCP struck from the new digital source master was then presented to the curator and head of preservation for approval, completing much of the preservation effort in the span of four months.

Immediately after the completion of the program, I worked with the photographic and audiovisual collections of the past three generations of my family, interviewing relatives to determine what materials may exist, salvaging material from adverse environments, and developing a storage, digitization, and access strategy.

From these experiences, I can comfortably navigate the processes and technology necessary for the preservation of fragile, often unique film objects, and combined with my own personal admiration for these objects and their historical significance, I feel that I am uniquely qualified to join your team.

Thank you for your consideration, and I look forward to hearing from you soon.

Sincerely,
Ryan Handley

Ryan Handley

Audiovisual Archivist
ryanhandley64@gmail.com
(248) 978-9607

EXPERIENCE

Digital Imaging Specialist
University of South Carolina Moving Image Research Collections
February 2023 – Present

Collaborate with a multi-disciplinary team on the NEH-funded project, "Virtual bench: a hybrid research and computation platform for digital surrogates of motion picture film."

- Generate imagery and "ground truth" for Artificial Intelligence training and testing from collection material.
- Operate Kinetta film scanner to digitize film materials for "ground truth".
- Maintain and update records in MySQL database and Excel spreadsheets.

Post-Production Technician
University of South Carolina Moving Image Research Collections
June 2022 – Present

Digitize and make available online the University of South Carolina's Moving Image Research Collection (MIRC)'s United States Marine Corps Film Repository, a collection consisting of over 12,300 reels of 16mm and 35mm film.

- Inspect collection material, making note of film properties such as film gauge, film base, and emulsion type.
- Operate Lasergraphics Scanstation 6.5K HDR Film Scanner to digitize film materials.
- Maintain and update collection records in File Maker Pro and Excel spreadsheets.
- Use NLE (Premiere/Resolve) to perform fixes to select digital facsimiles.
- Create and use ffmpeg scripts to minimize data loss in video transcoding.
- Perform Quality Control to ensure final master is representative of original film object.

More information: https://digital.library.sc.edu/collections/united-states-marine-corps-films/

Family Archivist
Gerald P. Thomas & Harry Michalak Collections
December 2020 – Present

- Identified, inspected, and catalogued over 3,000ft of Super 8 and Regular 8 home movies.
- Assembled 400ft reels to prepare the entire collection for digitization.
- Created color corrected digital masters and access copies.
- Created documentation and finding aids for the collection.
- Created a plan to ensure the long-term preservation of new digital assets and original film assets.

DCP Library Project Lead
George Eastman Museum
March 2021 – June 2021

- Created digital exhibition elements of one title from the GEM collection that has been preserved in the past.
- Inspected, scanned, and referenced original nitrate print.
- Color graded new digital elements.
- Enacted Quality control to ensure accuracy to the print.
- Created new DCP element from the Digital Source Master.

Box Office Attendant
George Eastman Museum
April 2021 – Nov 2021

- Assist in the pre-focus (adjustment of framing, focus, etc.) of each show.
- Provide ticket sales and check-in.
- Color graded new digital elements.
- Usher visitors to their socially distanced seats, adhering to COVID guidelines.

Social VR Taxonomy Researcher
Oakland University
September 2019 – April 2020

- Analyzed 44 social VR applications and surrounding online communities and literature to facilitate the design process of those applications
- Compiled a taxonomy of environmental, representational, and interactive features found in existing social VR applications.

President, Founder
Oakland University ACM SIGCHI Student Chapter
September 2019 – April 2020

- Coordinated with Vice President, Treasurer, Secretary, and Faculty Sponsor to found a new student-led organization on Oakland University's campus.
- Organized several seminars relating to career advancement.
- Presented a space for Information Technology students to relax, meet their peers, and network.

Summer Vacation Replacement Supervisor
FCA Fiat Chrysler Automobiles
May 2016 – August 2016

- Enforced safety standards and quality, communicated with team leaders to determine root cause of issues.
- Created and fulfilled Kaizen projects that streamlined the assembly process, and analyzed in-system damage (ISD).

EDUCATION

The L. Jeffrey Selznick School of Film Preservation
September 2020 – June 2021
Certificate in Film and Media Preservation

Oakland University School of Engineering
Winter 2018 – Winter 2020
Bachelor of Science in Information Technology
Minor in Cinema Studies *Cum Laude, Departmental Honors*

Purdue University School of Engineering
Fall 2015 - Fall 2017
Bachelor's Degree (Transferred)

SKILLS

Preservation
Film/tape inspection/handling, A/V digitization, Digital archiving, film/video history, restoration

Software
DaVinci Resolve, Adobe Premiere, Photoshop, FileMaker Pro, The Museum System (TMS), FFmpeg, PFClean, Windows, Linux

Development
HTML, CSS, PHP, SQL

Process
Project Management, SCRUM, Cataloguing

PUBLICATIONS

Screen Culture Journal, Oakland University
Terence Fisher: Horror Auteur, April 12 2021

The Forgotten Impact of Film: An Introduction to the Film Preservation Cause, April 7 2021

The Forgotten Impact of Film: An Introduction to the Film Preservation Cause

Ryan Handley

CIN3200: History of Film: The Silent Era

Dr. Brendan Kredell

December 9, 2019

Picture your favorite film of all time. You may have your favorite moments, but don't remember everything about the film. One day, you decide you want to refresh your memory, only to discover the film no longer exists. There is no way to possibly watch it ever again. In this digital age, it is hard to imagine content no longer being available, but this scenario has made thousands of films from the beginning of cinema through the end of the 20th century inaccessible and continues to threaten existing films today. Film is a great cultural artifact, and the loss of its history is an irrecoverable travesty. If there was no intervention, very few films from cinema's history would be available today, but thankfully the issue of preservation became a pressing matter throughout the 20th century, and although not every film was able to be preserved, a great many of them were saved from oblivion. Film preservation, simply put, is the effort of storing and rescuing decaying film stock for the benefit of future generations. It must be stressed that every film ever made is at risk of decaying and disappearing forever, and it becomes ever more critical to preserve these titles as time goes on and the film itself ages. There are many challenges regarding what and how films are preserved, and there is no single easy solution to them. However, it is the job of the film preservationist to make these decisions. These efforts are now known to be of great importance, and there is great cooperation from film studios to preserve their film library, but this was not always the case, and it is not to be taken for granted that these efforts will continue to be seen as essential. Only through continued iteration of the importance of film preservation will these efforts be able to continue in the capacity needed to ensure the preservation of cinema's history. A greater understanding of the importance of film preservation can only be achieved by understanding how films have come to be lost, the history of their preservation, and their recovery.

How does a lost film become lost? It is one of the first questions anyone asks when they first hear that most films have been lost. Surely once a film has been made, it exists in a multitude of prints that have been sent around the world and exists for all eternity in a comprehensive archive. This is not the case. In 2013, the Library of Congress reported that 75% of all silent films were lost,[1] and Martin Scorsese's Film Foundation estimates over 50% of American films made before 1950 are lost.[2] For the first six decades of the existence of motion pictures, every print was made from a photochemical film stock from a nitrate base. What resulted was a luminous image, but this material was highly flammable, and often erupted into flames or even explode in some cases.[3] Almost every film studio suffered catastrophic losses from nitrate film fires, which are nearly impossible to put out. For instance, a 1937 fire destroyed most of Fox's pre-1933 catalog[4], and a 1967 fire on MGM's lot destroyed many silent productions[5].

To further exacerbate the problem, it wasn't until the mid-1960s that film archivists began stressing the importance of properly storing their nitrate films, which had the tendency to decompose if improperly stored. David Pierce, founder of the Media History Digital Library, describes the decomposition process of nitrate film:

> In the first stage of decomposition, the image starts to fade as the base emits gases that affect the film emulsion. The surface then becomes sticky, attaching itself to the adjacent film. Next, gas bubbles appear near the tightly wound sections of

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[1] Abby Ohlheiser, "Most of America's Silent Films Are Lost Forever," The Atlantic, last modified December 4, 2013, https://www.theatlantic.com/entertainment/archive/2013/12/most-americas-silent-films-are-lost-forever/355775/.
[2] Terry Mikesell, "Group's rescue of old films preserves glimpse into past," The Film Foundation, last modified February 23, 2017, http://www.film-foundation.org/columbus-dispatch.
[3] "Nitrate Film: From the Vault to the Screen," UCLA Film and Television Archive, last modified July 17, 2018, https://www.cinema.ucla.edu/blogs/archive-blog/2018/07/17/screening-nitrate.
[4] Phil Hall, *In Search of Lost Films,* 25, Albany: BearManor Media, 2016.
[5] Hall, *In Search of Lost Films*, 28.

> film where the gases are unable to escape. The film softens and welds into a single mass with an overwhelming noxious odour before degenerating to a must-coloured acrid powder.[6]

Into the 1970s, studios were actively junking their copies of films not seen to have any commercial value. For instance, starting in 1948, Universal began junking their silent films from the 1910s and 1920s[7], and until 1974 the BBC systematically junked their copies of television programs, including episodes of *Doctor Who*.[8] Thankfully, today the preservation of film is taken seriously. However, the damage has been done.

There are several misconceptions about which films are lost. For example, many believe the earliest of all films are lost, but in truth many films predating the 1910s, mostly from Edison's studio, due to their preservation in paper prints found in the Library of Congress. These exist not for some need to preserve our cultural heritage, but for a loophole in copyright law preventing motion pictures from copyright, but not photographs. So, to obtain copyright for his motion pictures, Edison sent in every individual frame on paper for copyright, which were classified as photographs. As a result, many of these films exist not in their original celluloid forms, but from these paper prints that are still stored in the Library of Congress today.

Another common misconception is that only obscure films are at risk. This is not the case. Robert A. Harris, the leading expert in the film restoration field, explains in an interview with the AV Club:

> The rights for five films—*Rope*, *The Trouble With Harry*, *The Man Who Knew Too Much*, *Rear Window*, and *Vertigo*—reverted to Hitchcock in 1967…

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[6] Michael Binder, *A Light Affliction,* 13, Morrisville: Lulu.com, 2014.
[7] Hall, *In Search of Lost Films*, 26.
[8] Paul Vanesis, *The Missing Years* (London: BBC Video, 1998), VHS.

> Hitchcock, whose work I love, was a superb master craftsman when it came to filmmaking and a really lousy archivist. Basically, he got some really bad advice. And that advice was, "Take your camera negatives, your black-and-white separation masters (which protect the negatives), a 16mm and a 35mm soundtrack negative (which is used for making prints), and junk everything else worldwide"… Then they took [what they kept] and stored it in a non-air-conditioned, unheated warehouse in Los Angeles, where it stayed from 1967 to 1983, when Universal got it… by the time they got [the films], they were faded. They were gone.[9]

This sounds like a rather outlandish situation, but Harris's anecdote shows that even the great Alfred Hitchcock's greatest masterpieces were just a few years away from being completely lost. This preposterous scenario is far more common than one would hope. Harris has worked on restorations for *Spartacus*, *My Fair Lady*, and many other popular, mainstream films in a similar critical condition.

A third misconception is that modern films are safe. In the same interview, Harris mentions the critical condition of *The Godfather*, from the early 1970s, being "butchered by the laboratories. It was handled horribly, like a piece of garbage."[10] While no modern films were made in the period nitrate film was in use, they were shot on acetate film. Unfortunately, although acetate film is far less flammable than the nitrate film before it (hence why it was dubbed "safety film"[11]), it deteriorates in much the same way. Peter L. Williamson, Technical Co-ordinator at the Museum of Modern Art, describes this decaying process:

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[9] Harris, Robert A. Interview by Scott Tobias. AV Club, March 1, 2000.
[10] Harris, Robert A. Interview by Scott Tobias. AV Club, March 1, 2000.
[11] *A Glossary of Archival and Records Terminology, s.v.* "safety film."

> First, a faint odour of acetic acid which grows stronger, although there is no damage to the film; then, the base begins to shrink, warp or buckle; thirdly, the emulsion begins to soften and become soluble. Fourthly, the bond between the base and the emulsion may break, with the emulsion becoming wrinkled; finally, the whole roll of film fuses into a single sticky mass.[12]

This process became known as "vinegar syndrome"[13] due to the vinegary smell the film begins to exude. As a result, most any film made prior to the advent of polyester film (introduced in the 1990s)[14] is vulnerable to becoming lost at any moment. That is, if nothing is done to preserve them.

As discussed previously, nearly every film ever made is at risk of becoming lost forever. This is the main challenge with film preservation; with so much material to preserve, it quickly becomes evident that without an infinite amount of resources, it is impossible to preserve everything. So, how does one choose what to preserve? Professors Bob Epstein and Howard Suber, the founders of UCLA's motion picture archive, stress the importance of avoiding "value judgements," saying "The group of films chosen for the Museum of Modern Art collection in the 30s by Iris Barry, are very different from the group that would be chosen today."[15] These value judgements can have very serious repercussions. Henri Langlois, a pioneering film archivist, was once offered a print of a Theda Bara film, *Salome*, but passed on it due to "silly prejudices." Today, most of Theda Bara's filmography has been lost due to a 1937 fire in the facility that was used to store most of Fox's pre-1933 films, and fires in the remaining places that had archived her most well-known films, such as *Cleopatra*. Langlois later remarked "From that point on,

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[12] Binder, *A Light Affliction*, 161.
[13] *A Glossary of Archival and Records Terminology, s.v.* "vinegar syndrome."
[14] Binder, *A Light Affliction*, 214.
[15] Binder, *A Light Affliction*, 108.

through trial and error, I saw that people, intent on triage, who think they have taste, me included, are idiots. One must save everything and buy everything. Never assume you know what's of value."[16] Essentially, one cannot know what will be considered important in the future, and what is valued at the time of archiving may not be valued in the future.

For better or worse, this ideology was only loosely followed in the beginning, with preservationists focusing on preserving the Hollywood Studios' catalogs first. For the first half of the 20th century, the large studios had no archives that were able to properly preserve their film prints. If they weren't at risk of being junked, they were at risk of exploding in "what amounted to little more than storage huts, with no temperature of humidity control."[17] While the studios neglected to dedicate the resources to proper film archives, other organizations saw the importance of preservation from the beginning. One of the oldest film archives in the world was founded by James Card in 1947, the George Eastman Museum.[18] Other notable archives and their curators from this time period were: Henri Langlois of the Cinémathèque, Iris Barry at the Museum of Modern Art, and Ernest Lindgren at the British Film Institute.[19] However, most archives and the industry-wide stress for the importance of film preservation didn't begin until the 1960s. In 1967, the American Film Institute was founded to educate film history and to collect films for preservation.[20] It began with collecting all of RKO's back catalogue, followed quickly by Paramount's remaining silent films, though more were discovered later. In 1968, UCLA set up their own archive on the West Coast, and it began with Paramount's sound features, with other studios quickly following.[21] By the 1970s, with archives springing up all

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[16] Hall, *In Search of Lost Films*, 25.
[17] Binder, *A Light Affliction*, 104.
[18] "Founding Curator: James Card," George Eastman Museum, https://www.eastman.org/founding-curator-james-card.
[19] "About." George Eastman Museum. https://www.eastman.org/about-1
[20] Binder, *A Light Affliction*, 106.
[21] Binder, *A Light Affliction*, 107.

over the world, American films were well protected, with many nitrate films being transferred over to safety film, which was projected to last for 400 years.[22] That is, until it was discovered acetate film began to deteriorate within several decades. A new solution had to be found.

It is impossible to mention film preservation without mentioning Martin Scorsese, whose own efforts include the formation of the Film Foundation in 1990, which works "in partnership with archives and studios… to restore over 850 films, which are made accessible to the public"[23] Scorsese has pushed for the creation of a solution to the problems inherent to acetate, which was once hailed as the solution to the problems of nitrate film. In the 1980s, to combat color fading, Scorsese sent a petition to thousands of filmmakers, directed at Eastman Kodak to "be held accountable for the colour instability flaws inherent in the stock… we beseech you to act immediately. We will not tolerate token gestures."[24] Kodak responded by saying the issue was more complex, and that YCM separation masters, three strips of monochrome film that are not prone to color fade, which represent the yellow, cyan, and magenta color information of a film,[25] should be made to ensure the preservation of a film.[26] However, most studios only created YCM separation masters for their box office hits, with *Variety* estimating only "20% of each studio's current output was being preserved on separation masters."[27] This did not dissuade Scorsese, who continued his efforts until they were rewarded with Kodak introducing low-fade stocks in 1981.[28] Scorsese's efforts continue to this day, with his Film Foundation's World Cinema Project tackling the preservation of films made abroad.[29]

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[22] Binder, *A Light Affliction*, 153.
[23] "Mission Statement," The Film Foundation, http://www.film-foundation.org/mission-statement.
[24] Binder, *A Light Affliction*, 157.
[25] Claudia Kienzle, "Film Restoration," Post Magazine, last modified May 1, 2004, http://www.postmagazine.com/Publications/Post-Magazine/2004/May-1-2004/FILM-RESTORATION.aspx
[26] Binder, *A Light Affliction,* 158.
[27] Binder, *A Light Affliction*, 160.
[28] Binder, *A Light Affliction*, 161.
[29] "World Cinema Project," The Film Foundation, http://www.film-foundation.org/world-cinema

A solution was eventually found to combat the deterioration of acetate in the 1990s: polyester film. International Federation of Film Archives (FIAF) archivists concluded, "Among the bases available for film, polyester is undoubtedly the most stable – both chemically and physically," did not suffer from vinegar syndrome, and could last up to "1,000 years of satisfactory life."[30] Today, there are digital solutions in place alongside archival polyester prints to ensure the continued survival of our film heritage, and emerging technologies like Microsoft's "Project Silica" which preserves digital data on small glass discs.[31] However, like acetate film before it, it remains to be seen if these will become permanent solutions.

But what about those films that weren't made by a major studio, by filmmakers typically ignored by film history, newsreels, avant-garde, independent, or never released theatrically such as home movies? These films have no funding from studio programs, are just as at risk as the major Hollywood films, and have recently been found to have great historical significance. This is what Gregory Lukow of UCLA Film and Television Archive refers to as the "Orphan Film" Metaphor. In his 1999 paper, "The Politics of Orphanage: The Rise and Impact of the 'Orphan Film' Metaphor on Contemporary Preservation Practice", Lukow states that the rise of the orphan film term began in the early 1990s, mostly as a result of the passage of the National Film Preservation Act of 1992. In defining the orphan film, Lukow states:

> The definition of the orphan is not always or necessarily a simple matter of declaring a specific film title to be unpublished or never copyrighted or not renewed or in some other way having entered the public domain… Rather the initial key criteria should be that there is no private sector entity actively

[30] Binder, *A Light Affliction*, 214.
[31] Janko Roettgers, "Why Microsoft and Warner Bros. Archived the Original 'Superman' Movie on a Futuristic Glass Disc," Variety, last modified November 4, 2019, https://variety.com/2019/film/news/project-silica-superman-warner-bros-microsoft-1203390459/.

> responsible for such materials. Purely in terms of historical chronology, what if a given set of films were clearly still within their term of copyright, but the corporate rights holder no longer exists or was dissolved without a clear disposition of assets, or the materials have otherwise fallen through the proverbial cracks. Such situations do not describe rare occurrences, but rather the classic cases of thousands of films abandoned or held against debt in laboratories across the country. [32]

Clearly, the definition of an orphan film is somewhat complex, but it can be simplified as such: if the film material is not under copyright, or if no private sector entity is responsible for that material, then it can be considered an orphan film. Today, the orphan film is given much precedence in the preservation field, since they are at risk of disappearing. Many archives put on programs dedicated especially to the orphan film, such as the National Film Preservation Foundation's "Saving 'Orphan' Films" program, introduced by its Executive Director, Jeff Lambert.[33] However, the defining program is New York University's "Orphan Film Symposium", held since 1999. According to their website, the symposium showcases "a wide array of rare and rediscovered orphan films – silent, experimental, independent, scientific, documentary, educational, newsreel, sponsored, nontheatrical, fragmentary, amateur, industrial, personal, incomplete, and other films from outside the commercial mainstream."[34] Today, the value of these forgotten works are considered just as culturally significant as the Hollywood pictures that preservationists focused their energy on in the 60s, 70s, and 80s. The "value

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[32] Gregory Lukow, "The Politics of Orphanage: The Rise and Impact of the 'Orphan Film' Metaphor on Contemporary Preservation Practice," September 23, 1999, http://www.sc.edu/filmsymposium/archive/orphans2001/lukow.html.
[33] "Saving 'Orphan' Films," wex arts, https://wexarts.org/film-video/saving-orphan-films
[34] "The Orphan Film Symposium," New York University, https://www.nyu.edu/orphanfilm/

judgements" of today more closely follow the ideals described by Bob Epstein and Howard Suber, with equal commitment given to the preservation of any kind of film, funds permitting.

Films that were once considered lost turn up all the time, much more often than one would imagine, and each rediscovery adds to, and in some cases alters, our understanding of film history. In the words of David Shepard, an Associate Archivist for the AFI: "In every case, good, bad or magnificent as the film itself might be, each restoration adds to our knowledge, and is as significant to film history as the unearthing of one more ancient human skull is to the palaeontologist."[35] No more can this recovery of knowledge be more evident than the uncovering of 533 silent films in Dawson City in 1978, many thought lost forever or completely forgotten entirely. In 2017, Bill Morrison, known for his documentary *Decasia*, began working with these recovered films to assemble *Dawson City: Frozen Time*, a documentary which evokes the time period from which these films originated. Among the recovered films were countless newsreels, giving insight into the town in its heyday.[36] More than just film history, this project invites us back to the era in which the films originate and imparts upon us knowledge of this bygone time.

Recovery may also change the reputation of an actor's career or of a film itself. One of the most sought after lost films is Lon Chaney's *London After Midnight*. The only surviving print went up in flames in the fire at the MGM lot in 1967 and was hailed as a lost masterpiece, with Chaney once calling it his "greatest collaboration"[37] with Tod Browning, director of *Dracula*. However, Dr. Jon Mirsalis, a Chaney biographer, says:

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[35] Binder, *A Light Affliction*, 108.
[36] Christina Newland, "Frozen in time: the miraculous gold rush movies buried under the Yukon ice," The Guardian, last modified July 28, 2017, https://www.theguardian.com/film/2017/jul/28/dawson-city-frozen-time-yukon-gold-rush-capital-documentary
[37] Hall, *In Search of Lost Films*, 29.

> The photos of Chaney as the vampire look fascinating and it's a Tod Browning film, so I'm sure that contributes to the excitement. In reality, the film is probably a stinker. Film historians Bill Everson and David Bradley both saw it in the 50s before the print was destroyed in a vault fire, and both told me it was a dog. 'Three minutes of vampire footage and five reels of Polly Moran comic relief' is how Bill described it.[38]

If the film is ever recovered, its reputation will certainly be in question. Chaney is often thought of as a horror actor, but this is only due to his surviving films emphasizing horror elements, like *The Phantom of the Opera* and *The Hunchback of Notre Dame*. Many of his lost films, like *The Kaiser, the Beast of Berlin*, *Riddle Gawn*, *The Miracle Man*, portray him in a variety of roles,[39] and a film Mirsalis recovered in 2006, *Poor Jake's Demise*, is a straight comedy.[40] With each new recovery, Chaney's legacy as a horror icon shifts to that of an incredibly versatile actor. Another "film" whose recovery induced a massive shift in reputation was the 2013 recovery of nine missing *Doctor Who* episodes, found in Nigeria by Phillip Morris.[41] Fan reception to one of the serials, titled "Enemy of the World", went from being known as a meandering political thriller considered skippable to an essential "visual feast from beginning to end," [42] as fan Stuart Milne writes. This recovery is the most recent of a handful of recoveries starting in the early 1980s, when the BBC began archiving their programs.[43] With each new recovery, the perception of each program changes.

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[38] Hall, *In Search of Lost Films*, 29.
[39] Hall, *In Search of Lost Films*, 27.
[40] Hall, *In Search of Lost Films*, 31.
[41] Tim Masters, "Doctor Who: Yeti classic among episodes found in Nigeria," BBC News, last modified October 11, 2013, https://www.bbc.com/news/entertainment-arts-24467337.
[42] Stuart Milne, "Doctor Who – The Web of Fear and Enemy of the World Rediscovered Review (or "Do Opinions Change?")", Stuart Reviews Stuff, last modified October 13, 2013, https://stuartreviewsstuff.wordpress.com/tag/doctor-who-the-enemy-of-the-world-review/.
[43] Vanesis, *The Missing Years*.

One of the most well-known landmarks in the history of film preservation is the recovery of extant footage from *Metropolis* from the long-abandoned Museo del Cine in Argentina. *Metropolis* is regarded as one of the most important silent films ever made, being one of the most expensive produced and becoming hugely influential in the sci-fi and horror genres. However, it was subject to numerous cuts after its German premiere, and much of the film was lost, with little hope for its complete recovery. However, a close look at the history of the film's distribution revealed that an Argentinean distributer, Alolfo Z. Wilson, had bought the complete *Metropolis* and brought it to Argentina, where it changed hands several times before a 16mm copy was deposited at the Museo del Cine. This copy lay hidden until a friend recounted to Fernando Peña that he had seen a 2 ½ hour version of the film, which at the time did not exist. Peña then tracked the existence of the film to the Museo del Cine, but due to several factors was unable to visit the museum for several decades. It wasn't until his former wife became director of the museum that he was able to look for the film, and it was immediately found. After nearly 80 years, the complete *Metropolis* had finally been found. 25 minutes of previously missing footage were inserted into the 2002 restoration of the film, and this version premiered at the Berlin Film Festival to critical adulation.[44] This was considered the film equivalent of finding the holy grail, and its recovery served as an inspiration for film preservationists and cinephiles throughout the world that no matter how unlikely, there is always the possibility a lost film can be recovered.

Another significant landmark for film preservation is the recovery and reconstruction of Abel Gance's 1927 epic, *Napoléon*, which suffers a similar history as *Metropolis*. The film

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[44] Kenneth Turan, "The restoration of 'Metropolis'," Los Angeles Times, last modified April 25, 2010, https://www.latimes.com/archives/la-xpm-2010-apr-25-la-ca-metropolis-20100425-story.html.

premiered at 4 hours at the Paris Opera in April 1927, but Gance's definitive cut ran at nearly 10 hours.[45] It is hailed as a masterpiece by those who saw it, but concerns over showing a film of such an extended length meant it was subject to extensive cutting without Gance's involvement. By the time it reaches the United States, it is reduced to 100 minutes, and is a considerable failure.[46] Over time, the elements of the film were misplaced and scattered across numerous other projects, and it was Kevin Brownlow's passion and work to reconstruct *Napoléon* from these fragments. Beginning in 1969, Brownlow's reconstruction efforts lasted several years before the first version was shown in 1979, with Gance himself attending. Brownlow's efforts continued as more footage was rediscovered, with his 2000 restoration running at 5 ½ hours.[47] Brownlow's efforts extend far beyond the restoration of *Napoléon*. He began collecting films at the age of 11 and is responsible for interviewing major figures of the silent era.[48] Brownlow's efforts cannot be understated as to their importance in preserving the legacy of silent film. Without his efforts, much of the history of cinema would be lost today.

As discussed earlier, orphan films can be defined vaguely, but their recovery changes our understanding of film history the most. For instance, Oscar Micheaux was a black filmmaker who made all-black productions for African-American audiences. Micheaux was an independent filmmaker, self-financing and self-distributing his own films throughout the 1920s.[49] Forgotten for decades, in the 1970s a single print of his most famous production, *Within Our Gates*, was

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[45] Paul Cuff, "A monumental reckoning: how Abel Gance's Napoleon was restored to full glory," BFI, last modified August 3, 2017, https://www.bfi.org.uk/news-opinion/sight-sound-magazine/features/abel-gance-s-napoleon-monumental-restoration.
[46] Cuff, "A monumental reckoning: how Abel Gance's Napoleon was restored to full glory," BFI.
[47] Cuff, "A monumental reckoning: how Abel Gance's Napoleon was restored to full glory," BFI.
[48] Susan King, "For generations, Kevin Brownlow has been the voice for silent films," Los Angeles Times, last modified April 26, 2019, https://www.latimes.com/entertainment/movies/la-et-mn-classic-hollywood-kevin-brownlow-20190424-story.html.
[49] Hall, *In Search of Lost Films,* 32.

found in Spain, titled *La Negra*.[50] As Dr. W. Fitzhugh Brundage explains, the film "is a complex plot of love, betrayal, murder, rape, lynching, gambling, miscegenation, racial uplift, white bigotry, and black migration from the rural South to the urban North,"[51] and has come to be seen as an important document in the role black filmmakers played during the silent era. Other important figures in film history have only been recently rediscovered, such as Alice Guy, the first female director, and the first to employ a narrative to film. In the year 2000, only 40 of her films were known to exist, owing to her obscurity. Of the 1,000 plus films she likely directed, fewer than 200 remain today.[52] However, recent reevaluations by feminist film scholars have helped to identify and restore both the films of Guy and her reputation in film history. With the recovery of more orphan films, we can only improve our understanding of film history in all its forms.

By understanding how films have come to be lost, the history of their preservation, and their recovery, a greater understanding of the importance of film preservation can be achieved. Much of cinema's history has been lost due to poor preservation practices and the volatile nature of nitrate and acetate film stock. Thanks to the efforts of a few archives around the world, like the Eastman Museum, the Film Foundation, MoMA, AFI, UCLA Film and Television Archive, BFI, and others, many films survive today. The recoveries of long lost films like *Metropolis* and *Napoléon* helps us to reevaluate cinema's history, with works from marginalized groups helping to provide a more complete picture of cinema's rich history. However, it can not be taken for granted that the preservation practices of today will continue, so we must be ever vigilante to

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[50] W. Fitzhugh Brundage, "Why I'll Watch Oscar Micheaux's Within Our Gates until I Wear It Out," Perspectives on History, last modified September 1, 2010, https://www.historians.org/publications-and-directories/perspectives-on-history/september-2010/why-ill-watch-oscar-micheauxs-within-our-gates-until-i-wear-it-out.
[51] Brundage, "Why I'll Watch Oscar Micheaux's Within Our Gates until I Wear It Out," Perspectives on History.
[52] Tod Lock, "Where are the Missing Films of Alice Guy-Blache?," Heritage Auctions, last modified October 8, 2019, https://blog.ha.com/2019/10/where-are-the-missing-films-of-alice-guy-blache/.

ensure the security of our film heritage. Film preservation is incredibly important work to ensure the availability of films for future generations. The thought that some of our favorite films may never be seen again if left neglected is unbearable. To support these efforts, please donate to any one of the film archives listed.

AFI: https://my.afi.com/dev/contribute2.aspx

BFI: https://www.bfi.org.uk/about-bfi/support-us-join/make-donation-bfi

Eastman Museum: https://www.eastman.org/support

The Film Foundation: http://www.film-foundation.org/donation

MoMA: https://www.moma.org/support/donate/

UCLA Film and Television Archive: https://www.cinema.ucla.edu/support/make-contribution

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Ryan Handley

123 Top Forest Dr.
Columbia, SC 29209

ryanhandley64@gmail.com
248-978-9607

References:

Greg Wilsbacher
Curator at Moving Image Research Collections
803-777-5556
gregw@mailbox.sc.edu

Sheryl Smith
Theater Manager
585-327-4839
ssmith@eastman.org

Jack Porter
Post-Production Technician
jamesoporter@gmail.com

July 27, 2023

To whom it concerns:

I'm writing to express my enthusiastic interest in the Multimedia Acquisition Specialist position with Wisconsin Public Television.

In my career, I have written for various publications on the arts, history and culture; made audio documentaries; worked in radio and public television; owned and operated a company specializing in congressional hearing transcripts; and for nine years owned and managed the gallery/shop/performance/teaching space Transistor Chicago. Currently I do multimedia freelance work under the name Studio C Chicago and am employed by WCPT Radio with the job of producer/board operator; I also produce the WCPT Heartland Signal News Minute and WCPT Progressive Calendar features.

As you will see in my resume, I have worked previously at Wisconsin Public Television, where I was a part-time production assistant for two-plus years (ending in 2003). Among other assignments, I was involved in the history documentaries "Wisconsin Stories" and "Wisconsin's World War II Stories," producing audio-visual and written content for the series websites and conducting archival photo research. I spent a lot of time in historical society photo archives, as I did in Chicago when I interned for WTTW's "Chicago Stories" documentary series, where I was often assigned to research and acquire historic images for the show. Around that time I was given several freelance writing assignments that focused on historic subjects and required many hours of library research, including "The Madison Connection," a two-part cover story for the *Isthmus* where I profiled a couple dozen arts personalities with Madison roots; a 1999 *Isthmus* story on Madison culture in 1899; a *Capital Times* piece on Frank Lloyd Wright; a *Wisconsin Academy Review* story on the actress Uta Hagen, and others. I also wrote several historical pieces for WPT's portalwisconsin.org, including a profile of the Holocaust survivor Gerard Friedenfeld (whom I twice interviewed in Milwaukee). I graduated from UW-Madison with a history degree in 2003 and have since been involved with several projects involving historical research; these include: *Perspectives in Black and White: A Concise History of Evanston's Struggle to Rid Itself of Segregation and Racism*, the book I co-authored with my father (and for which I acquired multiple archival photos); the audio podcast "Resistance, Resilience and Hope: Holocaust Survivor Stories" that I produced for the Illinois Holocaust Museum and Education Center; and the "Life Stories" project that I have undertaken for clients who have had me interview their aging parent, the end product being a video interview complete with photos documenting their

life and a complete transcript of our conversation, which is published online and in a custom book (both illustrated with photos).

The final section of my resume includes links to many of the projects mentioned above. I've also attached a PDF of *Perspectives in Black and White*.

Thank you for your time and consideration.
Andy Miles

ANDY MILES

224-474-1339
essaymiles@proton.me
718 Noyes Street, Evanston, IL 60201

PROFESSIONAL EXPERIENCE

NEWSWEB CORPORATION/WCPT RADIO CHICAGO
PRODUCER/BOARD OPERATOR
AUGUST 2022-PRESENT

- Operate the control board and screen calls for afternoon shows "Joan Esposito: Live, Local & Progressive" and "Driving It Home with Patti Vasquez"
- Assist in booking guests for "Joan Esposito: Live, Local & Progressive"
- Produced live Election Night 2022 coverage and February and April 2023 Chicago Mayoral and Aldermanic Election Night coverage
- Write, produce, and voice 60-second weekly "WCPT Progressive Calendar" feature
- Write, produce, and voice 60-second "WCPT News Minute" feature (about 10 weekly)
- Produce, voice station promos and prepare segments for TuneIn.com
- Record and edit outside client projects
- Prepare for broadcast various daily and weekly shows

STUDIO C EVANSTON, LLC
OWNER/CHIEF OPERATOR
2016-PRESENT

The scope of operations includes sound recording, editing, mixing; video editing; voiceover and podcast hosting; graphic design; website production; manuscript editing; book layout; and audio transcription. Clients, include the Illinois Holocaust Museum and Education Center, for which I hosted/produced the podcast “Resistance, Resilience and Hope: Holocaust Survivor Stories”; MISSD (the Medication-Induced Suicide Prevention and Education Foundation in Memory of Stewart Dolin), for which I host/produce the “Akathisia Stories” podcast; and the human trafficking awareness nonprofit Innocents at Risk, for which I co-hosted/produced the “Turning A Million Eyes on Children” podcast. I also produce(d) audio and video podcasts for Illinois state Rep. LaShawn Ford, the Morten Group, the Andersonville Chamber of Commerce, Know Risks, and a number of individuals, as well as the multimedia Life Stories project.

WCGO RADIO/GAB RADIO NETWORK/SMARTTALK RADIO NETWORK
DIRECTOR OF COMMUNICATIONS (2020-21); **BOARD OPERATOR/SHOW PRODUCER** (2019-21)
APRIL 2019-APRIL 2021

- Created, maintained websites for WCGO and the SmartTalk and GAB Radio Networks
- Engineered, produced radio shows on WCGO, the two networks, and for Radio MD
- Edited audio and video
- Co-produced, voiced audio promos
- Promoted upcoming and past programming
- Managed social media accounts
- Created graphic design pieces for promotion
- Recruited new show hosts and produced promotional packages for new shows

TRANSISTOR CHICAGO
CO-OWNER, CO-CURATOR (2009-2011); **OWNER/PRESIDENT, CURATOR** (2011-2018)
AUGUST 2009-OCTOBER 2018

- Managed the gallery/shop/performance/ teaching space Transistor Chicago
- Selected and procured inventory of art, electronics, records, books, and other products
- Managed consignment contracts with 100+ artists and accounts with 75+ companies
- Programmed and promoted multi-act performance nights and film-screening series
- Managed press relations and outreach
- Maintained social media presence and email list outreach, created printed promotions
- Produced Transistor Chicago website, including events and ecommerce pages
- Hired and managed staff of full- and part-time payroll employees
- Maintained accounting records, managed invoices and payroll

CAPITAL TRANSCRIPTS
OWNER, MANAGER, EDITOR-IN-CHIEF
2007-2013

- Contracted primarily with the Federal News Service, whose clientele included major media organizations, government agencies, embassies, corporations, and think tanks
- Hired, managed staff of independent-contractor transcribers
- Assigned congressional hearing and policy roundtable audio; edited transcripts
- Created all website content, including A-Z style guide, resource pages, and interactive contractor schedule
- Maintained accounting records, managed invoices, contractor payments, and taxes

FEDERAL NEWS SERVICE, INC
TRANSCRIPT EDITOR (2006)**; TRANSCRIBER** (2004-2005)
JANUARY 2004-DECEMBER 2006

- Coordinated, assigned, and edited work of a team of independent-contractor transcribers
- Developed, maintained web-based information-sharing platform that served as repository of detailed style points and other information resources
- Orchestrated unit's conversion from analog to digital audio
- Transcribed and proofread White House and U.S. Department of Defense and Department of State briefings, congressional committee hearings, news conferences, political addresses, and policy roundtables

WISCONSIN PUBLIC TELEVISION
PRODUCTION ASSISTANT
AUGUST 2000-MAY 2003

- Wrote feature articles, managed cultural calendar for portalwisconsin.org arts website
- Scripted, directed, produced documentary segment for statewide broadcast
- Produced 100,000+ words for wisconsinvote.org, including candidate profiles
- Produced and edited audio-visual and written content and conducted archival photo research for “Wisconsin Stories" and “Wisconsin’s World War II Stories” documentary series websites

OTHER EXPERIENCE

- 2023: Produce/write/host the radio series "From Studio C Chicago," a quartet of decade-exhuming shows covering the 50 most important years in the history of popular music, 1930-1980.
- 2020-2021: Co-authored, edited, and typeset the book "Perspectives in Black and White: A Concise History of Evanston's Struggle to Rid Itself of Segregation and Racism," which received a 2021 publication from Eckhartz Press
- 2009-2019: Created, programmed, produced, recorded, hosted, edited, and managed program content for Transistor Radio webcast with no fewer than 20 programs; procured sponsors and produced recorded sponsor announcements
- 2005: Produced on a freelance basis "(the looking for love part)," a 30-minute audio documentary and companion website. The documentary charts six years in the life of American TV news producer and author Jennifer Beth Cohen.
- 2003: Produced for independent study "Toronto: City in Transition," a 60-minute audio documentary and companion website.The documentary focuses on public policy issues and immigration, and earned distinction as a winner of an Academic Excellence Award for an independent project.
- 1997-2004: Wrote, edited, published dozens of articles on the arts, politics, and history in a variety of commercial venues, including: the Capital Times daily newspaper, Isthmus weekly newspaper, Wisconsin Academy Review quarterly arts and science journal, Madison Magazine, and the Wisconsin State Journal's Rhythm weekly arts/entertainment section

EDUCATION

UNIVERSITY OF WISCONSIN-MADISON

- Graduated with honors
- GPA: 3.92/4
- Dean's List; Zillman Award; Award for Academic Excellence
- Member of Phi Kappa Phi national honor society

RELEVANT LINKS

- https://www.studiocchicago.com
- https://www.studiocchicago.com/andy-miles-writing
- https://www.ilholocaustmuseum.org/resistance-resilience-hope-holocaust-survivor-stories & https://www.studiocchicago.com/holocaust
- https://www.studiocchicago.com/from-studio-c-chicago
- https://www.studiocchicago.com/news-minutes
- https://www.studiocchicago.com/perspectives
- https://www.studiocchicago.com/life-stories
- https://www.studiocchicago.com/transistor-sound

PERSPECTIVES IN BLACK AND WHITE

ALSO BY MICHAEL FRANK MILES

Voices From the Ages: From Isaac Newton to Steve Jobs and Edgar Allan Poe to Maya Angelou

PERSPECTIVES IN BLACK AND WHITE

A CONCISE HISTORY OF EVANSTON'S STRUGGLE TO RID ITSELF OF SEGREGATION AND RACISM

MICHAEL FRANK MILES
WITH ANDY MILES

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To contact the author, please email
michaelfrankmiles@gmail.com.

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CONTENTS

Preface

I was born in 1942 and grew up in Detroit, Michigan. I went to all-white public schools and lived in neighborhoods no more diverse than Polish and Italian. The product of a one-sided view of history, I came to believe that blacks were morally and intellectually inferior to whites. Even though Detroit's segregation was not part of the legal code, as it was in the South, it was social practice and ubiquitous.

In 1969, the year Neil Armstrong walked on the moon, I accepted a high school teaching position in Evanston, Illinois. Coming to a racially integrated school seemed as eventful to me as the steps Armstrong took on the moon's surface. As a newcomer, I was barely cognizant of events unfolding around me. Now, a half century later, I have returned to this turbulent period, examining it and the decades that led up to it.

This project took shape at the Evanston Historical Society (now the Evanston History Center), where I volunteered as a researcher and docent. As I sorted out numerous boxes of *Evanston Review* newspapers dated 1959 to 1972, Evanston's story of civil rights protest unfolded before my eyes. I realized this was not just Evanston's story confined to a few years, but one that evolved over a hundred years, heavily influenced by national events. I decided to tell the story in the pages of a book and attempt to present both perspectives, black and white.

In the book, I revisit an era when Evanston embraced the national policy of segregation dictated by the 1896 U.S. Supreme Court decision *Plessy v. Ferguson*, which established segregation as national policy and held forth until the Court's *Brown v. Board of Education* school desegregation ruling of 1954. The latter decision spurred the nationwide civil rights movement—beginning with nonviolent civil disobedience of the 1950s and early '60s, and giving way to violence and rioting in the late 1960s. These events had significant consequences for a staid, traditional city like Evanston that was trying to preserve the status quo while dealing with confrontational politics that demanded immediate solutions to long-standing problems.

My hope is to establish a common ground for blacks and whites to understand the anger and mistrust that still impacts residents' daily lives. To understand race relations today, it is important to understand attitudes of people from a previous era, when blacks were so stereotyped many whites could barely recognize them as fellow human beings. To equate race relations today with race relations then is to accept the notion that the world has always been as it is now.

We sometimes act as if the reality of race will simply go away if we ignore it. The fact is, there are still racial matters to discuss, argue over, and act upon.

Michael Frank Miles
Evanston, Illinois
October 2021

Acknowledgments

I took on this project without experience as a writer. The early drafts gave that impression. I am indebted to my son, Andy Miles, who brought me along step by step, providing encouragement while editing and co-authoring the numerous drafts. Without the countless hours he spent reviewing and rewriting text, the final product would not have been realized in this form.

Many of the people I collaborated with in preparation for this book are lifelong Evanstonians who experienced mistreatment during the "heyday" of segregation. I appreciate the time that so many people spent providing me with detailed accounts of their involvement in the history I detail here. I'll mention those with whom I've had numerous conversations in my attempt to get the story right. They include Robin Tucker, Alice Kreiman, Clayton Taylor, Dan Phillips, Carl Davis, Delores Holmes, Bill Logan, Hecky Powell, Byron Wilson, Sanders Hicks, Bennett Johnson, "Bo" Price, Annabelle Frazier, John Carver, Gene Lavengood, Arch Bryant, Henry Klein, Alan Alson, and Bruce Mitchell.

With the input of so many people, I also need to acknowledge that I take personal responsibility for any mistakes that may appear in the text.

Introduction

America's history does not stand for everything that is good. We live as part of a democratic society that represents freedom, openness, tolerance, and justice; yet, these virtuous concepts are contradicted by events and ideology that have shaped the development of our nation.

The foundation of our democracy, the Declaration of Independence, was penned by Thomas Jefferson. By writing onto parchment that "all men are created equal," the thirty-three-year-old landowner and slaveholder of hundreds of Africans proved both visionary and hypocritical.

At the peak of slavery, enslaved Africans represented 20 percent of the nascent country's population. This evolution began soon after European settlers landed in America, carrying out a tradition carrying back to Roman times—that is, hiring slave ships to remove masses of people from Africa and bringing them to America, against their will, to work the tobacco and cotton fields under the most grueling conditions, without promise of reward.

To clear the land for an agricultural economy and accommodate the expansionist impulse that prevailed in nineteenth century America, it was necessary to remove and slaughter Native Americans. As a result, slavery and genocide became the foundation on which the European search for a better life was built. Emancipation gave the freed slave the chance to stake his claim to a better life, prompting many to

journey north to seek work in factories. Placed in a subordinate position, blacks had little chance to compete for jobs of substance.

Between the years 1890 and 1910, nearly 13 million Catholic and Jewish immigrants arrived in the United States. Coming from Italy, Greece, Russia, and eastern Slavic countries, these new arrivals were on equal footing with blacks; one was despised as much as the other. The new demography generated hysteria among large numbers of native-born Protestants. Their prejudice was based on the belief that minorities were inferior, intrinsically alien and different, not entitled to rights or privileges, and would in time challenge the dominant group's position if not kept in check. It was unsurprising that such beliefs would predominate in Evanston, Illinois, where most Anglo-Saxon whites considered blacks and other ethnic minorities to lack intellectual and moral competence.

A half century earlier, a group of Methodist church leaders from Chicago came to Evanston and organized a university called Northwestern, with the intention to create a utopian, religious-based community possessing a strict moral code and temperance. It was with this mix of views that Evanston entered the twentieth century, dealing with a sudden rise in population approaching 20,000.

From there, the story begins.

PERSPECTIVES IN BLACK AND WHITE

1 A City Emerges, the Races Separate

> **"Once Negroes join the ranks of free men, they will be indignant at being deprived of almost all the rights of citizens, and being unable to become the equals of whites, they will not be slow to show themselves to their enemies."**
> — Alexis de Tocqueville, *Democracy in America* (1835)

Evanston, Illinois, emerged in the 1850s, the result of rail lines connecting Chicago with the villages along the North Shore overlooking Lake Michigan. With its proximity to the city and abundant land, a group of Methodist church leaders from Chicago organized a university that would take the name Northwestern University in 1855. The intention of the founders was to create a utopian, religious-based community possessing a strict moral code and temperance. The university attracted like-minded people, most notably Francis Willard, a leading educator who became world renowned as an advocate for women's rights and temperance. Also drawn to Evanston, particularly after the Great Chicago Fire of 1871, were substantial numbers of Chicago's wealthiest, anxious to escape the inner-city squalor and stench for a more refreshing rural environment.

By 1880, there were elegant and grand homes along Ridge Avenue that required a retinue of cooks, maids, coachmen, butlers, and gardeners. As Evanston's population soared to almost 5,000, the census taker counted among that number 120 African Americans, most of them tending to the possessions and desires of the rich. Other blacks worked unskilled occupations, usually a few minutes from their place of residence in the center of town.

As the new century approached, the "ideal tranquil village" was beset with problems of urbanization. With the advent of elevated trains and electric streetcars, the streets were transformed into screeching, clanging thoroughfares. The population of the city expanded to more than 20,000. Increasing numbers of blacks found refuge in Evanston, the city being one of the few localities along the North Shore that permitted black settlement. In representing less than 4 percent of the population, Evanston's black residents did not seem to pose any threat to the welfare of the city's white population. As a result, black enclaves were allowed to spread throughout the city, and black children attended public school with white children.

But what began as a reasonably enlightened period in race relations changed dramatically following the Supreme Court's landmark decision of 1896. By endorsing the constitutionality of racial segregation, the Court's decision in the *Plessy v. Ferguson* case reinforced the intent of Jim Crow laws and the separation of the races in public places. Like other Northern cities, Evanston began implementing

policies to keep the races apart. De facto segregation was in place and would expand to the neighborhoods, places of public accommodation, the schools, and the workplace as the decades went by.

* * * * *

America at the time of the *Plessy* decision was a mostly provincial society, and white racial bigotry was pervasive; the Court's ruling only codified what was already common practice throughout most of the country. Sixty percent of the population lived in rural areas and country towns. Most of black America was an impoverished, disfranchised population bound to rural poverty through sharecropping and seasonal labor. Nine out of ten blacks lived in the South.

As African Americans began to migrate north into cities, racism followed wherever they ventured. Black migration was largely precipitated by prospects of employment opportunities and an improved quality of life. Both prospects proved elusive. Bombings, lynchings, and riots followed blacks as they sought a new beginning along the East Coast and in the industrial cities of the Midwest. Two of the most violent race riots took place in downstate Illinois, one in Springfield, the other in East St. Louis. Five thousand state militia were called in to quell a 1908 disturbance in Springfield that resulted in the lynching of two blacks, the death of four whites, and dozens of injuries. The incident was sparked by white resentment over the recent arrival of

blacks as strikebreakers in coal mines. The 1917 riot in East St. Louis, which stemmed from the recruitment of blacks to meet a severe labor shortage, resulted in the deaths of forty blacks and eight whites.

These disturbances were a reflection of unrest in Northern cities overwhelmed by staggering growth. In the twenty-five years before World War I, over twenty million immigrants came to the United States. Chicago's population increased from a half million to nearly three million people. Successive waves of immigrants crammed the tenements. The older generation of Germans, Irish, English, and Scandinavians fled Chicago for roomier and more pleasant quarters. Evanston, the oldest and largest of the suburbs, experienced a ninefold population increase.

As Europe became entangled in the Great War (1914–1918), immigration fell sharply in the U.S. With America's entry into the war in 1917, the trains could not bring blacks to Northern cities fast enough to fill job vacancies. It was estimated that by the end of 1918 more than a million blacks had come north. Blacks arriving in Evanston came directly from small Southern towns like Ecru, Mississippi; St. Marys, Georgia; Greenwood, South Carolina; and Staunton, Virginia. Women went to work for white families cleaning, cooking, washing, and tending to the needs of the children. Many African American males held blue-collar jobs, some finding work in factories, others on construction projects. Menial jobs were more typical; these included stockroom and janitorial work and dishwashing in restaurants.

While many blacks came north for employment opportunities, others came to join family members or friends. Still others fled oppressive conditions or life-threatening situations. George Crawford brought his wife and daughter to Evanston in 1916 with little money and nothing more than the suitcase they brought with them. Their sudden departure was brought about by the lynching of George's father at the "hanging tree" in the town square of Abbeville, South Carolina. Told by whites to leave immediately or be killed, Crawford migrated to Evanston, a common destination for new arrivals from the county surrounding Abbeville.

But the fear families like the Crawfords brought from the South would never fully subside. Blacks in Evanston remained painfully aware that Northern whites were as capable of brutality and murder as their Southern counterparts. One only had to look next door to Chicago. The nationwide resurgence of the Ku Klux Klan attracted a citywide membership of 50,000 in the early 1920s. The devastation to property and murder of twenty-three blacks during the weeklong Chicago riot of 1919 was still a fresh memory. Not surprisingly, the first generation of black migrants often assumed a docile and subservient posture, if only to assure their well-being.

During the 1920s, Evanston's black population doubled from 6,000 to 12,000, representing, by 1930, 19 percent of the city's total population. To much of the local white population, blacks seemed to be everywhere—walking the

streets, riding the trolley, looking for jobs and housing. For many, they were too close for comfort.

The business and finance community soon began to enforce its own version of Jim Crow laws. Jobs typically went to whites, except for the most menial and dangerous work. More and more shopkeepers barred black customers from their stores and restaurants. Established Davis Street department stores like Wieboldt's serviced black customers, but the newer businesses along Church Street, such as Marshall Field's, would not welcome blacks into their stores.

Evanston by 1920 had in place a newly established zoning commission, a board of health, a planning commission, and a real estate board; together they helped perpetuate a broad range of discriminatory policies. Zoning boards restricted the number of apartment dwellings that could be built in black areas. Buildings with heavy concentrations of black residents were often condemned by inspectors in areas taken over by whites. The Evanston Real Estate Board adopted an openly racist code of ethics, following the policy adopted by the 1924 National Association of Real Estate Boards, which stated: "A realtor should never be instrumental in introducing into a neighborhood members of any race or nationality, or any individual whose presence will be detrimental to property values in the neighborhood." Blacks were not shown apartments or houses in white neighborhoods. Local banks would not provide mortgages or finance the purchase of any home for a black home buyer unless it was located on an "acceptable" block. So-called restrictive covenants were

drawn up, stipulating that whites would only agree to sell to whites.

Meanwhile, the prosperity in America during the 1920s led to a decade-long building boom that changed the makeup of Evanston's neighborhoods and the downtown district. Entire blocks of residential single-family homes were razed to make space for apartment buildings. It also led to removal of blacks from areas of development, most notably the area within and surrounding downtown. This led to resettlement of the 5th Ward, particularly the western section. The area became overcrowded and blighted, with real estate managers forcing black families to pay exorbitant rents for inadequate living spaces. The transformation of the area is best illustrated by the makeover of the elementary school that served the 5th Ward. In 1920, the area was mostly white and Foster School had few blacks in attendance. Ten years later, the school was 100 percent black. What wouldn't change was the school's all-white teaching staff.

Within their enclaves, some blacks were able to prosper. Black shopkeepers and a small professional class of lawyers, doctors, and dentists had a niche market provided by Evanston's black population, which could, in the main, only shop at black-owned stores and be provided health care by other African Americans.

With the separation of the races, the black community became tightly knit. Three points of linkage were provided by Community Hospital, the Emerson Street YMCA, and Foster School. In 1914, two black physicians, Dr. Arthur

1933 Foster School Class. Courtesy Shorefront Archives.

Butler and his wife, Dr. Isabella Garnett, opened what was then called a sanitarium on the upper floor of their home at 1918 Asbury Avenue. For several years, the building served as the only health care facility for blacks in Evanston and the North Shore. But with the dramatic increase of the black population, the facility proved dangerously inadequate.

The disparity between health care for whites and blacks brought about the biracial Booker T. Washington Association. Its task was to build a hospital serving blacks from Evanston and other North Shore communities. Clyde Foster, a white realtor, secured $20,000 by organizing a fundraising drive. But the funds only permitted relocation to another residential home. The residence at 2026 Brown Avenue was remodeled to accommodate seventeen beds, an isola-

Community Hospital, c. 1940. Photo by Evanston Photographic Studio. Courtesy Shorefront Archives.

tion ward, a mortuary, office and reception space, an X-ray room, and two operating rooms. Dr. Garnett was appointed superintendent and the facility was renamed Community Hospital.

A black recreational center—the Emerson Street YMCA—also opened in 1914. The swimming pool, gym, cafeteria, and day care center assured the Y was the focal point for the entire community. Church functions, youth and adult social clubs, parties, dances, and formal banquets became regular features of black social life. For black youth, the Y was a place to seek recreation and guidance. For black seniors at Evanston High School, it was the site of the prom. For black male students at Northwestern University, it was a place of residence. Friday night was basketball night, the

1920 Father and Son Banquet at the Emerson Street Branch YMCA. Courtesy Shorefront Archives.

bleachers jammed with people watching talented teams compete. After the games, the crowd would move upstairs for dancing in the auditorium. Large crowds appeared on Saturdays for events like bean-eating and pie-eating contests. Nat Cole, the popular pianist and singer, even made an appearance with his trio.

The athletic fields at Foster School served as the hub for outdoor sports. Baseball, football, and basketball teams were organized, with large crowds drawn to watch exceptional athletes participate in hotly contested events. On summer evenings, amateur night was a big attraction. Musicians, singers, comedians, and dancers performed before capacity crowds at the pavilion outside Foster School.

For many whites, it was sufficient that Evanston's black population had a school, a recreation center, and a hospital. It was of little concern that services were inferior to those provided to whites.

2 The Emergence of Protest

> **"He was everything [whites] didn't want to believe a Negro could be—brilliant, educated, handsome, a gentleman, a class act."** — A newspaper article describing Edwin Jourdain, Evanston candidate for alderman

As racial tensions and de facto segregation accompanied the migration of blacks to Northern cities during World War I, there were many wealthy liberals who viewed the plight of black Americans as unjust, and used their considerable influence and finances to support black causes and organizations. The Urban League and National Association for the Advancement of Colored People (NAACP) were initially dominated by wealthy white philanthropists. The Urban League was created to provide practical help and advice for blacks transplanted to Northern cities. The NAACP concentrated its efforts on a legal strategy of challenging segregation practices in the courts.

Booker T. Washington, viewed by many as the most powerful black man in America, used his considerable influence to collaborate with Julius Rosenwald of Sears, Roebuck, and Co. The two selected causes to support, and disbursed funds to those causes. Notably, Rosenwald's wealth was used to

build more than 5,000 public schools for black children in fifteen Southern states and YMCAs for blacks in more than a dozen cities, including Chicago's Wabash Y.

In his role as founder and president of Tuskegee Institute in Alabama, Washington was an advocate for self-improvement, urging habits of thrift, high morals, perseverance, and good manners. His emphasis on vocational education, along with his apparent lack of interest in politics and integration, endeared him to whites in both the South and North. By the time of Washington's death in 1915, numerous black leaders had arrived on the scene espousing radical views on how blacks could best counter Jim Crow. One of the most significant leaders to emerge was the dynamic and flamboyant Marcus Garvey, whose speeches stirred audiences into a fever of excitement. Speaking to the ambitions and frustrations of a downtrodden race, he stressed that blacks needed to take pride in their own history and culture and develop a sense of racial self-worth. Garvey declared that Christ was black and that all civilization had sprung from the black peoples of Africa, prompting his call for a return of the black masses to Africa.

Harvard graduate W.E.B. Du Bois, by contrast, considered Washington's message obsolete due to urban migration and the productivity of Northern industrial cities. Du Bois expressed his integrationist views on the pages of the NAACP journal *Crisis* while serving as editor from 1909 to 1934. He had long believed the black population would move forward only on the strength of its "exceptional" men

and women—the small number of scholars, scientists, and professionals whom he claimed represented the "Talented Tenth."

Blacks in Evanston debated the philosophies of Washington, Garvey, and Du Bois; with the arrival of Edwin Jourdain, the debate ceased to be theoretical. Like Du Bois, Jourdain was a Massachusetts native and Harvard graduate who advocated an integrationist philosophy. He came to Evanston to pursue an advanced degree at the Medill School of Journalism at Northwestern University, with ambitions to work at America's preeminent black newspaper, *The Chicago Defender*. As reporter and later managing editor of the *Defender*, Jourdain immersed himself in the local black community, gaining recognition as a leader in Evanston's black cultural movement. He helped organize what he called black awareness at the Emerson Street YMCA by teaching black history on Saturday afternoons.

Jourdain and his family settled in the black portion of the 5th Ward, an area evenly split, at that time, between blacks and whites. When one of the ward's two aldermen proposed to expand the ward through redistricting in order to increase his white base, blacks were reminded that, despite their numbers, their influence in ward politics was negligible. With his prominence in the black community, Jourdain set out to change the dynamic. In March 1931, he declared his candidacy for city council, seeking the seat held by two-term incumbent Oscar Carlson.

Edwin B. Jourdain Jr. Courtesy Shorefront Archives.

Never before had an African American attempted to secure one of the city's sixteen aldermanic seats. Jourdain, however, was not typical of 5th Ward blacks, most of whom were struggling to eke out a living. Though his status was in keeping with Du Bois's "Talented Tenth" standard, he was

nonetheless able to appeal to the entire black community, regardless of age, wealth, or status. But Jourdain's appeal extended beyond the black community. His academic and career paths had put him in contact with white society. Drawn to his intelligence and charisma, prominent white citizens and organizations lent their support to his campaign. He gained endorsements from white faculty members at Northwestern University, the Evanston InterRacial Council, and several women's organizations.

As one of few blacks running for public office in the nation, Jourdain's candidacy drew attention far beyond the city's borders. W.E.B. Du Bois was the most prominent black figure to come to Evanston and publicly endorse the candidate. His arrival from New York City culminated in a rally before the largest crowd ever assembled at Evanston's Masonic Temple. Despite the groundswell of support, the *Evanston Review* downplayed Jourdain's historic campaign, providing scanty coverage in its weekly editions.

During the campaign, Jourdain spoke to numerous small gatherings in the homes of supporters. His message had a profound effect on many in attendance. "Going to those meetings was like going to school," said one campaign worker, "because Edwin Jourdain wanted us to learn about Negro history and to build race pride as much as he wanted to win." Jourdain's candidacy created so much enthusiasm that it even enlisted the support of blacks too young to vote. Mel Smith, a fourteen-year-old student at Evanston High School, wrote songs for the campaign. Youngsters

moved about the black precincts passing out handbills, singing, "The Jourdain gang is on the street / We gonna hang together, and there'll be a hot time in the 5th Ward tonight."

On Election Day, blacks did indeed hang together. Jourdain won the three-candidate contest by 385 votes, defeating the incumbent by more than a thousand votes. "You should have been there the night he won," said one happy campaign volunteer. "When the precinct tallies came in, nobody was at home. Everybody was in the street, dancing and singing, and so many people went to Masonic Temple to celebrate, they had to close off the area for blocks. That man gave us pride. You walked tall when you walked with him. He made us proud to be us."

But the jubilation was short-lived. Jourdain's victory was immediately challenged by the defeated candidates, with allegations of voter fraud directed at black women who had registered at the Evanston addresses where they lived on their days off as domestic servants; some of those addresses happened to be garages and the backs of stores. Jourdain was accused of complicity in the fraud and, despite no evidence to substantiate the claim, was denied his seat on city council. But Jourdain's determination to hold office and serve the people of the 5th Ward was not diminished. He immediately declared his candidacy for the 1932 election.

On the heels of Jourdain's announcement, his supporters once again swung into action. His defiance assured a volatile contest. Racist words exploded into threats against the candidate's life. On the eve of the candidate filing date,

his supporters staged an all-night vigil outside city hall to ensure that his name was placed on the ballot. When 8:00 a.m. came, Jourdain's opponents showed up and tried to force their way in ahead of those who had been waiting all night. A melee erupted. One Jourdain supporter, a white minister, escaped the crowd, dashed through the halls, and managed to file Jourdain's petitions first.

The effort was all for naught. When the polls opened on Election Day, Jourdain's name was last on the ballot. His supporters were outraged. Groups of youth went door to door distributing handbills, and cars with loudspeakers drove through the neighborhoods dispersing the message, "The first shall be last and the last shall be first."

"What we really wanted was to mount a protest to let white folks understand how we felt," said one campaign volunteer. "Everybody in Evanston knew we meant business." In the election, Jourdain finished first, earning a narrow 500-vote margin of victory.

* * * * *

If voters failed to discern Jourdain's integrationist platform during the campaign, his intentions were evident within six months of his becoming alderman. Boldly opposing segregation, Jourdain organized the first civil rights demonstrations ever mounted in Evanston. He drew attention to Evanston's segregated theaters, parks and beaches, hotels, department stores, and restaurants. As a former Northwest-

ern student, he knew that blacks could not reside in the dormitories and eat in downtown restaurants. With his influence as alderman, he led a successful battle that integrated student housing and led the fight to have black teachers integrated into the Evanston school system. His counsel was often sought at the public schools on issues of racism. His continued promotion of education and learning, self-respect, and racial pride motivated him to attack problems that undermined black progress.

Edwin Jourdain's entry into local politics came at a time when the nation was in the midst of the Great Depression. Pride and self-respect were hard values to promote among blacks who had suffered from economic hardship long before the stock market crash of October 1929.

3 In Search of the American Dream

"The test of 20th century Americans would be their capacity for adjustment."
— Henry Adams, historian and philosopher

The Great Depression had a profound impact on the lives of nearly all Americans. By 1932, it was apparent that this was more than an economic downturn, the severity illustrated by scores of people seeking relief, most of them white. For black Americans, the Depression only exacerbated already taxing circumstances. With little in the way of savings, black families rarely looked to the future with optimism. The victims of chronic poverty, black Evanstonians typically rented overcrowded homes and paid exorbitant rents in the densely populated 5th Ward. Families were known to pack up and move numerous times with the constant threat of rent collectors chasing them down.

Former 5th Ward Alderman Edna White Summers recalled her childhood experiences:

> During the Depression, we didn't have any money. But nobody had any money in those days. I remember my relatives moving in and out of my house. We'd bunk up with three or four kids in each bed. Our bedroom was like

a dorm. I didn't know that they had lost their jobs, their apartments, their homes, and were staying with us until something turned up. We never knew that it was an act of charity that our house was open for others. I never knew we were really poor. I just knew we didn't have any money.

1800 Grey in 1924. Photo by David Kenneth Bruner from the thesis "General Survey of the Negro Population of Evanston," Northwestern University, 1924.

The impact of the Depression was especially difficult on government agencies, hospitals, and public schools. The tax base had diminished considerably. Municipalities were cash-strapped and had to make do with other monetary mechanisms. The city of Evanston frequently paid employees in written notes called scrip that allowed a person to go into a store and purchase a certain amount of groceries or clothing. The city paid the merchants when it could.

The schools were similarly affected, having to devise their own scheme to pay employees. Teachers were paid in tax warrants of small denominations but had to sell the warrants to a third party before they had grocery and rent money. The school system was wholly dependent on the public's purchase of the warrants. Members of volunteer groups, most notably the American Legion, made house-to-house visits encouraging citizens to purchase tax anticipation warrants.

The hospitals, too, were short on revenue. Less than 10 percent of those receiving treatment at Evanston Hospital's outpatient clinic in 1931 were able to make the fifty-cent fee charged for services. Evanston's black hospital, newly named and relocated, faced difficulty the moment it opened its doors. Clyde Foster, president and chief fundraiser, recalled:

> When we moved to 2026 Brown, all went well for a year. Then the Great Depression came. Patients came with less than five dollars in their pocket, and we took them. So desperate did the situation become that one time I recommended that the hospital close its doors, but Dr. [Isabella] Garnett said, "The hospital won't be closed, even if I work without pay."

* * * * *

Republican President Herbert Hoover, a man of entrenched conservative values, was unable to devise policies to meet the needs of an increasingly desperate nation. His inability to provide assistance to those in need made him a deeply unpopular president. In 1932, Hoover stood little chance of reelection. Indeed, he lost a landslide election to Franklin D. Roosevelt, a Democrat promoting bold change.

The change Roosevelt proposed was encapsulated in a phrase from his acceptance speech at the Democratic National Convention; it would give a name to the era: the New Deal. Roosevelt's policies of social reform fundamentally changed the role of government in providing for the welfare of its constituents. His intention was to revitalize the country with massive revenue assistance and to stabilize the growing divide between rich and poor.

As Roosevelt's policies began to have a positive, if limited, impact on the nation, Evanston, little by little, began to revive. The Works Progress Administration (WPA) was one program that provided enormous financial relief to Evanstonians. Nearly 400 local relief clients went to work on street-paving projects in 1936. By the end of the year, Green Bay Road was a newly built arterial; miles of south Evanston and downtown streets had been repaved and the old streetcar tracks covered. WPA funds also provided the funding for the construction of the new post office building at Davis Street and Oak Avenue. These projects paid laborers $47.50 a month, providing WPA recipients and their families a modest income and hope for the future. "When

WPA came along, FDR came to be a god," said one WPA worker. "You worked, you got a paycheck, and you had some dignity."

Roosevelt's New Deal sought to include African Americans in the nation's recovery plans. Indeed, blacks more than any group of people represented the economic divide between rich and poor that Roosevelt sought to extinguish. Black adult males were among the workforce hired for street-paving projects in Evanston. Black youths were sent to work planting trees on segregated Civilian Conservation Corps projects in nearby Harms Woods, receiving monthly salaries of $30, of which $24 went to parents. The National Youth Administration paid twenty-five to thirty-five cents an hour to black youth for collecting debris outside of buildings or on the streets.

Blacks in Evanston embraced FDR, hailing him as the "Great White Father." No longer maintaining their loyalty to the Republican Party of Abraham Lincoln, black voters in 1936 crossed over to the Democratic Party, even as the city-wide vote supported Republican presidential candidate Alf Landon by a two-to-one margin. Evanston's black population was at the vanguard of political change; it would take until the 1964 election for white voters in Evanston to unite behind a Democratic candidate for president.

Despite the outpouring of government assistance and the psychological boost the New Deal provided, the economy did not revitalize, and millions remained unemployed. Roosevelt was forced to concede in his 1937 inaugural address:

"In this nation I see tens of millions of its citizens . . . denied . . . the necessities of life. I see millions of families trying to live on incomes so meager that the pall of family disaster hangs over them day by day. . . . I see one-third of a nation ill-housed, ill-clad, ill-nourished."

Such conditions typified life for the majority of blacks in the increasingly overcrowded 5th Ward. Shortly after Roosevelt's inaugural address, the Sociology Department at Northwestern University brought attention to the problem locally, issuing a survey that documented a severe housing shortage in the black community. The report stated that housing conditions for the last decade had grown worse with the doubling of the city's black population; 8,000 black residents were reported to be living in eighty densely populated blocks. The report concluded: "If immediate action is not taken to improve the situation, the problem will worsen." The survey's stark conclusion spurred some local white residents to organize a committee on housing. The committee sought federal funds for the construction of apartment buildings within the black district of the city. But funds were not forthcoming and the problem persisted.

In 1942, the Evanston League of Women Voters brought renewed attention to the issue. The League warned government officials that serious housing problems beset the city. The report they published went on to say that 7,000 of 18,000 families had income levels below the poverty level of $1,200. Despite the scarcity of living units, the League's report noted that undeveloped land in Evanston amounted

to nearly one-fifth of the city's land, much of it in the southwest sector of the city.

* * * * *

The Japanese bombing of Pearl Harbor on December 7, 1941, brought America's entry into the Second World War, postponing action on pressing local social issues. Indeed, the war created its own social concerns. Deliberately replicating the patterns of civilian society, the military assigned black troops to segregated units and gave them menial tasks. As a result, many black veterans returned from their wartime experiences as hardened men, not as willing to show deference to white authority. Evanston veteran James Avery typified the attitude of returning black servicemen.

> Before the war, I never looked for trouble [he recalled]. Even when we went to see a movie, it never bothered me to sit upstairs. The Navy changed me. I had a lot of bad experiences. I saw guys doing the same things I was doing and being treated differently. I had gone and done my duty; now I was back and I had to take the same crap. I wasn't going to.

As America emerged victorious in the fight for freedom around the globe, young people who spent three or four years serving overseas were eager to get on with their lives. Veterans took advantage of the opportunity to attend col-

lege on the G.I. Bill, gaining skills they needed to integrate smoothly into the workforce and keep the nation's economic engine running.

The nation's postwar wealth represented a prosperity beyond most Americans' wildest dreams. But if homeownership was the embodiment of that dream, in Evanston, it was a dream deferred with the prewar housing crisis left unresolved. The city was unprepared for the return of large numbers of military personnel and the onset of the postwar baby boom. As a consequence, the city scrambled to erect Quonset huts as temporary housing for students at Northwestern University, teachers at Evanston High School, and doctors at Evanston Hospital. In all, 400 temporary units were made available for 1,500 people. Evanston went so far as to seek assistance from the U.S. military, contracting with the Army to transport dismantled housing barracks from Fort McCoy in Madison, Wisconsin. Upon arrival, city employees reassembled the housing units along both sides of the McCormick Boulevard drainage canal. The dispersal of the 111 barrack units—twelve of which would be designated for black vets on the canal's south bank—once more brought racial tensions to the fore. It would be one of the final issues Edwin Jourdain would address as alderman.

In August 1946, veterans housing administrator Earle Press reported that more than 600 applications had been received for rental of the 111 units, with a scant allotment of segregated units assigned to black soldiers. Jourdain was incensed. In a heated city council meeting, he accused Press

of racial discrimination and advised the council to instruct the housing administrator to discontinue any plan to create a Jim Crow housing project. "It is legally impossible for a municipality to try its hand at residential segregation," Jourdain said. He urged the council to admit veterans to the houses without regard to color. The council sided with Press and rejected the motion.

The Evanston NAACP was closely following these developments and, in January 1947, produced a lawsuit that charged the city with racial discrimination. A month later, the city dismissed the lawsuit. That brought a stinging rebuttal from Franklin D. Roosevelt Jr., national housing chairman for American veterans, who wired Mayor S.G. Ingraham:

> I am shocked to learn that rigid restrictions have been invoked by the Evanston City Council on the number of Negro veterans who may live in a federal housing project. In our common efforts to obtain housing, we cannot isolate a minority of those men who fought together in war. Restrictive covenants and quotas are not the way of meeting the housing shortage.

In March 1947, the Cook County Circuit Court affirmed the right of black war veterans to nondiscriminatory treatment at the housing project. The city was forced to make more units available to black veterans. However, the facilities remained segregated, conforming with traditional hous-

ing patterns in Evanston. This disagreement, which involved the county court system and extended to the federal government, made apparent that politics were no longer local.

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While the controversy in 1946 and early 1947 concerned temporary housing units, private contractors in 1948 and 1949 began the development of new homes on the undeveloped land on the city's southwest side. Nearly 800 housing units were completed, each selling for $9,000. None of the units were made available to black families. Instead, the affordable housing tracts attracted whites from Chicago. Segregated housing policies were maintained, due in part to local banks denying loans to blacks because the investment was regarded as a poor risk. The "American dream" seemed unattainable for black families.

4 Evanston's Awakening

> **"Men hate each other because they fear each other. They fear each other because they don't know each other. They don't know each other because they're separated from each other. This is the reason that we must work at every moment to keep the channels of communication open."** — Martin Luther King Jr., Beth Emet Synagogue, 1958

The United States as it entered the second half of the century was a segregated society. In workplaces and neighborhoods, schools and stadiums, there were two nations—one keeping the other down, the other struggling with little success to rise up. As African Americans struggled to improve their lot, their efforts were undermined by entrenched segregation.

The stigma of segregation, sanctioned by the U.S. Supreme Court in the 1896 *Plessy v. Ferguson* decision, affected most aspects of life for black Americans. Ubiquitous throughout the South, racial segregation was no less pernicious in Northern cities like Chicago and Evanston. The concept of "separate but equal" was not overturned until the 1954 case of *Brown v. Board of Education*, in which the Supreme Court ruled unanimously that segregation had no

place in the nation's public schools. The justices, sensitive to the social implications of their decision, instructed states and municipalities to integrate their schools with "all deliberate speed," not specifying a fixed timetable for the completion of desegregation.

For Evanston, the new era would provide a formidable challenge. First, the two-community practice of *Plessy v. Ferguson* had to be dismantled; secondly, the notion of Negro inferiority had to be eliminated. The process was slow to develop. From 1954 it would take another decade before the schools would desegregate, the hospitals would open their doors to blacks, and the YMCA would share facilities with black members.

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At the time of the *Brown* decision, Evanston's elementary schools were largely segregated, the result not of policy but of neighborhood housing patterns. Five of seventeen schools had 100 percent white enrollments and another six recorded well over 90 percent. The vast majority of blacks lived in the Foster School attendance area, thereby attending an all-black, second-rate school in an economically deprived neighborhood. Only the most exceptional black students were afforded the opportunity to transfer to Haven Middle School, as was normal procedure for white students entering sixth grade. The vast majority of blacks remained at Foster, where the curriculum focused on so-called vocational stud-

ies, preparing students for domestic service and menial labor in the trades. Science and algebra classes were not offered and homework was unheard of.

Leaving Foster, students were usually unprepared for the demands of high school and placed in the lowest academic track, the "x level," where expectations were minimal. Black students who sought to succeed often found their efforts unavailing. Sanders Hicks, who would later gain distinction as Evanston's first black fire chief, excelled in math. When a white teacher at Evanston High School recommended that Hicks take trigonometry, the request was denied by his counselor. Hicks appealed the decision to Principal/Superintendent Francis Bacon. Operating within the rigid confines of custom, Bacon rejected the appeal, helping perpetuate the achievement gap between white and black students. Bacon reflected the Protestant, conservative biases of the white community, catering to the college preparatory ambitions of the affluent. Such biases guided the decision-making process and denied black students equal opportunity in receiving an education comparable to the majority white population.

Not surprisingly, Evanston High School from the 1920s into the 1960s graduated small numbers of black students, particularly males, who often opted for vocational schools or simply dropped out. In 1954, the year of the *Brown* decision, the school graduated its largest class of black students to date, thirty-eight out of a class of 560, or 6 percent of the

population—a number far short of representing the city's 12 percent black population.

Despite such shortcomings, black students who graduated that year could see evidence of change. Black seniors, long accustomed to staging their own prom at the Emerson YMCA, were invited to participate in an integrated prom. Meanwhile, the talents of black athletes were being increasingly recognized, due in no small part to the integration of professional sports (led by baseball's Jackie Robinson in 1947). In 1954, 39 percent of the 137 members of the high school's four football teams were black, the wrestling program's two teams counted eight African Americans, and the school's four basketball teams included sixteen black players.

As the high school moved ever so slowly towards integration, the city was forced in the summer of 1954 to review civil rights policies. That August, Evanston hosted the convention for the World Council of Churches. Billed as The World At Your Door, the two-week Christian conference brought to Evanston 2,000 participants from forty-eight nations, including numerous black delegates from African nations. As a result, downtown hotels and restaurants were integrated for the first time.

City leaders knew when quick and decisive action was warranted. They also knew that few would complain publicly when segregation policies were restored after the convention left town.

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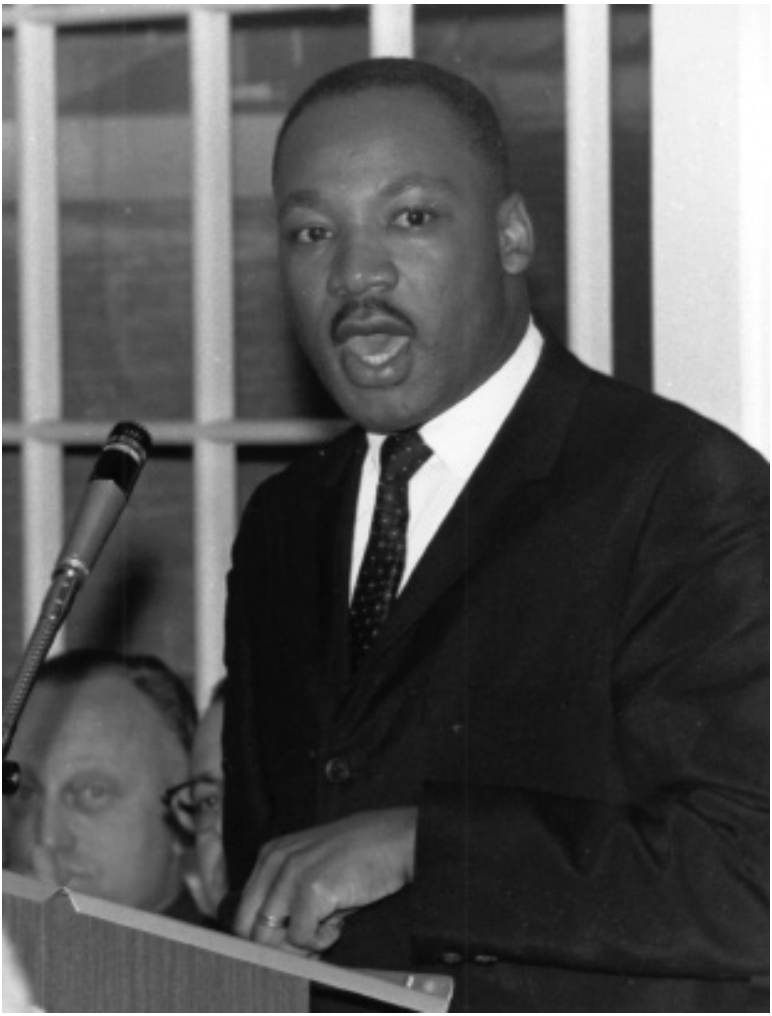
While the movement towards integration was slow to evolve in Evanston, the national scene was marked by rapid change. Civil rights leaders emerged to challenge the status quo with nonviolent protest. Using television as a forum, they had a profound impact on America's politics and its racial attitudes. The most visible leader was Martin Luther King Jr. The Montgomery, Alabama, bus boycott of 1955–'56 made the twenty-six-year-old pastor a national figure. What set him apart from others in the ministry was a Ph.D. in philosophy from Boston University, enabling him to extend his source material far beyond the Bible. In speeches and sermons, he incorporated the ideas of philosophers as diverse as Aristotle, Nietzsche, and Gandhi.

Explaining the influence of Gandhi, King wrote: "I had come to see early that Christian doctrine, or love operating through the Gandhian method of nonviolence, was one of the most potent weapons available to the Negro in his struggle for freedom." King adopted the methods of nonviolence when engaged in boycotts, sit-ins, and protest marches; the essence of his philosophy was to show love for those who displayed hatred. King recognized that for barriers of segregation to be dismantled peacefully he would need to direct his efforts toward the white population, which had the most to lose. He found a receptive audience in the congregations of liberal-leaning white churches and synagogues, particularly in Northern cities like Evanston.



Dr. Martin Luther King Jr. while in Evanston. Photo by Evanston Photographic Studio. Courtesy Shorefront Archives.

King first came to Evanston in 1958, returning again in 1962 and 1963, part of a rigorous, ongoing schedule of speaking engagements that numbered roughly 200 a year. Evanston's Beth Emet the Free Synagogue received King in January 1958, just four months after President Eisenhower

ordered federal troops to Little Rock, Arkansas, following the attempt to integrate Central High School. For days, the 101st Airborne Division patrolled the school grounds and escorted the high school's nine new black students into the school, their bayonets a stark reminder of the poor state of Southern race relations.

But King's Evanston visit revealed the subtler forms of Northern bigotry. While the city had in 1954 briefly integrated downtown hotels and restaurants with the arrival of black convention delegates from Africa, King's visit brought no such accommodation. He stayed overnight not in a hotel but in the basement of the synagogue. The next morning, King spoke to the congregation of America's need to dismantle segregation.

> This is a great time to be alive in America. Now, I am aware that there are those who would contend that we live in the most ghastly period of our nation's history, with the presence of federal troops in Little Rock, Arkansas, and fear and hatred as evidenced by the resurgence of the Ku Klux Klan. These people would contend we are going backwards instead of forward. The present tensions represent the usual pains that accompany the birth of anything new. A new America is being born; something new is coming into being.
>
> We now stand on the promised land of integration. People are saying we are moving too fast, slow up, to maintain the status quo. We can't afford to slow down; we have

> self-respect to maintain. We can't afford to slow down; we love America too much. We can't stop now; we must keep moving. The Negro must be given freedom and justice because it is morally compelling. The judicial branch cannot fight the battle alone; the law of the land must be enforced.
>
> Segregation must die. The time is right to do right. It is right for people to have freedom and justice. We are all born in Christ. We must come to see this. All men should live together as brothers. This is the Judeo-Christian tradition. I have faith in the future. I speak to you as one who has faced danger. I believe in the future because I believe in God. God is interested in creating a world in which all men live together as brothers.

Afterwards, members of the congregation remarked on King's brilliance as a thinker and his impact as a spellbinding speaker.

When King returned to Evanston in 1962, his reputation was tarnished and his self-esteem at a low ebb. A year earlier he had answered the call to participate in the Albany Movement, an ambitious grassroots campaign undertaken by student activists and local community leaders to mobilize blacks in Albany, Georgia, against segregation. In Albany, as in most Southern cities, any group of demonstrators who massed in front of public buildings, even for the purpose of prayer, were subject to arrest and imprisonment. King, who was arrested twice and spent thirty days on an Albany chain

gang, knew that nonviolent civil disobedience required a catalyst—either a hotheaded sheriff or an incensed mayor or governor. Over several months, hundreds of demonstrators were arrested, but Albany Police Chief Laurie Pritchett countered nonviolent civil disobedience with nonviolent law enforcement, thereby rendering the campaign unsuccessful. Without a violent reaction, the event could not attract media attention. Pritchett proved that point conclusively.

Having taken a couple months to assess his failure in Albany, King arrived in Evanston convinced that the focus of the civil rights movement was too narrow. In addressing the congregation at the Unitarian Church, he digressed from the usual theme of Southern segregation to speak of Northern problems, focusing in particular on housing discrimination, a sensitive issue to most Evanstonians.

> We confront a crisis in race relations in the United States [King said]. The old idea of segregation has exhausted itself, and the American society is trying to orientate itself around the new idea of integration. The problem is not limited to the South; it is a national problem. In the North, discrimination takes a hidden and subtle form in the twin evils of housing and employment segregation. As long as there is discrimination in housing, there will be de facto segregation in the schools, the churches, and the community facilities. It is a terrible thing to use the tragic results of segregation as an argument for continuing it. In the long run, the problem of discrimination will not be solved until

> people come to realize that segregation simply is morally wrong. It may be true that morality can't be legislated, but behavior can be regulated.

King's sermon was delivered on a Sunday evening in November 1962. The *Evanston Review* estimated that 1,500 people were in attendance, including as many as 300 blacks, many of them having traveled long distances to be there. The audience filled the church and basement, occupying every bit of possible space, including the floor and steps. One attendee, Sophie Black, commented that it was the largest crowd ever assembled at the church. She recalled being struck by the fact that everyone was so quiet, wanting to hear every word King spoke.

The church was able to draw King to Evanston because of Minister Homer Jack's friendship with the civil rights leader and his active involvement in King-led demonstrations throughout the South. Jack's advocacy of integration and fair housing had brought about the swelling of church membership and a recent move to larger quarters on Ridge Avenue.

Soon after his appearance at the Unitarian Church, King went into seclusion to prepare for demonstrations in Birmingham, Alabama. A brooding and pensive man, King felt the weight of the movement on his shoulders. His burden was increased by the refusal of Birmingham's black ministers and the local black newspaper to support his efforts. Forced to go it alone, his strategy called for a series of sit-

ins at segregated department stores and lunch counters; the objective, to draw media attention by getting masses of protesters hauled off to jail. Instead, the stores turned off the lights and shut down. The black newspaper in Birmingham attacked King's efforts as "wasteful and worthless."

Regrouping, he led a small group of demonstrators on Good Friday, only to be seized by a police officer and shoved into a paddy wagon, leading to his most famous jail sentence. King's "Letter From a Birmingham Jail" was his response to the "untimely" criticism by black ministers that challenged his work and ideas. Following his nine-day sentence in solitary confinement, King took a controversial gamble to keep the demonstrations from becoming another failure. Lacking support of the adult community, he enlisted school-age children to become the protesters. On May 2nd, 1963, children filled the inside of 16th Avenue Baptist Church and were led out fifty at a time. The marchers were halted by police officers and placed in paddy wagons and school buses and deposited in city and county jails. On the second day, with the jails bulging, Police Chief Eugene "Bull" Connor became the catalyst that King so desperately needed. With orders given by Connor, firefighters doused the children with fire hoses at close range and police K-9 units rushed the besieged protesters.

The brutality of events was transmitted via television to stunned audiences in America and around the world, forcing city officials to negotiate the dismantling of segregation

laws. By his inhumane actions, Connor had unintentionally brought worldwide fame to Martin Luther King.

Seizing the moment, King withdrew from negotiations and left Birmingham to deliver twenty-eight speeches in sixteen cities in a whirlwind tour of America. Received as a conquering hero, he addressed rallies of 10,000 in Cleveland and 50,000 in Los Angeles. In Chicago, King rode in an open car amid a fleet of limousines, rushing through streets accompanied by police motorcycles and the wails of sirens to city hall for an official welcome by Mayor Richard J. Daley. Within three weeks of launching the tour, King had netted $150,000. The money helped to defray the more than $300,000 paid to bail bondsmen in Birmingham, the result of 2,500 people being placed in jail during the demonstrations.

King's appearance in Evanston on May 23, 1963, concluded his triumphant tour. The stop in Evanston was arranged by a personal friend of King's, Dr. Dow Kirkpatrick, who had arrived eight months earlier from Atlanta, Georgia, to become pastor of First United Methodist Church. King's visit was witnessed by 3,000 people at two Sunday worship services at the church. The numbers included a smattering of African Americans who came from black churches in Evanston at the invitation of the church.

To the dismay of the church's conservative lay leadership, Kirkpatrick, an avowed integrationist and advocate for fair housing, had recently influenced twenty to thirty black families to join the parish. The conservatives, already

opposed to the direction Kirkpatrick was taking the church, created a rift in the church hierarchy with their opposition to King's visit.

King delivered one of his favorite sermons, "The Three Dimensions of a Complete Life," describing life's essentials in terms of length, breadth, and height. The *Evanston Review* called his oratory style "black church," similar to the way he delivered sermons at his church, Ebenezer AME in Atlanta.

> By length we mean the development of the individual and a legitimate concern for our own welfare [King said]. But an individual has not begun to live until he can rise above the confines of individual concerns, to the concerns of all society. The second dimension, breadth, highlights our social relations. Don't forget, in doing something for others that you have what you have *because* of others. Whatever affects one directly affects all indirectly. We are tied together in life and in the world. All life is interrelated. We aren't going to have peace on Earth until we recognize this basic fact of the interrelated structure of the universe. At the center of the last dimension is height, our relationship to the divine. We were made for God, and we will be restless until we can find rest in him.
>
> Some of our white brothers are still concerned about length, and not breadth. They are wrapped up in their economic privileged positions, social status, and political power, their so-called "way of life." One day they must

recognize the need to live together as brothers and that every man is significant as a child of God. We must respect the dignity of each man as a person. Otherwise, whether we live in Birmingham or in Evanston, we will find ourselves in a dark and desolate situation, not knowing where we are going.

Southern integrationists have adopted as their theme song "We Shall Overcome." We can sing this song because there is a second stanza that says, "The Lord will see us through." Someone will have to get scarred up; some will be misunderstood; and physical death is the price some must pay to free others. But no lie can live forever.

Following King's 1963 appearance, the city of Evanston became a house divided, as proponents and opponents of fair housing engaged in a confrontation that would take years to resolve.

5 Housing Protests

> **"All segregation statutes are unjust because segregation distorts the soul and damages the personality."**
> — Martin Luther King Jr., "Letter From Birmingham Jail"

In 1960, America was undergoing change. The transition of the presidency from the elderly Dwight D. Eisenhower to the youthful John F. Kennedy underscored how quickly society had shifted in so short a time. Evanston in 1960 was not experiencing change; it was still conservative, Protestant, and Republican. There was little connection with the youth, idealism, and Catholicism that the incoming president represented. Indeed, during the 1960 presidential campaign, the minister of Evanston's 3,000-member First United Methodist Church regarded Kennedy's candidacy as a "legitimate object for concern among voters" and warned the election of a Roman Catholic president might endanger the concept of separation of church and state. That fall, Kennedy won the election by the slimmest popular vote margin in the nation's history, while Evanston voters supported the Republican candidate, Richard Nixon, by a two-to-one margin.

* * * * *

Ever since Edwin Jourdain's failed reelection bid for alderman in 1948, there had been a void in black representation in city government. In the final year of his sixteen-year aldermanic tenure, Jourdain was quoted as saying, "There must come the day of full, first-class citizenship for all people, with a second-class citizenship for no people."

That day had not come in 1960. For the past half-century, blacks in Evanston had been victims of segregation; it wasn't legal code, just social practice. At one time or another, discrimination extended to restaurants, department stores, hospitals, movie theaters, recreational and athletic facilities, and the city's beaches and parks. Blacks living in Evanston for two or three generations had little occasion to socialize or mingle with whites. Social isolation made each group more vulnerable to stereotypes, underscoring the notion that blacks were morally and socially inferior to whites.

Despite the fact that blacks numbered 12 percent of the city's population in 1960, there were restrictions on where they could live. Well over 80 percent of Evanston's residential blocks contained no black residents at all. Ninety percent of African Americans resided in the western area of the city, living in or adjacent to the 5th Ward boundary. The pressures of confinement resulted in an increasing density of population and a disproportionate share of substandard housing. The intense demand for a limited supply of housing in a closed market gave rise to a "color tax," a figure

calculated by one organization to be a quarter of a million dollars per year paid by Evanston blacks in added rent.

With much of the city segregated, the schools, too, were divided along racial lines. Many white residents were satisfied with the arrangement. Black children, they contended, possessed a different set of discipline and moral standards which the parents would not allow their children to be exposed to. If black parents wanted their children in better public schools, they had to move to neighborhoods populated by whites. Those able to afford to move out were stymied in their efforts to relocate by white residents determined to maintain the homogeneity of their neighborhoods.

The separation of the races went beyond the public schools. In a 2004 interview, Evanston businessman Hecky Powell recalled experiences as a black youth in the early 1960s. He said that if young blacks were observed in northwest Evanston, they would be stopped by the police, handcuffed, and returned to their black neighborhood. If caught on a bike, it was assumed to be stolen.

* * * * *

Though blacks were denied access to white neighborhoods, the demographic character of the city was nevertheless undergoing change. Large numbers of Jews were relocating to Evanston from sections of Chicago, including Hyde Park, South Shore, and the city's West Side. Jewish home buyers had little choice but to settle in areas of new housing

Church Street and Leland Avenue, c. 1950s. Courtesy Shorefront Archives.

developments in southwest Evanston. In established areas of the city, particularly northwest Evanston, homeowners and realty companies banded together to keep blacks and Jews from penetrating the neighborhoods. Real estate listing sheets typically included the acronym ORTR, meaning "owner refuses the right to show."

Feeling the sting of discrimination as much as African Americans, the Jewish newcomers were zealous advocates for integrated public schools and fair housing. But they were to find few allies, except in three places of worship on the edge of Evanston's downtown district. There, advocates for equality, such as David Polish at Beth Emet Synagogue, Dow Kirkpatrick at First United Methodist Church, and Homer Jack at the Unitarian Church, began to push the civil rights message to their liberal congregations by championing causes like open housing ordinances in Evanston. All

three had worked alongside Martin Luther King Jr. in civil rights protests in Southern states.

Meanwhile, the Evanston Community Relations Commission undertook in 1963 a six-month probe to investigate civil rights violations. The fifteen-member commission gathered anecdotal evidence of deliberate efforts by real estate firms to deny property to blacks and Jews. They heard of tactics in which blacks were denied property that was later made available to whites and of a procedure known as steering, which involved the referral of an undesirable client to another part of town. Commission members were largely listening to advocates for open housing, which at these sessions included substantial participation from black community activists. Not heard from were those responsible for confining black residents to segregated sections of the city, namely the North Shore Board of Realtors. The board had no reason to refute charges since no local ordinance prohibited policies of discrimination.

Much of Evanston's white population was not prepared to admit to having a racial problem. With blacks confined mostly to the old 5th Ward, there was minimum social contact between the races. Most white neighborhoods were very homogenous. Not only were blacks denied access, so were Jews, Asians, and other ethnic groups. The barrier that was imposed, particularly in northwest Evanston, was guarded tenaciously by groups like the Northwest Evanston Homeowners Association and the Evanston North Shore Board of Realtors.

The white liberal newcomers to the city saw it differently. They had come to Evanston as avid promoters of open housing and integrated schools and were just as determined to impose their will upon the city. A clash was inevitable.

NAACP chapter president Warren Spencer knew full well that most blacks were more concerned with preserving their jobs than becoming active participants in promoting social change. So he took what was available and tried to unite the progressive whites within the city and surrounding suburbs. His goal was to launch street protests in the heart of downtown Evanston aimed directly at the seven real estate agencies in the Fountain Square area. Each of the companies had a presence in North Shore communities.

As the realty companies conspired to keep as much of the North Shore as lily-white as possible, there was a small segment of whites in these communities that promoted racial equality. Their success at forming localized civil rights groups caught Spencer's attention. By drawing out groups from both Evanston and the suburbs, he got fourteen groups to agree to stage a protest on May 2, 1964.

The demonstrators gathered at the downtown Evanston site. Spencer was the lone person with experience to guide a protest demonstration. Four years earlier he had organized more than a dozen university students to hold picket signs in front of the Woolworth's store on Davis Street in downtown Evanston. The one-day protest, intended to lend support to the black students staging a sit-in at the Greenville, South

Carolina, Woolworth's lunch counter, went largely unnoticed and had little impact.

In similar fashion, the demonstrators collected their picket signs and began marching in unison, pacing back and forth between the targeted companies for approximately three hours. What sense of accomplishment they may have experienced was nullified by the lack of attention they drew from passersby, who viewed the spectacle with little more than curiosity. Spencer, not wanting another failed demonstration, told the lone newspaper reporter assigned to cover the demonstration that they would return with a great show of force, defiantly adding, "We have been negotiating for racial equality in housing since 1958 and we are sick and tired of being put off."

Spencer kept his promise and returned three weeks later with a larger group of demonstrators. This time, many of the participants engaged in sit-ins on the sidewalk in front of the offices, singing "We Shall Overcome," while the more fervent broke away and staged their sit-in inside four of the offices, momentarily disrupting business. That tactic prompted police intervention and the arrest of thirty-six people for disorderly conduct and trespassing. Among those arrested were eight Evanston residents; the others had traveled from Oak Park, Skokie, and Chicago.

The arrests attracted media attention, providing the momentum that Spencer needed. With more newspapers reporting the story, a march on Fountain Square was hastily arranged for the following weekend. Twenty-four organi-

zations sent representatives to the rally, including the North Evanston Neighbors, the Evanston Democratic Club, the Catholic Interracial Council, the Pastors Conference, and the Evanston YWCA.

The rally drew a host of speakers and a crowd reported to number 800. One person who addressed the crowd was the white alderman for the 4th Ward, Quaife Ward. He said that he represented the citizens dedicated to freedom of housing. "The only course which offers a logical and enduring answer to equal housing opportunities for all races and creeds is the course where men and women of all races and creeds decide voluntarily to dwell and work together with peace and good will," he said.

As a result of efforts taken the past month, Warren Spencer had found a receptive audience to the issue of open housing in Evanston. It would now be left to the conservative constituency to organize and resist efforts to change.

* * * * *

Many whites in Evanston, previously indifferent to racial injustice in the Deep South, were horrified by television and newspaper images of police violence against peaceful protesters. One of the most disturbing scenes was broadcast Sunday, March 7, 1965, from a bridge outside the city limits of Selma, Alabama. On that morning, 600 people standing two by two lined up behind civil rights leaders and were

confronted by fifty policemen who released tear gas into the crowd and, wielding billy clubs, charged the protesters.

Martin Luther King Jr. was among those leaders who came to Selma in support of voter registration. In response to the events of "Bloody Sunday," he said: "In the vicious maltreatment of defenseless citizens of Selma, where old women and young children were gassed and clubbed at random, we have witnessed an eruption of the disease of racism which seeks to destroy all America." King took immediate action by sending telegrams to prominent clergymen across the nation asking them to join him in a fifty-mile march from Selma to Montgomery, the state's capital.

Evanstonians answered the call to march and sent busloads of concerned white citizens along with a group of ministers. "Hands stretched out from the mass of Negroes lining the streets of Montgomery, Alabama, to the group of Evanstonians—housewives, students, and clergymen—marching *en masse* with 20,000 others to the state capitol," the *Evanston Review* reported. Of the thirty-eight people on one bus, thirty-four were mothers. "I just couldn't sit home and read about it in the newspapers," said one housewife. Another said: "Watching those newsreels on TV of the rioting at the bridge was the deciding point. I felt I had to go and do what I could."

Among Evanston's clergymen who made the trip were Beth Emet's Rabbi David Polish, Reverend Homer Jack from the Unitarian Church, and Dr. Dow Fitzpatrick from First United Methodist. Among the others were Catholic

priests, the dean of an Episcopal seminary, and Methodist and Lutheran chaplains from Northwestern University. One of the ministers said that his life would be "irrelevant" if he didn't go and stand up for the constitutional rights of Selma's disfranchised black citizens. Another priest observed: "It's strange. All our lives we have preached the obeying of the law. Now we find ourselves down here standing against the police. The laws the police are defending are the laws designed to deny other men and women their rights."

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For Evanston residents transformed by events in Selma and Montgomery, one important outlet for involvement locally was the North Shore Summer Project of 1965. The project combined the efforts of local churches, college students and adults, and the cities of Evanston, Wilmette, and Winnetka. Student volunteers joined adult organizers in an open housing campaign designed to persuade homeowners to sell to potential buyers, regardless of race. Co-chairman Reverend Emory G. Davis of Bethel AME Church called the project a grassroots movement. The project issued a forceful statement of purpose: "We condemn these closed societies, yet we ourselves live in a closed community promulgated by real estate agents who deny Negroes from buying homes here, just as the registrars prevent them from voting in the South."

Leaders of the Summer Project assigned approximately 100 students to interview home sellers. Overall, 50 percent of those questioned indicated they would sell to a black family. South and west Evanston respondents were found to be more receptive to project goals, with a particularly good response in heavily Jewish neighborhoods. One of the student canvassers described northwest Evanston as the "most closed area," having heard many residents say, "My neighbors won't like it." Another common response was, "Negroes want to live next door so they can marry our daughters." A student leader offered this observation: "The trouble is that people believe all the stereotypes about Negroes because most of the people making these comments haven't actually been in contact with Negroes on a social level."

The churches of the North Shore endorsed the goals of the project. A ministers council of more than 130 North Shore clergymen appealed to their congregations to support the project. Reverend Kirkpatrick told congregation members at First United Methodist: "The churches are calling on people of the North Shore to exhibit voluntary leadership in social justice. Surely we do not need to be taught the lesson so tragically restated by demonstrations in other communities of the nation." Rabbi Polish told his listeners at Beth Emet: "Efforts to halt segregation in the past ten years have mostly failed. The more determined the effort to resist integration, the more costly the price to our society and to our economy. Opponents of integration on the North Shore should realize the futility of resistance and should

work toward peaceful solutions instead of contributing to civic unrest and hostility."

The high point of the Summer Project was the July 25th appearance of Martin Luther King Jr., when he addressed a rally in Winnetka on the Village Green. Ten thousand people came to hear the renowned civil rights leader, who a year earlier had received the Nobel Peace Prize.

> There are those who believe that if there are no Negroes here, there are no problems [King said]. But the North Shore Summer Project says you do have problems. . . . History has presented us with a cosmic challenge. We must learn to live together as brothers or we will perish together as fools. America suffers from a schizophrenic personality, believing, in principle, in equality, yet practicing discrimination. To make the American dream a reality, we must affirm the essential immorality and evilness of racial segregation. We must reject segregation, not merely because it is sociologically untenable and politically unsound, but because it is morally wrong and sinful. To achieve the American dream, we must get rid of the notion there are superior and inferior races.

King's words again influenced events following the address. On August 5th, project director William Moyer announced that the North Shore Summer Project would become a yearlong drive to end discrimination in the show-

ing and selling of homes in Evanston and other North Shore communities. Reinforced by findings from the project survey, Moyer added, "If a person wants to sell his home, he has no choice but to participate in the evil system of discrimination followed by the Evanston North Shore Board of Realtors." Using data collected from the project survey, he observed that as many as three-fourths of sellers were either agreeable or at least indifferent to blacks moving next door, and concluded with a defiant statement: "Realtors are not reflective of the majority of homeowners willing to sell to blacks, in that they represent a small minority of North Shore residents who are bigots, and they're imposing this rule on the rest of the area."

Seizing the momentum, project organizers quickly filed a request with Evanston's city council to hold a march and rally that would end at a site just east of the offices of the Evanston North Shore Board of Realtors. The march was to be staged on August 29th and proceed down Green Bay Road from the Winnetka Village Green, the site of the King address a month earlier, and west on Central Street in Evanston to Bent Park. After a lengthy debate, the council agreed to issue a permit, stipulating that no loudspeakers or other sound equipment could be used and that the rally would be concluded within an hour. The 400 people who gathered for the rally heard project chairman Reverend Davis proclaim that the segregated society of the North Shore reflected the wishes of a small percentage of residents. "Interviews have been conducted of persons both selling and not selling their

homes," Davis said. "We have attempted to give 2,000 interviews. We can report that 50 percent were willing to show their homes on a nondiscriminatory basis; 147 said they would move, sell, or get out if a Negro moved next door to them."

The project organizers next decided to direct their efforts towards rental apartments. Representing well over a third of dwelling units in Evanston, there had been a long history of discrimination against ethnic minorities in these buildings. Project volunteers accompanied prospective black tenants to sites that were advertised in the newspaper classified section and found that, with the exception of southwest Evanston, apartment managers refused to rent to blacks. Reverend Davis was distressed they could make no breakthrough. "Evanston is losing many good Negroes by its closed-door policy," he said.

Undaunted, project organizers proceeded to arrange a series of community forums, conducted mainly by white liberals attempting to decide what was best for blacks. One such forum drew 750 people to Evanston High School and produced a report calling housing in Evanston the root of racial injustice. Noting that blacks were forced to pay exorbitant rents, the report demanded an end to de facto segregation in Evanston apartments. One speaker, Chicago mortgage banker and Evanston resident Erwin Salk, urged realtors to stop opposing fair housing laws and instead support their passage. He chastised most churches for their "strictly Sabbath ethics," Negroes for "middle-class smug-

ness," and white liberals for often "being too contented." Every American, he said, should be able to choose where he wishes to live, with ability to pay being the only limitation.

The resolutions that were presented were in no way reflective of a communitywide spirit. Most whites in Evanston were still inclined to adhere to the restrictive policies of the realty companies. To do otherwise meant the opening of neighborhoods. Likewise, many blacks had little reason to support equality in housing. Without the financial resources to move, most were resigned to remain where they were. In response to the apathy of his congregation at Bethel AME Church, Reverend Davis withdrew his involvement and announced his resignation from church affairs, saying that he felt uncomfortable when preaching civil rights.

> I see the scowls on the faces and I hear the grunts [Davis lamented]. So opposed are they that not one of my members participated in the Summer Project. Most of my congregation is in the lower economic class. They're mostly laborers, maids, and factory workers. Their interpretation of religion is different from mine. I'm leaving the ministry because the church is lagging in civil rights. Church members are afraid of rocking the boat, of disturbing the status quo, which finds them where they are.

Nonetheless, the city council, sensing greater tolerance towards fair housing in the community, voted in 1966 in

favor of a resolution to license and regulate real estate brokers. But Mayor John Emery, ignoring changing sentiment, overturned the 10-to-8 vote in council chambers.

The open housing controversy remained stalemated until the assassination of Martin Luther King Jr. on April 4th, 1968. His death brought the gathering of 3,000 people to an outdoor memorial service in downtown Evanston's Raymond Park, providing a forum for advocates of open housing. The mass of people applauded a resolution asking the city council for immediate passage of a comprehensive fair housing law. Mayor Emery accepted the resolution on behalf of the council, all of whose members sat on the speakers' stand. Reverend Jacob Blake of Ebenezer AME Church, having taken the leadership role relinquished by Reverend Davis, received a standing ovation by simply stating that the community sorely needed an open housing law as a show of good faith between the council and the people. "The time has come when we are beyond debate," he said.

By this time, a large portion of Evanston's population, black and white, agreed that the time had come for a fair housing ordinance. Groups of students, city employees, ministers, and entire families began a series of daily marches urging council passage of the open housing ordinance. Some demonstrations were attended by as many as 800 people. Reverend Kirkpatrick told one group that it could effect change in Evanston similar to the change he had seen in Atlanta.

Resolution was forthcoming. On the night of April 29, 1968, hundreds of people jammed council chambers, while the overflow crowded the first floor lobby and began singing "We Shall Overcome" as the council convened. The *Evanston Review* reported, "There were all the elements of an intense drama following hours of debate, miles of marching, thousands of signatures on petitions, and threats of violence." Reverend Blake told Mayor Emery that he did not feel he could control militant blacks after the Monday meeting if the ordinance did not pass.

This time the assembled throng witnessed a chamber vote of 15 to 1 in favor of the proposal, and Mayor Emery did not move to overturn the vote, as he had done two years earlier. The new ordinance prohibited discrimination by individual homeowners, lessees of property, real estate brokers, and financial institutions. Under the law, a broker who discriminated would lose his local license, face suspension or revocation of his state license, and be subject to a fine and private civil action.

With the housing crisis concluded, community activists recognized that important work remained unfinished. The next obstacle was the schools.

Evanston's Reaction to Dr. King's Death

Here is how the events that occurred in Evanston the weekend of Dr. King's death were reported in the *Evanston Review*:

> Evanston had not suffered the extensive burning and looting of nearby Chicago, but there was little reason to feel comfort the weekend following his death. On the evening of King's death, there were eight reported injuries in a series of vandalism and assault incidents. One man was treated at Evanston Hospital for glass splinters which pierced one of his eyes when an unidentified man threw several rocks at his car on Church Street. Another man received facial lacerations when attacked by several men. Two others were cut by flying glass when a brick was tossed through the window of a car they were driving. Another was attacked by three youths wielding ice picks in the 2300 block of Sheridan Road. Still another person was accosted by several youths near the Nichols School playground. He received minor injuries when the youths threw a brick at him when he fled. A rock was thrown through a bus window injuring two women at the corner of Church and Dodge.
>
> Six fires by arsonists were reported. The offices and showroom at Carol Buick was ransacked and fire was set to one of the offices. Vandals broke into Nichols School

and started a fire that caused an estimated $10,000 damage. A home at 1722 Grey Avenue reported that vandals piled newspapers against the door and set the papers afire and tossed a bottle through the kitchen window. Arsonists using homemade Molotov cocktail-type fire bombs hit two Green Bay Road businesses.

Dr. Edsel Ammons of Garrett Theological Seminary delivered the eulogy at the memorial service attended by 3,000 people at the city's downtown park. He put to use a King phrase, "Racism, the soul-sickness in white communities" existed in all of us.

6 Dismantling Segregation

> **"Education in the broadest sense is the answer to the plight of the Negro and other neglected groups who need to be brought into the full partnership of citizenship. We cannot afford another generation of neglected young people growing to adulthood unprepared for the modern world."**
> — Oscar Chute, commencement speaker, National College of Education, Evanston, Illinois, June 16, 1966

In 1967, Evanston emerged as one of the first Northern cities to begin the desegregation process of its public elementary schools. That drew the attention of other Northern cities still grappling with ways to comply with the *Brown v. Board of Education* ruling of 1954. Evanston's bold undertaking was also closely followed by Chicago's daily newspapers, as Chicago prepared to launch its own school desegregation plan the following year.

Evanston's white population lived mostly on tree-lined streets in homogenous and long-established neighborhoods, signifying the achieved goals of its middle-class residents. With students typically walking no more than a few blocks to their local elementary school, it was not necessary to transport children by bus to and from school. The close

proximity between home and school also made lunch programs unnecessary as students usually walked home to eat lunch with their stay-at-home moms.

Black students were mostly confined to the Foster school district in the black section of town, the 5th Ward. Foster, the only all-black school in the city, was also the most overcrowded school in the district, charged with educating not just the ward's overpopulated elementary school students but its junior high students as well. Families typically lived in small, overcrowded, and cheaply constructed homes. As late as the 1950s, many of the ward's streets were nothing more than dirt roads with insufficient overhead lighting and sewage. The construction of 250 new housing units along the ward's western edge brought an influx of black families into the school district, many of them with school-aged children. Foster School could not accommodate these students; they would need to attend a school outside the district.

With boundaries that stretched more than a mile west into the black section of town, Dewey Elementary was already Evanston's most integrated school. That, along with its proximity to Foster School, made it a natural choice when school administrators sought to reduce Foster's overflow by transferring students elsewhere. But Dewey was located in a mostly affluent white neighborhood where many parents believed school integration had gone far enough. Some feared Dewey was on its way to becoming the city's second all-black school when, in the early 1960s, black students began to outnumber white students. As more and more

white parents pulled their children out of Dewey, typically sending them to one of two nearby Catholic schools, the school population reflected the neighborhood surrounding it less and less. Concerns over potential declining property values and possible white flight grew to fever pitch.

As the only white neighborhood in Evanston affected by black penetration into the local school, a number of Dewey parents took their frustrations to school district headquarters demanding that black students be dispersed to other schools with near-100-percent white enrollments. Unable to change the segregated housing patterns that existed throughout the city, District 65 Superintendent Oscar Chute and the school board were in no position to provide a remedy. Any attempt to promote integration systemwide was stifled by social mores prevalent in the early 1960s. A few more years would be needed before that discussion could begin in earnest.

Meanwhile, the national civil rights movement was entering its watershed years. In Evanston, as in other cities throughout the country, civil rights became a main topic of discussion. Conversations that began in carpools, barbers' chairs, and dining rooms soon expanded to community organizations and government agencies. In Evanston, the local chapter of the Urban League began to sponsor tutorial programs for junior high youth. City government convened the Community Relations Commission and began hearing testimony regarding restrictive housing policies and the second-class treatment of black students in the public schools.

As the city sought ways to reduce the impact of racial injustice, the District 65 School Board began to consider measures that would eventually lead to the integration of the district's schools. The process had started with the hiring of additional black teachers, so that by 1963 there were forty-four blacks in teaching positions at fifteen of the district's twenty schools. In early 1964 the board convened a committee to explore the impact of race relations in the district. With the vast majority of schools segregated, the committee steered away from proposing systemwide integration. Instead, it recommended that the school board dismantle segregation at Foster School. Much of the committee's rationale was based on the *Brown v. Board of Education* ruling of ten years earlier that segregation was detrimental to the psyches of black children. The school board accepted the recommendation, placing the onus on the superintendent to offer a plan that would begin to dismantle segregation in the district's schools.

Oscar Chute's management style was ideally suited for the task. Valuing ideas and opinions from others, he appointed a fourteen-member Citizens' Advisory Commission on Integration (CACI), which was given the responsibility for developing a plan to desegregate Foster School. Shunning the spotlight, it was characteristic of Chute to not interfere with CACI's mission. His manner was rarely confrontational, which would serve him well in a community with a wide divergence of opinion.

The complexity of Chute's task became apparent with the release of a communitywide survey to white and black households. The survey laid bare the stark differences between races. Among black households, not one family wanted their children to attend a school that was almost 100 percent black, preferring that schools be equally mixed according to race. White households indicated a clear preference for predominantly white schools. In most cases, parents from all-white school districts would not consider sending their children to other schools in the city, nor would they welcome black students into their neighborhoods. Of the majority that was opposed, nearly a third said they would sell their home and move away. Others cited the convenience of neighborhood schools—lunch at home, the ease of walking to and from school, after-school friendships, stability, and school loyalty.

Despite the resistance by white households to change the status quo, CACI's report to the board in December 1964 recognized the school's dual role as an agent of social change and as a neighborhood institution. The following month, the board directed Chute to develop by May specific plans for ending segregation at all-black Foster School and all-white Willard, Lincoln, Orrington, Lincolnwood, Dawes, and Oakton schools. The resolution recommended the Foster population be reduced by removing a third of the pupils to other schools in the district and to reduce the black population at Dewey from 67 percent to below 50 percent.

To permit the transporting of black children to another part of town, Chute not only would have to propose changing school boundaries but, in the process, overturn decades of racial separation. These bold and historic steps did not settle well with concerned parents whose children were attending all-white schools. But Chute's soft-spoken, conciliatory demeanor disarmed his harshest critics, best exemplified in an appearance he made before the Northwest Homeowners Association. A question raised at the event involved the mixing of children of different home and moral standards. Chute replied, in part:

> It is probably true that it takes awhile for Negro and white children to adjust to each other, because a number of them have been wittingly or unwittingly taught to distrust the other. With understanding parents and teachers, children can quickly accommodate themselves to each other as equally worthy school citizens. If we cannot dispel the hatred, fear, and prejudice existing between minority and majority groups in a community like ours, then our role of democratic leadership in world affairs becomes a mockery.

A month following the school board's commitment to integrate the schools, Chute unexpectedly announced his retirement, despite the fact he was only fifty-six years old. He agreed to remain on the job for another year, concluding his sixteen-year run as district superintendent in June 1966. The one person who could bring angry factions together

would be sorely missed. The school board launched an interview process to find a new superintendent, seeking to hire an effective administrator who could implement the desegregation plan while understanding the significance of placing black children into classrooms with white students.

At a time when most schools in the nation were segregated, there were few candidates whose experience included working with black children. Of the eighty-three initial candidates for the job, all of them white males, one stood out: Gregory Coffin, the superintendent of schools in affluent Darien, Connecticut. As an innovative, hard-driving administrator, he initiated the nation's first city-to-suburb busing program in 1965 by developing a teacher-student exchange with Darien's all-white suburban schools and Harlem's all-black schools in New York City. Coffin's accomplishments in Darien made him the unanimous choice among board members as Evanston's new superintendent.

Coffin took the job with single-minded focus, determined to create what he called a "lighthouse" school district that would serve as a model for the rest of the country. Seeing beyond the implementation of a desegregation plan, he spoke of a larger mission that alluded to the eradication of racism in the school district and community. "The schools' primary job," he said, "is to impart knowledge skills, but education also has a responsibility to inculcate moral attitudes that are healthy and generally accepted. Some feel the schools should reflect society. I feel they should shape soci-

ety." The statements revealed Coffin's intensity, passion, and brashness. They also foreshadowed the turbulence that would mark his tenure.

The transition from one superintendent to the other occurred on June 30, 1966. While colleagues past and present acknowledged Chute's contribution as a pioneer for the integration of Evanston's public schools, Coffin now had to assume responsibility for the most difficult part of the process: the implementation. That process would lead to a fierce battle in opposition by white parents determined to not allow black students into the buildings and classrooms of their children.

7 The Coffin Furor

"Dr. Coffin was ready, willing, and able to go to work. He always reminded me of a teenager with a new car—enthusiastic, confident, and impatient to get on with the joyride."

— Alice Kreiman, president, King Lab PTA

Prior to assuming command of the school district, Gregory Coffin formed a needed alliance with the black community and imposed his influence on the committee given the responsibility to enact the desegregation plan. Now it was a matter for Coffin to steer the process to a successful conclusion.

The Citizens' Advisory Commission on Integration (CACI) quickly sensed Coffin's penchant for action. Just thirty days before the opening of the 1966–'67 school year, the school board went public with the CACI desegregation plan. Its implementation was to be conducted in two stages—first, the September 1966 integration of Foster's kindergarten class; then, a year later, the systemwide execution of the plan.

If success of the Foster experimental kindergarten was measured by racial composition, then the hastily launched program was an unqualified success. Indeed, the kinder-

garten class had a majority white enrollment. Many of the open-minded white parents sent their children to the school to take advantage of the incentives the school district provided, including formal reading instruction and extended child care.

When the *Evanston Review* revealed details of the CACI plan to change district school boundaries, publishing a map that illustrated the commission's apparent intent to move hundreds of children out of their neighborhoods into schools in other parts of town, the nascent integration plan took on a new immediacy. For parents in Evanston's conservative white neighborhoods, it was a call to action.

On October 18, four days after the report appeared, an overflow crowd of 450 mostly angry parents turned out at the school board meeting to chastise the board for the proposed boundary changes. The opposition quickly formed an ad hoc citizens group, Save Our Schools (SOS), charging the board with intent to destroy the neighborhood school system. SOS members were also upset over recent Coffin statements that the integration plan was a matter for the board of education to consider and that the board should not concern itself with public opinion.

The school board was no doubt influenced by public opinion, but a minority viewpoint whose objective was to maintain the status quo could not deter a determined board and a headstrong superintendent. Both were confident that the vast majority of Evanston residents wanted the school

district to provide integrated education for their schoolchildren.

"The board of education has defined the goal," Coffin remarked at a board meeting later in the year. "The Citizens Advisory Commission on Integration has provided the road map for reaching it. All that remains is the implementation."

On the 1967 opening day of classes, 10,000 children began their day in twenty fully integrated primary and junior high schools. Without any violence or protesters on the scene, 450 former Dewey and Foster School black students were transported on one of eleven buses to all-white neighborhoods. The integration plan mandated 25 percent black enrollment at each school in the district. For most schools, that meant increasing their number of black students to meet the quota. For Lincoln, Willard, Lincolnwood, Dawes, Oakton, and Orrington schools, it meant receiving black students for the first time. Schools with majority black populations, on the other hand, had to reduce the number of black students on their rolls. One of those was Foster School.

Previously an all-black K–8, Foster in 1967 became a K–5 school with a 75 percent white majority. Referred to initially as a "lab school," the name was formally changed in 1968 to Martin Luther King Jr. Lab School, as a tribute to the slain leader's legacy. Coffin had his own name for the school, calling it a "seed school," which, he said, "will look at new methods and programs for children, proving them out for the district." Among the new methods was non-grading, which permitted children to progress at their own speed in

any subject. The plan also initiated team teaching, giving students four or five teachers. These innovations had wide appeal, creating waiting-list demand for progressive-minded white parents intent on sending their children to the school.

Within a year of his arrival in Evanston, Coffin was at his pinnacle, exuding energy and enthusiasm wherever he went. Bolstered by the adoration and support of blacks and progressive whites alike, Coffin pushed ahead, eager to pursue his larger objective. "The next major goal for the district," he announced, would be "the removal of barriers between the races, or psychological integration." Coffin was committed to removing the stigma of black inferiority and developing a strong self-concept in black youngsters. "Our goal is to provide all children—black and white, rich and poor—with the best possible skills in reading, writing, and arithmetic. To that we must add the next three 'R's,' which are responsiveness, relevancy, and recognition of racism."

With national attention drawn to Evanston, Coffin attracted many invitations to speak on his favorite topic, the schools as an agent for social change. He thrived on the speaking circuit, commanding audiences with his record of achievement and vision for the future. Where Coffin was less comfortable was in consultation with the board, especially when dealing with those members who differed with him. Some members believed the superintendent was pursuing an agenda that went beyond the scope and practical reality of the schools. Coffin, on the other hand, felt school boards should be the managers of social change, acting as a

Gregory Coffin from the film "The Integration of Foster School" by Larry Brooks. Courtesy Shorefront Archives

positive force for advancing the ideals of the open society. He readily conceded the board's role was to set policy but was unwilling to allow its seven members to set the pace for change.

With Coffin's haste to push forward the integration plan, his contentious manner created dissension, whether he was dealing with members of the community, the district's professional staff, or school board members. Even close supporters used the words arrogant and abrasive to describe his relationship with the board. His efforts to control every aspect of the integration plan did not permit an open dialogue. He scoffed at suggestions offered by others and made efforts to remove from authority those who differed with his

proposals. Evaluation conferences and written reports cited "dictatorial" techniques toward management of the district.

The board split into two factions, one supportive, the other increasingly dissatisfied with his leadership. Gene Lavengood, one of the early proponents of school integration, supported Coffin's goals for the district. He believed the superintendent was a man of vision with an effective strategy for implementing his plan. He conceded that Coffin's desire to eradicate racism in the community "threatened to disturb long-established relationships among some white people." He also knew that Coffin was unwilling to accommodate dissent and was making few attempts to persuade those skeptical of his intentions. Still, Lavengood believed the board could help the superintendent improve his management style and push through his ambitious plan more in the conciliatory manner of his predecessor, Oscar Chute. Board President John Carver aligned with the discontented faction, believing Coffin had become an impediment "by turning everything into a racial issue." That issue, he felt, played well with blacks and "Hyde Park liberals," but only created animosity with what he called the Old Guard. Other members were critical of unilateral actions Coffin had taken without their consultation and had become skeptical of his intentions; they were increasingly prone to raise objections to anything he proposed. The superintendent could not accept being challenged on policy issues and sought ways to circumvent the board.

As relations deteriorated, the newspapers became the intermediary between Coffin and the board, bringing the disagreement into public view. Attempting to defuse the issue, Carver referred to Coffin as a strong person and the board as strong-minded. "We battle it out and keep going," he told the *Evanston Review*.

When rumors began to circulate that the board would offer Coffin a no-raise, one-year contract, his supporters interpreted the development as a first step leading to his ouster. Rallying in support of the embattled superintendent, they began circulating word of the move purportedly being contemplated by the board. One of Coffin's avid defenders, 5th Ward Alderman Roosevelt Alexander Jr., interpreted the rumored contract proposal as a "slap in the face," calling Coffin the "best school administrator we could have had." He promised that his group, the Citizens Committee for Better Education, would show up in force at the next school board meeting.

By the time the school board next met in public session, groups like Alexander's had effectively galvanized Coffin's base of support, conveying a sense of urgency about the superintendent's future and ensuring that the October 28 meeting would be filled to capacity. That night, a raucous crowd of 600 turned out in an impressive show of support, cheering on an array of speakers vehemently opposed to any board move to emasculate the superintendent. NAACP representative Bennett Johnson denounced the board as racist, charging its members with unjustly punishing Coffin for car-

rying out an integration plan that he did not originate. His actions, Johnson said, made Coffin the "hero of the black community, who should also be the hero of the white community by providing all our children with a better education."

The board, unmoved by this slice of public sentiment, announced that Coffin would indeed be offered a one-year contract with no salary increase. The assembled throng roared its disapproval, calling for protest marches and boycotts. With the mood in the room bordering on chaos, a quickly organized biracial delegation from the crowd persuaded the board to hear their demands in private session. When the delegation requested a three-year contract extension, the board stood firm. With a majority of its members more inclined to consider the superintendent's removal than extend his contract, the board only agreed to a salary increase of $2,000 for the remaining year of the contract, a minor concession that failed to mollify Coffin's supporters.

Unfazed by the board's action, Coffin continued to promote the schools as agents for social change. Believing integration to be a "psychological condition that exists in the minds of children," Coffin sought to use the classroom as a social laboratory to get white children to "think black." To that end, he launched a controversial test program at Central School as a prelude to establishing a larger district program. Central School Principal Laval Wilson, one of several blacks Coffin had handpicked for administrative posts, explained the program to the *Evanston Review*. "We want the pupils to

understand their own feelings, others' feelings, prejudices, and what happens to relationships between people when discrimination exists," he said.

The strategy called for dividing eight- to eleven-year-old students into two groups, orange and blue. On one day, students with orange ribbons were openly discriminated against by teachers, while the blue-ribbon group was deemed privileged. The next day, the roles were reversed. The privileged group was able to move about freely, whether in the classroom, the hallways, or on the playground. The discriminated group had no freedom, was confined to the classroom the entire day, accompanied to the washroom by adults, and could only use a drinking fountain marked "blue only." Some teachers went so far as to tear up the students' assignment papers and break the pencils of the "unprivileged." Playground fights and racial name-calling increased. Black and white children alike went home crying, some reluctant to return to school.

When Wilson pronounced the program a success, declaring it ready for systemwide implementation, his assessment exposed the sharp divergence of opinion in Evanston. Many parents were outraged, demanding an end to the program before it spread to other schools. The influential Northwest Evanston Homeowners Association went a step further, seeking to rid the district of the program's progenitor, Dr. Coffin. In its monthly newsletter, the association alluded to a "crisis" in District 65, speaking ominously of "districtwide concern over threatened loss of state recognition, students'

fears for their own safety and personal belongings, a large turnover of well-qualified teachers, and the failure to implement a toughened discipline policy."

Coffin brushed aside the intent of the newsletter, stating unequivocally, "I'm not considering leaving and there is no reason why I should leave." But the board was not prepared to brush off the allegations as swiftly. They had already responded to Coffin's alleged mismanagement of the district with a written statement that spelled out concerns of veracity, openness, and reliability. The letter concluded: "Without the trust of the superintendent, we cannot proceed much longer together."

It was left to new board President Margaret Seyl to call members into executive session to decide Coffin's fate. Seyl, who had voted to hire Coffin in 1966, lent her support to the faction pushing for his removal. Having spent the last three years urging the superintendent to change his methods, they saw little chance of a transformation. No longer seeking reconciliation, four board members voted for termination of the contract, one year before its expiration.

Evanston was suddenly abuzz with newspaper reporters and television crews from Chicago in pursuit of a headline story. Not one to shun the spotlight, Coffin took full advantage of the opportunity to present his side to reporters. "I've been hung in a kangaroo court," he said in response to the firing. "I understand when someone stands accused he has a chance to defend himself. I ask that charges be placed in writing and that I have ample time for my defense. When

all the facts are out, the democratic process will prevail. My record is an open book."

Coffin's supporters took to his defense like crusaders waging war. Indeed, the army was already in place. A tightly organized network of pro-Coffin neighborhood groups had been active for nearly a year in preparation for the inevitable showdown. They immediately began canvassing the city, block by block, and quickly collected 10,000 signatures demanding a board reversal of its decision. With momentum escalating, the demand for action resulted in a mass rally at the city's west side junior high school. Before a capacity crowd, participants debated tactics to get the superintendent reinstated. B.J. Chandler, former CACI member and dean of education at Northwestern University, suggested that the superintendent pledge to "try to do his best in working cooperatively with the board," while Reverend Jacob Blake of Ebenezer AME Church recommended that the four anti-Coffin board members be removed from the board for their "racist behavior," asserting, "I only propose to restore honesty and fair play to the board of education."

The heated discussion was merely an airing of opinion; the hard decisions came out of committee. In this case, Ben Williams, executive director of the city's Human Relations Commission (HRC), was directed by city council to act as mediator in the dispute. Williams said that HRC had not taken any stand on the dispute but told council members, "We are absolutely insistent that the integration program

must go ahead and must not regress, regardless of who the superintendent is."

The divided voices in the community would gather for the first time since Coffin's firing at the school board meeting of July 14, 1969, at Chute Junior High School. In anticipation of the showdown, the citizens committee for Coffin distributed 2,000 "Keep Coffin" buttons and bumper stickers and an additional 2,000 posters bearing the slogan "Behold the turtle. He makes progress only when his neck is out."

The *Evanston Review* predicted that as many as 2,000 people would show up, prompting the board to change the location of the meeting from the Unitarian Church to the junior high school. The night of the meeting, the auditorium was jammed with 600 people, while another 400 gathered in adjacent rooms to watch the proceedings on closed-circuit television. The meeting was of such consequence that Chicago's television stations and daily newspapers sent a contingent of reporters to prepare stories for the ten o'clock newscasts and the front pages of the morning editions. With floodlights and television cameras turned on, Coffin's boisterous supporters, predominantly white, enthusiastically waved their "Keep Coffin" bumper stickers and placards, and on cue raised their fists in the Black Power salute, shouting, "All power to the people!"

Sitting in the midst of the board members who had voted to not renew his contract, Coffin confidently watched the proceedings. With the support in the room overwhelmingly in his favor, he candidly said to one of his supporters: "The

people here tonight don't support Gregory Coffin. They support an idea. It's an idea my forebears died for in 1776. It's called participatory democracy."

More than twenty people were placed on the agenda to present statements to the board. The few who spoke in support of the board majority were drowned out by boos. One of the pro-Coffin speakers was Dr. Avery Hill, a black school board member from Evanston High School. He said the board was "attempting to crucify a champion of the people." Ronald Scott Lee, co-chair of the Black Caucus, went further, yelling out at the room of mostly white faces: "I don't need you whites. We don't need whites. You need *us* to integrate your schools." Lee then declared his right to filibuster and began reading excerpts from a W.E.B. Du Bois book. With the meeting brought to a standstill, the school board departed and went into private session. After midnight, members reentered the auditorium to announce their willingness to meet with the Human Relations Commission. With an unruly crowd waiting outside, board members were escorted from the meeting by Evanston police to shouts of "racists," "bigots," and "sieg heil, Mrs. Seyl."

As Coffin's supporters became more demonstrative and unruly, they were alienating themselves from the silent majority of Evanston's homeowners who disavowed dissent and unrest. Representative of that opinion was the Community Education Committee and its spokesperson, Barbara Emrich, wife of the 1st Ward alderman. In a statement to the press, she dismissed the "well-publicized outpouring

of opinion of a vocal but limited number of Evanstonians," while noting the "dearth of coverage of the sentiments of the silenced and silent unknown number of Evanston residents." As a result of financial contributions from its membership, the committee was able to place ads in *The Chicago Daily News* and *Evanston Review*, drawing attention to the abusive behavior of the crowd which threatened and taunted board members. "There is no doubt of the strong support behind Coffin," the ad said, "but when that point is made by threat of violence, something is radically wrong."

Finally, after numerous private meetings and hours of discussion between the school board and members of the Human Relations Commission, the board agreed to defer looking for a new superintendent until after the April 1970 school board elections, when three open seats would be contested. Not all factions were satisfied. Roosevelt Alexander expressed outrage that statements resulting from closed meetings between the board and HRC included no concessions. "The Black Caucus," he said, "is sick of the runaround, the exercise in rhetoric, the evasiveness, the senseless utterances, the deceitful actions, and the outright lies."

* * * * *

The April 1970 school board election amounted to a referendum on the Coffin firing. The slate of six candidates was equally divided into two camps, pro-Coffin and anti-Coffin. With voters divided along the same lines, the question was,

which side would turn out in greater numbers on Election Day?

The election brought 27,000 people to the polls, far in excess of the two to three thousand who typically voted for school board members. With voters in the outlying districts of Lincolnwood, Willard, and Orrington schools supporting the anti-Coffin candidates by a four-to-one margin, the outcome was decided: The three open seats were all taken by anti-Coffin candidates. With a difference of 500 votes separating the six candidates, nearly 600 ballots were declared spoiled by the district's business office. Many of the spoiled ballots came from King Lab and Dewey, districts with a high turnout of black voters.

Leaders of the black movement—Edna Summers, Carl Davis, Delores Holmes, Roosevelt Alexander, and Tom Fuller among them—interpreted as blatant racism the overwhelming white vote in the outlying neighborhoods and the issue of spoiled ballots in black precincts. While Coffin's legion of supporters took to the streets, launching demonstrations and going door to door to secure petition signatures to overturn election results, black leadership called for an emergency meeting at Foster Community Center. Circulars were prepared and distributed throughout the neighborhoods.

> Coffin was the bull's eye [said one flier], but the black community is the target. Is there a plan to repress and then eliminate the black community? We think so. We must

> stop this racist repression. We cannot wait for them to rip off our people. We call on all persons of good will who are prepared to struggle against all oppression to come to Foster Center tonight at 7:00. We must save our children now.

This rally cry brought 700 mostly angry people to Foster Center. The crowd applauded one speaker who said, "Violence is the only language which Evanstonians understand," and was easily swayed by those who spoke of retaliatory actions against outer-ring schools. "Willard School most expresses the insecurity that this past election has left with us," said one of the audience participants. "As was the case of five other school precincts, the white majority voted overwhelmingly against our representatives." John Ingram, father of a Willard School student, added, "If they can get that many bigots and racists out to vote, God only knows what they may do to my daughter."

Most parents of Willard School's black children agreed with the call for action urged by their leaders. On the Monday following the election, only one of Willard's ninety-five black students appeared for classes. The students instead went to a hastily arranged "freedom school." Willard's three black teachers took personal leave days to teach at the freedom school. Encouraged by the success of the one-day boycott, organizers called for a systemwide boycott on Thursday and Friday that same week. On Thursday, 39 percent of the district's pupils stayed away from school—77 percent of the black children and 23 percent of the whites. On Friday, even

more students were absent. Most children attended freedom schools set up in churches and the Foster Community Center. The *Evanston Review* described the creation of the freedom school as "lamentable, being the kind of arrangement one would expect to find in Mississippi, not Evanston."

The success of the freedom schools gave support to the demands of black activists. A rally was organized for the night of the school board meeting following the election to "further demonstrate our unity and concern to the new board." The leaders of the rally demanded to be included in the integrated education plan in which their children bore the major burden.

The board's task was to show a hostile audience the issue was Coffin, not the integration process. At 7:30 that evening, the new president of the school board, Franklin Gagen, began the meeting by reading a statement: "This is a new school board. Tonight we have no majority members and no minority members. We have seven members—all of whom are pledged to superior education for our children in an integrated school community."

The new board was prompt in taking action. In an effort to get Coffin out of town as quickly as possible, the board offered him a settlement of his contract; he accepted the offer and was relieved of duties as superintendent on April 21, 1970.

Postscript

The school board designated Associate Superintendent Joseph Hill to serve on an interim basis as Coffin's replacement. Even though Hill was an African American who had been raised in Evanston, attended Foster School as a student, and returned to Evanston in 1953 to serve as both teacher and principal at Foster, the board opted—as it had five years earlier in selecting Gregory Coffin—to go outside the district, hiring Dr. Joseph Porter, a white educator from Connecticut. The black community preferred Hill and was suspicious of the new administration's efforts to guide the desegregation process.

Meanwhile, many black students were uncomfortable, frustrated, and began acting out. Teachers frequently ejected black students from class and sent them to the principal's office. "We lost our power base," said then-5th Ward Alderman Edna White Summers in a 1977 interview. "We have one group of children from a crowded, high-poverty area, and they go to a kind of wealthy school far removed from our neighborhoods. That type of adjustment is very hard."

After three years, Porter resigned to accept a similar position in Darien, Connecticut, the same post that Coffin had vacated eight years earlier. Hill again was given interim status as superintendent. Feeling that the time was right, he applied for the superintendent's position; this time, in 1974, he was given the job.

Among his first tasks, Hill established goals for the district that included increased student performance in reading and math and improving self-concept issues of black students. Even though his intention was to make the system work as well for blacks as for whites, a glaring achievement gap between the performance of black and white students was apparent from the start of his administration and would persist as long as he remained superintendent. The issue has ramifications to this day.

Quotes from Gregory Coffin

Gregory Coffin was a man before his time, his liberal mindset so out of place for that biased era that it was not possible for his message to gain acceptance by the majority white population. His removal as superintendent denied him the opportunity to carry out what he called the desegregation-to-integration process he envisioned to overcome racism and issues of a child's self-concept, leading to decades of mistrust and suspicion. Here are two of his noteworthy and controversial statements that addressed issues of racism during his tenure as superintendent.

In our society, whites haven't had much difficulty developing their self-concept. Developing a strong self-concept in black youngsters is very important. The self-concept that black youngsters have is related to the concept that white youngsters have of the black youngsters. That has something to do with how black youngsters feel about themselves. If everything that a child sees outside of school is contrary to our teaching in school, that all men are indeed equal, and he finds white people occupying the big offices in management situations and black people doing the menial tasks and sees virtually no black people in the important places, then this is negating the child's education. Given time, we can conquer these challenges. — *Chicago Tribune* interview, June 29, 1969

If you are not aware of the deeply embedded white racism which pervades the curricular materials used in schools throughout the country, thumb through child's schoolbooks. It's all white, not just white people but white frames of reference and "white is right" conclusions. After eight, ten, or twelve years of this exposure, the child's conclusion can only support the racist option of white superiority and black inferiority. He has come across little in his schooling to tell him differently. — Keynote address, Fisk University, October 1969

8 Turmoil at the High School

"Statistically, the people at ETHS can sweep the 15 percent of the student body that is black under the rug and still come out first in the nation. Their attitude is to punish them, disregard them, or get them through and out as fast as possible, so as not to mess with the school's reputation."

— James Turner, Northwestern University student activist

Among the elite public high schools in the nation, Evanston Township High School (ETHS) has never strayed from its mission to provide students a rigorous college preparatory curriculum for entry into the country's leading universities. Throughout much of the twentieth century, that meant catering to the predominantly white base of students, many of whose parents represented wealth and influence in the community. Black students, for whom there were different expectations, generally were placed in a curricular program providing little more than remedial learning. Policies to enforce the unequal treatment of black and white students were carried out by the two superintendents who presided over the district from the mid-1920s until the late 1960s, Francis Bacon and Lloyd Michael.

When Bacon took command of the school district in

1924, there were less than a dozen black students enrolled at the high school. The paltry numbers would continue throughout the 1920s, despite the doubling of Evanston's black population, and several academic years of that decade produced no black graduates at all. During the 1930s and 1940s, Evanston's black residents made up 12 percent of the city's population but only 5 to 6 percent of the high school's total population.

Throughout this period, the callous attitude of the all-white administrative team towards black students never wavered; blacks were marginalized and regarded as second-class citizens of the high school. While education was not denied black students, school was not a place they felt comfortable. Teaching staffs were white and displayed racial bias toward black students, and administrators condoned the practice. Former ETHS students interviewed for this book revealed that teachers would rarely call on black students whose hands were raised, discipline the one black student in the classroom if there was any kind of disturbance, assign black pupils to the last seat at the end of each row, and appear eager to give failing grades to blacks. For most black students, the school day ended at 3:00 p.m. Organizers of after-school activities denied blacks access to sports, drama, debate, and dances. Black athletes in the 1930s and 1940s preferred athletic competition at the Foster athletic fields, rather than be the one or two light-skinned black players chosen for the baseball, football, or basketball teams. Black students were placed in non-academic com-

mercial programs, and counselors and social workers made it clear to black students that they were not going to college.

By the time of Lloyd Michael's departure in 1968, black enrollment had expanded to 720, representing 15 percent of the student body. Michael's base of power, however, had begun to evaporate in the mid-1960s when his authority was challenged by the arrival of substantial numbers of white liberals from the Chicago neighborhoods of Hyde Park, South Shore, and the city's West Side. The newcomers, many of them Jewish, arrived as advocates for open housing and integration. Board meetings, previously conducted behind the closed doors of the superintendent's office, now were forced to accommodate public participation. As a result, it became increasingly difficult for board policies to go unquestioned, especially on matters of race.

Black students, previously passive, were also preparing to challenge the superintendent. A determined group of students, numbering more than fifty, teamed up with Northwestern students active in black protest. They attended a series of meetings held in private homes and churches to learn effective methods to carry out sit-ins and demonstrations at the high school.

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The academic year 1967–'68 was to be the culmination of Lloyd Michael's distinguished career. Having successfully spearheaded a building program that he described as

a "battle of bigness versus getting at the advantages of relative smallness," four wings had been added to the existing building, bringing about the creation of four semi-autonomous schools. Coinciding with the September unveiling of a new campus was a curricular concept referred to as modular scheduling. With a twenty-two "mod" day, bells rang every fifteen minutes. Michael's new schedule was intended to serve as a catalyst for greater utilization of independent projects and increased laboratory time, thereby making it possible for the teaching staff to bond in a more creative way with the student body. Instead, without the rigidity of a traditional schedule, the new educational landscape provided students with unaccustomed freedom and mobility, making it exceedingly difficult for Michael to run things as he had. He, in fact, seemed to be on a collision course with the changing times.

It was a football game on the Evanston campus on October 27th that provided fertile ground for a fledgling group of black student protesters to persuade their uncommitted black comrades to become involved with protest activities. The events that unfolded underscored Michael's weakened position.

Following the game against Proviso East High School, a majority-black school, fights broke out between students from the two schools. The incident had racial overtones as five black Evanston youths were arrested. The force used by police in making the arrests angered black student leaders, who urged their fellow students to meet Monday morning

before class to discuss the ramifications of the post-game fight and arrests. Students turned out in force, agreeing to a walkout rather than going to classes. Nearly half of the school's 750 black students gathered outside the building, mounting the school's first-ever protest demonstration; they remained there the entire day.

That evening and the following night, about 300 black youths gathered in the area around the high school. Unlike the nonviolent protest that occurred earlier in the day, this time splinter groups broke away and began smashing car windows, breaking car radio antennas, and pelting police with bricks and bottles. Police Chief Bert Giddens put patrols on twelve-hour shifts, declaring that law and order would be preserved. Four students were arrested.

Later that week, nearly 200 students, parents and concerned residents, black and white, turned up at the high school for a hastily convened panel discussion on race relations. With school board President Frederic Lake in attendance, Michael tried to assure the audience that slow but steady progress toward integration of all high school programs and activities was happening. "By and large," he said, "students are happy in classrooms where the curriculum is designed to meet their abilities." He added that basic courses were "reviewed often so a student who shows ability not previously identified can move out." Several black parents and students took exception to the superintendent's assessment, charging that black youths were not encouraged to move out of the "basic" classification. After the meeting,

Michael encountered a group of hostile black parents and students who literally backed him up against a wall, fingers pointing in his face. "What do you want me to do?" Michael asked them, one observer recalled.

Michael was too inflexible to have a civil rights movement thrust upon him. His leadership mode was appropriate for an earlier era with values that stressed (white) student achievement, harmony, and cooperation. Now, at age 65, he appeared out of touch and obsolete. Board members quietly began looking for a replacement. Word of the effort leaked out in January 1968, when the *Evanston Review* reported that a search committee had been formed.

Just a month later, the board announced a leadership change at the high school: Lloyd Michael would retire that summer and begin teaching at Northwestern's School of Education, and Dr. Scott Thomson, the thirty-eight-year-old principal of a Palo Alto, California, high school that incorporated modular scheduling, would become the new superintendent. Thomson came to Evanston in the fall of 1968 and quickly aligned himself with the faculty and the white adult community. He was youthful, intelligent, amiable, and liberal. But for the black community, his white face provoked skepticism. Thomson's efforts to reach out to the black community were quickly undermined by events that sparked dissension among a black student body whose concerns could no longer be dismissed.

The choice of band for the October homecoming dance proved unexpectedly thorny. Black students were angered

when a black band was hired to replace a white band at half the cost. A third of the school's black students cut classes and occupied the school's so-called Little Theater to air grievances about the band controversy, resolving to hold their own dance at an off-campus site. When word of the decision reached Thomson, he denounced the students calling for the separate dance as "militant and separatist," and explained that the price difference was due to the fact that a student band, and not a union band, was hired. The black students ultimately retreated and called off the separate dance.

The homecoming game and dance came off incident-free, but for days after, black gangs clashed with white youths in the black neighborhood surrounding the school. The Evanston Police Department implemented an around-the-clock crackdown. Meanwhile, Thomson had to quell rumors of a student stabbing, of faculty cars being overturned in the parking lots, and black gangs roaming the halls uncontrolled.

With racial tension smoldering, Thomson, with few allies in the black community, was left to defend himself and the school board against accusations of racism. The superintendent's position weakened considerably more when the student group Black Organization for Youth (BOY) emerged. BOY attracted more than a hundred students and aligned itself with the adult black community. They showed up in force at school board meetings, demanding the hiring of black teachers, counselors, administrators, and coaches. At one board meeting, thirty concerned black parents and a

contingent of BOY representatives presented a statement to the board. It read:

> We are a group of black citizens in Evanston who are becoming increasingly concerned about the worsening conditions in the Evanston school system, particularly as it concerns black students at the high school. We have watched as black students have earnestly attempted to seek meaningful consideration of some of their pressing concerns. Their efforts have been greeted with, at best, nebulous statements of commitment, evasive explanations, and irresponsible insensitivities.

Thomson responded:

> In the short time I have been here, I have noticed that there is a kind of "11th Commandment" among part or perhaps all of the black community that ETHS is racist, wrong, and bad for the black student. And I'm saying they ought to consider a "12th Commandment," and that is that the high school is changing. That change can be in a more responsive and direct way if we had your continued interest, support, and communication, instead of just occasional kinds of meetings like this.

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Scott Thomson pictured in the 1969-1970 ETHS yearbook

The first anniversary of Dr. King's death illustrated how great the racial divide was. Following a school assembly in honor of King, 700 students, mostly black, left the school to participate in a march in downtown Evanston. Afterwards, they were told by school authorities that they would need a parental note to excuse them from classes they had skipped. Angered by what they deemed unjust, black students gathered in a conference room to plot their next move. The school's principal, Ed Curry, told the students that they were not authorized to meet in the room and demanded they leave. The students refused. Other students quickly learned of the standoff and poured into the room, pushing tables and chairs out of the room to make space. When the room could no longer accommodate the growing number of students, the group marched to the superintendent's office, their arms raised in the Black Power salute, and staged a sit-down

demonstration in the spacious lobby outside the superintendent's office. Some of them recited black poetry to a gathering that numbered 300. Others ducked out to call parents and lawyers from school pay phones. About a dozen parents and two lawyers soon arrived on the scene to negotiate an end to the stalemate; after a discussion lasting forty-five minutes, Thomson announced that the students could return to classes without parental notes.

Around this time, a brawl between black and white students in the senior lounge exposed serious biases in the school administration's disciplinary practices. Members from the senior lounge committee had voted to remove a mural of a black couple on one of the lounge's glass walls. The action sparked an altercation, resulting in the suspension of twenty-five black seniors for their involvement, while seven of the white students implicated in the skirmish avoided suspension—a building principal merely sent them home and asked their parents to talk the matter over.

"Black adults are appalled by the handling of the situation," said parent Joan Hickman, adding that a clear "double standard was meted out since the black students were suspended, and only, as a result of protest by black parents, were a few white students sent home."

Thomson stepped in, meeting with both white and black parents. "The two parental groups expressed not only a difference of opinion but a difference in perception as well," the superintendent told reporters afterwards. Black parents, he said, accused the school of favoring white students, while

white parents accused the school of "caving in" to black students by granting special privileges and setting double standards of discipline.

Speaking on January 20th, 1970, before the Evanston Chamber of Commerce, Thomson struck a conciliatory tone, conceding that most of BOY's demands were "pretty good ideas." He added: "We have the resources to solve our problems. What we need is contact with the elements of the black community that are most suspicious of us. The old hurts must go. Some are deep, but they must go."

The school board, pushing for resolution, was also willing to accede to BOY. In late February, the board resolved to intensify its search to hire black staff members, increasing the number to the same percentage as black student enrollment, 15 percent, and to establish a twenty-member black advisory committee whose members would be selected by BOY. The board also approved courses in Afro-American literature and humanities. The only demand not accorded BOY was the power to screen teacher candidates.

Having gotten most of what they had demanded, BOY representatives were satisfied. Superintendent Thomson likewise claimed success.

> I feel that we have made much progress, and I am pleased with this [he said]. At the same time, I think it should be recognized that the problems we have in the school simply reflect the problems in the community. After all, the school is the only place where many blacks and whites

meet together, and the angers, fears, and frustrations they face here are simply an extension of tensions which exist in the community.

Postscript: Into The 21st Century

With a proud tradition dating back to 1883, Evanston High School has long been regarded as one of the top public schools in the country. The school reached its pinnacle during a daring venture in the mid-1960s when modular scheduling and the open campus concept was initiated. Educators from all over the country, and even from around the world, came to observe the "mod" concept and the various enrichment programs that enhanced curricular studies. With that tradition, however, comes a not-so-proud legacy that has been hard to break from. From the very beginning, educating the student body was based upon one guiding principal: white supremacy.

Those few, mostly poverty-stricken blacks who went to school arrived as non-readers and were given little chance to improve their competence. They may have been attending classes, but the racial stereotypes prevalent at the time assumed black students were only capable of menial work; that was their destiny. Black parents, mindful of their white employers, had been generally passive and subservient, often knowing little of what was going on in school due to their heavy workload. But all that would change when the protest movement broke out in the late 1950s and early '60s. A new awareness emerged. Black parents found that life wasn't a dead-end road. Their children also had a future, available through education. The young ones began to resist past traditions, and black parents started to demand the best for their children. Schools and administrative teams were being held accountable. A revolutionary spirit was engulfing school districts and colleges.

Evanston felt the tumult. Over ninety years, only four superintendents had guided the district high school. After Scott Thomson's departure from ETHS in 1973, four people served the role of superintendent for the remaining years of the decade. Once hailed as a beacon of education, the "mod" schedule and the accompanying "open" campus had vast numbers of students skipping classes and roaming the halls. The discipline needed to maintain control of the building was missing. The school was in chaos.

Far too many students couldn't handle the freedom, resulting in an increase of failing grades and prompting

many parents to pull their children out of the school in favor of private or parochial schools. Others opted to leave Evanston for suburbs with more desirable all-white schools. In the space of less than ten years, the school's population fell to 3,000, a 40 percent decline.

Following another of Evanston's national searches, Nat Ober came from Minnesota in 1980 to become superintendent. His purpose: to restore order. He did so by bringing stability and creating a freshman school in one wing of the building and dismantling modular scheduling. Six years later, he chose retirement. During his tenure, Ober met little resistance from the black community, due in large part to there being no public knowledge of a significant achievement gap between blacks and whites. Evanston High School typified the national trend. By the 1990–'91 academic year, blacks made up 42 percent of the 2,700 students at ETHS, while whites represented 49 percent. The time had come for equity to show its unbiased face. But it wasn't going to happen anytime soon.

Eddie Stevens, a long-time dean at the high school, acknowledged in a recent interview: "Racial balance does not exist in individual classrooms. Classes always have and will continue to be segregated. We track students. That serves only the needs of the white majority, while reinforcing negative stereotypes for black students." The numbers bear out Stevens's contention. In 1990, 63 percent of blacks were in bottom-level courses, compared to 15 percent of whites. Forty-two percent of white math students were

enrolled in honors courses, compared with only 7 percent of black math students.

School Superintendent Robert Goldman was ready to tackle the problem head-on, acknowledging that socioeconomic factors were only part of the problem and that an innovative program must be developed to address the disparity between white and black student achievement. He began preparing teachers and staff for the implementation of a curriculum in which black history and African American culture eventually would be incorporated into the school curriculum. But his efforts were eclipsed by a racial incident that burst out upon an unsuspecting school and city on January 23, 1992, when a veteran and respected white teacher's racially charged comments were reported in the media. Two weeks later, another white teacher made racist remarks; both were disciplined by the school board with two-day suspensions without pay. These developments, particularly the first, inflamed the community, prompting Goldman to say: "This incident has brought to the surface serious concerns that may have been ignored before. It is imperative that all members of the ETHS community are involved in the healing process."

The superintendent sent out a letter announcing a series of town meetings designed to "break into small focus groups to encourage meaningful discussion," adding: "The ETHS staff has started this year to look inward at ourselves, through a staff development program on multiculturalism and what it means to live in a multicultural society. In an instant, this

incident has sharpened our focus on a major component of that issue—racism and how to root it out."

The first of these meetings took place February 19, 1992. About a hundred people showed up, many of them black and in a not-too-friendly mood. Participants spent more than an hour debating—or, to be more precise, lashing out at the superintendent's proposal to divide the crowd into ten smaller groups to facilitate discussion. The remaining hour was devoted to parents and students venting emotions on racism at the school.

One parent said she was not surprised by the incident because the school's structure was racist. "If you set up a racist institution, you will have racist remarks." All the complaints, accusations, and pent-up fury of parents was unleashed. The dam had burst, and the superintendent was swept away; his tenure ended at the conclusion of the school year. One thing was certain: Racial tensions would not go away anytime soon.

With a new superintendent, Alan Alson, on board, reconciliation began to happen. Alson made a public pronouncement that there was a glaring achievement gap between blacks and whites. By admitting the problem, Alson resolved to take whatever was needed to bridge the gap and, in so doing, gained respect within the black community for his commitment to work for the benefit of low-end students, while acknowledging that the matter would take a generation or more to resolve.

Building relationships was essential to success. There

was a concerted effort to hire more teachers and staff members of color. In order for black students to be purposely engaged in learning, the superintendent claimed that a fundamental barrier had to be lifted—for black students to trust white teachers.

Additionally, there had to be a more level playing field, requiring decades of past policies and prejudices to be upended. New teaching strategies were developed, and white teachers strove to better understand where black students were coming from. One program, Studying Skillful Teaching, dealt with effective methods for black students to find substance and meaning in the educational process. The task for the administration was to dispel the notion of "tracking," which placed emphasis on ability grouping, or segregated classes. For that to happen, honors-level and advanced placement (AP) courses had to somehow be made available for all students.

The process required lots of nurturing to get black students on board, and certainly had setbacks along the way. One glaring example was the 2001 federally mandated No Child Left Behind Act, establishing yearly, ambitious performance targets, which nearly every school in the country, including ETHS, fell short of during its 2002 inaugural year. The school's test results for that initial year showed that 87 percent of white students met or exceeded state standards, compared to 39 percent of black students. The numbers prompted black school board member Martha Burns to question how so many students of color could be failing

in a school system rich in resources. "This is the twenty-first century," she said. "Why is it we have this disparity between black and white?"

Further barriers to success had to be removed to enable black students to escape the stereotype of low expectations. The first line of attack was tutorial. Various new programs were developed. One example was the effort taken by math teacher Rich Kaplan, who initiated summer school geometry, the intent being to recruit achieving black students from algebra and move them into special geometry classes, putting them on a pathway to AP.

Another, nationally based program, Advancement Via Individual Determination (AVID), provided individualized tutoring to students on the cusp of success. In addition, Access to Reading appeared to assist students with reading and comprehension difficulties. Black students readily bought into these tutorial techniques and began to feel welcomed and on equal footing with white classmates.

In 2007, Eric Weatherspoon replaced the retiring Alan Alson and began by encouraging all students to take the most rigorous curriculum. The superintendent's primary goal was to de-track as many programs as possible, his ambition being to encourage all students to take at least one AP course.

In 2010, freshman year was restructured for incoming students, de-tracking freshman English, history, and biology courses for the vast majority of students. A year later, the board of education, recognizing and admitting that racism

is the most devastating factor contributing to the diminished achievement of students, declared in its statement guide: "Embracing its diversity, ETHS dedicates itself to educating all students to their fullest potential."

When current Assistant Superintendent Pete Bavis was asked in 2019 if racism has been eliminated at the high school, he wouldn't declare victory, conceding that "We're not meeting the needs of all black males." He attributed that to behavior issues, low grade-point averages, low SAT scores, and failing grades that cause students to fall behind in credits. Dr. Bavis admitted that school can be a place of trauma, but added that everything is being done within the school's power to keep students in school, even going so far as encouraging dropouts who left school to come back and attend alternative school to take classes in a smaller environment.

There are still disparate outcomes based on race. Such a discrepancy will continue, but the gap is narrowing. After all, it has only been twenty-five years since the school has attempted to do for black students what it's been doing for whites during its almost 140-year history.

First Year Teaching Experience: Evanston Township High School

Gaining a teaching assignment at Evanston's public high school was an eye-opening experience for a host of young teachers during the late 1960s, a time of national upheaval and experimentation. Below, Evanston High School English teacher Bruce Mitchell shares experiences of his first year, 1968.

In the spring of 1968, this country was ripped asunder by eruptions of history, short in the execution, long in the making. The bullet-fast assassinations of Martin Luther King Jr. and Robert Kennedy opened up volcanic race riots and civil disobedience, spewing forth long-held magmas of rage and frustration. Revolution was in the air, like Agent Orange from unseen bombers, permeating everything.

In the fall of 1968, I began teaching at Evanston Township High School, a naïve young man immersed in the intense consequences of national insanity. "What's that sound? Everybody look, what's going down." My classes were a reflection of bad sounds going down: two sections of Senior Commercial English, all black, class size thirty-five; and three sections of Junior Honors English, almost all white, class size fifteen. I moved between different worlds

in a single bound, black and white, rich and poor. There was the pretense of commonality, but in Commercial English, I was supposed to teach writing and reading skills necessary for the job market, while in the junior honors classes, academic standards were set higher, college-oriented.

Like the school itself, I did my best, learned to jump between tectonic plates like a well-trained chipmunk, but the sound of mass grinding began to get to me. I had brilliant black kids that were going to McDonald's [for jobs] and dumb-as-asphalt white kids going to higher learning and J.P. Morgan. I became a closet subversive, encouraging every capable kid to go on, to challenge the system, to push the envelope of a society in extraordinary flux.

Amazing year. Cut my teeth. Learned to rock and roll with the kids and the institution, all changing, exchanging. We survived, grew into each other, became possibilities never imagined in the seams between events, in that fine tracery of human interaction under stress. God bless those days!

Epilogue: Black Lives Matter

Nearly everyone is familiar with Black Lives Matter, which draws inspiration from the civil rights and Black Power movements of the 1960s. In 2013, activists began using the hashtag Black Lives Matter on social media following the acquittal of George Zimmerman for the killing of black teenager Trayvon Martin. The group grappled with how to respond to what they saw and felt regarding the devaluation of black lives. A year later, their concern was reinforced with the deaths by excessive police force of Michael Brown in Ferguson, Missouri, and Eric Garner in New York City. Regarding the 350-pound Garner, a police officer wrapped his arms around Garner's neck, prompting a response, "I can't breathe." The offense allegedly committed by Garner: selling loose cigarettes.

A similar event and death occurred in St. Paul, Minnesota, in 2020. This case involved a counterfeit twenty-dollar bill. Video captured white police officer Derek Chauvin pressing his knee onto the neck of a black man, George Floyd, and holding his position for nearly nine minutes while Floyd repeatedly pleaded, "I can't breathe."

The devaluation of black lives seems to be a never-ending story. *The New York Times* commented in 2014: "America's racial divide is older than the republic itself, a central fault line that has shaped the nation's history." The consequences are substantial: Three times as many blacks live below the

poverty line than do whites. Blacks are twice as likely to be jobless and have less access to stable jobs, good wages, and retirement benefits at work. White families, it was revealed in 2010, are seven times more wealthy than black families. Cornel West's widely acclaimed 1993 book *Race Matters* fully reveals the contradictions. Race, he said, "is the most explosive issue in American life precisely because it forces us to confront the tragic facts of poverty, despair, and distrust."

With every generation, no age group is impacted the way black youth are. For many of the young, the obstacles are insurmountable, and there's no better indicator than the plight of Chicago's 600 public schools. Impacted the most are inner-city black neighborhoods, where the majority of school closings have occurred. When a school shuts down, it becomes necessary for students to attend school in another neighborhood, a difficult task considering that many enclaves are riddled with gangs preying on outsiders, leading to a huge police presence to allow the kids to walk safely to and from school.

Any discussion on failing schools must take into account that school funding is based on property taxes. With much higher home values in white neighborhoods, schools in wealthier districts are able to receive more funding through property taxes. The difference can be two to three times higher, ensuring better technology in predominantly white schools, as well as smaller class sizes and better-quality teachers. The inequity in wealth and housing also provides

white parents the option to move to better school districts or place their children in private schools. The schools whites go to are usually ones where the majority of students are white.

Achievement tests gauge a student's ability. Results point to a glaring gap between performance levels of black and white students. The disparity in scores is now being assessed with another term, "white privilege." The term is defined as any advantage or head start the system grants to whites but not to people of color. Theorists differentiate it from racism because those who benefit from white privilege are not necessarily prejudiced or racist; it's more that they have been able to take advantage of the circumstances of being white, an advantage that follows them through a lifetime.

Such privilege was made strikingly clear at the University of Illinois during the 2009–'10 academic year. An analysis of admissions data found that well-positioned families, particularly those in the North Shore suburbs of Chicago, were savvy enough to tap into connections with elected officials and trustees at the university for the benefit of children who were not in the top tier of their academic class. The *Chicago Tribune* found that over 600 graduating students during the years 2005 to 2009 received special consideration in the application process. One member on a panel charged with looking into admission practices commented: "It just highlights the privilege of the wealthy, piling one advantage upon another to already advantaged children."

Black students, on the other hand, typically have few resources to draw upon from parents and grandparents. Their options are more likely to be limited to community colleges or lower-tiered schools, and black students are proportionally more likely than whites to drop out of higher education. Expenses often stand in the way. William Julius Wilson sums up the predicament in his book *More Than Just Race.*

> Many ghetto residents within the inner city have almost no contact with mainstream American society or the normal job market. With little education or skills, employment options place them at minimum-wage levels. Most blacks move about from job to job, mostly in fast food or janitorial services. Men quite often find they are unable to support their families and abandon them; women become resigned to single motherhood; and children suffer from broken homes and from the bad examples set by both peers and adults.

For blacks and other minorities that remain outside the loop, a nasty mentality exists that seems to be a byproduct of societal fear, something that dominated the speeches of Dr. King well over fifty years ago. His words are still pertinent today: "We must learn to live together as brothers, or we will perish together as fools."

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Now, in 2021, Evanston, a city of 73,000 people, known for its liberal politics, is once again a trendsetter, as it was in 1967 with its pioneering efforts to desegregate the public schools. In March, Evanston's city council passed a measure for black residents to receive reparations, distributing payments of $25,000 to eligible black households to use for home repairs or as a down payment on property. The council approved the first $400,000 of what will ultimately be a ten-million-dollar fund. "It is the reckoning," said 5th Ward Alderman Robin Rue Simmons. "We're really proud as a city to be leading the nation toward repair and justice." Evanston has provided the solution and has taken action on a long-discussed nationwide concern. Other cities and states will be watching intently to see if the city can pull it off.

Biographies

The period of segregation during the first half of the twentieth century compelled black neighborhoods in Evanston to become self-sufficient and resourceful. The churches, schools, and community centers became the anchors that solidified the ties. Within this setting, numerous blacks achieved distinction for the significant role they played in providing for the general welfare of those in need.

Please note: The biographies in this section were written for and published in the original 2008 edition of *Perspectives in Black and White*, and appear below in alphabetical order.

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Reverend Jacob S. Blake came to Evanston in 1967 to serve as pastor at Ebenezer AME Church, a post which he held for nine years. Before his arrival, Blake had been active as a human rights supporter while serving as pastor in Gary, Indiana, where he was active in the desegregation movement of that city, and also led delegations to the 1963 March on Washington. He assumed a leadership role in Evanston's open housing marches and strongly advocated for District 65's desegregation plan.

In the early 1970s, Reverend Blake campaigned for a senior citizens home in Evanston and began negotiating with

Northwestern University for property across from the new graduate student housing complex on the corner of Maple Avenue and Emerson Street. Evanston's black community had criticized the university for expanding into and eliminating residential areas directly to the west of campus. The university sold $300,000 worth of its property to Ebenezer Church for $75,000, claiming that they had scaled down the price to "foster good community relations and to dispel the impression that the university expands only into black neighborhoods."

Blake then began negotiations with the Federal Housing Authority for a two-million-dollar construction loan. The site would become a nine-story residential unit for elderly and low-income residents. Built with a combination of private and federal funds, the project was unique for its time, organized as a black-sponsored program in a predominantly white and higher-income area.

After a long illness, Blake died in 1976 at the age of sixty. An Ebenezer spokesman described the Ebenezer-Primm Towers as a "visible testimony to Reverend Blake's faith in God and a monument to his distinguished leadership as a Christian minister."

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Charles Bouyer came to Evanston from Chicago's South Side in the mid-1930s. Renowned as an athlete and coach, he contributed to the mind, body, and spirit of a genera-

tion of local blacks. He was dedicated to discipline and the importance of education.

At the Emerson YMCA, he organized exceptional basketball teams that played before packed crowds on Friday nights. Most notable was the Savoy 5, the predecessor to the Harlem Globetrotters. He was also director of summer activities at Foster Field and organized the fast-pitch softball programs.

"What I remember most at Foster Field was when Mr. Charles Bouyer came," said Allen "Bo" Price. "That was the greatest thing that ever happened to the black man in this community." Price attributes the volunteer work he has done with Evanston youth as being heavily influenced by Bouyer. Price, too, has organized recreational sports teams, and is highly regarded as the founder of Evanston's highly acclaimed Drum and Bugle Corps, which he administered well into his eighties. In a 2003 interview, Price emphasized that "Mr. Bouyer was strong-willed, fair, and expected all to give their best. He might pop you in the head if you did wrong but would also take you aside and help settle problems if you were involved in fights or had domestic problems at home."

Bouyer was hired as the first black teacher in Evanston's elementary school system. Serving as an instructor in physical education at Foster School for twenty-one years, he was for most black youths their only exposure to a black teacher throughout their years of schooling. He interrupted his ten-

ure with service in the Second World War, where he attained the rank of captain.

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Cornelius Butler and his wife, **Barbara Butler**, were one of the earliest black families to settle in Evanston. Their arrival in 1878 made them Evanston's first integrated family, Cornelius being half-black and half-Indian, while Barbara was a white woman from France. Prior to their arrival, they were farmers in Kenosha, Wisconsin. Her parents had a flourishing brewery and bakery in Dubuque, Iowa, and were able to provide enough money for Cornelius and Barbara to purchase six lots in south Evanston. The Butlers moved with their children into a new home built on one of their lots. Cornelius opened an express business, hauling trunks and luggage from the train station for wealthy Evanston residents, who, up to this time, had no means of transporting their luggage.

One of their sons, Henry, started his career in Evanston as a coachman for the Kirk family. It was there that Henry met Mary Fisher, a recent immigrant from Scotland and registered nurse who had a nursing position in the Kirk home. They married and opened a cab business together. Mary took care of the office and finances; Henry handled the stable, horses, and personnel. At first, the work involved taxi service, hauling and moving pianos, and boarding horses. In time, it grew to become the Butler Express and Van Com-

pany. As the business flourished, additional land provided a stable for horses and a dormitory that offered sleeping quarters for thirty to forty employees.

According to his niece, Henrietta Taylor: "Uncle Henry became the first black millionaire in Evanston. He bought property from Judson Avenue to the 300 block of Dempster Street and put money in Ford Motor Company." Henry died in 1956 at the age of ninety-seven.

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Annabelle Frazier was born in Evanston in 1918, the second of three sisters and two brothers. She was not witness to the tragedy that prompted a traumatic family departure from their property in Abbeville, South Carolina, in 1916.

Her parents, George and Annabelle Crawford, came to Evanston following the lynching of her fifty-six-year-old grandfather, Anthony Crawford, a cotton farmer and patriarch of a large, multigenerational family, and owner of 427 acres of land. His body was beaten and dragged through town to show other Negroes what would happen to them if they got insolent. He was then strung up to a tree in the town square and riddled with bullets. His alleged violation was cursing a white man for offering him a low price for the cotton seed he was trying to sell, and no doubt for being "too rich for a Negro."

Following the hanging, the family farmland was confiscated and the children were told to leave town immediately

or be killed. The Crawford's departure prompted a mass exodus of Abbeville's black population, mostly to New York and Illinois, where many settled in Glencoe and Evanston.

At the time, George Crawford was twenty-two years old. He and his wife had a one-year-old child. George found work as a truck driver and rented a house in the black section of Evanston. In 1930, at age thirty-five, George died from pneumonia, forcing his widow to seek work in a white household, doing washing, ironing, and house cleaning for $3 a week. Daughter Annabelle said that the children were raised to be proud. Both of her brothers had a paper route and shoveled snow for white families. Each child, Annabelle said, had one to two clothing items. Her mom would wash clothes every night and hang them over the oven. "The children didn't have much, but we always looked clean."

Annabelle recalls being little affected by segregation, knowing her limitations and how to coexist. Her support system came from church and her family, with the Emerson YMCA serving as her social center. The black population, she said, had dignity and pride, and it was Edwin Jourdain who made blacks aware of their legal rights.

Annabelle Frazier passed away in 2005 at the at age of eighty-seven. In the year of her death, the United States Senate gave a formal declaration of apology for the lynching and provided funding for a dignified-looking permanent marker at the site of the hanging.

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Sanders Hicks was born and raised in Evanston. He attended Foster School from 1933 to 1941 and left Evanston High School in 1945 to go into military service; he received a high school diploma upon his return in 1947. He began by talking about his experiences at Foster School.

"The school was nearly all black. Most of the ten or so whites were learning-disabled. The teaching staff was all white, with the exception of Mr. Bouyer, the physical education teacher, who was there to keep order in the place." Bouyer, Hicks added, was the only black teacher he ever encountered during his years of schooling. Hicks said that homework assignments were never given to students during the eight years he spent at Foster, which, he said, made him "ill-prepared for the demands of high school."

The ETHS testing system permitted the placement of a few blacks into mainstream classes with other white students. Hicks's intelligence kept him away from the "x" level designation, reserved mostly for Foster School graduates. The line was drawn, however, for advanced-level courses.

Racist incidents frequented his youth and early adult years. Upon joining the military, he was placed into an all-black signal corps with white officers. The discriminatory treatment he received, he said, was "whites feeling that blacks wouldn't be willing to give their lives for combat." Hardened somewhat by his combat experiences, he learned not to take white prejudice personally, having the personal fortitude to rise above it.

Hicks would need all the personal fortitude he could muster when he tried to secure a job with the all-white bastion of Evanston's fire department, placing last on a list of thirteen. In the summer of 1950, the fire chief died and Hicks was selected to join the force, partly through the prodding of the city manager. Hicks was assigned to "keep things clean under the fire truck" and given ill-fitting clothing. He recalled one day walking into the recreation room, prompting everyone to leave. Hicks sat down to watch TV by himself, and shortly thereafter, the fuse was pulled and the television went black. On other days, the firemen would take his food without him knowing it. He would sometimes call his mother to pack another lunch. It took seven years, he said, before he was invited to eat with other firefighters and share recreational activities. Hicks explained that it was difficult for whites to accept the notion that a black person could serve as a firefighter, the white firefighters believing that blacks would be afraid to go into a burning building.

Hicks fell in love with fire service, saying that "he would never let anyone run me off the job." Slowly, he said, the racism became more subtle, but his acceptance ultimately had to do with proving his competence as a result of being assigned tasks nobody else was expected to do.

Within a few years of Hicks joining the force, a few other blacks were hired. But then, for twenty years, beginning in the mid-1950s, there were no further black hires. Hicks said that he was on the job for fifteen years before black firefighters could join the union. He insisted that his experiences

were no different than what other blacks experienced in integrated situations. To white firefighters, he said, these racial incidents were a "big joke."

Hicks's perseverance paid off with his appointment as captain in 1963, then assistant fire chief ten years later and, finally, fire chief in 1980. He noted that his promotions occurred much later than they should have, all of them postponed by racism. His appointment as chief happened only because the previous commander was fired for refusing to implement an affirmative action plan, due to his unwillingness to promote three black firefighters to captain, after they scored highest on a special black-promotional exam mandated by city council. The exam was ordered in response to a discrimination complaint issued by the U.S. Equal Employment Opportunity Commission. Six firemen had filed the discrimination complaint against the city and were rebuffed until court action was initiated; then the city relented. The city manager called the next day to inform Hicks that he would take over as acting fire chief. Hicks's first official act was to elevate the three blacks to captain. Within six months, the "acting" title was dropped. Hicks served as fire chief until his retirement in 1987.

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The death of **Bill Logan Sr.** in 2004 was significant in Evanston's black community. His passing gave storied reminders of the entrenched segregation blacks like Logan were

exposed to during their youth and productive years of adult life as Evanston residents. The achievements of his son, Bill Jr., reflect the generational differences black males faced in two eras. For Bill Jr., barriers of segregation were slowly dissolving.

Born in 1911 in Greenwood, South Carolina, Logan came to Evanston with his parents in 1922. He briefly attended Foster School but was sent to Milwaukee to fulfill his mother's desire of receiving a Catholic education. (Catholic schools in Evanston did not accept black students at that time.) Logan came back to Evanston without a high school diploma and began a career taking jobs mostly reserved for blacks. He was a construction worker, a beautician, and a cook at Evanston's North Shore Hotel. He would later secure a position with the U.S. Postal Service in Evanston, where he held an office job for twenty years.

Logan's influence over his family was enormous; guiding the destinies of his children was his paramount concern and source of greatest pride, particularly in seeing Bill Jr.'s appointment as one of a few blacks in the police department in 1957 and his eventual rise to Evanston's police chief in 1984.

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Dr. Warren Spencer served in the medical corps with the Army's 92nd Infantry Division in Italy during World War II, earning a host of medals, including two Bronze Stars. Fol-

lowing his discharge, he remained in Italy to pursue medical studies at the University of Florence.

Returning to Evanston, Spencer finished his medical training at Northwestern University. He went into private practice but, in 1955, at age thirty-two, became a general practitioner at Community Hospital. A fifty-eight-bed facility, the hospital served blacks in Evanston.

Spencer had an abiding concern for social issues, feeling that the imposition of segregation on blacks was morally wrong, and he would do whatever was required to refute such practices. He supported the Evanston branch of the NAACP, becoming its president. Having the proper forum, Spencer became the first person to organize protest demonstrations during the early 1960s.

His role as a civil rights activist was a natural course for him to pursue. His father, a Pullman porter, was a staunch advocate of A. Philip Randolph, the man who unionized the Brotherhood of Sleeping Car Porters. His mother, a school teacher before marriage, was active in Edwin Jourdain's campaign for alderman in 1930. As president of the Foster School PTA, she was an advocate for black children, striving to resolve problems with the all-white faculty and the building principal.

In 1974, Spencer was appointed chief of staff at Community Hospital. That same year, rumors circulated that Evanston Hospital, having recently opened its doors to black patients, would be taking over Community Hospital for use as a drug and alcohol treatment center. A vocal opponent

of the alleged takeover, Spencer found himself alone in expressing his discontent.

Following the demise of Community Hospital, Spencer continued to practice at Evanston's hospitals and Chicago's Bethesda Hospital, each time becoming the first black physician on staff. He died at age 66 in 1987.

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Cora B. Watson was born in 1875 in Abbeville, South Carolina. She lived to be 107, spending sixty-eight of those years in Evanston. For family members and relatives, migration north meant leaving for New York or Chicago. As she explained, "They came back to visit and told us how much better these places were than in South Carolina. White and colored children could go to the same school, they said. I had relatives living in Chicago. In 1914, I took my two oldest children; my three youngest I left with my cousin. I didn't want to live in a large city, and they told me about Evanston."

One of her first jobs was in the home of Harlow W. Higginbotham, a co-owner of Marshall Field & Company. Paid $4 a day, she worked five days a week, the first four to do washing and ironing, and on Fridays cleaned the nursery. Cora said of her own children: "I want them to have the schooling I might have got had my mother not died when I was five. I will work my fingers to the bone to give them an education."

Mrs. Watson dedicated her life to church and community. She was one of the early members of Ebenezer AME Church and participated fully in the church's many activities. As a top fundraiser, she was crowned queen of the Chicago Conference Missionary Society. Cora was also a major contributor to causes she believed in, giving thousands of dollars to the local YMCA and the church's missionary societies.

Asked for her mother's secret for a long life, Cora's daughter, Christine, replied, "being a good Christian and trying to help others." She added: "She loved her community and she did her share."

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Edna White Summers called herself a "late bloomer" in politics; she became alderman of Evanston's 5th Ward at age forty-nine. When a council seat opened, her father, Sam White, suggested she run. Interest in politics was a given in the household she was raised. As the third of seven children of politically active parents, she was well versed in policy issues. Her mother was an active Republican and her father was ward chairman for the Democratic Party in Evanston. "They worked for aldermen and mayors, and dealt with state and national figures," Edna said.

For seventy-five years Summers lived on the same block of Hartrey Avenue in Evanston. She attended Foster School through the sixth grade and was one of five students chosen to go to Haven Middle School, an almost entirely white

school. She graduated from Evanston High School, having found employment during her school years as a domestic servant.

Summers was an on-the-scene advocate for school and civic improvement from the time the first of her four children entered school. One of her efforts was to push for integration of the all-black Foster School, defining her as one of the leaders in the desegregation movement.

At Evanston High School she was working as a cook when her political career developed. Asked to shed her work apron, she got involved in the newly created Head Start program. According to her daughter, Elizabeth: "There were all these young, liberal-minded people that came in to start the program, but the community did not know or trust them. So they asked my mother to get involved. She began as a teacher aid, then worked with parents to get them social services. From there, she began touring the country on behalf of Head Start." Delores Holmes, Summers' successor as 5th Ward alderman, said of her, "She was always looking out for the underdog to make sure they had a voice."

Interviews

I conducted two interviews with **Byron Wilson**, when he was 84 and then at age 90. His sharp wit and terrific memory provided a storehouse of stories that he was most willing to share with me. His passing came in 2017 at age ninety-eight.

Born in Huntsville, Alabama, his mother died when he was eighteen months old. Five years later, he came to Chicago to live with an aunt and uncle. Byron explains:

My father realized I was too much of a burden on my aunt and sent me to Milwaukee to attend St. Benedict's Catholic School, a boarding school for black males. I stayed there for three years, until my father remarried. I returned to Evanston where my dad was a highly skilled tailor. I graduated from Foster School in 1934 and ETHS in 1938. I was trained as a tailor. Then I entered the Army in 1941. After my discharge, I partnered with my father, operating a dry cleaning business in Winnetka, the village's only black-owned business.

You grew up during the harshest period of segregation. Why did whites display such hatred toward blacks?

I suppose it was fear more than anything. Evanston's black population was exploding during the 1920s and '30s. Whites may have been thinking we could end up as the dominant group. We entered the country as slaves and they couldn't accept it if we took over, so they worked real hard to preserve their dominance. But I don't like the idea of referring to Evanston as segregated. When I came to Evanston, blacks were all over the city, including northwest Evanston. It was the Great Depression more than segregation that changed the dynamics. Blacks who owned homes couldn't pay the mortgage or their taxes, so they were forced out and found themselves settling in segregated areas, such as the 5th Ward. There was no law that said you couldn't go to another school, sit in the balcony of a movie house, or go into a restaurant. I tested these so-called laws a lot. It's true there was a black hospital and black YMCA, but there was no law that said you couldn't go; they just wouldn't accept you. Restrictive covenants kept blacks out of white neighborhoods, but this was not enforced segregation.

Why could you go into Lord's or Wieboldt's but not Marshall Field's?

Because at Marshall Field's the upper stratum shopped there and they didn't want to be bothered with blacks. Lord's and Wieboldt's catered to blacks and lesser economic groups. You just didn't go where you didn't feel wanted. Now, my mother went into Field's, was insulted, and wouldn't

go back. But I could go anyplace I wanted. I figured my money was as good as anyone else's.

How about the beaches? Was that a different matter?

The whites were at the north and south beaches. Blacks could only use the beach on Clark Street. There was no law; it's just you weren't wanted at the other beaches. There was never a case of blacks and whites swimming together. Evanston High School had a swimming team, but until they got the pool, they trained at the YMCA. The Y wasn't about to let blacks into the pool.

So you attended Foster School through eighth grade?

Yes, I graduated from Foster School. After sixth grade, the best students could go to Nichols or Haven. I was eligible to go to Haven School along with two others, but I didn't want to. I didn't realize Foster had a different curriculum. Foster didn't teach science. I was amazed when I got to the high school to find out that students who went to Nichols or Haven had been trained in the basics of algebra. I had no such training.

Might you say that not all blacks lived in poverty?

That is correct. There was a lot of money flowing in the black community. There was a professional class of peo-

ple—doctors, lawyers, and dentists. There were a lot of black-owned businesses, enabling a lot of blacks to become quite wealthy. But the real money came from illegal activities, mostly gambling, mostly policy numbers and poker games, held in the neighborhoods. Most people engaged in policy numbers. They'd put up nickels, dimes, and quarters, hoping to make three or four hundred dollars. A numbers book was printed and distributed through the black community three times a day. If you chose a winning number, you'd get paid immediately with cash.

Did blacks get city jobs during the Depression?

A few did, but not many. There was a need for everybody to work, but you have to remember that "kind goes to kind." Who was in charge at city hall? The whites. Who was to get hired for menial jobs? The whites. Alderman Jourdain was able to bring some blacks into these jobs. Jourdain had a political machine second to none. He could control about 2,000 votes in the 5th Ward. If he said to elect the white candidate for mayor that was most favorable to blacks, that would assure victory for Jourdain's choice.

After you returned from the war, did you find there were changes?

I didn't have time to find out. I was working six days a week and bringing work home with me. But it was becom-

ing noticeable to white people that black money was green, no different than whites' [money]. There was more of an effort to get the black dollar, which helped to open a lot of doors. From an economic standpoint, you can start with the 1955 Montgomery bus boycott. It's always been a case of, if you want some recognition, deprive them of their income; then they'll come around.

When NAACP head Roy Wilkins came to Evanston in 1965, he chastised blacks in Evanston for being passive. Was the attitude "don't rock the boat?"

Yes. Here's the deal: Jobs are controlled by whites. Now, if you work for "Mr. Charlie," and he's against civil rights, well, he's going to fire you.

Do you think there would have been a protest movement if Oscar Chute and not Gregory Coffin would have carried out the integration plan?

Yes, there would have been agitation. You get fed up, fed up, fed up, and it has to explode sometime. Now, Coffin was the man for the occasion. He went for it, boom, right now. That didn't go along with a lot of people, especially that northwest Evanston caucus.

How significant to you is the Obama presidency?

That is something I never anticipated in my lifetime. It is absolutely unbelievable that he could be president of the United States. He represents what our parents have tried to instill in their children, and that is, you can't be as good as others; you have to be better. It amuses me why he is called a black and that he accepts himself as a black person. Why do we have to classify people as being black or white? We shouldn't be called African Americans. I'm not from Africa. What has held our race back is that we are judged by color. What it gets down to, plain and simple, is that I'm as well educated as you, but I'm being judged by color. Yes, I'm a high school graduate, but my daughter is a graduate of the University of Pennsylvania Law School. She did it on her own. You don't need the background to succeed, you need the desire.

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In 2002, after nearly twenty-seven years of service as director of Family Focus, an organization that helps families with young children facing homelessness or financial issues, **Delores Holmes** retired but soon got bored, "because I'm a busy person, always doing things in the community." With encouragement from others, she ran for alderman in 2005 against four candidates and won more than 75 percent of the vote. She served three terms, retiring again in 2017. She started her story from the very beginning.

I was born in a sleepy, little town south of Nashville, Tennessee, called Spring Hill. I came to Evanston at age three because other family members were already here. I was an only child; my mother had me while still a teenager. My father had worked in an auto shop, and when he was drafted into the Navy, he received further training in mechanics. Then, after the war, he went to Ford Motor Company in Detroit for more training and came back to work at the Ford dealership on Green Bay Road in Wilmette as a master mechanic. My mother found work as a domestic and got training in secretarial work, but her niche was cooking. She formed a catering business, which included doing catered parties on the North Shore for wealthy white families.

Tell me about your public schooling.

I began at Noyes Elementary, but only for six months. Then we moved to the Emerson-Foster area, which put me into Foster School. After fifth grade, I was selected as one of the chosen few to go Haven Middle School. That was during 1951–'53. I was a good student, but I was probably chosen more for behavior. My parents influenced me to learn, do well, and listen to what the teacher tells you. Education was very important in my family, as it was in most other black households. I graduated from Evanston High School in 1957, but financial constraints kept me from going to college.

Did you join the workforce?

I worked at the Wieboldt's store. They hired me for an office job in accounts payable. I stayed with them until I left for Sears, Roebuck. In the meantime, I kept taking night courses, and finally, in 1976, I graduated from college with a degree in human services with emphasis on social work. I got my master's degree in 1983.

What led you to social work?

It's community service that I was raised on. I was taught to give back. Helping out is part of our culture. I was married in 1962 and my children were born in 1964 and 1965. My son had medical problems, so I stayed home to take care of him. When my daughter was placed in the Head Start program, I began doing volunteer work. That led me to Chicago to work in the Office of Economic Opportunity. I began training parents to prepare them for raising children. My background encouraged Val Summers to suggest I interview for the director position at Family Focus, a family care program conceived by Bernice Weissbourd. I was hired and began the program at the old Miller School on Dempster.

What prompted the creation of Family Focus?

In 1976, the year Family Focus began, teen pregnancy was just becoming a major issue in the country. In the '70s and

’80s, there was little family support because of societal changes. Everybody wanted to believe that Evanston didn’t have a teen pregnancy problem. It was thought that the support we provided would only encourage negative behavior. Our focus originally was to look at young families with children under the age of three. But we had an intern assigned to ETHS who made us aware that teens with babies just disappeared. They became high school dropouts and were not encouraged to come back. So we began working with teen girls. Most of the girls were black and living in poverty. I went to Alderman “Bru” Alexander. He secured revenue-sharing dollars from the city, enabling us to open a teen center in 1970 on Church Street across from the high school. Afterwards, I went to Superintendent [Nat] Ober. He agreed that we could work with the school to get these girls back in the classroom. In 1983, we moved off of Church Street and took over the Foster School building.

With your focus undergoing change, was your staff resilient and of adequate size to meet the challenge?

Our staff was composed of social workers and people with an early childhood background, but we had lots of male and female volunteers. Our problem was compounded by the fact that in the ’70s and ’80s there was not sufficient family support. That led to the Partners Program. Our volunteers who had the experience of teen pregnancy were able to talk the girls through their pregnancy. That led to a family

program. Pregnancy for many parents was a dream broken. We dealt with health issues, counseling, nutrition, welfare, jobs, getting back to school, and, most importantly, we did all we could to encourage the girls not to have a second baby. Then there was the Prevention Program, enabling us to address the fact that drugs and alcohol had done so much to destroy families. In most cases, we were dealing with a youngster as early as fifteen whose grandmother would take much responsibility for raising the child. We had to connect with the baby, which led us to reach out to school kids in the third and fourth grades to keep the cycle from repeating. You have to understand, there were lots of reasons for teens getting pregnant, such as broken homes, abuse, looking for love, and thinking that having a child was the "cool" thing to do.

As your programs expanded, did your clientele also?

Family Focus started out to assist black girls, but it soon expanded to include white and Hispanic girls. It has been consistent that most girls lived in poverty, but it has included those in wealthy homes who needed assistance. Black girls typically do not have abortions or place the child in adoption. A lot of times the baby is placed into the extended family and is taken care of by an aunt, grandmother, or cousin. White girls had other options and support available that the other girls didn't. Hispanic girls tend to marry earlier and may be involved with child-rearing at an earlier age. What-

ever the group, the extended family program has reached out to get parents involved in the process. By involving the family, then all can work together to have the healthiest baby possible.

I've stayed clear of the male's role in the pregnancy. I'm sure Family Focus hasn't.

Oh, yes, we have a lot of male volunteers who come in to talk to the boys about making wiser choices and to take responsibility by becoming father to the baby. We developed a program called No Deposit, No Return. If you made a deposit of having a child early, we made the point that it could stifle your future. As we asked, "Why are you having unprotected sex?" we stressed that you can be doing more with your life than having babies. A lot of young men benefited greatly from that program. But then there's a lot of boys we never see. It may be that he runs away from taking responsibility or from providing financial support. I hate to make blanket statements, but he may be out of school, doesn't have a job, or may be unemployable. In any case, the girl may not want him around.

Has Family Focus accomplished what it set out to do?

When Family Focus began, we were the groundbreaker. Nothing like it existed anywhere. Now there are family support programs all over the country. In the late '80s and early

'90s, the numbers for teen pregnancies diminished, more importantly with second babies. Many of the kids made great strides, finding jobs, finishing school, and even going to college. But the need for what we do today is just as important as it ever has been. Our mission towards support has turned into a positive. At one time, it was hard to admit that help was needed; it was like there was something wrong with you. Now it's OK to say you need help.

If the pregnancy rate has been increasing of late, what accounts for the rise?

Much too early sexual activity. Kids are exposed to so much so early. In a lot of ways, childhood has been taken away from them. We need to stress that there is a time and place for it, but the child needs first to mature. Part of the problem is that, as parents, we are so uncomfortable with our own sexuality we don't talk about it. Look at the media and the influence Hollywood stars are having on kids. There's too much promiscuity. Girls see glamor in sex and having a baby. We have to get the message out that you have to complete your education; you need time to find out who you are and that you don't need to be experimenting so early in sex. We have to reach kids by getting them to understand who they are as sexual beings.

What prompted your retirement from Family Focus?

As I got older, my values were not the same as younger people coming in. My standards were a bit old-school. I'm from the generation that you get married, then have a child. I thought they needed fresh eyes to better approach the changing dynamics of family life.

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Racism's Impact on a Younger Generation

In 2009, I conducted interviews with three males, ranging in age from 33 to 50. Even though the interviews were conducted separately, I was surprised how common their experiences were as youth. For each, racism was the common thread.

Walter Hicks lived with four sisters and both parents until his father left when he was four years old. After graduating from Evanston High School, he went to college on an athletic scholarship. Walter has two children who live in Chicago, the oldest [in 2009] a sixteen-year-old girl.

Jerry Robinson, born and raised in Evanston, is a mix of Irish American, American Indian, and African American. He is Cornelius Butler's great-grandson. He is white-skinned. Now divorced, his marriage to a black woman produced a son.

Anthony King grew up a next-door neighbor to Jerry Robinson, and they remain the closest of friends. He serves as funding coordinator for the Church of God in Christ, working out of one of the branch churches, Faith Temple Church in Evanston.

WH: Racism is part of day-to-day existence. It has much to do with being in a car or to be out walking in the streets. The police check for ID and want to know what you're doing here. In a car, you'll be followed, they'll move close behind, or sometimes they'll pull you over. They explain the stop usually by saying that they're "following up on an incident." You have to be careful when you drive, especially when in the area of Howard Street [bordering Chicago]. You're fair game to the cops if other people are in the car with you. It does no good to display anger or shout back at the officers. Some police we refer to as cowboys. These are young, physical, aggressive cops who don't like being talked back to. Some of my buddies with nice cars have an even worse time. They get stopped and are asked, "How'd you get this car?" You go into bars and often there are undercover cops at places like Tommy Nevin's and Pete Miller's. They radio ahead to other cops when they see you leaving. They'll get you as you go around the corner. When I go to the bars, I never drive. I call a taxi. Let me tell you, racial profiling is alive and well in Evanston.

JR: Race is something I see from a biracial perspective. I fit into both worlds, black and white, with probably a better fit into black society. Friends of mine are of both races. In a white setting, I get pretty defensive if something is said that is demeaning to blacks. If I regard a white as racist, I don't hang out with him. As a society we look more at it being black/white, not the true characteristics of an individual. My mother said: "It's not about skin; it's about heart and mind."

AK: When we lived over by Ashland and Emerson, my sister came home one day and asked, "What is a nigger?" My parents got out of there immediately. We moved to south Evanston. No matter, you couldn't escape racism. One time I was placed in an experimental school at Beth Emet Synagogue. We were taken there on a bus. When we got out, there was a mob of people in the parking lot, howling and protesting our being there. You could see hatred in their eyes. When I learned to drive a car, I was told by my parents, "If you get pulled over by the police, keep going until you get to a lighted area, turn off the ignition, and place both hands out the window." At one time, I worked at a car dealership in Evanston. I drove a lot of cars with dealer plates. I got stopped all the time. I got pulled over because I was black. That's how it was. Actually, Evanston's getting more like Chicago. At one time, officers in Evanston had ties to the city. Now the police department doesn't want cops who

live in Evanston. Before you could talk things through. Now they're quick to get out the stick.

Were you well grounded in African American history when you attended Evanston's public schools? Was time devoted to slavery, Jim Crow laws, and segregation?

WH: No. Those things were not in the curriculum. You don't learn about my history at school. You learn it at home, especially from your grandparents. They lived it. What you learn is to get along with whites. As a student, you overstep your boundaries if you raise these issues. White teachers don't want to talk past history. They say, 'We don't want to go there; it's in the past and behind us." If you persist, the teacher can remove you from class for creating a disturbance. Even as an adult, you don't want to talk about racism or slavery with whites. People get uncomfortable.

AK: I was well versed in black history. I learned it at home. From my mother I learned about slavery and Jim Crow. I learned no black history at the high school. I was in history honors. I was a history nerd. Kids in class always came to me for answers they didn't know. One day, Mr. Yashon challenged my good scores, thinking I was copying off the white kids, when in fact I was tutoring the whites. My mother came to school to confront Mr. Yashon for singling me out. Another time we were allowed to choose whatever term paper we wanted to do. I chose to write on the Black Pan-

thers. At the library I was told they would not permit me to remove the book I wanted. I said, if I was writing on Christopher Columbus, I could check out any book I wanted. My parents sued the school from preventing me from bringing home black history books.

Do you see a day when racism can end?

WH: I hope so. No matter what progress has been made, a black man walks around with a target on his back. I'm treated differently, especially by people in authority. At the airport, on one occasion, I was searched four times. On another occasion, I was driving home from college and was stopped eight times. It's my hope that my daughters don't experience it. So far, they're not aware of it. They ask, "Why is that person so mean?" It's not meanness; it's racism. They just don't get it yet. I tell them, be careful who you choose for friends.

JR: Well, blacks over the years have been denied equal education, equal jobs, and equal income. They've been denied not because they're dumb, just because they're black. They're victims of racism and there's no escaping that. There definitely are those who've been able to climb the mountain and have been able to succeed. If you want it, you can get it. What's encouraging is that today people are more concerned about the economy and trying to survive. They're not as concerned about race. Plus, there are a lot

more biracial kids than ever before. Learning from both cultures, as I was able to do, might enable racial tolerance to be more common than has been the case in the past.

AK: Jerry and I saw firsthand our good friend Earl Hutchinson dying in 2001. Two police officers shot and killed him at the Addison "L" stop. Each put a bullet through his chest. Earl had nothing more than a spoon in his hand. Why did they kill him? The man was homeless. But the officers justified it because he was a threat to whites. Injustice makes us angry. But I look to my mother. She was weeping when we were at the Orrington Hotel the night Barack Obama won the 2008 election. To her, this is a sign that the promises laid before her grandchildren would be realized. For blacks of her generation, it's a proud moment in history. I see it as giving hope for the future. But then, the Republicans take Obama's election as a signal to dismantle many of the civil rights laws that have been passed the last forty years, such as the Voting Rights Act, affirmative action, and other laws. They think because we elected a black president that legal safeguards for blacks are no longer needed.

* * * * *

Doug Whitmore is thirteen months older than his brother, **Ron Whitmore**. I conducted interviews with each of them in 2009, when they were 47 and 48 years old. Both attended ETHS and played on three varsity teams; each was home-

coming king and went to Milton College on partial football scholarships before transferring to the University of Wisconsin at Stevens Point. On the college football team they played the cornerback position, one on each side. Ron has been a school teacher at Orrington School in Evanston and principal at John M. Smyth Magnet School in Chicago. Doug spent most of his career as a state trooper. "Ron and I have never been separated; we've spent our whole lives together," Doug said.

DW: I come from a two-parent, middle-class household. Until I was seven, I lived in an all-black area on Greenwood and Fowler. Then we moved to an all-white area on Crain and Wesley. Despite our being the first blacks in the neighborhood, we easily made the transition from having all-black friends to all-white friends. We played sports all the time and were valuable to our teammates because of our ability. My parents took every effort to shield us from matters of racism, and I was never aware of any issues growing up in Evanston. At none of my schools was there a stigma against blacks. Evanston has always been one of the most diverse communities, and me and my brother prospered from it.

RW: My parents had an enormous impact on me. They were churchgoing people. Dad ran the custodial staff at District 65 [Evanston's elementary school district]. He was also the first black supervisor of the Evanston Bus Company. Dad

did this without finishing high school. My mother cleaned houses. They both came from Arkansas. I always appreciated on my trips to Arkansas as a kid how much everybody in their town loved and respected each other.

Has racism ever held you back?

RW: Held me back? I'm black, have a Ph.D., and make a good salary. I guess what my parents told me has paid off. They said, "You can never be as good as others; you have to be better." Being better makes a lot of people uncomfortable, whether they're black or white. I was a well-known teacher at Orrington School. It didn't seem to matter, however, when I applied for the principal's position at one of Evanston's elementary schools. I was told I didn't have enough experience. Part of my motivation is people's skepticism. I don't worry about how and what people think about me. I left Evanston and got an administrative position with the Chicago Public Schools and was put in charge of the office for early childhood education.

You said to me earlier, "Racism taught me never to be comfortable." Can you elaborate?

RW: Well, how about driving down the street in a nice car and getting stopped by the police with their guns out? Go into a clothing store and notice that people start clutching their purse and that somebody starts following you around

the store, or you're being harassed by others for doing good work. Then there's the disproportionate number of blacks in prison, the number of blacks who can't perform well on standardized tests, rampant unemployment rates among blacks. And there are those whites who have committed such bestial acts and have been let go. Whether it was those responsible in the slaying of Emmett Till or the Rodney King beating, whites have been cleared of wrongdoing. How can I help but to be uncomfortable?

DW: Racism is a subject that needs to be dealt with. What complicates the matter is that it's a taboo topic. I think of white folks as being incapable of understanding. Not having faced racism, you don't know what it's like not to have power to affect your future, nor have you had the experience of being treated differently. You don't know what it's like to be denied a job because of skin color, to experience waving down a cab and having them all pass by, to be in an elevator and have a woman clutch her bag. It's no big deal if a white family moves to a black neighborhood, but it becomes an issue when a black family wants to live in a white neighborhood. We don't have the cohesion as a race to stand up and work together. There's been so many generations of black people who've been unable to reap the rewards the system has to offer. Me and my brother are the first on either side of the family to go to college. We've always had to play around the race card. We need a leg up to succeed, but to think it has turned around from affirmative action to reverse

discrimination is mind-boggling. Blacks need to show what they can do. It's like a running race. It's hard to catch up if one has a two-lap head start. If we all understood who we are and where we come from, racism wouldn't be there. We're no different, except for skin pigmentation. We have to understand that we're all the same.

* * * * *

In Closing

Many of the people I collaborated with in preparation for this text are lifelong Evanstonians who experienced mistreatment during the "heyday" of segregation. Among them are Bennett Johnson, Byron Wilson, Bill Logan, Dan Phillips, Carl Davis, and Sanders Hicks. The information they provided helped to form the basis for this narrative.

When discussion focused on the 1960s protest movement, a common theme that ran through the interviews was the extent to which blacks and whites learned how much the races had in common with each other. Dan Phillips said that the most significant aspect of the civil rights movement was not that laws were changed but that the awareness level on the part of both races accelerated. Whites didn't realize blacks felt oppressed, he said. "What are your people clamoring for?" Phillips was once asked by a white acquaintance. "What we're clamoring for," he replied, "are the things you have every day."

Byron Wilson believed that Evanston's gain from the protest movement has been the city's progress in reaching the level of human understanding that Dr. King expressed at the 1963 March on Washington, while Bennett Johnson reminds us that King stood for nonviolence as a philosophy of life, calling for peaceful existence between blacks and whites. Johnson believes that our present era needs to acknowledge that we are different people and those differences must be respected. "Issues between the races can be resolved by forgiveness," he said, "but people must learn not to seek revenge."

Bill Logan made the observation that the civil rights movement brought a noticeable improvement in race relations. On a personal note, he described a conversation he had with King on the minister's final visit to Evanston in 1963. At this time, Logan felt discouraged that no black officer had ever been promoted in the Evanston Police Department. King told him to "hold onto your dreams and to get yourself as well prepared as possible, so that you'll be ready when the day comes." Rather than leave the police department, as Logan had been contemplating, he began taking postgraduate studies and soon enjoyed a steady progression through the ranks, culminating with his appointment as police chief in 1984.

Carl Davis feels that racial bias is not prevalent as it once was, but he is disturbed by a form of discrimination that prevents black-owned businesses from emerging. Davis is also

concerned that longtime black residents are relocating to suburbs further north, where taxes are not as high.

Sanders Hicks said that throughout his lifetime he has encountered racism, whether in school, the military, or on the job. “It was just something you had to deal with,” he said. Racism, he believes, “is here in this country and nothing is going to be done to get rid of it.”

The vestiges of racism may never go away, but parts of Evanston’s history show us that the differences between peoples and cultures can reveal how much we all have in common.

Source Notes

To write this history I relied heavily on newspaper accounts, mostly the *Evanston Review*, which began publishing in 1925. Every issue of the weekly newspaper can be found at the Evanston Public Library and the Evanston History Center. The list below, however incomplete, offers a chapter-by-chapter accounting of the most essential sources on individual topics.

Chapter One: A City Emerges, The Races Separate

An essential source for Evanston's early history was provided by "Black Housing Practices in Evanston," a research project produced by Susan Lee as she was completing her doctoral program at Northwestern University in 1978. Her paper is available at the Evanston History Center in the subject matter filing titled "Minorities." The focus of her research was the period from 1880 to 1930. The second major source is the *Evanston Review*'s city of Evanston centennial edition, dated July 4, 1963. Principal writers were Joanna Cook, Carol Allen, and Robert Burt. The Peter Jennings/Todd Brewster book *The Century* provided background material for events that occurred at the turn of the century, including the influx of European immigrants, the Great Migration, and race riots in Illinois. Information regarding the Crawford family was provided by Anna-

belle Frazier in an interview I had with her in 2004. I also accessed the website prepared by Doria Johnson, the niece of Annabelle. My reading of George W. Williams's book *Conversations with Blacks in Evanston* gave me an understanding of the closely knit black community and activities that took place at the Emerson YMCA and Foster Field. Additional information comes from interviews I conducted with "Bo" Price and Byron Wilson.

Chapter Two: The Emergence of Protest

Material pertaining to Booker T. Washington, Marcus Garvey, W.E.B. Du Bois, and the NAACP is taken from two sources: the already mentioned *Century* book and Kevern Verney's *Black Civil Rights in America*. The section that covers Edwin Jourdain comes from numerous newspaper sources. The material was drawn from the Jourdain file at the Evanston History Center. Jourdain's candidacy was reported in the *Evanston Review* March 26, 1931. A short-lived black newspaper, the *Evanston Informer*, gave its editorial endorsement on April 21, 1932. Details of the events surrounding the 1931 and 1932 aldermanic elections were drawn from the quarterly journal *Shorefront*, published by Evanstonian Morris "Dino" Robinson, specifically a 2003 article written by Dr. Sherman Beverly for his dissertation and reproduced for publication in the journal. Other articles cited are from the *Chicago Sunday Times*, dated July 6, 1941, and the *Evanston News Index*, dated January 3, 1940.

Finally, the obituary that appeared in the *Evanston Review* in July 1986 detailed Edwin Jourdain's life and career.

Chapter Three: In Search of the American Dream

The Edna White Summers recollection of childhood was included as part of oral interviews conducted by senior seminar students at Evanston High School and appeared in the 1976 booklet *Hinky Dinks, Sundaes, and Blind Pigs*. Bob White (Edna's brother) contributed his thoughts on the difficult times faced by municipalities in a 1974 interview conducted by Northwestern students. The interview is on file at the Evanston History Center. Information about "payless paydays" comes from an *Evanston Review* article dated January 7, 1932. The story of Community Hospital was derived from several sources, most prominently the November 1938 article that appeared in the *Evanston Daily News Index.* The *Evanston Review* ran the story "Evanston Hospital Makes Urgent Plea for Funds" in its January 25, 1932, edition. The New Deal programs of President Franklin Roosevelt are presented in several sources I used, including David Kennedy's book *Freedom From Fear.* Information about the WPA and CCC federal relief projects described in the chapter is taken from the *Evanston Review's* 1963 Evanston centennial edition. Northwestern University's Sociology Department survey that revealed a severe housing shortage was reported by the *Evanston Review* in February 1937. Material pertaining to the Evanston League of Women Voters was pulled

from a 1941 brochure on file at the Evanston History Center. Comments from James Avery are from the 1974 interviews conducted by Northwestern students. The story covering the postwar housing shortage is taken from an August 29, 1946, article in the *Evanston Review.* The announcement of the construction of 800 homes on the southwest side of Evanston was presented in the *Evanston Review* March 6, 1947. The distribution of barracks for veterans and Alderman Jourdain's response was reported in the October 3, 1946, *Evanston Review.* Other stories the *Review* covered, relevant to this chapter, include a January 16, 1947, article that reported on the racial discrimination suit against the city; a February 13, 1947, story on the city's dismissal of the veterans' lawsuit; and Judge Fisher's ruling in the March 13, 1947, edition.

Chapter Four: Evanston's Awakening

The *Evanston Review* provided the background material for the reporting of events and information pertinent to Evanston in 1954. I had numerous conversations with people who provided remembrances of when they went to public school, among them, Carl Davis, Gene Bell, Bill Logan, Sanders Hicks, William Dunn, Clayton Taylor, Bennett Johnson, and Delores Holmes. Reference to Evanston High School's graduating class of 1954 is taken from the school's yearbook. Coverage of the World Council of Churches' convention was taken from the *Evanston Review's* August

1964 editions, particularly that of August 13. Most of the material from Dr. King's speech at Beth Emet Synagogue is a result of the discovery of an audio tape forty years after the event. That discovery was reported in the *Chicago Tribune* in January 2003. I listened to the audio and transcribed the speech. I then talked to Sol Weiner (now deceased), a congregation member in attendance for the King speech. The speech at Unitarian Church was reported in the *Evanston Review* November 8, 1962. I was also able to get reflections on the event from church member Sophie Black, who was in attendance. The speech at United Methodist was reported in the May 23, 1964, issue of the *Evanston Review.* Doris Rudy, a church member in attendance at the event, provided me further details. The national events surrounding Martin Luther King Jr. were detailed in the Taylor Branch books *Parting the Waters: America in the King Years 1954-'63* and *Pillar of Fire: America in the King Years 1963-'65.*

Chapter Five: Housing Protests

The religious survey was reported by the *Evanston Review*, February 25, 1960. A booklet put out by the Evanston Community Relations Commission, *Inventory '64: A Study of Human Relations in Evanston*, is another source of information; *Inventory* was a community dialogue which brought to light many of the prejudices alluded to in the chapter. The sit-in protest was reported in the *Evanston Review,* May 28, 1964; the Fountain Square march was reported in that

same publication, June 4, 1964. Historical background provided on the Selma to Montgomery march is gleaned from the Juan Williams book *Eyes on the Prize*. *The Evanston Review* covered Evanstonians' participation in the march in articles published March 13 and April 4, 1965. The North Shore Summer Project of 1965 was presented in a video segment that aired on the WTTW-Chicago television series "Chicago Stories." An accompanying story appeared in the WTTW print publication *Network Chicago*. The *Evanston Review* reported on events following the King speech at the Village Green in Winnetka. The announcement that the project would continue for a year appeared August 5, 1965. On August 19, the *Review* reported that city council rejected a request for the Labor Day rally. An August 26 article in that publication reported the change to approve the rally. The walk and rally was covered in its September 2, 1965, edition. The campaign to open Evanston apartments to all persons was announced in the October 7 issue. The Future of Evanston forum held at Evanston High School was reported in the November 21, 1965, issue. A story published in the *Review* March 31, 1966, provided details of the three largest realty firms making their presentation before city council. The march on the office of Baird & Warner was detailed in an *Evanston Review* article published July 7. A week later, July 14, 1966, the *Review* printed the statement issued by Baird & Warner. The resignation of Reverend Davis from church affairs appeared in a story published August 11. The events following the King assassination on April 4, 1968,

were reported in the *Evanston Review* throughout that month. The stories reported on the violence in the city the weekend of his death, the Raymond Park memorial tribute, the nightly marches, and the passage of Evanston's open housing ordinance.

Chapter Six: Dismantling Segregation

Much of the material gathered for this and the following chapter, "The Coffin Furor," comes from the files of the Evanston History Center. EHC has countless categories related to each of the elementary schools, a large file on Gregory Coffin, school board matters, and detailed descriptions of the desegregation plan, from inception to conclusion. Most of what is contained in these files are newspaper articles. I was also given access to the personal files of Robin Tucker and conducted lengthy interviews with Alice Kreiman, Robin Tucker, Carl Davis, Bennett Johnson, Dan Phillips, John Carver, and Gene Lavengood. Additionally, I used the following sources: *Inventory '64: A Study of Human Relations in Evanston;* issues of the District 65 quarterly newsletter *School Outlook* from 1965, 1966, and 1967; minutes of meetings of the Citizens Advisory Commission on Integration (CACI); a report from Oscar Chute to the District 65 School Board on recommendations for the integration of schools; and a transcript of Chute's appearance before the Northwest Evanston Homeowners Association in 1965. The CACI report to the school board on open

enrollment was reported in the *Evanston Review,* January 14, 1965. The retirement dinner for Oscar Chute was covered in the *Chicago Daily News*, April 20, 1966; the article laid out his accomplishments during his tenure and included his thoughts on plans to integrate the schools.

Chapter Seven: The Coffin Furor

With Robin Tucker's cooperation on this project, I was supplied minutes from the meetings of the Citizens Advisory Commission on Integration (CACI) and the "Interim Report to the District 65 School Board," dated September 19, 1966. I was also given the sheet prepared for distribution by the committee to Save Our Schools (SOS) and presented at the board meeting of October 19, 1966. The district newsletter of December 2, 1966, *School Outlook*, was the source of the Coffin quote: "The board of education has defined the goal. The Citizens Advisory Commission on Integration has provided the road map for reaching it." The newsletter also provided details of the busing survey that claimed 92 percent of those surveyed were not opposed to their children being bused. In addition, I gleaned useful information from the map presented in the newsletter which had revised attendance areas for the busing of students. Carol Allen wrote stories for the *Evanston Review* on July 28 and August 4, 1966, which announced the plan for the integration of the K-Center at Foster School. Tom Caruso of the *Evanston Review* wrote the story covering the 1967 opening

day of classes; it appeared in the September 7 issue. In reference to Coffin's celebrity status, material is drawn from the *Evanston Review* of November 23, 1967, following a speech Coffin delivered in Washington, D.C. Material pertaining to Coffin's tenure comes from interviews conducted with Alice Kreiman, Robin Tucker, Gene Lavengood, John Carver, and Minette Zimmerman. Tom Caruso wrote the October 31, 1968, *Evanston Review* article reporting that the school board offered Coffin a one-year, no-raise contract. The controversial social experiment at Central School was covered in the *Evanston Review* March 10, 1969. The Evanston Northwest Homeowners Association newsletter that encouraged the removal of Coffin was reported in the *Review* June 16, 1969, while details of Coffin's conduct appeared in the *Chicago Tribune* June 22, 1969. Analysis of events leading to Coffin's removal came from the following sources: Raymond Coffey, *Chicago Daily News*, July 2, 1969, "Evanston School Crisis: Why?"; Tom Caruso, the *Evanston Review,* July 14, 1969; Charles Nicodemus, *Chicago Daily News,* July 19, 1969, "Mixing Isn't Integration"; Dick Cheverton, *Chicago Today*, July 20, 1969, "The Coffin Furor: What It Has Done To Evanston." Two further articles that I made use of appeared in the *Evanston Review* July 14, 1969; they were headlined "Huge Crowd Expected at District 65 Meeting" and "Two Pro-Coffin Groups Meet; Another Forms." On July 17, 1969, the *Review* reported the upcoming meeting planned between the school board and the Human Relations Commission. The joint statement

released to the press by the board and the HRC appeared in the *Review* July 28, 1969. On that same day, another article, "Pressure Vowed by Coffin Backers," appeared in the paper. On July 31, the *Review* reported on the July 28 board meeting in an article with the headline "Four Hours of Chaos Monday Night at the Board Meeting." Following Coffin's removal, all of the Chicago newspapers ran detailed stories of the firing, including full-page interviews with Coffin and former board President John Carver. The Coffin interview was conducted by *Chicago Tribune* reporter Casey Banas and appeared in the newspaper's July 29, 1969, edition. The Carver interview was conducted by *Tribune* reporter Sheila Wolfe and published the following day. On August 4, 1969, the *Evanston Review* responded to events of the Coffin dismissal on its editorial page. Stories dealing with the slate of candidates and results from the April 1970 school board elections, voter reaction, the Willard School boycott, the Ebenezer Church freedom school, the eruption of violence and demonstrations likewise appeared in the *Review*.

Chapter Eight: Turmoil at the High School

The main source for events reported in 1967, 1968, and 1969 is the *Evanston Review*. The June 24, 1968, article "Dr. Lloyd Michael Ends 20 Years as No. 1 Innovator," provided a detailed, and positive, assessment of his tenure. The October 25, 1968, issue reported on the separate homecoming dances. Further information came from Hecky Powell,

the organizer of the dance. The Proviso East football game was reported in the *Review*'s November 2, 1967, edition. Dr. Scott Thomson's appointment as superintendent was reported February 8, 1968, and his letter to parents appeared in the paper November 16 of that year. The new BOY demands were reported December 16. Dr. Thomson's reference to the 11th and 12 Commandments was reported January 23, 1969. A story headlined "Tensions Ran High as the Result of the Suspension of 25 Black Seniors" appeared in the March 3, 1969, issue. Dr. Thomson's response to the culmination of negotiations was reported in the April 29, 1969, edition. Further source material was provided through the school newspaper, the *Evanstonian*. Information was also gathered from interviews I conducted with Hecky Powell, Bill Logan, William Dunn, Clayton Taylor, Bob Bost, Lynne Richmond McAlister, and Eddie Stevens.

ABOUT THE AUTHOR

Born and raised in Detroit, Michigan, Michael Frank Miles received B.A. and M.A. degrees from Michigan State University. He lives in Evanston, Illinois. Since retiring as a teacher at Evanston Township High School, he has written several books, *Perspectives in Black and White* being his first, originally published in 2008. A year later came the follow-up, *Perspectives in Black and White Book Two: Connecting White Culture with the Black Experience.* He is currently working on updating his previously published work *Voices From the Ages: From Isaac Newton to Steve Jobs and Edgar Allan Poe to Maya Angelou* (which will have a new title), as well as a book of short biographies called *The Music That Defined A Century.* He has two adult children and three granddaughters.

Kirk W. Hanneman (current freelance work supervisor and former colleague)
President, Superior Transcriptions
703-589-2392
kirk.hanneman@superiortranscriptions.com

Mary Swanson (audio client)
President, The House of Art and Magic
Medical intuitive and astrologer
415-793-9101
mary@maryswanson.net

Mary Morten (client)
President, The Morten Group
Host, "Gathering Ground" podcast and "Living Out Loud with Mary Morten" radio show
773-343-5111
marym@mortengroup.com

MJ Mohns

920-540-9816
mj.mo@icloud.com

4906 Marvin Ave
Madison, WI 53711

Fred Schulze
PBS Wisconsin
Madison, WI

July 31, 2023

Re: Job Number 282079-AS

To whom it may concern:

I am writing to express my interest in the Multimedia Acquisition Specialist position at PBS Wisconsin. I have a decade of experience in operations, with a particular interest in databases and developing robust software tools. I am also a freelance composer, filmmaker, and audio engineer with experience maintaining digital assets. My experience and skills make me well suited to thrive in this role.

At Promega Corporation, I did extensive work with order tracking databases in addition to my order processing and manufacturing scheduling duties. After my department implemented cloud-based order tracking using the Smartsheet platform, I spearheaded the expansion of this tool for two product lines into a relational database with several levels of reference tables to support automation, schedule-based notifications, error checking, product lifecycle management, pricing, shelf life, batch and inventory management, and external-facing metrics. This work required a concrete understanding of the complex nature of the products and orders being tracked, and I created a system that managed that complexity in an accurate and user-supportive way. In addition to supporting that database implementation, I was the SAP trainer for my group within the department. I worked in collaboration with the department's SAP analysts to research and understand the unique complexities associated with custom products and custom orders within Promega's SAP implementation. These experiences both grew my understanding of and passion for database management, and made me an excellent resource for our database and ERP tools within the department.

In my freelance work in music composition, audio recording and production, and filmmaking, I maintain my own databases of digital instruments and tools and project files. I have also used my database skills for scheduling, tracking, and organizing multimedia projects, including producing a music EP and managing several collaborations for the Wisconsin 48 Hour Film Project. I always strive to discover process efficiencies, automation, and other robust solutions to promote accurate and user-friendly cataloguing of data.

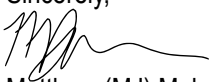
Previously, I held several operations positions within Apple Retail. These roles had a focus on concise data management for inventory and order processing, where I excelled in consistently meeting company metrics for accuracy, shrink, and turn-around-time during my time with the operations teams at two stores.

In 2015 I was selected to serve in a temporary role at Apple Headquarters in Cupertino, CA as a project coordinator for the team that produces Apple's internal inventory management software, including order processing for both in-store and ship-to-store custom orders. During that project I worked closely with the project manager who oversees those internal products and served as an internal support contact for the release of software enhancements to all (500) Apple Retail locations worldwide. This experience gave me insight into project management and the product development process, helped me to understand order processing from the systematic back end, and allowed me to scale my service and support skills to Apple teams all around the world.

During 2016 and 2017 I assisted with the publication of a nonfiction book, for which I researched and prepared endnotes, along with other editorial duties.

Throughout my career I have enjoyed and excelled at learning new systems and processes, and leveraging that knowledge to pursue innovation and continuous improvement. My previous job experiences and my passion for accurate and efficient engagement with diverse data and media make me an excellent fit for the role of Multimedia Acquisition Specialist at PBS Wisconsin. I thank you for your consideration and look forward to hearing more about this opportunity.

Sincerely,



Matthew (MJ) Mohns

MJ Mohns

920-540-9816
mj.mo@icloud.com

4906 Marvin Ave
Madison, WI 53711

Employment Experience

Custom Order Specialist 2 *April 2020 - June 2023*
Promega Corporation, Fitchburg, WI

Processed custom orders, quotes, and inquires for more complex custom products. Participated in and led process documentation and improvement projects within the Custom Orders department and in collaboration with cross-functional stakeholders. Served as department SAP trainer, as well as sharing new employee training responsibilities with peers. Developed robust software tools for order tracking, metrics reporting, and product lifecycle management.

Custom Order Specialist 1 *October 2018 - April 2020*
Promega Corporation, Fitchburg, WI

Processed custom orders according to customers' special requirements. Entered and maintained order information in ERP system (SAP). Created customer quotations and responded to inquiries for custom products. Participate in continuous improvement projects within the Custom Orders department. Provided subject matter expertise on custom products and processes to cross-functional sales, marketing, and manufacturing teams. Performed all work in compliance with regulatory SOPs.

Technical Expert *March 2018 - October 2018*
Apple Inc, Hilldale, Madison, WI

Provided iOS and Mac customer support for products requiring service and new product purchases. Performed iPhone hardware repairs. Served as a mentor for other technical support employees.

Technical Specialist *February 2017 - March 2018*
Apple Inc, Hilldale, Madison, WI

Provided iOS customer support for hardware and software issues.

Operations Expert *July 2014 - February 2017*
Apple Inc, West Towne, Madison, WI

Served as Inventory Team Co-Leader. Oversaw shipping and receiving, inventory counting and reporting, and Inventory Team processes and training. Responsible for Accuracy, Shrink, and TAT metrics.

> **Inventory Systems Project Coordinator** *May 2015 - October 2015*
> *Apple Inc, Cupertino, CA, Temporary Project*
>
> Assisted with coordination of software enhancements for internal inventory management platforms. Participated in cross-functional teams as a subject matter expert on retail inventory systems and processes. Provided input to design and functionality of user-facing software tools.

Repair Administrator *October 2013 - July 2014*
Apple Inc, West Towne, Madison, WI

Administrated repair room, including customer devices, tools and supplies, and service part inventory. Maintained repair policy and procedure. Assisted technicians with scheduling of repair work and correspondence with repair customers.

Employment Experience, cont'd

Specialist *July 2013 - October 2013*
Apple Inc, West Towne, Madison, WI

Supported customers with sales of Apple products and services, built and maintained customer relationships.

Operations Specialist *July 2012 - July 2013*
Apple Inc, Renaissance at Colony Park, Ridgeland, MS

Supported sales floor and tech support area with product handling and delivery. Performed inventory counts. Assisted with shipping and receiving.

Music Director *January 2011 - July 2013*
Clear Branch Baptist Church, Florence, MS

Organized and led worship services. Lead choir and managed music library. Managed instruments and supplies and music budget.

Materials Handling Assistant *October 2005 - December 2009*
Lawrence University Facility Services, Appleton, WI

Drove campus delivery truck. Facilitated campus work orders for supplies and physical goods

Education

Lawrence University *September 2005 - December 2010*
Appleton, WI

Bachelor of Music
Music Theory and Composition

The following excerpt contains the Acknowledgements and Endnotes from the book Vague Apocalyptica (ISBN 978-0998976808), an essay collection I assisted in publishing in 2016 and 2017. The scope of my role for this project included cataloguing and compiling the essays, copy editing, and preparing the endnotes for references and claims made throughout the book.

MJ Mohns

Acknowledgments

I am indebted to all my readers most especially these past few years. It has honestly been one of the most difficult period of my life for numerous reasons—chief amongst which is that anyone who desires to write critically about the society and times in which they live risks a certain amount of undesired notoriety. For example, in 2015 I was given the honor of being a “Top Voice” on LinkedIn, picked out of millions of writers on the platform—and by June of 2016 it became increasingly obvious that my work was being silently censored—“shadowbanned” or “ghosted,” in the parlance of our times—for expressing certain opinions which were not favorable to the platform’s parent company’s views.

Not surprisingly, my advance readers have pointed out that many of these essays refer directly to the emergence of the post-factual landscape we now find ourselves in and the seeming absence of an antidote. I do not even remotely consider myself a soothsayer, but rather a translator of cultural phenomena. My insights are drawn directly from a clear observation of facts, of people and patterns, and I do believe there is more than ample reason for concern. I have often asked people what they would do if it were 1929 and they knew who Hitler would be in 1933. This is one of the certain opinions that got me in trouble last year.

I have had the great pleasure of interacting with many readers during the last year. I take great joy in that I have earned your respect in entering a creative and ongoing dialogue. In writing about transparency, humanity, and politics it became apparent to me there exists a foundation of trust that serves both this writer and my modest and, thankfully, engaged audience. I still have many more questions than I do answers—but most of all I have a definite feeling that many of us are being called to dig deeper within ourselves and not look to the external for answers. I have wavered over this fulcrum myself and can tell you that it is difficult, but worth the cost of your ticket for the journey.

Vague Apocalyptica and my first novel, *Capernaum*, are indicative of a philosophical inclination I have had since my school years. What I am attempting to do right now is nothing less than reignite in others (even

society at large) the importance of creating deep meaning in our individual lives and in those we affect. I can see no greater imperative than this as resistance to the onslaught of ignorance, narcissism, and materialism in the world. I haven't the slightest intention of starting a movement or becoming some sort of "guru," but I do want to wake people up.

I would most especially like to thank my editor and friend, Jeremiah Lewis, first and foremost for his unwavering support, both personally and professionally. There are only a few people in my life who have broken through my stubborn solitude and made their commitment known. Jeremiah is a quiet, diligent person and the best of men who is central to the publication of both this collection of essays and my novel, *Capernaum*. An equal measure of thanks is due to MJ Mohns, who researched many citations for the manuscript, and was a steady hand on preparing the book for publication.

I'd like to single out the following individuals who have taken time from their busy lives to contribute to the book by being astute advance readers. Dr. Maria Xenidou, Dr. Diana Barbonta, Simon Robinson, Laurent Boschetti, Sophia Loukaides, Russell Volkman, and Paul Fox for their astute notes and especially Jennifer Sertl for her kind and encouraging words. I would be remiss were I not to mention the constant support of especially Dr. Kelle Ann Franklin, Jeff Heely, José Augustin Gonzolez, Zachary Barclift, Brian Dickinson, Justin King-Hall, Ludmilla Morozova-Buss, Milos Djukic, and my long-time friend and colleague, Michael Jacobs.

There are many people who have been instrumental in my life during this period—far too many to mention. You are all big thinkers and feelers and each one of you has offered a special gift to me in your support. You have my deepest respect and love, from my heart.

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MJ Mohns

920-540-9816
mj.mo@icloud.com

4906 Marvin Ave
Madison, WI 53711

References

Name	Position, Organization	Relationship	Contact Information
Dan Sutton	SAP Analyst 3, Custom Ordes, Promega Corp	Coworker Promega Corp	dan.sutton@promega.com 262.506.8481
Lindsey Levitt	Custom Order Specialist 2, Promega Corp	Coworker Apple Inc, Promega Corp	lindsey.levitt@promega.com 608.444.1310
Charlie Hicklin	IT Support Analyst, Wisconsin Public Media	Coworker Apple Inc	charlie.hicklin@wisc.edu 608.469.8845
Dave Zakos	Content Designer, Zendesk Inc	Coworker Apple Inc	dave.zakos@zendesk.com 262.994.3283
Josh Brzeszkiewicz	Customer Success Manager, Zendesk Inc	Coworker Apple Inc	josh.brzeszkiewicz@zendesk.com 608.293.3996

SIGRID PETERSON

39555A Wilmington Avenue
St. Louis, Missouri 63116
Phone: (608) 449-8489
Email: sigrid.peterson@gmail.com
Web: www.sigpeterson.com

ADDENDUM/NOTE TO COVER LETTER

Dear WPM HR and members of the Search Committee:

Christine Sloan-Miller reached out and encouraged me to apply for the *Multimedia Acquisition Specialist* position. She did so understanding I will spend September 2023 to mid-May 2024 (8 ½ months) completing the final year of my Master of Fine Arts (MFA) at Washington University in St. Louis. During this time, I will continue my partial leave of absence — an arrangement under which I work for PBS Wisconsin part-time during my two 16-week semesters and full-time while on winter break and over the summer.

Without her encouragement, I would have disqualified myself from applying. However, Christine mentioned that, *if* I am deemed the best candidate and extended an offer, the Production Department might consider ways to accommodate my unique and temporary circumstances.

I add this note for clarification, so you don't consider me obtuse for applying, and to ensure I don't leave you confused by my submission. If you have any questions, please reach out to Christine.

My full cover letter follows.

Thank you,

Sigrid Peterson
Digital Content Editor
PBS Wisconsin

July 30, 2023

Dear Search Committee:

I write with enthusiasm to apply for the position of *Multimedia Acquisition Specialist* for PBS Wisconsin. The opportunity to help our producers maintain the highest legal and ethical standards in the use of archival/third-party material, while collaborating to build systems that ease their labor and enhance their storytelling, would be a great privilege. Further, the chance to transition to a new position within Wisconsin Public Media would be an exciting way to grow a nearly six-year career with the station.

I would bring to this position multidisciplinary training in archives & special collections, in literary and visual journalism, and in human geography — a discipline that focuses on the historical, cultural, and social study of place and landscape. Over time, in several different capacities, I've accrued more than two years of experience researching, identifying, acquiring, and clearing usage permissions for archival assets in a range of media formats.

As PBS Wisconsin's web content editor, I've had multiple opportunities to use local, state, university, and national archives to create digital content that supports our productions. Typically, this includes researching images and artwork for inclusion in blog posts and supplemental web articles, examples of which are attached to my application. In one instance, I conducted archival image research for digital video — using the Wisconsin Historical Society, Mills Music Library, local, and personal archives — for the production of nine "Country Music Minutes," narrated by Bill Malone. These accompanied both his University Place episode and the Ken Burns documentary *Country Music*. In all of these circumstances, I determined whether the images are in the public domain or under copyright, conducted usage rights research, and obtained institutional/personal permissions (and an understanding of restrictions) for use.

A third of my ongoing MFA program in Illustration & Visual Culture at Washington University in St. Louis focuses on illustration archives. The contention of our research faculty is that illustration history is grossly under-studied, engulfed by the history of fine art, when, in fact, it is something very distinct. To support research in 20th and 21st century illustration, Washington University established the Dowd Illustration Research Archive (DIRA), from which we are expected to conduct original scholarship and writing. For the past year, I have used DIRA and other repositories across the U.S. to write an academic journal article (for submission in 2024) about the history of a mid century illustrated periodical called *Lithopinion,* published between 1965-1975 by the Ammalgamated Lithographers of America Local One in New York City.

While pursuing my MA in library and information studies, I took a year-long archival practicum at the Madison Public Library (MPL). During the first semester, I staffed their personal digital archiving lab, helping patrons learn to digitize, organize, and preserve the artifacts and memories dear to them. The second semester, I collaborated with MPL staff and the Madison city planning and preservation department to strategize for the "Madison Living History Project." This is an initiative to collect, catalog, digitally preserve, and render accessible archives that tell stories of Madison's relatively recent past. At our

first set of community archiving events, I facilitated digitization of analog material, logged items, and added metadata to records that comprise the history of Madison's Greenbush neighborhood.

My CV outlines a career and employment history that is long and diverse — in urban planning, public policy, social science research, librarianship and, now, public media. Through it all, I've had to engage in strategic planning, project management, research, and outreach. I've learned to write for and communicate with academics, legislators, community activists, think tank researchers, members of the general public, and even K-12 learners. Every job I've ever had, by its nature, has demanded multitasking and meeting deadlines.

My work for almost six years at PBS Wisconsin has sat tangential to the hard work of our media archivists and engineers, insofar as it has been about managing digital assets using established PBS National systems (ingesting, logging, applying metadata and tags to Media Manager), and adhering to various internally managed systems of digital asset management. I've also cataloged records in the University of Wisconsin Library System through my work as a library assistant at the Wisconsin Water Library, including applying metadata.

I was born and raised in Wisconsin and, through my work at PBS, have steeped in the state's diverse stories — proud of its complexities and virtues, sober to some of its shortcomings (true of any place). I believe in the highest aspirations of public media — to report vital information, commercial-free; to be of public service; to use innovations in media and technology to educate, represent, and entertain; and to do so ethically and honestly . . . with great care.

As someone who creates things using words and images, borne of my heart and mind, I take very seriously the rights to original creative work and labor, and the ethic to protect and acknowledge those rights. As a person who studied libraries and archives, I also value the institutions and staff who serve as custodians of our collective memory — their hard work and the heavy responsibility they carry.

As a colleague, I am hardworking and accommodating, invested in the success of my peers and intent on helping them flourish. I try to "lead from below." I'm not necessarily interested in ascending a ladder to management, but deeply value using my creativity and talents to make very high quality work, to support the staff and honor their full humanity — especially on days when they might be struggling or need a helping hand. Finally, I have a sense of humor, chiefly about myself, which lends itself well to some of the absurdities and idiosyncrasies of the everyday workplace.

I would be grateful for any opportunity to speak with you further about this position, and I thank you in advance for your time and consideration.

Sincerely,

Sigrid Peterson

EDUCATION

MFA / **Illustration & Visual Culture** / Washington University in St. Louis, *2024 expected*
- *Specialties: narrative illustration & graphic design (graphic literature, children's picture books, printmaking)*

MA / **Library & Information Studies** / University of Wisconsin-Madison, 2017
- *Specialties: community archives, art librarianship, special libraries/collections, print culture studies*

MA / Journalism / University of Wisconsin-Madison, 2016
- *Specialties: narrative journalism, visual journalism, graphic/illustrative journalism*

MS / Geography / University of Wisconsin-Madison, 2013
- *Specialties: human geography - radical/critical, economic, feminist, and urban geographies*
- *Thesis: "The Wisconsin Labor & Austerity Protests of 2011: A Case Study for Examining Questions of Scholar-Activism, Praxis, and the Public Good University"*

BA / Urban Land Economics / University of Wisconsin-Madison, 1998
- *Specialties: equitable development, urban public finance, community-based planning, housing justice*

PROFESSIONAL & RESEARCH EXPERIENCE

Digital Content Editor & Web Producer | 2017 - present
PBS Wisconsin | Wisconsin Public Media
Manage and create local and national educational media content on PBS Wisconsin and PBS National digital platforms
- Manage daily content curation across PBS Wisconsin, Wisconsin Public Media, and PBS websites
- Articulate web and production strategy driven by Google Analytics, user research, and audience engagement
- Execute creative campaigns for user generated content that foster engagement with local and national PBS programming and news
- Produce unique websites and landing pages for new PBS Wisconsin series and specials
- Produce multimedia educational content for web platforms using text, illustration and photography
- Daily copywriting and editing for web, blog and social media, fundraising and engagement

Qualitative Social Science Researcher | 2015-2017

Department of Art & Center for Limnology | University of Wisconsin-Madison

Social science ethnographer for research grant on art-science collaboration, studying the capacity for interdisciplinary university-based research to engage the public around issues of environmental change. Principal Investigators: Professor Laurie Beth Clark (UW-Art Department) and Professor Steve Carpenter (UW Center for Limnology)

- Ethnographic observation and participant observation of field research, lab research, and studio art production
- Qualitative interviewing of artists and limnologists engaged in collaborative research and practice, and interviews of university administrators who promote interdisciplinary collaboration
- Scholarly and popular literature reviews on the intersection of art and ecological sciences as disciplines and "inter-disciplines"
- Partnering with the South American Institute on Resilience and Sustainability (SARAS) (Uruguay) to promote cross-border art-science collaboration toward increasing understanding of the global climate crisis

Qualitative Social Science Researcher | 2012-2015

Department of Community & Environmental Sociology | University of Wisconsin-Madison

Social science ethnographer for National Science Foundation grant examining the development of the Wisconsin Institutes for Discovery (WID), a public/private bioscience and biotechnology research center. Principal Investigators: Professors Daniel Kleinman, Greg Downey & Noah Feinstein

- Oral history and qualitative interviewing of key scientists and administrative executives at the Wisconsin Institute for Discovery, the Morgridge Institute for Research, and related UW and state institutions
- Ethnographic field observation of WID labs and University-sponsored science and technology-related lectures and events
- Scholarly and popular literature reviews at the intersection of science & technology studies, the restructuring of public higher education, and the concept of "interdisciplinarity"
- Coordination of a full-day scholarly conference on higher ed restructuring

Policy Researcher, Outreach Associate, and Graduate Research Assistant | 2005-2007, 2008-2012

COWS | Center on Wisconsin Strategy | University of Wisconsin-Madison | *www.cows.org*

Researcher and outreach associate for university-based policy think tank working on behalf of unemployed, low-wage, and displaced workers and for just, "high road" municipal, state, and national economies

(2011-2012)

- Research and outreach advocating for collaborative workforce training models for low-wage and displaced workers in central Wisconsin (funded by Incourage [sic] Community Foundation and the National Fund for Workforce Solutions): conducted focus groups of advanced manufacturing and food manufacturing workers and firms; synthesized quantitative and qualitative outcomes data; established indicators to measure worker/firm return on investment in training

(2008-2011)

- Project management and statewide outreach for the "Wisconsin Industry Partnerships" project, an initiative to align state public workforce and economic development governance systems to better facilitate regional worker training partnerships: conducted research and literature reviews; convened monthly meetings of Wisconsin state executives; organized quarterly series of technical assistance workshops for industry partnerships across the state

(2008-summer)

- Research, evaluation and advocacy for improved Adult Basic Education (ABE) delivery by technical colleges in southeastern Wisconsin: conducted focus groups and in-depth interviews of students about ABE program delivery and wrap around support services across seven counties in southeastern Wisconsin; synthesized quantitative demographic data on population in need of training for "middle skill" jobs; co-wrote report of evaluation findings and delivered findings to community audiences in southeastern Wisconsin

(2005-2007)

- Project management, policy research and outreach for Mayors Innovation Project, a national forum of U.S. mayors for the exchange of progressive metropolitan policy innovations (similar in concept to U.S. Conference of Mayors)
- Research, advocacy, and outreach for regional economic and workforce development initiative for southern Wisconsin as part of Governor Doyle's "Grow Wisconsin" campaign: facilitated collaboration between workforce development boards, unions, economic development corporations, technical colleges and employers to create displaced worker training programs in biotechnology, skilled manufacturing, and health care

Director, Special Projects & Post-9-11 Technical Assistance | 2002-2005, 2007-2008

Alliance for Downtown New York | New York, NY | *http://www.downtownny.com/*

Managed large-scale technical assistance outreach program to aid resident and prospective lower Manhattan businesses and residents in accessing post-9-11 economic development and recovery funding

- Initiated organizational meetings to improve dialogue between city/state agencies and other non-profit groups to better coordinate assistance to lower Manhattan businesses impacted by 9-11
- Assisted approximately 2000 lower Manhattan businesses to secure over $3.4M in 9-11 recovery aid (grant and loan programs, city tax exemptions and abatements, Liberty Bond financing, federal tax credits and depreciation benefits)
- Organized and led educational seminars for NYC business, legal, and real estate communities, and community groups on financial assistance and local economic conditions
- Drafted testimony to New York State legislature advocating on behalf of small business community; supported lobbying efforts to successfully pass legislation expanding existing incentive programs
- In collaboration with the Lower Manhattan Cultural Council, created "Capital Grants for Culture" program to attract arts institutions to lower Manhattan
- Collaborated to execute "Re: Construction," a community arts campaign to launch outdoor exhibitions of artistic production installed on multiple construction sites south of Chambers Street.

LIBRARY & INSTRUCTIONAL DESIGN EXPERIENCE

Instructional Design & Media Arts Teaching Assistant | Aug 2016-Aug 2017
College of Letters & Science | Learning Support Services (LSS) | University of Wisconsin-Madison
Instructional Design | Digital Pedagogy | Multimedia Production

- Consulted with faculty and instructors in the College of Letters & Science on blended/online course design and best practices in digital pedagogy
- Project management from course design, to production, to course delivery
- Multimedia digital photography, audio, and video production of digital course assets
- Built fully online and blended courses in *Intro to LGTQ+ Studies, Sociology of Sport, Intro/Intermediate Microeconomics*
- Taught instructors about Open Educational Resource (OER) learning tools and publishing platforms including Pressbooks and H5P applications
- Taught instructors how third party software applications can be used as digital classroom learning technologies (e.g., Slack, Sway, Kaltura, Padlet, StoryMap JS, Timeline JS)

Assistant Librarian | Graduate Student | September 2015 – August 2017
Wisconsin Water Library | University of Wisconsin-Madison
Special Libraries | Public Service & Outreach

- Public services for UW library containing over 30,000 volumes on the interdisciplinary studies of water; collection focus on the Great Lakes and history of U.S. environmental governance along with a substantial children's picture book collection
- Subject reference, research guide development, teaching of students on environmental studies, environmental humanities, and STEM/STEAM information resources
- Weekly statewide outreach to public libraries, schools, and community organizations, promoting water-related literacies for children Pre-K-2nd Grade, using picture book collection
- Developed "Art-Science" series of public events bringing artists who work with water-related science topics in public conversation with scientists. Example: Flux: Water in Art & Science (fall 2016) and The Poly Pledge (spring 2016)

Library Practicum Student | September 2016 – August 2017
Madison Public Library (MPL) | Archives & Local History
Personal Digital & Community Archiving

- Conducted weekly workshops for Madison Public Library's personal digital archiving lab, assisting library patrons with personal, family, and community memories on legacy media and preserving them in digital form
- Taught patrons basic concepts and best practices in personal digital preservation
- Assisted with early-stage development of a digital community archiving "Living History" project with City of Madison Planning Department to preserve memories of the built environment in South Madison

Library Practicum Student | August 2016 – December 2016
Madison Public Library | The Bubbler | http://madisonbubbler.org/
Art & Outreach Librarianship

- Conducted library public services in MPL's art and makerspace for Fall 2016 artists-in-residence Spatula & Barcode; profiled in Madison's Capital Times
- Transformed The Bubbler into a "Community Research Kitchen" engaging in food and information exchange with patrons related to their knowledge of the food system
- Curated library resources related to aspects of the food system to build patron awareness about residential foodways, shopping/consumerism, food migration, food & faith, food security, food waste, food elitism, food service, food media
- Planned, executed, and evaluated twice weekly patron workshops and events related to the Community Research Kitchen
- Designed surveys measuring patron understanding and conceptualization of the food system

SELECTED PUBLICATIONS

Co-Authored Scholarly Publications

Kleinman, Daniel Lee, Noah Weeth Feinstein, Greg Downey, Sigrid Peterson, and Chisato Fukada. "Hybrid Experiments in Higher Education: General Trends and Local Factors at the Academic–Business Boundary." *Science, Technology, & Human Values* 43, no. 3 (May 1, 2018): 540–69.

Downey, Greg, Noah Weeth Feinstein, Daniel Lee Kleinman, Sigrid Peterson, and Chisato Fukuda. *"The Frictions of Interdisciplinarity: The Case of the Wisconsin Institutes for Discovery."* In Investigating Interdisciplinary Collaboration: Theory and Practice Across Disciplines, ed. Frickel, Scott, Mathieu Albert, and Barbara Prainsack (New Brunswick, New Jersey, Rutgers University Press, 2016), 47.

Peschanski, Joao Alexandre, David Calnitsky, and Sigrid Peterson. "Entrevista, David Harvey." *Margem Esquerda*, no.16 (2011).

Bruzzone, Mario, Abby Neely, Sigrid Peterson, and Keith Woodward. *"Visualizing Geographies, Geographies of Protest and Care."* In Human Geography: Places and Regions in Global Context. 6th ed. New York: Pearson, 2011.

Selected Digital Multi-Media Publications

Contributions to *Wisconsin Life* "Food Traditions" series from PBS Wisconsin (photography, writing)

Peterson, Sigrid. "Excavating the Private Sphere." *Edge Effects Digital Magazine*, January 24, 2017.

Peterson, Sigrid. "Whatever. . . Never Mind, or Old Torvald Skaalen Died on Saturday." *Edge Effects Digital Magazine*, February 3, 2015.

Co-Curated Book Arts Exhibits
bodyPARTS/bookARTS - March 15-June 5, 2015 - Kohler Art Library, Madison, Wis.
https://www.library.wisc.edu/art/exhibits/physical-exhibits/2016-2/bodypartsbookarts/

Title/Tidal: Book Arts and Water - July 5-October 30, 2016 - Kohler Art Library, Madison, Wis.
https://www.library.wisc.edu/news/2016/07/22/kohler-art-library-opens-new-exhibit-titletidal-book-arts-and-water/

Policy Publications
Dresser, Laura, Michele Mackey, and Sigrid Peterson. *Workforce Central Evaluation*. Madison, Wisconsin: Center on Wisconsin Strategy, January 2012.

Dresser, Laura, Edo Navot, Sigrid Peterson, and Sarah White. *Focusing on Adult Basic Education: Bridges to Career Pathways in Southeastern Wisconsin*. Madison, Wisconsin: Center on Wisconsin Strategy, 2008.

Dresser, Laura, Sigrid Peterson, and Matthew Zeidenberg. *Seeds of Workforce Change: A Regional Approach to Improving Our Economic Landscape in Southwest and South Central Wisconsin*. Madison, Wisconsin: Center on Wisconsin Strategy, July 2006.

SKILLS
Microsoft (MS) and Apple (OS) operating systems
Microsoft Office (Word, Excel, PowerPoint, Publisher)
Google G-Suite (Docs, Sheets, Slides)
Wordpress, Drupal and Squarespace Content Management Systems
HTML5, CSS (basic)
Adobe Creative Suite: Audition, Photoshop, Lightroom, Illustrator, Premier, InDesign
Photography, video (basic), and audio (basic) production
Final Cut Pro
Canvas and Desire2Learn learning management systems
ArcGIS, StoryMaps, Storymap JS
Comic art and graphic cartooning
Digital preservation methods (digitization and preservation of various analog media)
Web archiving
French (reading knowledge)

REQUESTED WORK SAMPLES FOR SIGRID PETERSON

Below are requested, sample published stories or digital video containing archival assets acquired through archival research. All work is/was for PBS Wisconsin in my capacity as digital content editor.

Let's Grow Stuff blog article | "Let's Grow Stuff . . . in a community garden"
https://pbswisconsin.org/article/lets-grow-stuff-in-a-community-garden/

Wisconsin Pride web article | "The History of Bi+ Activism in Wisconsin"
https://pbswisconsin.org/wisconsin-pride/more-stories/bi-shy-why/

Wisconsin Pride web article | "LGBTQ+ Archives as Recorders of Resistance"
https://pbswisconsin.org/wisconsin-pride/more-stories/lgbtq-archives/

Wisconsin "Country Music Minutes" to cross-promote *Country Music* by Ken Burns (9 shorts)

- Wisconsin Country Music Minute: Bluegrass
  - https://pbswisconsin.org/watch/university-place/wisconsin-country-music-minute-bluegrass-y9nsdh/
- Wisconsin Country Music Minute: Cris Plata
  - https://pbswisconsin.org/watch/university-place/wisconsin-country-music-minute-cris-plata-lzqbku/
- Wisconsin Country Music Minute: Bill Miller
  - https://pbswisconsin.org/watch/university-place/wisconsin-country-music-minute-bill-miller-hlphc4/
- Wisconsin Country Music Minute: Dave Dudley
  - https://pbswisconsin.org/watch/university-place/wisconsin-country-music-minute-dave-dudley-ohql2d/
- Wisconsin Country Music Minute: Eddie Rivers
  - https://pbswisconsin.org/watch/university-place/wisconsin-country-music-minute-eddie-rivers-jbgyyh/
- Wisconsin Country Music Minute: Felice Bryant
  - https://pbswisconsin.org/watch/university-place/wisconsin-country-music-minute-felice-bryant-7ufcao/
- Wisconsin Country Music Minute: Goose Island Ramblers
  - https://pbswisconsin.org/watch/university-place/wisconsin-country-music-minute-goose-island-ramblers-hnlkhh/
- Wisconsin Country Music Minute: Les Paul
  - https://pbswisconsin.org/watch/university-place/wisconsin-country-music-minute-les-paul-dpyuuy/
- Wisconsin Country Music Minute: Pee Wee King
  - https://pbswisconsin.org/watch/university-place/wisconsin-country-music-minute-pee-wee-king-dvp6da/

REFERENCES FOR SIGRID PETERSON

TIM SCHNEIDER (current manager)
*** given I am an internal candidate, due to obvious sensitivities and out of respect for my current manager, please alert me before contacting him *if* I move on to a finalist position.**

Digital Services Manager
PBS Wisconsin
Madison, WI
Ph: (608) 263-2133
tim.schneider@pbswisconsin.org

LAURA DRESSER (former manager)
UW-Madison Clinical Professor of Social Work
Associate Director, COWS (Center on Wisconsin Strategy) | UW-Madison
Madison, WI
Ph: (608) 262-6944, (608) 263-3889
ldresser@cows.org

JONATHAN SENCHYNE (graduate school advisor and mentor)
Professor, Library and Information Studies
UW-Madison
Madison, WI
Ph: please email first to obtain his preferred phone number
senchyne@wisc.edu

MÓNICA PETIDIER MARTÍN

Columbia, MD 21044 | 2027633363 | mpetidiermartin@gmail.com

July 18, 2023

University of Wisconsin

RE: Multimedia Acquisition Specialist

Dear Hiring Manager,

In my pursuit of new creative endeavors, I was excited to find the Multimedia Acquisition Specialist opportunity with University of Wisconsin. As a progressive professional with video and media experience, I believe that I can bring valuable contributions to your team.

Identifying innovative approaches and improved solutions to business challenges both motivate and drive me. Observation, inspiration, and determination are my foundation for success. My philosophy is that introducing fresh perspectives and new techniques allow businesses to evolve and grow. Similar to University of Wisconsin, my goal is to remain on the cutting-edge of advancements.

My background includes managing all stages of video production, including pre-production, production, and post-production. I have overseen the development of creative concepts, scriptwriting, location scouting, casting, scheduling, budgeting, and directing. Additionally, I have hands-on experience with video editing, color-grading, graphic design, on top of social media management. I have worked in different areas regarding these skills, highlighting athletics.

For a greater presentation of my background and qualifications, please review my attached resume. I am eager to speak with you and greatly appreciate your consideration.

Sincerely,
Mónica Petidier Martín

MÓNICA PETIDIER

CONTENT, MULTIMEDIA AND SOCIAL CREATOR

United States
(202) - 763 - 3363
mpetidiermartin@gmail.com
www.linkedin.com/in/monicapetidiermartin
https://www.instagram.com/koalafitmedia/

ABOUT ME

I am an enterprising person who loves to face new challenges day by day.

I enjoy working in groups and meeting new people, I think any kind of situation can get better if it is supported by everyone.

One of my main goals is to be able to grow everyday in every aspect I can. Every second counts!

EXPERIENCE

SOCIAL MEDIA SPANISH SPECIALIST - WASHINGTON WIZARDS 2023 to present

Monumental Sports & Entertainment- Washington DC, USA

Responsible for supporting the Wizards digital strategy, content creation, and related graphic design efforts on a variety of projects across all Wizards Spanish language digital and social media platforms. (@VamosWizards)

MULTIMEDIA PRODUCER 2023 to present

Loyola University Maryland, Baltimore, MD, USA

Responsible for the concepting, scripting, recording, editing, and distribution of video and other related multimedia content in support of University marketing initiatives.

DIGITAL MEDIA CONTENT CREATOR - WIZARDS 2022 to 2023

Monumental Sports & Entertainment- Washington DC, USA

Assisting with coverage during Wizards games and practices, inclusive of capturing and editing video content. Conceptualizing content for daily social and digital use.

VIDEOGRAPHER AND EDITOR 2021 to 2023

American University- Washington DC, USA

Videographer and Editor at sports events in American University for social media engagement.

STATION EDITOR Summer 2022

Internship NBC Universal / WNJU Telemundo 47- New York

Processing AP stories and writing original copy and shooting/editing video for Telemundo 47 in Spanish and English for Digital Newsroom

TV SET/POST PRODUCTION ASST. 2018 to 2021

Internship

In charge of the TV sets of 'Francisco de Vitoria' and Post-Production Editing Rooms in 'Francisco de Vitoria' University, in Madrid, Spain. Camera management, sound and recording with Black Magic equipment. Responsible for storing audiovisual light material.

EXTRA MEDIA WORK

SOCIAL MEDIA MANAGER

Content creator for Athlete Wes Peters: https://www.instagram.com/wes.peters_/

VIDEOGRAPHER/PHOTOGRAPHER CROSSFIT COMPETITIONS

Metcon Rush '22
Bridgetown Throwdown '22
Mojave Desert Games '22
Wodapalooza '23
Fight For The Fittest '23

NATIVE SPANISH

FLUENT ENGLISH
109/120 TOEFL iBT

BEGINNER ITALIAN

EDUCATION

2021 to 2022

MA IN FILM & MEDIA PRODUCTION

American University, Washington DC, USA.

2017 to 2021

MEDIA COMMUNICATIONS
TV AND NEW DIGITAL FORMATS PRODUCTION

Bachelor's Degree

Universidad Francisco de Vitoria. Madrid, Spain.

OTHER SKILLS

BRONZE MEDAL:
MADRID ROWING INDOOR CHAMPIONSHIPS
2000M / DEC 2020

FINALIST 2021 WRICH:
WORLD ROWING INDOOR CHAMPIONSHIPS
U23 500M / FEB 2021

PRO. SKILLS

- PREMIERE PRO 90%
- PHOTOSHOP 90%
- INDESIGN 90%
- WORDPRESS 80%
- AFTER EFFECTS 70%
- LIGHTROOM 80%

Writing sample: https://aueagles.com/news/2022/9/23/swimming-and-diving-swim-dive-teams-start-strong-at-potomac-relays-watts-breaks-her-own-pool-record.aspx

LIST OF REFERENCES – MÓNICA PETIDIER MARTÍN

- Bernard Palin: Senior Director of Digital Media, Washington Wizards
  E-mail: bpalin@monumentalsports.com

- Tania Henao: Director of Digital Content, Washington Wizards
  E-mail: thenao@monumentalsports.com

- Karen Angell: Assistant AD / Communications & Digital Media of American University
  E-mail: kangell@american.edu

- Larry Engel: Division Director of Film, Media & Arts of American University
  E-mail: engel@american.edu

1209 50th Street Unit 6
West Des Moines, IA 50266
507.475.1420
schafermaxwell@gmail.com

July 14, 2023

Dear Hiring Managers,

My name is Maxwell Schafer, and I would love to be a part of the University of Wisconsin as a Multimedia Acquisition Specialist. I have been a Circulation Assistant with the West Des Moines Public Library for more than two years, where I train new clerks and volunteers in library operations, track and follow up with regular and special reporting, and delegate tasks or act as a supervisor as needed. In that time I have asked for and taken on additional responsibilities, including the collection management and maintenance for the library's remote lending kiosk, the collection development of several sections of nonfiction materials, promoting and presenting library services to classes at Des Moines Area Community College, and run a twice-monthly program around Dungeons & Dragons.

Before working in a library, I spent more than five years in management at Starbucks Coffee Company. While the more obvious struggles of staffing and inventory management were challenging, my greatest accomplishment was building trust and the confidence of others through training, coaching, listening, and advocating for their needs. My work was to facilitate theirs, and my philosophy was that if I took care of the baristas and their needs, then they are better able and more willing to take care of the customer. This was borne out through improvements in customer connection scores, quicker drive through times, and less turnover.

My most relevant experience to the position would be the courses I took in metadata creation and archival practices. It has been several years since then, but I am confident I could jump into the work with minimal learning curve. I think the energy and enthusiasm I bring to my work sets me apart from other candidates, while my drive to learn and dedication to the teams I support ensures I have a broad set of tools to help patrons and peers meet their information and research needs. I love sharing what I know, and nurturing the curiosity and confidence of those I work with.

Thank you for your time and consideration. I look forward to hearing from you.

Sincerely,

Maxwell Schafer

Maxwell Schafer

1209 50th Street, Unit 6
West Des Moines, IA 50266
(507) 475-1420
schafermaxwell@gmail.com

EDUCATION

St. John's University / Master of Science in Library and Information Science
September 2018 - May 2021
Online M.S. LIS Program, Archival Studies specialization
Institutional GPA: 3.81

University of Minnesota / Bachelor of Arts in German Studies
September 2009 - May 2012 — Minneapolis, MN
College of Liberal Arts - Department of German, Scandinavian, and Dutch
Institutional GPA: 3.58

WORK EXPERIENCE

West Des Moines Public Library, Circulation Assistant

November 2019 - Present — West Des Moines, IA

- **Circulation Assistant** *(Since March 2021)*
    - Assist in regular and special reporting, ideating and implementing procedural changes, coaching and development, training, training plan development, and collection development
    - Clean up database and patron records, track expired holds and missing items in the Sierra ILS, train and take on new adult volunteers, and manage the library's remote lending kiosk
    - Present and promote library services and resources to Des Moines Area Community College classes
    - Planned and ran a community outreach program involving Dungeons & Dragons twice monthly
- **Circulation Clerk** *(November 2019 - March 2021)*
    - Check in and out materials, manage patron accounts, answer or direct simple phone calls, locate and process holds, ensure safe opening and closing procedures are followed
    - Describe policy and procedure thoroughly to the public, being able to defend exceptions made around fines and due dates

Starbucks Coffee Company — Shift Supervisor

August 2014 - November 2020 — Waukee, IA

- **Shift Supervisor** *(August 2014 - November 2020)*
    - Assisted in leading daily business operations including inventory management, sales growth, customer service, and training
    - Led and directly supervised the work of 2-11 baristas, deploying them to dedicated workstations and positions to both develop skills and maintain a strong customer focus, observing and adjusting as needed
    - Upheld Starbucks standards as they related to store cleanliness, food and drink safety, customer service, labor practices, and incident reporting

- **Store Manager** *(May 2016 - April 2017)* — Des Moines, IA
    - Hired, trained, managed, and inspired 18-22 baristas and 3-4 shift supervisors
    - Created schedules to match anticipated business needs and special events
    - Used SWOT analyses to identify procedural limitations and adjusted staffing and inventory in the moment to meet customer channel and business needs
    - Controlled monthly profit & loss statements to ensure efficient operations
    - Communicated daily with District Manager for business reports and strategy

PROFESSIONAL ASSOCIATIONS & CERTIFICATES

- American Library Association — Member since 2018
- State Library of Iowa — Staff Endorsement since 2021

Continuum or Lifecycle: A Comparison

Maxwell Schafer

Introduction

Archives and other record-keeping institutions in the 21st century have had philosophical decisions to make about their role as guardians of documents and evidence. Among those decisions is how and when they wish to begin to have an influence over the items they will be managing, or more specifically, how they will view, manage, and dispose of documents. The lifecycle model emphasizes the individual document and its state of usefulness to the organization, from its inception and active use, to semi-active and disuse. The continuum model shifts the archivist's and record-keeper's goal to one of cultivation – developing strong structural circumstances in various stages of document creation and use, in which useful, manageable, and organized records and archives can be harvested.

Definitions and Differences

The origins of the lifecycle and continuum models provide insight into their form and function. The volume of records in the U.S. and Europe following WWII was so great that a strategy had to be designed to manage the influx of documents into archival hands (Gilliland 2000, 8-9), where physical items, once completed and used, were not changed and needed preserving or disposing. The archivist in this model sees a document almost exclusively at that point of judgment – and sometimes has to piece together a context or assume a structure. The continuum model is the result of a "technology-driven postcustodial paradigm shift," in which digital records, which lack the permanency of ink and paper, are "always in a process of becoming" (McKemmish 2001, 333-334). Because digital records can take many different

sometimes-incompatible formats, from scans of physical documents, PDFs, JPEGs, etc., the archivist's duties expand from reactively assessing documents at the end of their lifespan to proactively help create coherent and useful records in the first place.

Since archivists in the lifecycle model focus almost exclusively on the end result of a document in its lifecycle, the necessary element which can be examined and described is the physical record. Any recordkeeping processes and best practices relate necessarily to historical documentation, and are distinct from the records management activities that occur while the document is in its earlier stages of development. In this paradigm, a records manager in charge of current records would likely not be in contact with the archivist who would later manage the same records. The continuum model sees the jobs of archivist and records manager as necessarily intertwined, with the more complex archival description sometimes required by digital records. Documenting changes for frequently-touched records allows for a greater understanding of the context a document rests in, and provides evidential substance to what would be speculation in a physical record. And since archivists in the continuum model can help design or consult with the records management component, the end result is a series of "integrated policy making rather than fragmented frameworks" (Xiaomi 2003, 28).

Influences

One of the unique elements of the lifecycle model is how much it resembles the triage unit of a hospital – records are assigned a significance according to a framework for historical, culturual, or legal value, and contingent on the (usually physical) space available, low-priority

records are left until last, or discarded. It entrenched a focus on the item-in-hand in the archival community, which persisted until emerging "technology and a changing social role for archives… lead to more active management of archival records and a reexamination of many basic assumptions about archival theory and practice" (Gilliland 2000, 9). The "independence of the record" (Bearman 1996, 276) is a byproduct of the focus on custody that the lifecycle model employs, and it refers to the potential unknowns around a record's past, before it was inherited by the archival institution. Since the archives do not "see" the document before gaining custody, a level of trust in the authenticity of a record is required.

The continuum model seeks to define records as "logical rather than physical entities, regardless of whether they are in paper or electronic form," (Upward 1996, 276) separating and "*disembedding* them from their immediate context of creation… providing them with ever broadening layers of contextual metadata" (McKemmish 2001, 336). Free of its immediate surroundings, and annotated with metadata, a succession of records could build a parse-able story instead of an edifice of evidence. Heavily influenced by postmodernism, the focus is on presenting as much evidence as clearly as possible and from as many perspectives as possible, and allow the stories that arise to be what they are, rather than imposing a view, however well-intentioned, on what will historically or evidentially be significant (Millar 2017, 43).

The United States, Canada, and Australia are significantly younger than their European ancestors, with fewer ancient and medieval texts to burden their archives with. Because of this, they were presented a unique opportunity to experiment with archival theory and practice. "*Control* was emphasized over *custody*" (Millar 2017, 42) in a decision to gather information about records before they came to archival repositories, rather than after, and so define records

that would be of value before they were even created. This first step towards a record continuum signaled a breach of the duality between *archives* and *records* (Upward 1996, 273) that is the hallmark of the integrated approach to records found in the continuum model.

Alignment and Conclusion

Had I been asked prior to the research done for this assignment, whether I philosophically aligned more with the lifecycle or continuum models, I would have indicated that the lifecycle model is more clearly representative of a "record," as I understood it, and the firm delineations between records and archives made sense to me. On this side of the research, I see the lifecycle model as simplistic and truncated, with "records managers and archivists hav[ing] no business directing what records an organization creates; they are relegated to receiving the physical objects once created" (Xiaomi 2003, 27) For a specialized professional in an industry concerning information and knowledge, passively receiving and detailing records, especially those which may be fragmentary or incomplete, feels like a waste of skill and education. The proactive approach that the continuum model endorses contributes to an improvement to archival conditions for all records, as the intention, purpose, and use of a record have been partially shaped and defined by the individuals ultimately responsible for managing them.

Beyond the ability to improve records, being vocal and contributing to the discussion of not only *how* to document, but *what* to document can benefit society in many ways. Significant pressure is being leveraged by communities to enact or strengthen "duty to document" laws, which put the burden on agencies with power to prove that such power is being used wisely and

responsibly, and only when necessary. “The absence of information is information” (Millar 2017, 65).

While both the lifecycle and continuum models are valid expressions of archival principles like *respect des fonds*, provenance, and original order, the lifecycle model represents an approach to archival practices that struggles to apprehend the complexities of a digital world.

References

Bearman, David. 1996. “Records Continuum” Lecture, Canberra “Records Continuum” Workshop, quoted in Upward, F. 1996. “Structuring the Records Continuum Part One: Post-Custodial Principles and Properties.” *Archives and Manuscripts* 24, no. 2 (1996): 268–85.

Gilliland, Anne J. 2000. “Enduring Paradigm, New Opportunities: The Value of the Archival Perspective in the Digital Environment.” Washington, D.C.: Council on Library and Information Resources.

McKemmish, Sue. 2001. “Placing Records Continuum Theory and Practice.” *Archival Science* 1, no. 4 (December 1, 2001): 333–59. https://doi.org/10.1007/BF02438901.

Millar, Laura. 2017. “Archival history and theory.” In Archives: Principles & Practices, 2nd ed., 37-66. Chicago: Neal-Schuman.

Upward, F. 1996. “Structuring the Records Continuum Part One: Post-Custodial Principles and Properties.” *Archives and Manuscripts* 24, no. 2 (1996): 268–85.

Xiaomi, An. 2003. "An Integrated Approach to Records Management." *Information Management Journal* 37, no. 4 (2003): 24-30.

Maxwell Joel Schafer

1209 50th Street Unit 6
West Des Moines, IA 50266
507.475.1420
schafermaxwell@gmail.com

Professional References

- **Heather Hildreth**, Head of Circulation, West Des Moines Public Library – 515.222.3414, heather.hildreth@wdm.iowa.gov
- **Jennifer Ohzourk**, Head of Adult Services, West Des Moines Public Library - 515.222.3413, jen.ohzourk@wdm.iowa.gov
- **Betsy Richter**, Homebound & Outreach Coordinator, West Des Moines Public Library – 515.222.3574, elizabeth.richter@wdm.iowa.gov

Personal Reference

- **Mary Richman**, District Manager, Starbucks Coffee Company – 515.229.7693, mrichman@starbucks.com

Whitney Thompson

738 Lorillard Court, Apt. W201 | Madison, WI 53703
thompsonwhitneym@gmail.com | (918) 550-9089 | **LinkedIn**

Dear Mr. Schulze:

I would love to be your next Multimedia Acquisition Specialist. I'm excited about this opportunity for so many reasons. I was a dyed-in-the-wool PBS kid, and I'm still a fan of Masterpiece Mystery (I even met Colin Dexter in Oxford once!). I also believe, however, that my experience—in both historical and copyright research, as well as information repositories—makes me a strong candidate for the job.

I have spent much of my career finding content and making it accessible to those who want it. When I worked at the digital sheet music company Musicnotes, I cataloged new sheet music files and performed copyright research on a daily basis, and I taught my newer coworkers those processes. I also routinely used search and sales data to find songs our customers wanted. As an archives volunteer at the Hoard Historical Museum, I have been creating a comprehensive catalog of all the books in their library for employees and researchers to use. Additionally, for two years I have been researching Charlotte Alington Barnard AKA Claribel, a mostly-forgotten Victorian composer. I have marshaled many archival sources from the Internet (e.g. digitized periodicals), and I also traveled to England to view non-digitized material in the British Library, the Lincolnshire Archives, and other institutions. I enjoy the process of research as much as the product, and I'm not afraid to dig deep for elusive information.

I also love working with the systems that organize information. At Musicnotes, I became a subject matter expert for the developers who stewarded the product database I used, helping them troubleshoot and prioritize improvements. The perspective I gained there—seeing both the back-end information structures and front-end user experience—helped me in subsequent work with Dr. Angela Murillo. As part of an NSF-grant-funded project, I analyzed the user-friendliness of several web-based digital repositories like Zenodo and figshare. I even built a relational database from scratch for my Claribel research, to keep track of interrelated information like song titles, publishers, and performances. I would be well-equipped to manage the repository in which PBS Wisconsin stores its multimedia, as well as its content.

The principles behind copyright connect much of my work, across jobs and projects alike. I prized accuracy in my copyright research at Musicnotes, because that helped my coworkers in our royalties department pay publishers and creators fairly. When I was developing an archival research game I called *Provenance* for a library school class, I created materials for a fictional archive from scratch. For this essentially zero-budget project, I always used public-domain and/or royalty-free images and fonts so as to respect other creators' copyrights and licenses. I place immense value on creative labor—and on recognizing that labor for what it's worth.

I have built my career on connecting people with the information and media they seek. I would be thrilled at the chance to do this work for PBS Wisconsin. Thank you for your time, and I look forward to speaking with you about this opportunity and my qualifications.

Sincerely,
Whitney Thompson

Whitney Thompson

738 Lorillard Court, Apt. W201 | Madison, WI 53703
thompsonwhitneym@gmail.com | (918) 550-9089 | **LinkedIn**

EXPERIENCE

Volunteer Archives Assistant/Intern | June 2020 to present | Hoard Historical Museum, Fort Atkinson, WI

- Cataloging the museum's research library materials in AirTable; items range from government reference manuals to small informational booklets
- Creating a customized system of subject headings for impending reorganization efforts
- Examining the condition of rare/old books and recommending preservation actions when needed
- Transcribed the contents of a personal diary from 1870

Project Assistant | January 2022 to May 2023 | IUPUI, Indianapolis, IN

- Compared multiple web-based digital repositories in terms of user experience, searchability, and usability for many types of content
- Selected a digital repository for open-access scholarly material from the CI Compass working group
- Compiled papers for a literature review on digital curation competencies
- Performed a thematic analysis of prominent digital curation curricular frameworks, using NVivo and an iterative coding approach

Cataloging and Copyright Specialist | January 2018 to August 2022 | Musicnotes, Madison, WI

- Researched and audited composer and copyright information for songs
- Purchased digital sheet music from publishing partners, based on collection needs
- Cataloged new sheet music files quickly and accurately
- Collaborated with programmers to improve internal databases and data structures
- Wrote complex SQL queries to analyze collections and generate reports
- Negotiated revenue-sharing and print licenses with arrangers and music publishers
- Analyzed search activity (Google Analytics, SLI Systems reports) for new song opportunities
- Created documentation for research and cataloging workflows in Confluence
- Created guidelines for composer name entry, based on AACR2 and Romanization standards, for special cases like prefixes, suffixes, or names in non-Western languages
- Trained three new employees in copyright research and music metadata entry

EDUCATION

Master of Library and Information Science | May 2023 | Indiana University
MA Communication and New Media | September 2017 | McMaster University
BA English Literature | May 2015 | University of Oklahoma

SELECTED MULTIMEDIA PROJECTS

Provenance, Creator/Writer | **Game Website** (password is "provenance") | **Digital Collection**

- Built an interactive story in Twine to teach basic archival research principles
- Created original (fictional) archival material, including records, book pages, and ephemera
- Sourced exclusively royalty-free and/or public domain images

Claribel and the Business of Victorian Music, Researcher/Writer | **Website**

- Created two exhibits of primary sources, including newspaper articles and sheet music, about the Victorian ballad composer Charlotte Alington Barnard AKA Claribel

Yelling About Superheroes, Cohost/Producer/Audio Editor/Researcher | **Website**

- Co-hosted 18 episodes of a weekly podcast analyzing superheroes in any and all media forms
- Edited raw episode files in Audacity

Whitney Thompson

738 Lorillard Court, Apt. W201 | Madison, WI 53703
thompsonwhitneym@gmail.com | (918) 550-9089 | **LinkedIn**

Work sample: digital exhibit on Claribel

The link below leads to one of the digital exhibits I have built using Omeka, as part of my larger digital collection on Claribel, the Victorian ballad composer I have been researching.

Click on the top link in the sidebar ("The canon: Claribel's own sequels") to begin viewing the exhibit.

https://claribel.omeka.net/exhibits/show/claribel-musical-universe

Whitney Thompson

738 Lorillard Court, Apt. W201 | Madison, WI 53703
thompsonwhitneym@gmail.com | (918) 550-9089 | **LinkedIn**

References

Dana Bertelsen, current volunteer supervisor
Assistant Director
Hoard Historical Museum
dbertelsen@hoardmuseum.org
(920) 397-9914

Dr. Angela Murillo, former supervisor
Assistant Professor
Indiana University-Purdue University Indianapolis
apmurill@iu.edu
(317) 278-6311

Dan Ruff, former supervisor
Former Director of Licensing and Publisher Relations
Musicnotes
ruffdaniel23@gmail.com
(630) 254-4739

Dr. Christina Baade, former supervisor
Professor, Communication Studies and Multimedia
McMaster University
baadec@mcmaster.ca
(905) 525-9140, ext. 23736

Dear Hiring Manager,

I am writing to express my strong interest in the Multimedia Acquisition Specialist position at University of Wisconsin-Madison. With my background and my passion for media productions, I am confident in my ability to contribute significantly to the creation of broadcast and digital programs that showcase Wisconsin's diverse people, places, cultures, and histories.

As a Multimedia Acquisition Specialist, I will bring exceptional research, organizational, and communication skills to acquire, license, and catalogue archival materials for use in PBS Wisconsin programs. I have successfully researched, identified, and acquired physical and digital documents, photographs, moving images, and audio recordings in previous positions. My ability to strategically plan projects and effectively manage multiple tasks simultaneously, while consistently meeting deadlines, demonstrates my exceptional organizational skills.

I share the commitment of the University of Wisconsin-Madison to creating a welcoming and inclusive community, valuing the contributions of individuals from diverse backgrounds. I believe that diversity is a source of strength, creativity, and innovation, and I am dedicated to contributing to an inclusive environment through my work.

I have enclosed my resume, which provides additional details about my qualifications and experience. I appreciate your consideration of my application and look forward to the opportunity to discuss how my skills and expertise align with the requirements of the Multimedia Acquisition Specialist position.

Sincerely,

Wei Zou

Wei Zou

317-701-2091 • wz186@georgetown.edu • http://www.weizou.org

Multimedia Specialist • Digital Storyteller

Education

Master of Arts in Communication, Culture & Technology 2019 - 2021
Georgetown University, Washington D.C.

Bachelor of Arts in Journalism 2015-2017
Indiana University, Indianapolis, IN

Technical Skills and Languages

- Adobe Creative Suite: Adobe Premiere, Adobe After effects, Adobe Lightroom, Adobe Photoshop, Adobe Indesign and Adobe Audition.
- Data analysis: Statistical analysis (SPSS), Machine learning (Python), Social network analysis (R packages)
- Languages: Mandarin (Fluent), English (Fluent), Spanish (Beginner)
- Digital work portfolio: http://www.weizou.org

Professional Experience

Dealmoon/Price Trace LLC., Dallas, Texas 08/2021 - Present
Sr. Web Content Analyst & Marketing Strategist

- Develop web content targeting multilingual clients.
- Evaluate sales data to create future campaigns for various stakeholders.
- Design storyboards to showcase strategic marketing initiatives.
- Collaborate with multiple departments to meet or exceed sales expectations.
- Evaluate a partner's product to provide immediate feedback on operations and product efficacy.

Berkley Center for Religion, Peace & World Affairs, Washington D.C. 2019 - 2020
Videographer & Editor

- Contributed to organizing conferences and panels
- Delivered content of conferences through multimedia platforms
- Facilitated digital marketing by producing promo videos

Immigration Welcome Center, Indianapolis, IN 2017-2018
Multimedia Specialist

- Produced digital content to promote the organization brand
- Produced constructive video content for use of local refugees
- Conducted interviews with volunteers and reported their stories

NUVO Magazine, Indianapolis, IN Summer, 2017
Photojournalist

- Brainstormed and gathered ideas for weekly events coverage
- Covered and reported a variety of events such as car racing and culture festivals
- Worked on descriptive content for photographs

Wei Zou

How behaviors and attitudes of televisions views towards the reality television shows determined by "Uses and Gratifications Theory" and "Cognitive Dissonance Theory"?

The access to television, social media, and various platforms enable public audiences to build one-sided relationships with celebrities, in a manner that gives the audience the power to choose how one follows a celebrity in their work. To capitalize on television, social media platforms, and streaming providers, the media industry leverage production of reality television shows to hook the public audience's attention and entertain them with an unscripted film of an individual's life. There are many shows, for example, Keeping up with the Kardashians, Teen Mom, Celebrity Big Brother, etc. just to name a few, that follows and films an individual's daily life to enable viewers to pass time while being entertained, and the scholars Zizi Papacharissi and Andrew L. Mendelson in the article "An Exploratory Study of Reality Appeal; Uses and Gratifications of Reality TV Shows" claim that reality tv help viewers to "fulfill voyeuristic and companionship needs" (Papacharissi and Mendelson 2007). Papacharissi and Mendelson's study also found that "viewers were drawn to the novelty and entertainment aspect of the reality genre" (Papacharissi and Mendelson 2007) due to the fact that the film is based on real individuals in real-world contexts. In this paper, I will investigate the mechanism of User Gratification Theory (UGT) to explore, deconstruct, and analyze how audiences process the consumption of reality television--specifically the show Celebrity Big Brother in the UK, and the gratifications that ensue with choosing to watch this reality television show. Furthermore, I will delve into how Cognitive Dissonance Theory (CDT) comes to explain the discrepancies between the impulse to

watch reality television programs and opposition to the invasion of privacy under surveillance. In other words, why the audiences of reality television shows enjoy watching others being under surveillance while they chastise the presence of surveillance and monitoring invades their privacy and violate their human rights. Last, but not least, this paper will synergize both UGT and CDT to discuss and examine media consumers' rationales and behaviors of binge-watching reality television shows, moreover what might be overlooked in this case by those two theories, and raise a possible research question for future studies on audiences' behaviors of reality television shows: whether it is possible to produce popular content based on studying and analyzing their behaviors towards reality television shows.

The show Celebrity Big Brother is a classic example of a surveillance reality game television show that puts celebrities from the United Kingdom (UK), and sometimes other countries in one house as housemates to vie for prize money that will go towards a charity they support with certain conditionalities. The show's idea dates back to the end of the 1990s in Holland with its Big Brother show that featured ordinary citizens being put up to live together under surveillance (Bignell 2005). This idea spread to the UK, and it took the show's idea to create its own version as Celebrity Big Brother. The premise of this show isolates the celebrity housemates from the mainstream world by having them live in a custom-built house. They are only allowed to interact with one another, whilst being filmed constantly, and each week the public audience gets to vote and decide who gets evicted, and towards the end, the public gets to vote for the final winner. The entire process of filming and producing Celebrity Big Brother requires both usages of live broadcasting and film mediums to monitor every interaction, conflict, and communication in the house.

In Big Brother's house, housemates' reputations or status, in reality, are innovatively stripped by producers to make celebrities more relatable and appealing to the audience. The usage of both still cameras, and cameras that follow housemates give audiences access to unscripted events that ensue in the house. There is light editing by producers when they gather the recordings in the house and decide what recordings to include in the final content to be broadcasted to the public. In the book "Big Brother: Reality TV in the Twenty-First Century" Johnathan Bignell reveals that "some Reality TV programs are live, and others are based on the recorded observation of ordinary lived time. The institutional role of factual television, especially documentary and its Reality TV variants, both correspond to this emphasis on representativeness and the interest in the present moment" (Bignell 2005), this finding shows that albeit a reality television show, Celebrity Big Brother is still subjected to manipulation by producers. Producers can easily take the recorded observations and events and edit them in a manner that portrays housemates as engaging in conflict or detesting one another. The public's reception of Celebrity Big Brother was very receptive due to its freshness and unique surveillance approach in reality television shows. Through Celebrity Big Brother, audiences are able to experience and witness how the celebrity one admires conduct themselves in contexts where a camera is following them and in the absence of an overt camera. The hidden cameras function as a form of surveillance to capture every moment in the house, and the producers use those films in the editing process to put the film together to broadcast to the public. The celebrities on the show know that by participating in Celebrity Big Brother, they forfeit their right to privacy, as represented by the show's eye logo. The eye logo represents that someone or something in this case will always be watching the celebrities every move, and in this case, small hidden cameras, equipped with audio functionality are implanted throughout the house. These film techniques assist with garnering a

large amount of viewers due to its unique approach at presenting the housemate's life in Big Brother's house by offering viewers gratifications. On the other hand, the application of cognitive dissonance theory helps to explain the decreased popularity of the show.

Uses and Gratifications theory based on the research of Elihu Katz, Jay G. Blumler, and Michael Gurevitch is a protivisit approach explaining the certain reasons why the audiences select one media over another. This approach emphasizes the autonomy of media consumers and the media are viewed as having a limited effect on their audiences. The primary premise of UGT is that individuals actively seek to fulfill their needs and leads to ultimate gratification through the selection and uses of a variety of media platforms (Why people use social media: a uses and gratifications approach | Emerald Insight n.d.). According to Denis McQuail, the needs and gratifications of the audiences mainly fall into four categories: "diversion, personal relationships, personal identity, and surveillance" (West and Turner 2018). Particularly, surveillance reflects the means needs of media consumers seeking and collecting information on media. In the context of Celebrity Big Brother, viewers choose to follow the show due to the gratification that becomes available through watching celebrities living as normal housemates regardless of their social status. In the article "Show Your Real Face A Fan Study of the UK Big Brother transmissions (Jones 2003). Investigating the boundaries between notions of consumers and producers of factual television" Janet Megan Jones in her research found that "When the respondents were asked, 'Why do you watch?' ... the most popular response was 'It gives me insight into people's behavior,' and the second choice was 'I enjoy being nosy', closely followed by 'because it's real'". This shows that viewers are fulfilling their desire by thinking of witnessing the unscripted and impulsive reaction from celebrities. In addition, some viewers follow the show due to the need to pass time. According to Papacharissi and Mendelson,

ritualized use involves the habitual use of the medium, to consume time, and has been connected to a greater affinity for and greater exposure to the medium (Papacharissi and Mendelson 2007). Moreover, watching Big Brother on a daily basis breaks the boundary between celebrities and audiences, in the way viewers perceive celebrity living a life as an ordinary person makes the celebrity more approachable. This approximation allows viewers to be closer to celebrities through the digital platform. Using UGT to analyze the audience's motivations to watch Celebrity Big Brother may overlook some aspects. According to "A social cognitive theory", "Although UGT seeks to explain individual media exposure, the internet studies that hewed most closely to the uses and gratifications tradition have explained less than 10% of the variance" (A Social Cognitive Theory of Internet Uses and Gratifications: Toward a New...: EBSCOhost n.d.) and reveals that 90% of the reason why audiences choose to watch a reality television show in general cannot be explained. This leads to application of Cognitive Dissonance theory that attempts to explain both reasons of viewers watching or ignoring the show.

Cognitive Dissonance Theory developed by Leon Festinger, is a positivist theory and suggests that individuals strive for the consistency between their beliefs and behaviors. Humans are sensitive to inconsistencies between actions and beliefs, and the inconsistency is aversive so that individuals tend to avoid it from happening. According to Leon Festinger, inconsistency is referred to as dissonance and consistency therefore as consonance (Festinger 1957). When ones principles/beliefs/attitudes are violated through human interactions, the state of discomfort formulates and ones will motivate to resolve this dissonance. "the degree of dissonance … will vary with the importance of one's principle with the degree of inconsistency between the behavior and belief" (Jarcho, Berkman, and Lieberman 2011). Overall, CDT caters to predicts the individuals' decision-making process through their desire to reduce cognitive dissonance, and

this analysis can work on explaining the discrepancy between aversion and favor consumers have towards reality television shows. In this context, Big Brother's innovative approach at using surveillance as a framework for the reality tv show garnered audiences' attention. Since the show was first aired in 1999, it had become "the world's most famous and most widely-held reality television show" (MARGINAL GROUPS AND THEIR ROLE WITHIN MEDIA AND SOCIETY SPECTACULARIZATION ...: EBSCOhost n.d.). The application of CDT comes across to explain such a phenomenon with the fact that the surveillance game shows were relatively fresh and a lack of discussion. Such emergencies of surveillance invoke the unexpectancy and inconsistency among the public's beliefs, and later lead to the modification of behavior and attitude in order to adjust this dissonance. According to the CDT, ones tend to act based on three basic ways: change one's own beliefs and attitudes to be in line with decisions and eventually reduce dissonance when the decisions are nor reversed (Jarcho, Berkman, and Lieberman 2011); quit doing the actions that aid in resolving the dissonance; change the way one perceives the inappropriate action, in other words, to justify and rationalize this action. This prediction justifies the other part of viewers who instead determine to ditch the idea of accepting watching surveillance game shows like big brother and not to acknowledge the presence of those types of television shows, even more holds vigorously aversive attitude against reality television show. And this accounts for the poor ratings which lead to the series not being renewed in 2007 (*Big Brother* (British TV series) 2019).

These two theories both function as a lens to deconstruct and analyze the audience's motivation for watching Celebrity Big Brother, and the cause of audiences to quit watching a television show. From examining these contributes of audiences, furthermore, we can further give producers data and theoretical knowledge needed to help them produce popular television

programs that meet the expectations of audiences. In sum, UGT suggests that media consumers constantly fulfill their own needs and seek gratifications from the digital platform. Therefore, in order to produce the content that gratifies the consumers, one needs to identify the target audiences of the television program and gets to know their demographics. On the other hand, based on CDT, one needs to create content that aids in current social norms and public trends to achieve the purpose of not causing logical and emotional dissonance of audiences. This allows audiences to develop a one-sided relationship with the contestants on the show.

Overall, applying these two theories, UGT and CDT as a lens to discuss the inclination audiences have towards reality television program offers knowledge for improving the real practice and production of reality television shows. The show, Celebrity Big Brother serves as an exemplar reality tv show that suffices the exploration into the audience's behavior and the decision to watch a show that subjects others to surveillance, whilst the thought of oneself being under surveillance produces dissonance. Audiences gain gratification from watching reality tv shows regardless if they are watching the show t pass time, or as a ritual to keep themselves entertained. In addition to using UGT to understand audiences' preference toward celebrity Big Brother, CDT also explains why part of viewers choose to watch the show, and the other instead turn ignorant to the show due to the inconsistency. Further research is necessary to completely discern how UGT and CDT function as reliable theories to deconstruct reality television shows to explore the audiences' tendencies and behaviors to the other television content in general.

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Contact Information for References

Shimeng Tong
Multimedia Specialist, Berkley Center for Religion, Peace and Affairs
Email: Shimeng.Tong@georgetown.edu
Mobile: 202- 644-6023

Rebecca Vanarsdall
Project Manager, Georgetown University
Email: Rebecca.Vanarsdall@georgetown.edu
Mobile: 443-812-9327

Cabral Chhuop
Educator, Enlace Academy
Email: cchhuop@enlaceacademy.org
Mobile: 209-244-6847