2. INITIAL REACTION:

1. Time in south:
   4 moths
   no one there

2. Impressions of orientation:

3. a) Adjustment to demands: Problems
   b) Expected after arrival:
   c) Expected after orientation:

4. Attitudes and Changes:
   Why changed?

5. Activities in south, and change of feeling:
   (in order)

6. a) With whom worked and impressions of:
   b) Impressions of:
   c) Daily activities: (on reverse)

7. Relations with:
   a) To help organize and people

8. a) CR enthusiasm change:
   b) A General feeling?
   c) Future Plans in CRM:

9. Feeling toward CR organizations and change:

10. Goals Means Leadership
    Other:

Views

Weakened: 0 +

In General - 0 +

Fellow students - 0 +

Leaders - 0 +

Leaders

White Students
No Neg Students
So Neg Students
Neg Adults
Negro community
So White community

Students

White Stud
No Neg Stud
So Neg Stud
Neg Adult

Motivation for a year: not very

SNCC
CORE
COFO
SCLC
NAACP
MPDP
Date: July 31, 1965
Place: Selma, Ala.

29. Occupation: Selma State College

PARENTS:

Father:
Education: 0-9th, 10-11, 12, 13, 14
Left none

Mother:
Education: 0-9th, 10-11, 12, 13, 14
Left none

Parents, relations to and affected from:

Siblings—relations to and affected from:

None

INTERVIEW: Religion and extent:

How first involved in CRM:

1960 in NAC because of a rabbi (clergy) which studied in depth. Lessie prob. in Smith (110)

Home city & state:

Lincoln, Calif.

School attended:

Lincoln High School

College:

San Francisco State

Humanities year

4th & 5th, no 6th year

Last completed class: 1, 2, 3, 4, 5

and involved with NAC activities & chairman

Conversion Experience:

and of school from 4th grade reading blocks—job for money to go and work.
9. Personal experience in south:

I was in the south with my family, and we had to overcome many challenges.

COMMENTS:

I had to help the local community, and it was a difficult task. I helped the people who were in need, but it was not easy. I did my best to help, but sometimes it was not sufficient.
July 2
Mrs. Wilmoria Selma
Selma College

Issues:
- Catholicism
- Catholicism

Agnostic

Flew in from L.A. for Montgomery ward.

Gina, Wince, paper town.

Quilt college & joined smokes.

Ex. Laws T.C. - I.A.

Ring cc

Psychology-philosophy 2.4

Diss.

1. Close to dick and expensive
2. Living-structures

Block Sandus-Selma
O P he does not fit into any organization.
He is philosophically independent, and not
likely to make a social institution.
This is like a refuge for him - a refuge from
middle-class - and he uses it as such.

A very "cool" person. Lot of
perspective.

A superior friend, not a worker. He likes
swimming, ad sleep, ad live. That's about
all.
Date: July 2
Place: Selma
Time: 40

2. INITIAL REACTION:

Time in south: 4 months
Impressions of orientation: no one did

3. a) Adjustment to demands: Problems?
   b) Expected after orientation?
   c) Adjustment to demands: Problems?

4. Attitudes and Changes:
   Why changed?

5. Activities in south, and change of feeling:
   (In order)
   Selma Council for Community Development
   (in Selma Free College)
   White community
   SNCC
   SNCC
   Core
   SCLC
   NAACP
   Negro adults
   Others

6. a) With whom worked and impressions of:
    b) Impressions of:
    c) Daily activities: (on reverse)

7. Relations with:
   Community, church
   People, schools, families
   People, friends, neighbors
   People, organizations
   People who do not fit into those groups
   People, white people

8. a) enthusiasm change:
    b) General feelings:
    c) Future plans in CRM:

9. Feeling toward OR organizations and change:

10. Feeling toward OR organizations and change:

---

In General: 0 +
Fellow students: 0 +
Leaders: 0 +
Goals: 0 +
Means: 0 +
Leadership: 0 +

White Students
No Neg Students
So Neg Students
Negro Adults
Negro Community
So White Community

---

Chang
White Students
No Neg Students
So Neg Students
Negro Adults
Negro Community
So White Community

---

SNCC
CORE
SOCC
SCLC
NAACP
MECC

---

White People
So White People
Negro Adults
Negro Community
So White Community

---

SNCC
CORE
SOCC
SCLC
NAACP
MECC

---

White People
So White People
Negro Adults
Negro Community
So White Community
9. Personal Effect of experience in south

"Of course, then one

with my presence

it isn't like getting

with"

COMMENTS:

"I didn't care how it worked. 'Cause

help you, and it take a while to

to get out of it. But they all got one

how to care; down all attitude

It's on a human being, if it can help

people who are not in position to

help themselves. The report of

that is just personally in a point,

not able to help themselves.

Results not different any result.

a man really is voluntary career, it's

not sacrificial sight.
Personality Characteristics which affect CR attitude or action:

COMMENTS:

She is a girl who is almost completely independent of any kind of system → middle class or c.r., however she is still very much under the influence of individuals she knows and her friends. She is one of the "man workers" who just live in the Bridges community although she does do work for S/T/C & did for S/<C/D.

She has a history of dissatisfaction with conservative environments → Tyler, Centenary College, thence to San Jose State. Her reactions have taken the form of political science, ie: Kennedy in Tyler, social studies in San Joaquin, and finally ending at 7th Street Farm & CR works and leaving at San Jose. She is not tried and all ways because no one even bothered to tell he to be.

She said she was really to do something about the situation at the time of interview if she had known of an effective way to do something
Date: July 2   SIDE: 0   280461
Place: Selma, Ala   TIME: 0147

Sex: M 0 Age: 20 Organization: none  IN CRM: 0 years months
Race: 0  N  O

<table>
<thead>
<tr>
<th>Father</th>
<th>Mother</th>
<th>Soc-Econ Status:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1 M 0</td>
</tr>
</tbody>
</table>

Family Mobility: 0 0 #

Occupations:
- Father: [illegible]
- Mother: [illegible]

Education:
- Father: 6 9 10 11 12 13 15
- Mother: 6 9 10 11 12 13 15 (5th)

Religion & Extent:
- Father: Unteach (0+ #)
- Mother: Unteach (0+ #)

Political & Activity:
- Father: Demonts 0 #
- Mother: [illegible]

Relations to Parents:
- Father: 0 #
- Mother: 0 #

Siblings—relations to and effects from:
- pro-13 - scarcely know, really feels like his own, not a relative
- Anti-17 — close now, had argument mother

INTERVIEWEE: Religion and extent
- How first involved in CRM:
  1. Miss, conversion experience
  2. Contacted before
  3. Picked up, S.S.

Home city & state:

School address:
(unless same)

Political & Activity:

EXPOSURE:
- pierwsze
- anti-CRM
- [illegible]

School:
- [illegible]

Activities:
- [illegible]

Activities of Band: (in order)

Influenced by:
- [illegible]
Personality Characteristics which affect CR attitude or action:

COMMENTS:
The girl has absorbed completely new factors in her life and is still very much influenced by individuals in her new environment. She has moved into a new and different place and has to adjust to a new time rhythm. She is in a new and different role as a student and is finding it difficult to adjust to life as a student. Although she has to work for $1.50 and $2.00.

She is a victim of discrimination and continues to be treated differently at the university. She has toiled and worked hard and yet found herself discriminated against. She feels that she has not been fair to her and has been treated to tell her to be.

She said she was ready to do anything when her chance of an interview was to be mentioned.
<table>
<thead>
<tr>
<th></th>
<th>Father</th>
<th>Mother</th>
</tr>
</thead>
<tbody>
<tr>
<td>occupations</td>
<td>Air Force</td>
<td>Housewife</td>
</tr>
<tr>
<td>education</td>
<td>6th-9th, 10th, 11th</td>
<td>6th-9th, 10th, 11th</td>
</tr>
<tr>
<td>religion &amp; extent</td>
<td>Catholic</td>
<td>Catholic</td>
</tr>
<tr>
<td>political &amp; activity</td>
<td>0 + #</td>
<td>0 + #</td>
</tr>
<tr>
<td>relations to parents</td>
<td>- 0 + #</td>
<td>- 0 + #</td>
</tr>
</tbody>
</table>

Siblings—relations to and effects from:

INTERVIEWEE: Religion and extent: 0 + #

How first involved in CRM:

<table>
<thead>
<tr>
<th></th>
<th>High School</th>
<th>College</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Colorado Springs</td>
<td>Colorado State U</td>
</tr>
<tr>
<td></td>
<td></td>
<td>independent life</td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0 + #</td>
<td></td>
</tr>
</tbody>
</table>

Colleges attended (in order): CSU-Atlanta U.

Major: Her Majesty GPA: 3.0

Still in School? Y

General Activism: 0 + #

College Living Group: off-campus

HIERARCHY OF VALUES:

1. Existential Stated—Should
2. Spirit pays tax
3. Education
4. 
5. 

CONVERSION EXPERIENCE: Y

Conversion:

core to Atlanta
frilly just

To work for S.C. C.
Personality characteristics which affect CR attitude or action:

This person has a kind of "complete" and integration, which does not take long time
or the right moment to do a specific thing;
form, or as a social group. But being
people's ways include directly.

COMMENTS:

Side one - background a silent tree self and what do inside to do.

Side 2 - lots of potential a civil role
groups, on people in parent leadership students,

"Beck has a boyish, he's in all
moment for the right reason" - a certain
kind of real success, and a certain
front of dedicated; you would willing all
kinds of commitment, and you can't reverse
the".

Education and the system - education I felt
people, I've got a lot more respect for what
boy boy. People are the kids of God.
So you approach people this way with
a kind of reverence.
2. Previous Occupation(s) [give in order]:

- Student-undergrad/Job
- Copy boy-alter Fourn
- SCC

3. Offices held in CR organizations: (List in time order)

<table>
<thead>
<tr>
<th>Office</th>
<th>Years</th>
<th>Activities</th>
<th>Pay</th>
<th>Jail Experience</th>
</tr>
</thead>
<tbody>
<tr>
<td>Press publicity at Selma (PR)</td>
<td>2 mo.</td>
<td>coordinate, edit, release</td>
<td>$25/41</td>
<td>3 times</td>
</tr>
<tr>
<td>Free legal SCC</td>
<td>4 months</td>
<td>worked on community efforts</td>
<td></td>
<td>+ worked in Montgomery, at Once: once for 10 dogs</td>
</tr>
<tr>
<td>Selma free college</td>
<td>1</td>
<td></td>
<td>$25/41</td>
<td></td>
</tr>
</tbody>
</table>

Change in Political Leanings or activities while working in CRM? 0 N

Explain: If education in R, the teacher in R, not really lot for voter registration, educates in only thing to teach the it called power

Future plans in CRM: L S O

Change Toward: L C O

Comment: still in Seco life but not fired, will stay until fall for 20...
Student reasons for volunteering:

- E: Acceptance and recognition
- F: Close friends among students
- G: School at love school in all those here
- H: May be close to Big Brothers
- I: Person has no leadership role, poor

Negro in non-Salve College Don't
- Acceptance Rate: 100%
- He doesn't know about

- Contact in what connection:
  - Public relations
  - Non-Salve Tree Club

Last summer between:
- This summer

Extent of student contact:

- Critical

In what connection?

Girls: Problems for students in school
Boys: Instinct. Sticks with

Negro:
What if our school were a success, and we succeeded in teaching kids the principles about our big problems. They might just turn around and go back to their problems.

Good learning equals to a jewel. No better way to learn about a person like to lose it in jail with him.
Date: July 6, 1965
Place:的力量 - Freedom Riders
Time: 60

Max: 0 Old Age: 71
Sex: O Gender: N O

Father | Mother
--- | ---
Occupation: Owner manager | Salesgirl for Prof.
Education: G 9 10 11 12 16-15 16+ | G 9 10 11 12 15-19 16+ 
Religion: Jewish | Jewish
Political & Activity: Forces AFSC-CC | Union organizer
Relations to Parents: Good | Good

Soc-Econ Status: L A+ U
Family Mobility: O + O

Interviewee: Religion and extent: Jewish
How first involved in CRM: Parents forced into activity started in Freedom Riders from L A+ O

High School | College
--- | ---
Los Angeles, CA | U. (F.S.R.) L.A. St. Ft. Sht & City worked for CORE
+ HUAC

City College - S.F.
UCB, Ph.D.
2.00-

Experiences:
Freedom & Civil Rights

Note: Off-campus activity
This person is a good leader, he keeps the group together. There is a negro cloth rebel who he can't work with, yet they need each other. He makes a lot of mistakes in that he is not a leader but a forceful, authoritarian kind of leader. Too much of the time, and not a community organizer. Yet he knows it, and consciously, and secretly works against it. He constantly asks for criticism, when the people to talk, but they have gotten used to him telling making decisions (just like the negro community and its leader) and they depend on him.

Dress: jacket, brown hair, moustache, blue button block hair (looks like my stereotyped communist).

Lots of life, hard, good talker - a playful kind of worker. Buck told me about his convincing lie - "we negroes" love to get together. He was the originator of the Credit and call.
<table>
<thead>
<tr>
<th>College Occupation</th>
<th>College Coordinator</th>
<th>Been arrested about 12 times</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worked for CA all through college.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>After Freedom Ride</td>
<td></td>
<td></td>
</tr>
<tr>
<td>in CA sent CORE people 2/22/63</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arrested during March on</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Syracuse in Comm. at C. M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5/5/64 (fenced</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Small</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Arrested at</td>
<td></td>
</tr>
<tr>
<td>Selma</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Extent of Student Contact

**Position:**
- Copper Coordinator
- SCILS Coordinator
- CORE Coordinator
- C-PEN Coordinator

**Contact in what connection?**
- Core Leaders
- SCILS Leaders
- CORE Leaders

**Number of friends among students:**
- Hundreds as a student
- 6 as a leader here, set of 5 from Negro high school students

**Student reasons for volunteering:**
- Youth - whole spectrum
- "Rooted" and "Commited"

### Screenings

1. **Acceptance Rate:** (%)
2. **Opinion of screening methods:**
   - Approaches you expected vs. what is not covered: Don't come down from North
3. **Ideals for acceptance and rejection:** (give race and sex breakdown)
4. **Opinion of best types - include race and sex breakdown - Comment:**
5. **Opinion of success of the selection process - give race and sex breakdown - Comment:**

### Problems for Students in South

<table>
<thead>
<tr>
<th></th>
<th>Negro:</th>
<th>White:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girls:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Helpful Characteristics

1. **Helpful characteristics:**
2. **Not helpful characteristics:**
   - "Boy of civil rights white person"
3. **Most helpful:**
   - Soldier
4. **Least helpful:**

### Additional Notes

- Overall assessment: Not as responsible as having students who are "another student myself"

- They will be around

---

**Date:** July 6
**Place:** Tuscaloosa, AL
**Time:** 60
Date: July 5, 1965
Place: Union Springs, Alabama

Sex: M 0 Age: 20 Organization: SCOPE in CRM: 5 years months
Race: W N 0

PARENTS:

Father:
Occupations: Expert Office Work
Education: O 8 9 10 11 12 13-15 16+
Religion & Extent: Catholic 0 + 0
Political & Activity: Demo 0 + 0
Relations to Parents: - 0 0

Mother:
Occupations: 
Education: O 8 9 10 11 12 13-15 16+
Religion & Extent: Catholic 0 + 0
Political & Activity: Demo 0 + 0
Relations to Parents: - 0 0

Siblings: relations to and effects from:
I odd sisters
1 younger brother

INTERVIEWER: Religion and extent: Catholic 0 = 0

How first involved in CRM: Sympathy march over ideas of peace, wrote ab Y's confinement

High School

College

Home city & state:
School address: (unless same)

Milwaukee, Wisconsin
Salem

Political & Activity:

EXPOSURE:

1. Issues
   Direct
   Symbolic
   N = - 0 + #
   N = - 0 + #
   N = - 0 + #

2. Means
   Direct
   Symbolic
   N = - 0 + #
   N = - 0 + #
   N = - 0 + #

3. Individuals
   Direct
   Symbolic
   N = - 0 + #
   N = - 0 + #
   N = - 0 + #

Colleges attended (in order): Alverno College Milwaukee

Major: English GPA: 3.4

College Living Group:

CURRENCY OF VALUES:

STILL IN SCHOOL? O N

General Activism: O + 0

CONVERSION EXPERIENCE: O
**Interviewee: Religion and extent:**

**INTERVIEWEE: Religion and extent:**

How first involved in CRM: 
- None in h.s. or college, it actuar, became interested in Marquette
- Major professor influence

**Home city & state:**
- School address: (unless same)

**Political & Activity:**
- Exposure:
  1. Issues
     - Direct Symbolic
     - N = - 0 + 0
     - N = - 0 + 0
  2. Means
     - Direct Symbolic
     - N = - 0 + 0
     - N = - 0 + 0
  3. Individuals
     - Direct Symbolic
     - N = - 0 + 0
     - N = - 0 + 0

**Colleges attended (in order):**
- Emmanuel College
- Marquette University
- Last Completed Class: 1 2 3 4 5
- Still in School? Y
- General Activism: 0 0

**Major:**
- Biology
- GPA: B+

**Conversion Experience:**
- Y

**Hierarchy of Values:**

1. 
2. 
3. 
4. 
5.
Personality characteristics which affect CR attitude or action:

COMMENTS:

A very independent person who feels that if she has the facts, she is convinced that she is right to hell with what anyone says. She is rather impatient with chaos in an unstructured situation. Very staunch Catholic feels that here you can break into the system, much prepared for the kinds of illegal activities that characterize much of Northern CR work. Doesn't think it will have immediate effect.
Date: July 4, 1961

2. INITIAL REACTION: Place: Middle, Ala
Time: 4/26

1. Time in South:
2. Impressions of orientation:
   - Teacher staff: friendly & clean
   - Fellow students: not very interested
3. a) Adjustment to demands: Problems?
   b) Expected after arrival?
   c) Expected after orientation?
4. Attitudes and Changes:
   - Don’t feel as afraid anymore
   - Why changed?
5. Activities in South, and change of feeling:
   - (In order)
6. a) With whom worked and impressions of:
   - Made some progress and work
   b) Impressions of:
   c) Daily activities (on reverse)
7. Relations with:
   - Stay away from the whole community as much as possible
8. a) CR enthusiasm change:
   b) A general feeling?
   c) Future plans in CR?
9. Feeling toward CR organizations and change:
9. Personal Effect of experience in south:

She is rather discouraged at the moment over the lack of response from the Neps community. She had known she'd find opacity but knowing + working against it are 2 different things. She's really having trouble (although she said it's coming soon) communicating with the people. She hates trouble+speaking in terms they'd understand without talking down to them. The food + the water + the sanitary inconveniences + the heat bug her not enough to make her quite but enough to make her feel like I'm worried about some people in the group who do only what they're told to + no more. There's going to be friction in this project before too long.
July 4, 1965
Midway, Fla.

Score

Mathematics

Science

Demos

Good

4.5 minutes a day

Science

General

I work

Admit

Environmental

Energy

Biology

None as undergraduate.

Still in school

Last completed class: 2, 4, 6

General 

GPA: S

Major: Computer Science

Attendee

Order
Personality characteristics which affect CR attitude or action:

A very independent person who feels that if she sees the facts as is convinced that she is right to rebel against anyone's way. She is unable to accept change in an uncontrolled situation. Very much resistant feels that she can 'break into the system and be prepared for the kind of legal, political activities that characterize that of Writson & Co. work. Doesn't think it will have immediate effect.
2. INITIAL REACTION: Midway: Olea

3. Time in south:
   - Weeks: 2

4. Impressions of orientation:
   - Different intellectual level
   - Prejudices
   - Hard

5. Adjustment to demands: Problems?
   - b) Expected after arrival?
   - c) Expected after orientation?

6. Attitudes and Changes:
   - Why changed?
   - General feeling?
   - Other:

7. Activities in south, and change of feeling:
   - (In order)

8. With whom worked and impressions of:
   - a) Close project and work
   - b) Impressions of:
   - c) Daily activities: (on reverse)

9. Relations with:
   - Stay away from the whole community as much as possible

10. Feelings toward CR organizations and change:

   White Students
   No Neg Students
   So Neg Students
   Neg Adults
   Leaders
   Students

   Leaders
   White Students
   No Neg Students
   So Neg Students
   Negro adults
   Negro community
   So White comm

   SNCC
   CORE
   COFO
   SCLC
   NAACP
   MFDP
9. Personal Effect of experience in south:

COMMENTS:

The is rather discouraging moment over the lack of
community feel,

attenuating into knowing

it are 2 different things. It's really having
trouble (although she said its coming some

trouble, explaining in terms they'd understand

without talking down to them). She feels

with the sanitation/conditions

+ the head being not enough to make her

feel good enough to make her feel really

like eating around some people in the group

who do only what they're told to & no

more. There's going to be friction in this

project before too long.
### INTERVIEWEE: Religion and extent

How first involved in GBM

### Family Mobility:

NY to NY now

### Race & Religion:

- Place of birth: [Redacted]
- Religion: [Redacted]

### Parents:

<table>
<thead>
<tr>
<th>Father</th>
<th>Mother</th>
</tr>
</thead>
<tbody>
<tr>
<td>Occupation:</td>
<td>Occupation:</td>
</tr>
<tr>
<td>W.R.</td>
<td>Librarian</td>
</tr>
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</table>

### Education:

<table>
<thead>
<tr>
<th>Year</th>
<th>Father</th>
<th>Mother</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 9 10 11 12 13 14 15 16+</td>
<td>G 9 10 11 12 13 14 15 16+</td>
<td></td>
</tr>
</tbody>
</table>

### Political Activity:

- Left wing

### Schools:

- High School: [Redacted]
- College: [Redacted]

### College Living Group:

- College Living Group: [Redacted]

### College Address:

- College Address: [Redacted]

### Colleges attended (i.e.)

- Major: [Redacted]

### Military:

- Last completed class: 1 2 3 4 5
- Still in School: [Redacted]

### General Activism:

- General Activism: [Redacted]

### High School:

- High School: [Redacted]

### College:

- College: [Redacted]

### Conversion Experience:

- Conversion Experience: [Redacted]
Personality characteristics which affect CR attitude or actions:

- Intellectual orientation needs into belief making decisions. Rebellion-free thinker does not like to be encumbered in any way.
The image contains a handwritten document with various sections filled out. The document appears to be a form or a record, possibly related to a personal or educational history. Here is a transcription of the key information:

**Date:** July 21
**Car outside bath:** 00
**Munin:** 01.74

**Relationship:** Separated

**State of Michigan Lawyer**

**Psychiatric Social Worker**

**Religion & Extent:**

<table>
<thead>
<tr>
<th>0</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13-15</th>
<th>16+</th>
</tr>
</thead>
<tbody>
<tr>
<td>O</td>
<td>0</td>
<td>+</td>
<td>#</td>
<td></td>
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**Political & Activity:**

**Relations to Parents:**

**Family Mobility:**

**Only Child**

**Religion & Extent:**

*The first involved in Camp No on 14 Drive in Cal. Then heard about Camps, COFO project not excited about hidden schools.*

**High School:**

| Los Angeles |

**College:**

| UCLA |

**Major in: Anthropology**

**Living Group:**

**Apartment**

**Income of Father:**

**Income of Mother:**

**Income of Self:**
Personality characteristics which affect CR attitude or actions

COMMENTS:

Parents are strong people, their influence counted.
Financially independent.
Never in the South before. Wanted to see new things - in a way a escape.
2. **INITIAL REACTION:**

   - Date: [Blank]
   - Place: VRIACON
   - Time: 45 min.

3. **REACTION:**

   - Time in south:
   - Impressions of orientation:
     - Disorganization
   - Adjustments to demands: Problems?
   - Expected after arrival?
   - Expected after orientation?

4. **ATTITUDES AND CHANGES:**

   - Why changed?

5. **ACTIVITIES IN SOUTH AND CHANGE OF FEELING:**

   - (In order)

6. **WITH WHOM WORKED AND IMPRESSIONS OF:**

   - b) Impressions of:
   - c) Daily activities: (on reverse)

7. **RELATIONS WITH:**

   - No previous contact with Negroes

8. **CR ENTHUSIASM CHANGE:**

   - a) CR enthusiasm change?
   - b) General feeling?
   - c) Future Plans in CRM?

9. **FEELING TOWARD CR ORGANIZATIONS AND CHANGE:**

   - SNCC
   - CORE
   - COFO
   - SCLC
   - NAACP
   - MFDP

   - [Blank]

   - [Blank]

   - [Blank]
9. Personal Effect of experience in south:

**COMMENTS:**

Daily activities:
1st Sunday: V.R. - met at office at 9. Drive out to a Negro area, work from church to headquarters (they would have you to the church on Sunday). There local volunteers would go out to streets and knock on doors. At noon, lunch. Then, out again. Very hot, tiring. Sign up unregistered people for a time to be picked up and taken to courthouse. Evening free time.

Now (in 5th words): community organization of white + black in small areas.
and it took a long time, you'd sit in a house for a couple hours, shelling peas, selling to the person, drinking lemonade, and getting to know them, and not even bring in no voting, because you knew it could scare them away and they'd never vote. And then you'd come back, day after day. And maybe you'd have to get up at 5 in the morning because they'd have to go to work & to eat and do cotton. I'd been told all these different things, and I put all this together. And then there'd be mass meetings at night, maybe three or four a week, and there'd be classes, that'd be held in somebody's house, where about 20 people get together, for reading and writing or something of that kind, and mainly it was the rural county atmosphere. I imagined living in a very, very poor environment where I mainly ate peas, and grits, or something like this. And I don't know, maybe the sanitation wouldn't be so good. And there'd be a lot of trouble from the police, and you'd have to keep very good security, keep track of everybody very much, and here everybody goes their own way, and unless they're missing a day, you might not know they were gone. See, in the city of Macon, we walk down the street in integrated groups, we eat in integrated groups, we swim in integrated groups, we do everything, and the only incidents we've had been policemen who'd stop and say, 'Don't do that,' or just stare at us.

DIFFERENT APPROACHES OF VOLUNTEERS:

Our group varies. Some people feel it's quantity, you've got to get as many people as you can back next year. So we plan to come back next year, maybe a different group--and then you can educate people as to the value of voting. Other people say, well, I'm here for a personal experience, too, in that sense of living in contact with someone different. But I think everybody spends at least sometime during the day sitting and talking. But not as much as maybe I'd like.

LIFE OF THE NEGRO: RELIGION DEPT.

But I've also been explaining to the situation, the role of the Negro in Macon. Our family doesn't talk about discrimination, it's hard for me to see where they may feel it, and yet I'm sure they do. I'm talking to the father of the family one day--he's a very religious man, and I began to realize that maybe in the South, it's only through religion that a Negro can feel equal, only in the eye of God is somebody equal, and this insane idea is a depressing thing that this has to be the only way.

ON YES, MA'AM-im

So what you have to do, and I really think this works, is to keep talking, and act as normal as you can, as if you've known this person for years. And make them feel comfortable by feeling comfortable yourself. And yesterday as we were walking down the road, little girl just took me to her home and just showed me her home, and we just sat there talking about recipes and things like that, and I feel this is a way to reach people. And she showed me the corn they were growing and the sweet potatoes, and I learned a lot.

DISSACTIONS WITH MINISTER LEADERSHIP:

Some people weren't so satisfied with just going through the leaders. So, we've also worked with the ministers. They're considered leaders, too, because we knew we could reach the people through them. We've used their churches for many many things. And some people are not too pleased with the ministers' reaction--the ministers are maybe too interested in the status quo. They will go for change, but maybe they wouldn't demand it first, for it, as maybe we'd like them to.
Some people are very content to do exactly what S O S wants. And to follow the leadership, to work through them to the people. And some people would rather work from the grass roots up, and if the people would rather develop other leadership, let them.

AMITY V. BOBBINGS

I thought I'd come down to an area that was being constantly threatened by bombings and shootings. Here it's not that. Here you're threatened with apathy. No, really, maybe the danger is from the community itself. I don't think the police would ever do anything, and I think it's a matter of getting the people interested. We've come across a couple of ladies who just say, "I don't feel like registering to vote, I don't want to be bothered," you know. They've got their family, it's a different kind of war. If you can make that issue exciting, you're doing pretty good. And I don't know. We're making it exciting, by being white people, maybe just by personal contact we'll get people interested. I don't know if our mass meeting are that exciting... maybe this is the war that most of the world, most of the time has to fight. (Laughter about life in the North.) It's for the subtle little things, I think it can be fought in the North, too. You don't have to come to the South, to enjoy this in particular, what it's good to come South for (ANY ONE OUT THERE?) -- well, it's giving people honor dignity. 'Course in the North, I'm realizing now, Negroes don't have it either. But at least they don't run as much a chance of being caught by a policeman, if they're walking in an integrated group, as they'd be here. Anywhere else but racism, let's say, or Atlanta.

QUANTITY VS. QUALITY

Right now it's as if we have a job point for quantity. To come in with 13000 Negroes unregistered. So we've registered 1,000 now. It's still a matter of quantity, of relating, person to person. A lot of us have been dissatisfied with just doing voter registration. But in a sense this is a hard city. I think that you can just be honest, people aren't bombing your house, in other words. I have all my objectivity, I know, about these people that have lost theirs a long time ago... towards the whole situation, towards what is apathy, or what is change. I get used to the dirt roads. I don't see the white community very much, ... I can see how you can get out of the muddle, and stay in there. And as long as everything's going right around you, you just do pay much attention. But when you have a situation come in... and it's really exciting... you have to be somebody's house and say, "Well, why don't you have a mailing by these steps? You're husband's old, you're... a night fall down. Why aren't these people out mailing you there?" They say, "Well, I don't know, they just haven't." "Would you like one?" "Yeah, maybe." "Why don't you get one? Get one? Why?" I don't know. It's the answer I would be, but it's just this, putting a new idea into somebody's house. It's very exciting, too... I think it's the only way, any of us are going to feel really satisfied. One of us is real to deeply satisfied with voter registration—that's only matters, not you don't really relate to the people. But going into the individual story, we're going to try to set up classes... And just talking to these ladies, and going into their house, seeing what it looks like, what we've changed with, what is their environment that they come with everything. You know, "I like that. And seeing them respond to he—well, this is important to me, as a person. And realizing maybe this will carry over, if they have a white teeter, or something. And make them feel the's somebody that likes them in the war... maybe they can like themselves a little more, have the strength to have an idea.
CIVIL RIGHTS—GLORY.
Well, I know what it was—civil rights used to seem glorious, you see, we went down there and we fought. And I really think... that a lot of us won't be completely satisfied until we run into one danger. I don't think anyone would want to admit it, exactly, and it's not exactly danger they want, but they want to feel as though they really struggled against something. They don't feel that this is really a struggle. Voter registration is not exciting. PERSONAL CHANGE.
But I've found I've learned how to relate to people better down here, so that when I go back to Los Angeles, my own community, I can relate to people better, I know. And it's very strange to me, 'cause I used to think you couldn't go away and solve your problems. But maybe I was at a certain point where I could... New perspective, new community, new people. Maybe just being among strangers has given me a certain kind of freedom. And I'm convinced you have to find your own freedom before you can tell anybody else about freedom. And I don't see freedom as being every individual thing. And civil rights in general—I see it as being a daily, monotonous routine... I don't find it boring at all 'cause it's just living, it's part of life, only with a different perspective.
I don't think now I could ever be unhappy again while there are unhappy people. And this would go for any community that I was in.
Side 1:
Chuck:
Like Betty, you know, will go around to people and just say hi. I'm living in the neighborhood, now, and she'll—she's very interested in talking and she registers very few people. There's a lot of people that do this, and I think that's one reason why our program's pretty good, 'cause Joe is always been going on, and I have pretty much, and on just getting people registered. There's other people who are working on getting other people more politically aware and telling them why they should register and why they should vote. ---more important, why they should vote after they are registered.

K. Do you think they will vote?

....Joe: We'll come to that bridge when we come to it.

....Carol: Now, what he said about what Betty's doing, though. The other day I was walking around and just visiting a friend and I was talking to this lady about her baby, and this kind of stuff. And afterwards she told my friend, 'That lady, she doesn't even act like a white lady.' Now, she was already registered, so that way I didn't do any good. But I still think, the more contact we get in individuals, the more we show them that we're just ordinary people, like to hold babies,

Joe: But Carol, that shouldn't be the thing to make a fetish out of. That comes naturally! ---Of course it means a lot, but that's just being a human being. If you don't do that, I don't know what you would do.

Carol: Well, then we shouldn't be just registration machines!

Joe: Well, some people are more sophisticated, can't approach everybody as if he were a cotton picker. Some people are so sophisticated they know every governor of Georgia back to 1940, and all they want to do is talk real solid politics.

Carol: But those are very rare.

Joe: Not very rare.

Jon: They're usually registered.

Joe: No. A lot of them are, a lot of them aren't. But you can't approach everybody, as if the poor guy, I've got to teach him how to be a human being. Because then you insult 4/5 of the people.

Carol: But you do it yourself. I've walked around with you enough to know that—

Joe: That's because I'm talking to people who aren't registered, usually....

Chuck: Down on Broadway, that's the way most of them are, in the bars...

Joe: If you try to drag somebody out of a drunken stupor to get registered, what do you want me to do?...

Denny: the question is, can we turn 'em out to vote— and well, if we can, we're doing good. If we can't then we're wasting a little time.

Joe: Y'know, they say a person not registered—down there you don't... We don't talk to them five minutes, we talk and talk to them for half an hour. And then the time he's registered, down here people don't like to register, so they're not doing it just to please us. We pull people, pull people, and we can't get them there 'cause they're strong, you can't force somebody to register!
Carol: It reminds me of big Lester in the movie. Now they keep showing us this movie "Right Now!"

Big Lester, and if this isn't the kind of thing they want us to do—now he doesn't stop and convince every one of them right then, you know, you should want to vote to be a man, and all this stuff. He just, 'Get in that car!'

Jon: This is the Negro speaking to Negroes, though.

Chuck: Well Travis (Local Negro volunteer) is a Negro also. He's a big guy, a local kid, and he knows a lot of these guys, you know. Plus I'd say this makes them more aware, because they say, 'Well, here's this guy, you know, he's a big ex-football player. He's draggin' me down there, you know, maybe this is the right thing, you know, I'll be one of the guys. If it's all right for him it's good enough for me.'

Denny: Sidney, what if they are in a kind of psychological stupor and this awakens them up? 'Cause I've heard several peo say 'I really felt good when I came out of there. I've thought about it for a minute and now I'm registered.'

Carol: But do we have to approach them a lot differently than the local Negroes do?

Jon: I think you do.

Joe: The discouraging thing is the young men, the 20year-olds and the 18-year olds. But I think whites would be the same. The culture's antithetical to anything that smacks of being square. "Good citizen," oh boy, that's for a real calling card (sarcasm). I'm talking about 20-year-old man, what 20-year-old man in his right mind...

MKB: That's why guys are down here, I think—probably because you're the same age and hopefully you can find a way to talk to them.

Joe: No—there's a gulf, a cultural gulf...and there's a cultural gulf between Sidney (Local Negro volunteer) and them too...but Sidney's a square too, because he's a good citizen.

Denny: No he isn't. He's a square because of what happened in the last two years. Wasn't square at all to be in the freedom movement two years ago. Man—you stand out there in this park when they integrated the park two years ago, 300 people around 100 Negroes with pitchforks and broken bottles? ...That isn't square.

Chuck: The things is, that was the glory of the movement, This is the hard work.

Chuck: James: A young kid—the early part of the movement here was physical contact, you know...There's glory in havin' bricks thrown at you you're wavin' some brave, some guts, you know, and this...

Denny: You think they think it's square to go in and talk to Mr. Charlie, who runs Highy-Willey, and say 'Mr. Charlie, I'

Joe: Oh, come on, course it is.

Chuck: Denny, you don't know these guys. This part here, when they're getting bricks thrown at them, that takes guts, you know, but it's no fun to do it and talk to somebody, I don't think it's fun to walk around in the streets.

Denny: (to Sidney): Do you think...they'd have the feeling that, oh man, this is so dull, this is so square, or would they be scared?

Sidney: Scared? No they didn't be scared. You know, they could turn you down, you go somewhere else.

Carol: You're used to that anyway.

Sidney: That's right.

Denny: But how do they look at the whole act of applying for that type job?
Joe: How many boys could you get to do something like that?

Chuck: To have so many go in and say, rather than sit-in or picket or something, have 'em do one of the more dull parts...

Sidney: Take guys off the road, take 'em into place, tell 'em come on, walk in with me—

Denny: Ask for a job, yeah.

Denny: Would they think that was square?

Joe: How many men could you get to do that?

Denny: They wouldn't do it because they wouldn't think they had a chance.

Sidney: That's right.

Carol: No, but I think he's right in that, it's a lot easier to keep fighting when there's a resistance. And when the resistance is open and it's something to fear.

Carol: How do you make somebody respect you? I mean, there's a way to make him stop beating you—beat him back or something like this—but how—what do you do to make him respect you? There's just no answer; really, they don't know the answer!

Denny: Is it square to work, to get a job? That's the thing to do, isn't it, you can get a job; you can get a date, you can get clothes—you can get out— that's not square at all. I don't even think that enters their minds.

Joe: I don't think we should continue to haul up these materialistic things. This bit about, you should get a job so you can take your chinks out Saturday night... It seems to me something a man would do. I used to play basketball on a playground in Washington, DC, with 167 Negroes and me. So, that was all my life. So I knew you're not going to be able to do what you think you're going to be able to do.

MKB: Well, how old were they? What about 21, 22-year-olds—

Joe: So they play basketball too.

MKB: Not all their lives.

Denny: That's partly true, but I think you generalize—the Southern Negro's a little bit different than the Washington DC—

Joe: Doesn't matter! I play with the white boys in , and they're exactly the same!

Denny: Oh well, the white boys.

Joe: You just can't place too many dollars on an 18-year-old boy.

Chuck: People come in and make discussion, I'm not saying you, I mean everybody—they say, we're going to do this, we're going to approach each person like this, and we're going to end up doing such and such. And you can't do that, you just—the biggest problem is, trying to approach each person as an individual...

Denny: This business of what we want 'em to do is apply for jobs, because they might learn the intrinsic, like integrity. Like you know, get up early, and you go to bed late, and it makes you healthy, wealthy and wise. You're not gonna get this by sittin' around, playin' basketball, you know, or kickin' the stones in the dirt... you're gonna get this maybe at a job, if you get it at all... the starting point is back to jobs.

Chuck: OK, but you gotta communicate with them, and to communicate with them you gotta... in there, and maybe sit down there on the corner where they're sittin', and get some of their trust, rather than come up right away. Right off the street, some guy that's never seen you and say OK, buddy, let's go apply for a job.
Denny: They did this three years ago...they had these discussions, but nobody applied for jobs, so people are stalled. Why is the revolution stalled—or the freedom movement stalled? You tell me.

Joe: Denny—you talk about the freedom movement you know—you have some kind of terrible vision like the train fell off the track, got all smashed up somewhere. Where'd you get that idea?

Denny: Maybe they never laid the tracks.

For it is the cosmopolitanness of life, whatever life, or their woman is much more important in registering to vote, or whatever. I mean, about how she's getting along. And listen to the radio, and the kid, and look pretty, and my mother's sick, and it's more important than dirt road stuff, and being a good citizen. You can't expect too much...

***

Carol: The thing is, we're working on SCOPE, and SCOPE's project is getting them registered to vote. Now if we were just down here to work, just down here to work for the movement, in general, then we could consider all these other things, but I think—why can't we demonstrate? Because SCOPE doesn't like it.

***

Carol: And we went to this church, and we got turned away. They wouldn't let us come in and worship. Now, we shouldn't have gone in the first place, according to SCJC. Well, once we went, we didn't have any choice, but just turn away calmly, and walk—that isn't individuals, that's part of a machine!

Jon: Was this a white church?

Carol: It was a white church.

Joe: Well, what did you want to do?

Jon: Was it you alone, Carol?

Carol: There were thirteen Negroes, three whites.

***

Carol: One thing they told me when I left Dublin was that certain things that I wanted to do would be all right in September, but not now. Now, I think the whole movement has to move together. What we're doing, we've got to do it in as many areas as we can. 'Cause the principle matters.

Joe: Demonstration in Macon would be pretty silly. We did one at Warner-Robbins. I was there, only to protect the lives of the innocent. But it was ridiculous. Totally ridiculous. We went to a place that was nearly all-white patronage, business got better and better as we picketed, one man asked the cop, "Why you lettin' those kids do that?" and he said, "Good advertisement." This is really silly.

Joe: The people at Warner-Robbins were the people to be doing it, and we helped that. But to do that kind of thing as a profession is ridiculous. This is a sweet town. People keep on saying it's a sweet town, and it is a sweet town...

Carol: After the looks and comments, and threats?

Joe: The mayor can't do anything about looks and comments. And neither is you talkin' to Negro people all your life going to change the whites' looks and comments.

Carol: Well, I think, though, that we're got to realize that we're all individuals in this movement, and that in trying to make it into a machine, to accomplish a goal, that we're gonna have to give up some of this individuality—and I don't like that. But I don't know...I'd like to hear some opinions on that.
***
Carol: Hey, Joe, they feel that they have accomplished something. And from now on, they can remember, well, we do have some power, 'cause we accomplished something.
Joe: Next time some storekeeper gets nasty, they'll get rid of again, too.
Carol: That's right, and there's another area. Suppose there's no playground in their area. Their children have no place to go to play. So here's another individual problem, that if they have group to go to. 'Hey, we don't have any playground, let's start working on this.'
***
SIDE TWO
Joe: Okay, you turn over the lousy, stupid, storekeeper over to the people! Not a, not--
Carol: And each little thing that comes they'll receive dignity, knowing that they are responsible for the improvement!
Chuck: Joe, the thing is, you're not concerned with these little small problems. You like the big ones, like--
Joe: Like getting killed.
Chuck: Yeah, Okay, now, they're concerned with the small ones. See and since the program--uh, you need diversity, they'll handle this, you'll handle your little area, and...
***
Carol: This isn't even one of the things that I think is our problem. Now, are you really consciously worried about being shot?
Joe: I don't have to live here. Not any more in Bibb. Bibb County has moved 20 years in two. 'Cause they registered a certain amount of people.
Danny: Registering 5000 Negroes isn't worth a damn thing.
Joe: Yes it will--the five Goldwater county representatives they elected to Atlanta turned down the poverty program. Right?
Danny: Of 1500 Negroes registered at that time, 1300 of them voted. The problem is turning the ones who are registered.
***
Chuck: OK, Danny, a other important part of this project, us here right here, is there has to be somebody like Joe, who is going to turn out numbers--masses of registered voters, because Hosea Williams and the guys on the project want--one project to have large numbers where they can point at, because they do have support from somebody, and you can't say--these people who are pouring in a thousand dollars--they're gonna say, well, down here in Dublin County, these people have been socially awakened and they're politically aware now. If you can have one county out of 50 counties, and you can say, "Look, here, they registered 5000 people, the guy's gonna go out, you know, and sign a check for five thousand dollars, maybe, for the project, and 49 other counties can go do this social work--we're sacrificing something, a little bit, for--maybe one county, for the good of 49 counties.
***
Danny: I was one of the machine boys. You, I and Willy, and Jim, pushed the machine, and I still agree, but we've got to get over this b'ind spot. We have to get into the other part. For one pragmatic reason, which isn't my motivation, you can't turn 'em out to vote.
***
Carol: It (grass-roots support) means that my neighbor or I have something to say about my community.
We have to give up some of what moves us—
Clark: Have to sacrifice some of yourself when your individuality can endanger the group as a whole. Say maybe, like I like to drink a lot, so I have to, like, control it, because—if I go out, get drunk or something, get arrested could get the whole group in trouble, could get in the papers, big headline, Drunken SCOPE Worker Arrested, all this stuff.
Joe: That's obvious. Even when you're talking to somebody you have to start restraining your individuality.
Carol: Well, this is something we keep saying, you know, that the Movement is a chance to express yourself as an individual, but it really isn't, then.
Joe: You speak of the Movement again.
Carol: Well, to me, I'm talking about the whole—the whole—
Joe: You're speaking of SCOPE.
Carol: No.
Joe: No, you are...my definite impression of (NCC) is that the individual takes the privilege of expressing himself much more freely...
Joe: But see, you have different tactics in different places. And this place is being counted upon to supply lots of Democratic votes...when Governor Sanders runs against Senator Russell, Atlanta's gonna go for Gov. Sanders, and the whole rest of the state right now would go for Senator Russell...Half of the Negroes in the State are Democrats; they could elect Gov. Sanders, you know, win the primary and then win the election. Nagg a pretty liberal man, pretty sensible, Russell's been in Congress—I don't know, all his life—and he's an ardent segregationist. One man can pass a bill, you know, when it comes up in the Senate...

Denny: (to Joe): What's your area, Unionville...have you organized them on a grass-roots level?
Joe: What do you mean, grass-roots level?
Denny: Just get them together socially, once in a while, in small groups.
Carol: Let 'em know who they're working with...really, Joe, they should know who they're working with and who they should go to if there's a small problem they're interested in solving, they've got to have some place to go for a ground-level point...without their own community.
Joe: What kind of problem?
Carol: Well, for example, if there's a store in their area that's causing a little trouble, that—this is an individual problem.
Denny: Let me tell you, Mr. Thomas's store, which serves the local business, is right next to Mason Homes...To his patrons, which are 91% Negro or better, he's just very condescending, and to the little kids who come there, you know, he's not interested in the 3 or 4 people. When any good store operator knows you, you know, that to get the mother's business you have to cater to the kids...He's not even a fraction civil to the kids, to say nothing of their parents. And they're going to form a small group of people, go in there and tell Mr. Thomas to get shaped up—they expect the response, "Go to hell," and they expect to close down Mr. Thomas within a month...You have a president, and the president says, "Join, Betty, Jim, you go over there and talk to Mr. Z—"

Joe: All right, but that's of limited importance.
Joe: Cause I know lots of people acted that way in white stores.
Denny: Set up the machinery...it's just an operation in civic responsibilit
Joe: Well, you're gonna do that anyway if you're an intelligent person.
Carol: You're not either, if you have no place to turn, if you have never had any experience in doing it.
Joe: Where does a white person in this town turn?...they don't know anything?
Chuck: They join something like Young Republicans or there's political clubs around.
Joe: How many people do that?
Carol: They've got the upper guys completely on their side.
Joe: What about a situation where there's no sides? My parents are intelligent...they never say anything. There's nothing to say.
Carol: You haven't done much good work at home, have you?...Well, civic organizations are something that we have been raised in. Almost like if my father doesn't like something, you know, he knows how to get it up to the people who will do something about it...Like newspapers, now, they're controlled by the white power structure. So I can get my father can get his opinions voiced by writing a letter...Now, a Negro can only go to his Negro paper that still never gets to the white power structure...So what we want is for him to have a way to get there.
Joe: Sounds like you want to change the white power structure.
Carol: No, I—do I want to change the white power structure!—No, one way is that he'll have an organization within himself that he can go to, that's going to have a little power, a little pressure.
Joe: Why will it have power?
Carol: It does. It's amazing how much power—
Chuck: Bloc voting! They say, "Look, we've got a whole community here, you give us something, or this whole community right here is going to vote 100% against you.
Carol: Oh, but that's one thing. They don't want trouble...they don't want a big upheaval, they don't want demonstrations. They don't want Martin Luther King here. They don't want this kind of stuff. They want to get along...Oh, man, every time you mention that in our county, you get what you want. That's when they start tearing up tickets.
Chuck: She's right, because like here, they say, "Well, Macon's a progressive city, why did you have to come down here? We don't want any attention brought here, see."

**Denny:** Are they going to turn out, to vote?
Chuck: You know, we could pursue both programs, if we could put some kind of pressure on 'em to open up on Saturday, because there's so many people come here on Saturday, 'cause you know...So people work Fridays, Saturdays, and Mondays, and get a large number of people registered, and we'd have the middle of the week, all the time, for going here, and once they have registered, to go around and give these people some sense of political awareness.
MKB: My question is, do you think you could divide the functions that way, two of going around and dragging out the big numbers, and two more coming in their wake and doing political education?
Joe: Sounds like missionary work.
MKB: It is.
Joe: That's never worked before.
Chuck: I think it could work.
MKB: If I were in their position and I was sitting around at home and somebody rang the bell and said, "All right, how would you like to come down to register to vote,"—
Chuck: ...We don't do this. And all the time that we do, like when we get somebody finally convinced, through, say, the "Let's go down and vote," and everything. There's a walk to the courthouse, and I always say...and you talk to them, and you say, "Now you've taken the initial step, you're gonna vote, but the most important thing is that--" I mean, "You're registered, the most important thing is that you vote once you're registered." You try and give a little political education on the ride there...You get 'em thinking about this. The go home, they think a little bit about this, then you come back in the middle of the week, you have some small get-togethers, with somebody else, and they start talking about this, and you say, "OK, now, what do you think about this, you're a registered voter now, let's hear some of your ideas now."

Denny...the first day I got here I was standing in the courthouse, and this one fellow, a Republican, the other was Democrat, both working in the courthouse, and they both came up to me and they said, "What are you doing, registering Niggers," and he said, "Hey, if you want to do something, why don't you get them out to vote?" They're not scared at all...What scares them is when we sit around and talk, mix socially,...

Joe: See, in this county there wasn't any organization at all, so naturally you need a mob to lead. You come to Bibb County--

Carol: But there isn't any organization, there's just one man. That isn't organization.

Joe: This one man is worth a hundred.--

Carol: I don't care—he's just one man.

Joe: So find somebody else to help him.

Carol: No, but the thing is, the people don't feel involved. They feel like they're going to Daddy. Now one of the things that was bad in the beginning was that...like the Negro, he had his master, he could get what he wanted, when he was a slave. All he had to do was let his master know. But we want them to feel that they can get it themselves.

Chuck: That's right, the little personal involvement, like putting the pressure on the store owner, that's good.

Carol: (On community organization:) The hardest thing for me to do is to sit in a committee meeting and not say anything. And this is what we've had to do. Our SCOPE team, we let them decide and then see what they need to do, and just stay out of it. This is really a strain, but then suggest at the right moment—there really is a hard thing to do. You don't just throw a bunch of people together, and have a committee.

Joe: ...You're always going to get back to the fact that not too many people are interested in being organizational.

(County v. City)

Carol: Yeah, but the point is, I think even within this city, you've got to look at it as a community—like this Tindall Heights, and all these different communities, should be organized.

Denny: Joe, you know, has got a problem that we all have, and that America particularly has, they're far too pragmatic and have doubt much too easily. You never think long-range, or adopt too a problem like say Viet Nam, or elect—say--

Chuck: Stevensons as opposed to Johnsons.

Joe: There still is a tremendous problem with your thinking, and that is this idea—you're always making a big mistake, and you're always talking yourself, you say you think that something you're doing is good. Like, say, now, you go to a concert, and you feel good when you're there, because you're doing something that's good, which
is listening to music, and I'm doing something that's good, and that's community organization... We think when we get a lot of people at a mass meeting it's good, or it's worthwhile...

Carol: When they've taken it upon themselves in the responsibility to accomplish something in their own community... that is worthwhile...

Joe: Really, I mean once you get to a certain stage of sophistication and cosmopolitanism, you'd maybe rather listen to rock and roll than go to a mass meeting. There you have a real problem about what's good.

Carol: You know, this one problem of nutrition has really gotten into me, 'cause I've had courses in it, I see in these little kids walking around— I see so many of them, that is, you know, real placid—you can just push 'em around. They don't cry, they don't fight, they just— aaah—and it's so obvious what's wrong. They don't get enough vegetables, they don't get enough fruits, they don't get enough vitamins, all their lives. Now, here I am walking around trying to get their parents registered to vote. And the mother doesn't know that if you don't have any money—the very little money you do have, you don't buy quantity, buy quality! ... I want to get some of the mothers together just to talk about this type of thing. Now, I think this is vitally important.

Joe: Trouble is, we're in—at least you are—in a paradise of problems.

Carol: ...I talked to one mother—her son has worms. It's so obvious he has worms, and she knows he has worms. Now—she took him to a doctor, there's no Negro doctor in Dublin—and he said he didn't. The mother's seen the worms. The little boy has every sign of 'em. What are we going to do about him just let him be eaten up? I don't know what to do about him, he's still there. Anybody have any ideas? He's one individual child. But I just cannot care so much—I registered his mother. We did, we took her down the week before I came.

Joe: You have to worry about one thing at a time.

Chuck: See, this gets back to Benny's program— the kid's dying of worms because he's never had shoes and he's walked around barefoot and they've come up through the tender part of his toe.

Carol: I know that if we improve things, if we get votes and jobs, that things will get better, and all this stuff, but what about him, is he lost?

Joe: ...We're on a voter registration project, right? Anytime—so last night there was somebody being poisoned to death, so I drove him out to the hospital, right? That's not my project here—I just had some spare time, okay?

Carol: But every home I go into I see these children like this.
**Page 1**

**INTRODUCTION**

**High School**

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<th>College</th>
<th>Los Angeles (Van Neyes)</th>
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<td><strong>L. A. (Van Neyes)</strong></td>
<td>UCLA</td>
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**EXPERIENCE**

- School paper
- Tutoring project
- 2 days on Prop. 14

**Colleges Attended (in order):**

- Last completed class: 1
- Still in school: 2
- General activism: 0

**Major:** Sociology **GPA:**

**College Living Group:** University co-op (friend there is converting him)

**CONVERSION**

- Friend to Christianity:
- Converted

**Hierarchy of Values:**

1. C. Rights

**RELIGION**

**Father:** Chiropractor

**Mother:** Teacher of mentally retarded kids

**Religion & Extent:** Jewish, atheist

**Political & Activity:** Democrat

**Relations to Parents:** Parents divorced when he was 7.

**Home city & state:**

**School address:**

**Political & Activity:**

1. Issues
   - Direct
   - Symbolic
2. Means
   - Direct
   - Symbolic
3. Individuals
   - Direct
   - Symbolic

**EXPOSURE:**

- Conversion from to

**INTERVIEWER:** Religion and extent: In process

**How first involved in CSM?**

- First involved in school paper

**Siblings:**

- Relations to and effects from parents divorce
Personality characteristics which affect OR attitude or action:

Considers self very vocal, non-stereotyped.
Dates very young girls

Novel viewpoint "had been broadened and enlarged a little but... strengthened," but not changed basically by exposure to experience.

Emotionally, has learned to control self better.
Fees now can understand Negs as people, better understands their problems.

"I grew up in a housing project with Negroes and Orientals" Had trouble "freedom to look at other people as human beings" rather than Negro and white. Is the "ultimat freedom."

Feels main reason for coming is belief that ultimate freedom is ability to look at people Negro or whites. Has had trouble freedom in himself.
Felt akin to Negroes as members of a minority a few.

Motivation two-fold:

Situation as member of minority group, personal - decided to come shortly after a conversion-type experience.

Considers self liberal Democrat

Chose S.C.L.C. because was "right there." Influenced by MLK's UCLA speech, Neil Rechlin, Selma demonstrations.

Plans social-type work as a career. (No marriage until after school). Material comforts secondary to personal satisfaction.

Mother in social-type work.

Vietnam: "I'm sorry we're there," but doesn't feel we can just pull out.
2. **INITIAL REACTION:**
   - Date: July 23, 1965
   - Place: East Macon, Ga.
   - Time: 9:28 A.M.

- Time in south:
- Impressions of orientation:

3. a) **Adjustment to demands:** Problems? **Yes - Sex**
   - b) Expected after arrival? **No**
   - c) Expected after orientation? **Yes**

4. **Attitudes and Changes:**
   - Why changed?

5. **Activities in south, and change of feeling:**
   - (In order)
   - Voter registration
   - [Blank]

6. a) **With whom worked and Impressions of:**
   - b) Impressions of:
     - "People haven't worked as well as they.
   - c) Daily activities: (on reverse)

7. **Relations with:**

8. a) **CR enthusiasm change:**
   - b) A General feeling?
   - c) Future Plans in CRM:

10. Feeling toward CR organizations and change:
9. Personal Effect of experience in south:

COMMENTS:

Shows great deal of initiative and perseverance in voter registration work. Looks upon by project leadership as an excellent worker, but "talks too much." (Joe.)

Hopes to return to work in summer again.

"I have come to understand my own feelings a great deal," "the mechanics of the movement" since coming down.

Has strengthened his belief in God.

Not satisfied with student project leaders. Don't show enough initiative. Should be doing registration work.

Sex problem of overseas Negro girls. Believes emotions should be controlled — put movement first.

Has been able to control self so far.

Problem of leadership - student.

Problem of Scope: doing what SCOPE wants.

Believes local leadership might be better than white student leadership.

Was arrested for "interfering with a police officer" and then released upon phone call to Mr. Bill Randolph, local Negro leader and editor of the Macon Weekly, who phoned mayor. Considers Mr. R. to be reason why project has been able to be effective.

Follow-up interview in fall would be very useful, as he is in a state of emotional and intellectual flexibility and sensitivity.
Father | Mother
--- | ---
Machinist | Photographer

**PARENTS:**

- Race: W N O
- Religion & Extent:
  - Father: Italian Jew 0 + #
  - Mother: German Jew 0 + #

**SIBLINGS - RELATIONS TO AND EFFECTS FROM:**

**INTERVIEWER:** Religion and extent: Mayist oriented attitude

**HOMA CITY & STATE:**

**SCHOOL ADDRESS:** (unless same)

**POLITICAL & ACTIVITY:**

**EXPOSURES:**

1. Issues
   - Direct
   - Symbolic
2. Means
   - Direct
   - Symbolic
3. Individuals
   - Direct
   - Symbolic

**COLLEGES ATTENDED (IN ORDER):**

- High School: LA
- College: UCLA

**MAJOR:** Undecided (History)

**GENERAL ACTIVITIES:**

**COLLEGE LIVING GROUPS:**

**HIERARCHY OF VALUES:**

1. 
2. 
3. 
4. 
5. 

**CONVERSION EXPERIENCE:** Y N
Personality characteristics which affect CR attitude or action:

Noted that other workers aren't as experienced in CRM as herself.
Date: July 23, 1965
Time: 6:00

Race: W M O
Age: 20

Organizations: SLC
In City: 10

Father: Librarian
Mother: Librarian

Religion: Jewish
Political Activity: Democrat

Siblings—relations to and effects from:
one brother (age 18) — considers him immature

INTERVIEWER: Religion and extent: Jewish
How first involved in SCL?: "I see value in the traditions, love them"
No crisis period.

High School: California, Wash., D.C.
College: UCLA (Transferring to UCSC)

EXPOSURE:
1. Issues
   Direct
   Symbolic
   2. Means
   Direct
   Symbolic
   3. Individuals
   Direct
   Symbolic

Colleges attended (in order):

Majors: Economics

College Living Group:

HIERARCHY OF VALUES:

COMMENTS: Last completed class: 4 0 2 4 5
Still in School: 0
General activities: 0
Co-op housing: second

CONVERSION EXPERIENCE: 0

OVERALL REGULARITY: 2
Personality characteristics which affect CR attitude or action:

Cynical

Jewish - motivation both religious and as member of a minority group.

COMMENT:

Mother to him going South both emotionally and intellectually had shirt as "communist" and 14. Liberalism not particularly institutional. In sympathy of domestic communist (non-revolutionary) Vietnamese policy more just "rather a No particular likes for Negroes.

Has backed political views thru adverse reaction to people around him.

Would have come last yr. for political reasons came this yr. because didn't need money of CRP.

Decided to obstacles were finance, parents objections. Had participated in LA voter reg process last summer.
Date: July 23, 1965
Place: Macon, Ga
Time: 60

2. INITIAL REACTION:
   Time in south:

2. Impressions of orientation:

3. a) Adjustment to demands: Problems?
   b) Expected after arrival?
   c) Expected after orientation?

4. Attitudes and Changes:
   Why changed?

5. Activities in south, and change of feeling (in order) vote

6. a) With whom worked and impressions of:
   Thinks most white volunteers too idealistic, not sufficiently willing to work
   b) Impressions of:
   c) Daily activities: (on reverse)

7. Relations with:

8. a) CR enthusiasm change:
   b) A General feeling?
   c) Future Plans in CRM:

9. Feeling toward CR organizations and change:
   "Knew little of other organizations, pure chance he chose SCOPE, diversity (in orgs.) is very important."
   "Most important because of its emphasis on Christianity, I'm not a xian but most negs are."
Believes cynicism a necessary characteristic
understands Southern viewpoint better.

Much of neg stereotype found true. (good quotes).

Very pragmatic view of C. R. work:

In the recruitment:

"More stress should be laid on the fact that the people are coming to do...a job, to do what the leaders want done. If somebody invited you to do a job for them, if somebody invited you to cut a lawn with a power mower, you don't come and say I'd rather do it the old fashioned way, the beautiful way, with a hand mower, because you agreed to do the job, and I think you're obligated to do what you agreed to do and what you've been paid to do. I'll do that, because money is being spent for our stay here. It should be a contract agreed upon beforehand. I came down with one thought in mind: whatever Hosea Williams tells me to do, I'm going to do. If he tells me to go to Alabama and get killed, I'll do that; and if he tells me to go to Macon and sit around, I'll do that. He knows what's best... I can't trust my own naive ideals..."
**Date:** July 26, 1963  
**Time:** 2:18 P.M.  
**Place:** Orangeburg, SC

**Sex:** M  
**Age:** 25  
**Race:** W  
**Organization:** SCOPE in CRM:  
**Number of Years in CRM:** 1

### PARENTS:

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**Siblings—relations to and affects from:**

**INTERVIEWEE: Religion and extent:** none (technically: Democrat)  
**How first involved in CRM:** Vol. for MCNR newsletter

**Home city & state:**

**School address:**

**Political & Activity:**

**EXPOSURE:**

1. Issues  
   - Direct  
   - Symbolic

2. Means  
   - Direct  
   - Symbolic

3. Individuals  
   - Direct  
   - Symbolic

**High School:** New York, N.Y.  
**College:** New York University

**Colleges attended (in order):** NYU  
**Major:** Art History  
**GPA:**  
**Still in School:** 0  
**Last Completion Class:** 4

**College Living Group:** None

**HIERARCHY OF VALUES:**

1.  
2.  
3.  
4.  
5.  
6.  
7.  
8.  
9.  
10.
1.1 i feel very deeply for the poor people because i was not brought up poor but deprived and the older i get the more i want to help, to change things that have not been changed for such a very long time

2.2 orangeburg is ver advanced...crisis two years ago...what we are doing here is important as a model...this is the way mississippi will be 5 years from now.

2.5 my leanings were always toward the poor...of course its political but i feel more humanistic than i do political

1.45 i expected it to be a little more dangerous.

1.45 i lived with a negro famil in one of the most difficult areas in this county, branchvill. and it was difficult to take, no water, plumbing, not even an outhouse...and overcrowded...5 family plus four of us...but in of to now, mid or upper class negro family...that was much finer, living with a poor family...much more fascinating, this is like living anywhere in the country...they were unsophisticated toward the

1.5 crm...brenda:why are you down here, what makes you white people different?...these people were so poor, so destitute, but the ties between them...well there was so much love and how anybody can have so much love when they have suffered so much is beyond me. here, there is more comfort...the feelings are repressed...

1.6ive all ya had contact with negroes, not on a socila level but wherever i've worked there have been negro porters and much...through the medical committee i met a lot of negro intellectuals...my family is prejudiced...i never really felt prejudiced but i never went out of my way to have integrated parties or to date a negro...i never dated a negro but i have become very friendly with a negro boy at the school...i've had him to dinner and he is a simply marvelous person.

1/7 long speech on difference between northern and southern negro...rural urban difference...lack of hostility.

1.75 story of earl cob lyns case for the white cr worker and of his facing down the judge

1.77 of the negro kids: i hope it will continue after we leave but my feelings are that it wont be, they need the impetus which is lacking

1.8 on negro middle class apathy

2.1 you come down here and you get angry inside...34 a day for working on a tractor an 10 kids to feed...they dont know what you mean by voiteing...there are lo million negroes down south...it takes direct action to move and shake a little bit

2.15 ultimately, very effective, were going to get 1500 people registered and more to the polls...if there are scope workers in 70 counties, thats pretty good work...even if they dont come down to register, were hitting every single family...we are educating them politically, ten to fifteen minutes with each of them, more if they are all responsive...of communicating that there is some social revolution going on that is for their benifit...(we are white people and they listen)

2.3 most people are not interested in politics...most people are afraid of change...im not...im different from a lot of people and the group im with is different....maybe its because i do care...i enjoy the comforts of life but this is not what im ruled by...

i enjoy music and reading and interesting intelligent people and travelling, im not interested in what the joneses think of me...i prefer to live my life as i wish to and its not guided by money.

2.55 when i was canvassing, incident of white women coming to schack and ordering negro
to do good tainting, before...«; «.

I think I need...«.; foxvil...«.

cut to sn't to PicMt., and £° there...«.

what...«.

then...«.

...creativity mostly per-

I realized that I no...Vl...«.

...of the gin...«.

tlifereere view of want to see what I can do with...«.

it will be...«.

wtt^Cmer will he like.

I suppose...«.

I can see...«.

family not...«.

...the...«.

...to Live. Life, li...«.

...of Interests. Interests...«.

...Interests, Interests...«.

...Interests...«.

much as...«.

I am...«.

2013
1.4 Before I left (for school) I thought of myself very much as a child. I had a house...I looked to them for a lot of things they couldn't give...direction for my life. I wouldn't really want to live like they do. (parents). I think of myself more separate from my family, not a daughter or sister but me.

1.55 Most of them seem very unconcerned...southern ones you can see...of D.C. congressmen) but when you talk to someone from Chicago who is unmoved...it's a fault of the system...it's hard to say what causes lack of feeling in any of us...either we don't picture what beating really means or else were so tied down by system that we can't act.

1.65 Something can be done...you've got this structure and you're tempted to be the best you can within it, to be number 1 in the system...then you realize that this system perhaps you don't approve of but the temptation is still there.

1.7 I wanted to experiment with not working only for a grade...Most people aren't willing to take the chance...there's your record and graduate school...I'm glad I experimented with not really working well because I saw what it meant to not work really well...I found I wanted to be there, to do good thinking.

1.8 After the Selma crisis I began to think of civil rights, I think I hadn't before...not directly as far as I was concerned...I went to picket...and decided right then to go to Washington and top off...I don't remember which building we picketed I wasn't there long...I began to relate the war in Vietnam with civil rights, here again I hadn't thought that it affected me, but then I began to realize how much it really affects me.

2.1 I began to realize that if you have something to give you should give it and maybe for the first time I realized that I had something to give...creativity mostly perhaps a different view of life...freer view of what they can do...of the girl she tutored...I want to see what I can do with my life in influencing the system I live in...if I see faults, I'd like to make them (young kids) aware of it...it will give me some meaning for life without which you can't write...it may give me meaning, I can't say what the summer will be like...

2.35 By this time (Selma) I had decided that it doesn't matter that your name is on a list of what the government calls communist or the FBI has your picture (parents had taught her to be afraid of this)

1.45 In here because in living in a system I don't like...eg. education in America is a failure, I'm not sure I know what it's trying to do except crush kids and crush your desire to learn, I'm trying to do something about it, that's why I'm going south...because negroes in South are more handicapped by system than us, they can't get to be first in the system.

2.666.6 Since is much larger than just the area...the staff seems very concerned with what he does with his life, attitudes toward living and other people (each in his own way)
Date: July 26, 1965
Time: 1:15 PM
Place: Bangor, ME

Sex: M  F  Age: 
Organization: 
La CRM: 

Race: W  N  O

PARENTS:

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Siblings—relations to and effects from:

INTERVIEWEE: Religion and extent:
How first involved in CRM?

Home city & state: New York
School address: Virginia—N. Miami
Political & Activity:

1. Issues
   - Direct
   - Symbolic
2. Means
   - Direct
   - Symbolic
3. Individuals
   - Direct
   - Symbolic

Colleges attended (in order):

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<th>High School</th>
<th>College</th>
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<tr>
<td>New York</td>
<td>Middlebury, Vermont</td>
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Last completed class: 1 2 3 4 5
Still in School: Y  N
General Activism: 0 + #

College Living Group:

HIERARCHY OF VALUES:
1. 
2. 
3. 
4. 

CONVERSION EXPERIENCE: Y  N
Being aware of contradictions:

The people I remember most from my childhood are Negro nurses, not my mother, for instance...I knew my family felt that Negroes as a group were sort of like untouchables in India. I felt something was wrong, that somebody was being inconsistent...

Again at boarding school there was a great dichotomy between the rich kids in a very specialized situation and the Negro se vents...Because I did a lot of riding I got to see a lot of Virginia—shall we say social structure...we got out of school a lot and went to a lot of horse shows. At horse shows you meet a lot of the upper class and lower class combined...again I felt this certain inconsistency. It bothered me...

I'm one of those compulsive people who feel they have to do everything really well...(on why she didn't take her coms)

There are a lot of things in my life that seem just sort of the natural result of causes of which I'm not really aware. Before I came down I hardly knew the difference between SNCC and SCLC. Had I not come down here I would probably have joined SNCC up at Columbia—and not liked it.

Given the present feeling of what seems to be the majority of the leaders, maybe SNCC's approach is the right one.

Orientation
The contrast between Hosea and Rustin was striking. Hosea was ill at ease with us, he didn't talk in our terms, he's much more a man of the people, I think, or has made himself one. And he's much more the active participant, the organizer rather than the intellectual. Hosea half the day would have us furious with him and the other half of the day would have us amused with his charm and his wit. He's a character, and myself, I appreciate him...

This (the March on Washington) (first time involved in direct action) was something I could do without joining an organization, just as an individual who was sympathetic to the movement. I hate organizations...I'm much more inclined to stand and watch what's going on...But with this the more I watch the more I felt I like doing something...

Q. Why did you come to the South instead of working in the North?

Everyone asks me that...eveyone asks everybody that comes to the South what I went into a white store thinking it was a Negro store and the fellow behind the bar immediately knew that I was Northern, I guess from my accent, and he said very bitterly, "Why don't you clean up your own backyard before coming down here," and I think that's a very valid CRT claim. On the other hand, to know where to start in a city like New York, where...is very difficult. The mess is almost unalterable. For an individual to do something in New York--well, what can he do? What can he do is be one of million, one little cog in the machine, and you know damn well it's not going to make much difference. Now you come back here, the goals are clearly defined, the situation seems simpler. Perhaps it hasn't reached the advanced stages of New York. I've worked in Harlem all summer I wouldn't feel I'd made any difference at all.
Seriously considered going south last summer with SNCC, wrote SNCC this year, but they aren't accepting people.

I was seriously considering it since last summer, I had only one other thing in mind— a trip to Cuba, but there were none this summer. I can learn a lot as well as help a lot—I am in sociology. I’ve got the equivalent of a masters undergrad— university of Rhode island. I became very active in student radical politics, peace movement.

At the end of my sophomore year in college, I attended a national SDS conference. I was there for two weeks, I slept about an hour to two hours a night, and I spent most of my time talking to SNCC people, to SDS people, and reading everything I could lay my hands on, I spent the rest of the summer just reading it, While there I joined SDS.

I see things pretty much as a whole. I wanted to see society pretty fundamental changed, and I see the CRM as being the most relevant thing going on now. Personally I see SDS as being the most attempts to get the US out of Vietnam to be more important. The question is what relevance how much really of relevance can you do as far as foreign policy goes.

I organized a SDS chapter, edited political mag at Rhode Island. It is just so natural for me to feel that things ought to be changed and its sort of my duty. There was no particular one incident, its an intellectual thing with gradually more emotional involvement.

Not only political democracy, but social and economic democracy, and a world of peace. Where all can realize potentials without hinderance from social system.

I would like to see people in the places where they work, control the decisions that affect their work and central planning. Things aren’t going to get too much better, even if integration comes about, until the exploitation is stopped.

Anything really important to improve the life, and the life chances of the colored people will have to come about through a type of Neo- populist revolt in the south, which will bring fundamental economic changes, I think are so necessary.

America is a very rich country. There’s plenty enough to go around. There’s no reason people should have to make 2 to 4 dollar a day. Should be at least 10 dollar a day.

I think if enough work is done with the poor whites along economic lines, that their interest with the Negro.

I was sort of bored myself because I had heard most of the speeches myself three and four times. (orientation) I learned nothing in Atlanta that would help me in the field. I must have wasted three or four weeks. I sort of suspect that most of the people that were there really didn’t need it (the overview).

I’m satisfied with what were doing. But were just getting started. We barely going to get to each family once or twice. Nothing community organization, no poor whites, no unions, no voting. We have so much to do.

My own personal insight, learning techniques of organizing... (got out of summer)
2 I am here as an educator and not an agitator.

1. Judy— from Montreal —active in Peace Movement, Core, went here purely through "default"—wrote to SNCC first—finally decided on teaching because she could use her training.
2. from Connecticut, when to Manhattanville, now to Rutgers in English. After Selma—I was thinking that same week on how I could get reinvolved, and there was this sign on the board, tutor— for desegregation
3. masters from Wisconsin, working on phd from Bryn Mawyr in history— this is the fourth work camp summer in a row.
4. just finished undergraduate in anthro at Michigan, going to Chicago. Here by default, was going on field projects to Fireoh Guinea. Here on a research aim—does lot of interviewing. was at World Council of Churches work camp in North Carolina

3. I am a Quaker, but I don't think religious commitment has anything to do with my being here.
2. Most at me not Quakers—I am a catholic, and it did matter. Religious commitment and social concern are one and the same.
4. raised in protestant (Methodist) My own ethical beliefs are basically irrational and I have accepted that.
4. Our motivations are drastically different, and yet our work is the same.
1. My own orientation is political rather than education—major change here, rat and in education only only secondarily. I think the Scope group lives differently in their spare time, and how they choose to live. I am probably more with them.
Afsc people are more cautious. Scope—drinks more, different use of language, of oneself.
2. Scope—said recently he attended a white church and Scope friend said, why did you attend a white church, why were you wasting your time. I think reconciliation is the primary aim of Afsc.
1. I don't think deep down in our guts we are supporting the radical groups—we believe reconciliation is the better way.
3. Moderation—its a way of doing things without hurting anyone.
4. My own feeling is that it takes a great deal of understanding, before you act but you must act.
2. If you want to call education more passive that picketing, I'll have to accept it.
13. Wherever possible, one's approach should be non-violent. For political efficacy. There HAS to be a non-violent social revolution. What we are doing this summer is only a part, and in the long run a smaller part. Education is fine, but the very pressing issues are of a power elite, and a people who are completely disenfranchised. The power elite is really worthless, the power elite gives them only two alternatives, and the two alternatives are really creepy. These people don't have—a sense of power, that they can make decisions.
4. The Afsc tends to bring in people to highly political activity, people who would not otherwise be involved. My own orientation was primarily religious.
2. I find you statement condescending.
We were advised to alienate as few people as possible. If I walk down the street in Orangeburg holding hands with a Negro. all the work this summer will be destroyed.
Q. who are you educating?
3. Make their entry to white school easier.
1. I have feeling that question is not answered. It means something to Negro children never to see us with a Negro man.

ON TO WHETHER YOU WOULD RAY A NEGRO AND OTHER RACIAL PROBLEMS—education for civil rights for or for integration.
We've been called white niggers.

The local sponsoring organization is the education committee of the local NAA chapter.
we are hoping to incorporate some of the college students
and hopefully to incorporate it in the public school system (the pre-integration project)

Side 2.

Naa divided in town—one faction is not even interested in looking at our school.
Living in white negro (have been living in a wealthy community)
We've been very impressed with the conspicuous consumption of Negroes—maybe it's not
that different from middle class whites.

differences—most of us come from intellectual community—a college, and are living
in one subculture. Now we are not living in a shanty subculture. We are always reading
books, and yelling at each other—here is there no split on philosophy—no intellectual
approach—possibly because it is much closer. Possibly because the questions we have
been facing are non-violence conflict resolution, and not "Can I go to Piggy Park."

Within my community there are people I want to spend two hours with, and there
are those I want to spend days with; I can say the same thing for Orangeburg.

I come from a rural, small town in Northern Michigan—I am impressed more with
the similarities with than with the differences. We have to race problem because we have
no Negroes, but the power structure is the same, the editorials the same, the John
birch society as powerful.

One thing I've missed is the family dinner. This destroys a lot of free exchange.
No good music; no one is ever talking about a book.

We are not with the intellectual Negro—even though we happen to be living with the
chancellor of State. These are people who have come up from nothing, and are very
conscious of a tenuous position in the middle class, and who want to stay there. No
academic tradition. My family has not tradition, yet there is reading material, and
lively discussion. I'm sure there are intellectual NEGROes

Yes, I met one last night— a professor of at State.

Higher education.

Margo— at her college everyone was socially concerned. But it was
the administration who lead, not the students.

My own personal orientation was in the understanding and research areas.
discussion— McHill, Michigan, couple of church schools.
I see room for pure academics—for just sitting there and drinking it in. I'm cause there's

222222
Date: July 31
Place: Orangeburg
Time: 60

Sex: F
Age: 18
Organization: Scope, 2 years, 1 month

Father: Publish; mother: Librarian

Religion & Extent: Jewish
Political & Activity: Support

Education:
- 1911-15: College
- 1916-17: High School

Family Mobility: Stayed at home

Interviewer: Religion and extent: Jewish

How first involved in CRM:

High School:
- 1916-17: Oceanside HS, NY

College:
- 1917-18: Columbia U

Grade: 2.7
Activity: Student P.C.O.

Degree attended:
- Sociology

GPA: 3.3

Major Course Grade:
- Sociology: 3.0

Major: Sociology

Core Activity: C0

Conversion Experience: 0
Integration attempt at local theatre— with walkie talkie

Allen— demonic theory of personality conflict and group structure. We came into one or two cliques— people who could not work with one person left the county, those that could stayed.

Betty— some wanted to go to rural counties already, also we had organizational problems. Ties— if more free play, and inventiveness was given, we could have all stayed in Richland County.

Allen— I expected to much from what existed here, rather than exerting my own initiative.

We could have found rural areas in southern Richland.

Ties— most people really want to leave, and rural was just an excuse.

Kit— I really wanted to work in a rural county. I worked in the city in Boston all year long. The people in rural areas I can deal with better, because I can't seem to deal with the apathy I find in urban areas. I came to a house and the person said Yea, Yea, Yea. But in the rural areas (Say Yes, Ma'm, Yea Ma'm.) they listen.

We could have accepted the initial suggestion made by the social staff to split up in groups— no one was willing to take a stand. Negative action resulting in boredom, and finally resulting in boredom the split.

Everyone was also worried that Brandeis was going to come down— It was made very clear that Brandeis had some kind of emotional commitment.

The administration had made it so clear that they would disapprove, It took a few weeks before this obedience to their authority wore up.

Brandeis had given a loan of 5,000 for students on scholarship who came down here.

---

"We want to make sure that this whole thing is not broadcast live." We were told not to make any kind of reference to Brandeis.

Make sure that's its cut.

Our leader used administration as an excuse. Our coordinator...

This is a university project— we would be breaking faith with contributors if we break ties with Richland.

In a way we made a mistake by going into other counties, if we wanted to stay in this county at all.

I don't think its because of personality that your getting work done in those counties, it because of those counties, ( that rural counties are easy, and the conflicts did not make Richland a failure, but the complexity of the county did.)

Joe brings it in result.

the break has prevented— a block of communication of all sides. —you just can’t get up one morning as say "hey group, look what I’ve go, and they say "that's a great idea", and do it. Because you don’t know damn well that someone in the group who doesn’t like you will say no. We’re all so suspicious.

Allen— talks about county conflict. why some counties can get work done.

Ties— last week of school— he was elected coordinator, was a fund raiser etc., and only one or two people wanted to be coordinator.

powers clearly delineated, and there since then coordinating spokesman has been meaningless— these limitations were imposed by people who knew the personality of this man. now, within our own group he creates so much personal antagonism.

We had a chance to learn— lot an we failed. If we couldn’t even communicate with each other on a human level, what business do we have coming in here and telling them what to do.

No, we failed at all was a failure of rationality— we didn’t manage the situation to relieve him of his leadership.

His decisions weren’t bad, but the manner in which these decisions were presented was antagonizing.

We tried to point out to him his failing as a leader (He left, and came back after it cooled off)

When any issue was brought up he took a defensive, violent...
We had a chance to learn a lot and we didn't.

There wasn't another leader in the group—after everyone left for the county—and the situation as worse.

Gradually he's go coverinf the whole group—Brandes periols, Pre-columbian, Columbian Late colombian.

You can be friendly but you can't forget.

This is reaching the point of manifest absurdity...

PAGE "2 (side 2)

Middle class Negroes.—with Joseph
The Doctors— who have nothing to loose, why aren't they active
Why should they care about it— they have nothing to gain.

We don't have any problem here—but in Kershaw—

There are three main leaders, who invited up in without asking their congregations, rich members (BY rich, I mean not poor) Rumors were flying — sexual things, that kind of stuff.

There was a rumor about two Sampa Negro volunteer's fooling around in the church— this grew until it was two Scope wrokers making love in the church.

We integrated a theatre on Friday night, and we were gone on Saturday night (the white girls in Kershaw)

We had 75 kids— we didn't promise them anything else but work... and integration, and they were scared.

There were issues there, and none in Columbia
If we can make issues on the Brandesi campus, we can here.

Joe brings up Piggy Park
Revered Bowman attends a Klan meetin.

Joe—YMca— an an issue is created. I been ther about three times, and I been kicked out each time.

Now you know what we are going to be doing for the next week.
United Fund, approved social services, signing non-discriminato y close to get money, 5.0—45 minutes.
<table>
<thead>
<tr>
<th>Father Occupations:</th>
<th>Dir. of Voc. Rehabil.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education:</td>
<td>6 9 10 11 12 13-15</td>
</tr>
<tr>
<td>Religion &amp; Extent:</td>
<td>Head of Hartford</td>
</tr>
<tr>
<td>Political &amp; Activity:</td>
<td>0 + #</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mother Occupations:</th>
<th>U of Conn teaches Soc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education:</td>
<td>6 9 10 11 12 13-15 (M)</td>
</tr>
<tr>
<td>Religion &amp; Extent:</td>
<td>HEAD OF HARTFORD</td>
</tr>
<tr>
<td>Political &amp; Activity:</td>
<td>0 + #</td>
</tr>
</tbody>
</table>

**Siblings:** relations to and effects from:

**INTERVIEWEE:** Religion and extent: 0 + #

How first involved in CRM:

<table>
<thead>
<tr>
<th>High School</th>
<th>College</th>
</tr>
</thead>
<tbody>
<tr>
<td>Workford Conn.</td>
<td>YALE</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Exposures</th>
<th>N = - 0 + #</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Issues</td>
<td></td>
</tr>
<tr>
<td>Direct</td>
<td></td>
</tr>
<tr>
<td>Symbolic</td>
<td></td>
</tr>
</tbody>
</table>

| 2. Means  | N = - 0 + # |
| Direct    |             |
| Symbolic  |             |

| 3. Individuals | N = - 0 + # |
| Direct    |             |
| Symbolic  |             |

**Colleges attended (in order):** YALE

**Major:**

**GPA:**

**College Living Group:**

**Hierarchy of Values:**

**Last Completed Class:** 1 2 3 4 5

**Still in School?** Y N

**General Activism:** 0 + #

**Conversion Experience:** Y N
DATE: July 22, 1965
PLACE: Baton Rouge, LA

Age: 22

Occupation: Formerly very active in political activity

Father: Catholic
Mother: Catholic

Religion: Catholic

Education:

High School: Duquaine (class 1969)

Activity: Not politically inclined

Religion and extent: Catholic

How first involved in SCLC?
Council of Interracial Friendship

Last completed class: 4
Will in Schools: Yes

Current activities: Yes

SCLC/Student Action: No

SCLC/In-School: Yes

SCLC/Poverty Program: Yes
INTERVIEWER: Religion and extent: Atheist
How first involved in CBM?

<table>
<thead>
<tr>
<th>High School</th>
<th>College</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fairlawn, New Jersey</td>
<td>Fairlawn, N.J.</td>
</tr>
<tr>
<td>&amp; public program</td>
<td>Rutgers, N.J.</td>
</tr>
<tr>
<td>Washington University, St. Louis</td>
<td>Registered Ind., votes Dem.</td>
</tr>
</tbody>
</table>

EXPOSURE:
1. Issues
   - Direct
     - N = 0 + #
   - Symbolic
     - N = 0 + #

2. Means
   - Direct
     - N = 0 + #
   - Symbolic
     - N = 0 + #

3. Individuals
   - Direct
     - N = 0 + #
   - Symbolic
     - N = 0 + #

Colleges attended (in order): Last completed class 1 2 3 4 5
Still in school: Y N

Major: Physiology for medics GPA: Med school: General study: C + #

College Living Groups

HIERARCHY OF VALUES:
1. CONVERSION
   EXPRIENCE: Y N
2. 
3. 
4. 
**INTERVIEWER:** Religion and extent:

Name first involved in CRUSADE:

<table>
<thead>
<tr>
<th>High School</th>
<th>College</th>
</tr>
</thead>
<tbody>
<tr>
<td>Detroit</td>
<td>Jr. College South Indianapolis State Univ.</td>
</tr>
</tbody>
</table>

**Exposure:**

1. Issues
   - Direct
   - Symbolic
2. Needs
   - Direct
   - Symbolic
3. Individuals
   - Direct
   - Symbolic

Colleges attended (in order):

Major: 

College Living Group:

**Hierarchy of Values:** 1.

**CONVERSION EXPERIENCE:** Y N
## INTERVIEWEE

**Religion and extent:** Catholic.  

**How first involved in CRM?** Senior year at U. Wisconsin.  

Parents were radical, active. Brought up in a free.

---

### High School

<table>
<thead>
<tr>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Merrick, Long Island of Wisconsin</td>
</tr>
</tbody>
</table>

### College

<table>
<thead>
<tr>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madison, Wis.</td>
</tr>
</tbody>
</table>

---

### Colleges attended (in order):

1. Merrick, Long Island of Wisconsin
2. Madison, Wis.

### Major:

European History

### GPA:

- Last completed class: 1 2 3 4 5
- Still in school: yes
- General activism: 0 + #

---

### College Living Group:

- [Hierarchy of Values]

### Conversion Experience:

- Yes

---

### Education:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Father</th>
<th>Mother</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>0 + #</td>
<td>0 + #</td>
</tr>
<tr>
<td>11</td>
<td>0 + #</td>
<td>0 + #</td>
</tr>
<tr>
<td>10</td>
<td>0 + #</td>
<td>0 + #</td>
</tr>
<tr>
<td>9</td>
<td>0 + #</td>
<td>0 + #</td>
</tr>
</tbody>
</table>

### Religion & Extent:

- Father: Radical Left
- Mother: Radical Left

### Political & Activity:

- Radical Left

---

### Occupation:

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Father</th>
<th>Mother</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

### Religion and Extent:

- 0 + #

---

### Family Mobility:

- C + #
Place: Natchez, Miss.  
Date of Birth: March 1947  
Residence: from Montclair, N.J.  
Occupation: housewife

EDUCATION:

Religion: Congregational  
Political Activity: Radical

I. High School

<table>
<thead>
<tr>
<th>School</th>
<th>Year</th>
<th>City &amp; State</th>
<th>Political &amp; Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Montclair, N.J.</td>
<td>1959</td>
<td></td>
<td>not Republican</td>
</tr>
<tr>
<td>Springfield, Mass</td>
<td>1962</td>
<td></td>
<td>not Republican</td>
</tr>
</tbody>
</table>

II. College

<table>
<thead>
<tr>
<th>College</th>
<th>Year</th>
<th>Major</th>
<th>Political &amp; Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Smith, Union</td>
<td>1969</td>
<td>History</td>
<td>radical</td>
</tr>
<tr>
<td>Union Theological Seminary</td>
<td>1970</td>
<td>graduate work</td>
<td>radical</td>
</tr>
</tbody>
</table>

RELATIONSHIP OF VALUES

Christian Ethics
Personality characteristics which affect CR attitude or action:

COMMENTS:
Came down last summer. This summer brought 6 other students down with her.
If college studied at Univ. of Edinb.
"I think it's my perspective quite a bit," work in slums there.
Interviewer: Religion and extent: Jewish in home (0) #

How first involved in CAM?

High School
High School Address

College
College Address

Exposure
1. Issues
   Direct
   Symbolic

2. Mains
   Direct
   Symbolic

3. Individuals
   Direct
   Symbolic

Colleges attended (in order):
Last completed class: 1 2 3 4 5
Still in School: Y N

Major: History Teacher
GPA:

College Living Groups

Hierarchy of Values:
1.
2.
3.
4.

Conversion
Experiences: Y N
Personality characteristics which affect CR attitude or action:

Wants people to care about her - why do I like foreign students?

Seems scared of clear sexual norms - can't be for someone like me.

I don't have something to offer.

Better qualified to love longer.

Long distance hasn't helped.

They are close to older lives

That don't fit in. Only one left.

Gives up - doesn't put

on for responsibilities.

They don't want anything

to a Somn

Wants to go.
<table>
<thead>
<tr>
<th>Father</th>
<th>Mother</th>
<th>Society</th>
</tr>
</thead>
<tbody>
<tr>
<td>Electrician</td>
<td>Housewife</td>
<td></td>
</tr>
<tr>
<td>Jewish</td>
<td>Jewish</td>
<td></td>
</tr>
<tr>
<td>ivdeld home</td>
<td>Normal home</td>
<td></td>
</tr>
</tbody>
</table>

You first involved in what: 1959 - CORE Pickering, involved in nonracial camp, really involved and a junior year.

Activity: 5 - Band, Home, got liberal.

UCLA graduate

Went to good school now.

Home (involvement - positive).

CONVERSION

EXPERIENCE: 24

First of friend bombed out in war.
Personality characteristics which affect CR attitude or actions

say by principles, ideals
mind, equality, man, etc.
demonstrates brings him
religious ideas necessary
against organized religion
joining judgment of working with Blood Slave movement,
Condition not just Negro but humanity
marriage not question
philosophical, not good enough
God unnecessary, universal morality

Comments:will be more active because he doesn't want to disappoint people.
<table>
<thead>
<tr>
<th>Occupation</th>
<th>RELATION TO PARENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>anti-organized religion</td>
<td></td>
</tr>
<tr>
<td>Quaker</td>
<td></td>
</tr>
<tr>
<td>Bryn Mawr</td>
<td></td>
</tr>
<tr>
<td>physicist-Bell Labs</td>
<td></td>
</tr>
<tr>
<td>teacher occasionally</td>
<td></td>
</tr>
<tr>
<td>Kennedy Democrat</td>
<td></td>
</tr>
<tr>
<td>politically liberal</td>
<td></td>
</tr>
</tbody>
</table>

**High School**

- Bernardsville, N.J.
- girls' private school

**Universities**

- Drew University, N.J.
<table>
<thead>
<tr>
<th>Sibling(s) &amp; Family Activities</th>
<th>Relations to Parents</th>
<th>Religious Affiliation</th>
<th>Race</th>
<th>Religious Extent</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
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</tbody>
</table>

**Questions:**

1. How FIRST involved in Quakers? (Y/N) Yes
2. School or college for 3 years: Woodstock High School, City
3. Type of attendance: Boarding
4. Date of enrollment: 1971-1975
5. Date of graduation: 1975
6. Major: Art History
8. Name of father: John Anderson
9. Name of mother: Mary Anderson
10. Date of birth: 1956
11. Occupation of father: Engineer
12. Occupation of mother: Teacher
13. Highest education completed: BA
14. School-color association: blue
15. College-color association: red

**Additional Notes:**

- College Living Group: Quakers
- School Living Group: Quakers
- College Job: Librarian
- School Job: Librarian
- College Honors: Dean's List
- School Honors: Dean's List

**Other Information:**

- College extracurricular activities: Quakers, Art History Club
- School extracurricular activities: Quakers, Art History Club

**Interviewer's Note:**

- Family relations: close
- Religion: Quaker
- Extent: regular attendance

**Additional Information:**

- Relationship with family: close
- Extracurricular activities: Quakers, Art History Club
- Academic performance: above average
Personality characteristics which affect CR attitude or actions:

doesn't like to take action unless reasonably sure of mature reasons.

work (studio) gets sick/berapathy.

COMMENTS:
1. Time in south:

2. Impressions of orientat

   Did it?

3. a) Adjustment to demands:
   b) Expected after arrival?
   c) Expected after orientation?

4. Attitudes and Changes:
   Why changed?

5. Activities in south, and change of feeling:
   (In order)

6. a) With whom worked and impressions of:
   b) Impressions of:
   c) Daily activities: (on reverse)

7. Relations with:

8. a) CR enthusiasm change:
   b) A General feeling?
   c) Future Plans in CRM:

9. Feeling toward CR organizations and change:
   Had a pretty good week's work.

10. In General:

    Fellow students - 0 +
    Leaders - 0 +

   Goals
   Means
   Leadership

   Other:

   White Students
   No Negro Students
   So Negro Students
   Negro Adults

   Leaders
   Students

   White Students
   No Negro Students
   So Negro Students
   Negro Adults
   Negro Community
   So White Community

   SNCC
   CORE
   COFO
   SCLC
   NAACP
   MFDP

   Now planning to drop school
   in January to work full time of 17.
   LS
9. Personal Effect of experience in south:

COMMENTS:

Other interviews commented that first, a hotel staff told interviewees that little was done for the people, but problems in relating to "let them know at Negroes and we might not have to get along with each other. They said the same thing to them but softened it. They have learned to be understanding better of the people. 
Social Science

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Personality characteristics which affect CR attitude or actions:

Didn't notify parents of going South until he phoned from Washington lobby.

Appearance - long hair and the beginnings of a goatee.

COMMENTS:
ON PARENTS:

"My father is the stereotype of the white liberal. First, when he's with liberal friends, he's liberal. However, I've heard him quite often tell anti-Negro jokes, and I can't remember an Negro ever being in our house. It's not that he doesn't want them, but—you know—what would the neighbors think. My mother I think is a little better on it. They're not against what I'm going here. They're concerned a little bit for my safety because they read about the shootings and things like that, but I don't think either one of them really mind my being down in the South. They very very moderately approved of it. They tell me how anything I want to do is great. 'We're all for you and I'm so proud of you.' However, I think it's a matter of indifference to them whether I'm here or not. (41 secs.)

"I think they'll be very upset when I tell them that I'm dropping out school for a couple of years to come down and work. My father especially I think—it happened to him, for different reasons—but he'll be very upset at that, and I think he'll be very against that, but there's not really very much that they can do about it, 'cause this is what I feel that I have to do, and I will." (22 secs.)

POLITICS

"I'm not happy with any political figure today especially. There are some who I support more than othersince to be practical you have to support some. However, realistically I'd say that I'm to the left of what American political thought is today" (14 secs.)

"The Democratic Party, especially as personified by Lyndon Johnson, is so disgusting today that the liberals, I'm just praying will run out on them" (12 secs)

SOCIALISM CONSIDERED TO BE AN ECONOMIC SYSTEM, NOT POLITICAL

"Socialism... is basically an economic, not a political theory.... As far as economics go, socialism I think will work in some places, will not in other places. For instance, in Africa—socialism—I don't see how anybody can feel anything but that it's the obvious answer. & It's been tried and it's been found to be more successful than anything else.

I don't think today we could move completely into a socialist economy in America without disrupting so many things that at this time at least it wouldn't be worth it. We just couldn't do it. However, socialism, while not perfect, would solve a lot of the ills that exist today." (14 secs.)

ON LBJ

"When he came in, I shared with everybody else the complex. This is the man who is going to save our country' for about one week, afterwhich, when people used to argue with me, people thought I was both, because when people said how great Lyndon Johnson was, I'd argue against that, and when somebody said how great Barry Goldwater was, I'd argue against that. That was such an unfortunate thing in America to
have a choice between those two men. I think both of them, especially in Vietnam which is the major foreign affairs issue today, that both of them would be doing what they are now. And that's just unspeakably miserable." (42 secs.)

VIETNAM

I like to see the U.S. withdraw... some sort of United Nations under which the people of Vietnam would be allowed to vote. I think the NLF--Viet Cong--National Liberation Front would so overwhelmingly that there would be a realistically nationalistic socialist state set up. Not a Peking-controlled communist satellite, but a nationalistic socialist state." (34 secs.)

(Would "definitely" prefer rule of Ho Chi Minh to that of today.)

COMMENTS ON CUBAN MISSILE CRISIS AND INVASION

POLITICAL MOTIVATIONS FOR COMING SOUTH:

"I believe that there is a morality that can be applied when dealing with any people: certain things shouldn't be done to them. They shouldn't be subject to restrictions. They shouldn't be put down by any forces, communist forces, which happens some places, as well as fascist, or reactionary, or rightist, or military forces." (19 secs.)

THE MOVEMENT WITH A CAPITAL 'M'

"I'm not down here because of the way I feel about Vietnam. However, it's all tied up my premises about the way I would like to see the world and what I'm going to work for." (10 secs.)

ON ALIENATING THE WHITE NORTHERN LIBERAL by associating Movement with Vietnam

...of the tragic possibilities of what will happen down here is that the word will become--and the word sounds bad because it's been associated with communists using it--that the Movement will become bourgeoisie, then the white liberals will put so much pressure on the Negroes down here that instead of fighting for real equality, will fight for the--in quotes again--"the American Dream." This has happened with some. Some of the middle class Negroes are just as anti-poor Negro as some of the whites are. Down here, when I'm working with the people, I don't try to force my views on Vietnam on them, because there is something down here that is to them a lot more immediate. So I don't try and convert people to march for peace on Vietnam." (48.5 secs.)
RELIGION: A SUPREME PRINCIPAL

"When you say, 'Do you believe in God?'... It depends on how you define God. I don't think very many people today think of a big man with a long, high beard sitting up there smiling at us. However, I believe in a set of morality higher than what I say is moral. If I were to say, 'I right in killing a man', for instance, I don't think that's right. It's wrong because any society or group of societies says that it's wrong." (28 secs.)

RELIGIOUS MOTIVATION FOR COMING SOUTH:

"Religion wasn't—except if you define religion as very close to a morality, a philosophy—then it was because it's my philosophy, my morality which brought me down here. The things I felt I had to do. So in that sense you could say 'religion.'...Using the definition of religion that most people use, I'll say that religion had nothing to do with my coming down here." (32.5 secs., ed cuts)

ON PREJUDICE

"Nobody's without prejudice, and I realize that I must have it. However, first of all, I try to control—I have some prejudices, I recognize; they don't happen to be anti-Negro prejudices, but I recognize I do have some and I try to control them, and I try and recognize them as such, so that when my first thought is to be prejudiced against someone, then I recognize—I say the reason I don't call like him is because I have this prejudice. Now let's see if I can work around it." (25 secs.)

ON BECOMING INVOLVED

"I could understand to an extent, however I could never sympathize at all with segregation. And so therefore I was lively agreed with it (CR) throughout my life. And then when things started to break, I reached the point of almost coming down and doing something for awhile, almost, and then alibiing my way out: 'Well, you know, I don't have time.' XXXX 'I'm too young.' 'I won't be able to get down there.' 'I won't be any use.' 'I'D rather just wait this summer and go down next summer and see what's going to happen.' And then, up at school, when something got started—there was an incident when a Negro student was refused—they wouldn't rent her a place—it started in getting a little more militant up there, and at that point I thought I would get just so disgusted with myself if I said 'I'll sit it out this time and move in next time,' I that I just felt I had to go in. This was something I had to do." (56 secs.)

INFLUENCES CAUSING INVOLVEMENT & DECISION TO WORK IN SOUTH:

"I guess it was reading and just talking with people, and then seeing, XXX because when I first got into it lightly, when we first started having the meetings, then I started to see, because I figured that up North things weren't really that bad. But then some of the people started speaking out and saying, 'I don't want them to live next to me,' and then it started getting a little more vicious, calling people 'white niggers' and 'white trash' and 'don't come here,' and then the police 'why don't you just go
home. We don't want you here and stuff like that. And then I saw how bad it really was up there. I'd recognized to an extent, but it didn't affect me immediately until I actually spoke with them and saw this, because back home it's a very polite society. You don't say things like that. You may think them, but it's the unwritten law. (44 secs.)

WHY HE SKIPPED ORIENTATION AND WENT OUT INTO FIELD INSTEAD

"I became disgusted to an extent with Jackson because of the bureaucracy that was operating there, and I think everybody else did, and I didn't want to put up with it for another week at Hattiesburg and just mumble around there for awhile, so I thought, at least--maybe I wasn't qualified—but, I could do more good in that week working down here and starting to get acquainted with, and starting to get accustomed and oriented down here, so that the other people who would already be leaving Hattiesburg, I would already at least have a toehold in here, and I would be able to work better." (28,5 secs.)

INITIAL REACTION
(Describes activities in West Point and cross-burning at Pheba)

PARANOIA
"From that experience, that brought down to me that it's very easy to forget, since this really isn't such a bad county, and there aren't people running around chucking bombs at you all the time, that I was in Mississippi, and I've become, I'm afraid to say, a little more paranoid, since then... I hear sounds. When a car stops, I automatically check to see what kind of car it is, and I glance back for police cars, and things like that." (22 secs.)

EXPERIENCE LEADS TO GREATER REALIZATION

"There are a lot of good things or benefits that have come to me since I've been down here. First of all I've seen how people live. It's completely different way than anything I ever saw before. Their whole manner of life, forgetting about physical conditions: the way they live, the way they think, because of what's been done to them—The way they've been slapped (?) down for so many years—has happened. And I've learned a lot more about people from this, and I've learned something about man's inhumanity to man. It's come to me a lot closer than it did before because I can see people and I can talk to people whom it's happened to whom have been really pressed all their lives and they think how brave some people are and how some people are content with being pressed down."

ON THE WHITE SOUTHERNER:

"I reached two extremes. Before I came down, I was—very typical—I was nonviolent. For about two weeks after I got here and started speaking to people, I became vicious. Luckily, nothing happened where I would have shot anybody or anything like that. And then I started thinking about it, and thinking about how these people have been down here so long and how brave they are, and maybe I can be brave and take some things instead of just trying to fire back and hurt back, and that maybe it is a little more important to have right on your side than to get even. And so my attitude toward the white Southern now is one of pity more than hatred.
ON NONVIOLENCE: (Believes it "more as a philosophy than a technique")

"It's not always applicable as a technique, but I think it always should be applicable as a philosophy." (5 secs.)

(Not a pacifist.)

IF NONVIOLENCE IS DROPPED AS A TECHNIQUE:

"I would continue working in the Movement. I don't know if I would personally associate myself. I'd have to examine the reasons why they switched, and see if they were valid reasons, and then I might switch too if I thought they were valid. However, I would stay in the Movement and see—if I didn't agree with them, then I would try and work nonviolently by my—not by myself, because you work with other people. However, I would continue working." (19.5 secs.)

CHANGE IN ATTITUDE TOWARD THE SOUTHERN NEGRO:

"I have a great deal more respect than I had before. You hear about how the Negroes didn't really do anything, and how it was always the white volunteers who came down, and they started things up, and that's not true. I found that since I came down here. It's the Negroes who are doing it, and they have to live here, with these white Southerners all their lives, and they're in a lot more danger than we are. So I've gotten a lot more respect and admiration for them since I've been down here." (24 secs.)

INTELLECTUAL CHANGE IN SELF:

"I think I might have become a little more incisive, hopefully, and maybe a little more mature since I've come down here, because here I am—you know—sometimes I'm out by myself alone with a lot of people, and I have to sometimes give them some information, help them with some things, so I try a lot harder not to think of myself." (20 secs)

EMOTIONAL CHANGE IN SELF:

"I hope I've become a little more compassionate, because I've seen so much suffering down here, now I think I can feel it a lot more." (9 secs.)

(NO CHANGE IN MORAL VIEWPOINT)

(HAS FOUND NO RESENTMENT FROM NEGROES)

EXPECTED ACCOMPLISHMENTS OF THE SUMMER PROJECT:

"I think the main thing that will be accomplished is some sort of community organizing going on, because—maybe it just takes somebody to come in here and maybe press them a little bit, and then they'll get organized. Because that's the important thing. First of all, there aren't that many white volunteers to do the work, and secondly, the white volunteers won't always be here. That's what you have to keep on telling them: 'We're not always gunna be here. You have to do things yourself.' That's what will come out of it, hopefully, is that they'll
work up organization so they'll be able to fight for their rights and get things done themselves." (33 secs.)

SIDE TWO

WHY HE CHOSE SNCC OVER THE OTHER ORGANIZATIONS

"I like SNCC for the reason--some of them we have to eliminate immediately for myself: NAACP, the Urban League, A.D.L.-- the Anti-Defamation League of the B'nai B'rithers are doing some things down here--but I don't think their way of doing it is right. I am a little more militant, you know: get things done a little faster. I think that they go too slow. But between the two, CORE and SNCC, the thing I liked about SNCC... is that SNCC is interested in things besides civil rights. It's not solely a civil rights group. It's a group dedicated to changing the world, changing America and the world, to make things a little better, hopefully...." (53.5 secs.)

(INCIDENT AT COLLEGE TURNING HIM OFF ON NAACP)

WHAT'S WRONG WITH SCLC:

"There are two things wrong with it. a) It's not militant enough. I feel, form what I've been speaking to people and from what I've read, that they're the cause, they're the reason that Selma is no longer organized. They wrecked the Selma Movement. The deal King made with Johnson. And also, that's its much too much a personality cult. It deals around Martin Luther King. If he were to be shot tomorrow, a lot of it would fold. And that's not the way to do things. The way to do things is to get people working because they think they should work, and they know they have to work, not because of some image of Martin Luther King tells them to." (35 secs.)

OPINION OF CORE:

"I think CORE does a lot of good. I would be happy to work for CORE." (4 secs.)

(HAD A 'PRETTY GOOD' IDEA OF MOVEMENT FACTIONALISM BEFORE COMING SOUTH)

PEOPLE ON PROJECT DON'T CARE ABOUT FACTIONALISM:

"They're not really very anti-anybody, because they just don't have that much association with anybody." (5 secs.)

CRITICISM OF FDP ORGANIZATION:

"The reason for its lack of effectiveness here is that things are too local. I think that more state-wide coordination is needed. But I'd like to figure out--I don't think it's ever been invented--like to figure out a way to do that without bureaucracy.... The state fdp office at Jackson is horrible." (22 secs.)
LIKES THIRD-PARTY CONCEPT)
(VARIOUS OPINIONS ABOUT FDP POTENTIALITY)
(LIKES PROJECT LEADER'S ABILITY)

FELLOW VOLUNTEERS:
"I think people in general are doing a very good job." (2 secs.)

PROBLEMS (TRANSPORTATION):
"Out in Pheba, the major problem is lack of transportation. We only have one car, which has to scoot around back and forth and it's mile after mile—the houses are a couple miles apart sometimes. It's hard to get around to the people. It's very spread out." (16 secs.)

PROBLEMS (FINANCE):
"The proverbial lack of money. So many things we need and we just haven't the money for." (7 secs.)

PROBLEMS (PETTY):
"I tried to prepare myself before I came down here for what I'd face. And it's just little things that you'd never even think of, like I figured maybe there wouldn't be hot water, but I never even conceived of the fact that—I don't think in Mississippi—I haven't seen one—there's a shower. Except in jail, there's a shower in the local jail here...." (17 secs.)

PERSONAL ADJUSTMENT (PHYSICAL AND MENTAL):
"I think I've adjusted pretty well to physical conditions. And as far as mental conditions, emotional conditions, I hope I won't. I don't think I have yet, because I see somebody who is suffering and say, 'Well, everybody else is suffering.' It still troubles me a lot—the things I see down here." (19 secs.)

MORE ENTHUSIAST ABOUT CRM (NOW PLANS TO STAY):
"Before I came down, I had no plans whatsoever for dropping out of school permanently, and coming down here to work. Since I came down, I decided to do that." (6.5 secs.)

ON FUTURE PLANS:
"I guess there will come a time when I want to quit for a while and do something else. Go back to school and finish school, then maybe go out and get a job for awhile, but I don't know when it'll be." (11.5 secs.)
INTERVIEWEE: Religion and extent: Jewish 0 * #
How first involved in GAM? Head Bob Moss - came south

Home city & state:
School address:
(unless same)
Political & Activity:
EXPOSURE:
1. Issues
   Direct
   Symbolic
2. Means
   Direct
   Symbolic
3. Individual's
   Direct
   Symbolic

Colleges attended
Still in School? Y #
Major: Art
GPA: General Activism: 0 * #

College Living Group:

HIERARCHY OF VALUES:
1. ________________________________
2. ________________________________
3. ________________________________
4. ________________________________

CONVERSION EXPERIENCE: Y N
SEX: M (F) Age: 21 Organization: SNCC (now) SDS at home in CEM: 1st in South

PARENTS:

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<th>Mother</th>
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<td>Relations to Parents: 0 + #</td>
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Siblings = relations to and effects from: # = 10/5

INTERVIEWEE: Religion and extent: 0 + #

How first involved in CEM?

High School

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<tr>
<td>Weston, Massachusetts</td>
<td>Smith College (graduated)</td>
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College

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EXPOSURE:

1. Issues
   - Direct
   - Symbolic

2. Means
   - Direct
   - Symbolic

3. Individuals
   - Direct
   - Symbolic

Colleges attended (in order): Smith.

Last completed class: 1 2 3 4 5
Still in School: Y N
General Activism: 0 + #

Major: GPA:

College Living Group:

HIERARCHY OF VALUES:
1. ____________________________
2. ____________________________
3. ____________________________
4. ____________________________

CONVERSION EXPERIENCE: Y N
COMMITMENT

Date: July 31, 1965
Place: Section City, State: 96

SEX: M F Age: 18 Organization: FDP In Gym: 3 6

Race: W N O

PARENTS:

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Occupations: Education: Religion & Extent: Political & Activity: Relations to Parents: Siblings—relations to and effects from: 

INTERVIEW

How f:

Religion and extent:

How first involved in GEM?

Home city & state:

School address: (unless same)

Political & Activity:

EXPOSURE:

1. Issues
   Direct
   Symbolic

2. Means
   Direct
   Symbolic

3. Individuals
   Direct
   Symbolic

Colleges attended:

Major: Sen Study

College Living C:

HIERARCHY OF VALUES: 1.
Feels reasons for coming were intellectual and philosophical: personal reading, college courses, discussion. Made decision last Sept (64) Has been doing community organization in E. Palo Alto during past year with Spear and others.

Plans to live in EPA project next year. Picked SVEP because liked philosophy & experience for a 3rd alternative involving UN in Vietnam.

Against Johnson policy.

Personality characteristics which affect CR attitude or actions:

Believes in defensive violence.

More contact than average of Neg in North.
POLITICS...
"I'm a liberal rather than a democrat or a Republican because I think there's too much dogma in the two parties and not enough idealism, and I'm an idealist... and so I don't like to call myself either party... A liberal but not a radical. In the context of a status quo society I suppose in some ways I could be radical... here, with my fellow workers, I'd probably be very much in the middle of the spectrum... these are my things I admire in socialism, but I am not a socialist."

RELIGIOUS MOTIVATION
"That I feel, or my religion, is somewhat existential, and this is what I think in my character, in myself, and this is why I think I came down. It's the way I feel. I don't think it had anything to do with my feel for God, because as I said, I'm willing to commit myself to really strong faith about that. In an intellectual argument I might take the position of atheism, but..."

(No college freshman conversion experience.)

"Religion was never alive option for me."

SITTING ON FIRST EXPERIENCE WITH SNCC
"Before I came down here in June, I don't think I really had gone so far as to conceive how big the barriers were between black and white, except in an intellectual way. And the barriers are very great in communication and aspiration and environment. I don't like to see them and I hope that I'll try consciously not to see them -- not try not to see them but to overcome them. From now on, I think this is the point that-correcting-correcting-correcting-correcting--I'd like to make out of this; despite the fact that I'd had much more contact with them average with Negroes, I haven't really experienced one as a real friend."

ART IS NEEDED
"My grandmother was pretty much in favor. My father, on the other hand, being a politician, was opposed little bit politically. The fact that I was going down was fine with him, except that I imagine that he had that many of the parents had the feeling about--because I'm his son. He didn't want me to go down with SNCC because it's been red-baited very badly."

(did give consideration to father's political position)

SNCC VS CORE SNCC VS CORE ORGANIZATIONS
"There was no reason why I picked it over CORE, and the only other organization, MIM, I'm very hesitant about because there's rumors--mismatch---of their activities in the South. Which... They're ineffective and untrustworthy as much as I can hear. Even if this isn't true, CORE has been involved in and has the experience. There're many things I like about the SNCC philosophy. Although old-time SNCCers tend to scoff at the SNCC philosophy, there's much I like about it--the individuality. It's also very universal, because SNCC people are involved in massive protests against Vietnam. And whether I'm for this or not--I'm pretty much for it--this isn't the point, but the
point is that these problems are universal. If you begin to particularize you forget that when the store is segregrated down here, the owner is accidematically fifty out of a hundred times a white Northerner. Problems are universal. I like these two a posts; the universality and individuality of SNCC."

ON NON-VIOLENCE

"I'm fairly nonviolent philosophically, but I don't believe in it as a dogma...inasmuch...it goes back to the existential feeling of responsibility. I think it's too fast an answer if you may make up a dogma on nonviolence, and you say I'm going to be nonviolent, and that's it--Then shall not kill or a nothing like this--because I think you're responsible if you say this--Then shall not kill, thou shalt not be violent--and you see a man kicking a child or you see a man shooting somebody else--you're responsible for that shooting or that kicking. I am very nonviolent, but if I saw some of the Klux Klansers bombing a church or killing some children, I would kill then. I don't think that's really such an unreal thing to say, and killing is very unreal to me."

"It's obvious that SNCC and other civil rights movements av to be nonviolent. Either was a shooting war between black and white, well, who has the cannons an who has the men? It just wouldn't work."

"I'm much more nonviolent than most of the people--or at least I'm below the mean of nonviolence I think after as the movement goes, because I don't happen to think it's very effective. I think that violence basically just produces more violence.... I think that the human life is a very valuable thing...violence is going to destroy it. I against it. I'm always frightened when I--not in a wishy-washy sort of way, but in an intellectual way--then I hear some of these speakers on the curb get up and say, 'Look, we've accepted peaceably up till now, but we're going to start shooting'--I've heard this, and also--I won't name the name--but a worker who was working with the other day--a negro--he said--we were just talking--the usual kind of dreamlike seeing type of things--what would you like to do if you had a million dollars? Or what would like to be? Aha.... His aspiration was to hire 500 men who weren't afraid to die and start killing white people.... I didn't think that this sort of violence--it's irrational. 'I value the human life so I'm going to go out and kill to protect human life.'"

CHANGING FEELINGS RELATING TO NON-VIOLENCE

"It was a little more nonviolent when I came down here. Gradually you hear nonviolence loosen you a little when you see people getting kicked without fighting back...."

(feels Becanon's type of violence justified.)

"I don't believe in passive violence, but I certainly believe in the individual's right to protect himself."

"This is why I reject nonviolence as a philosophy. If you were to make it a philosophy, you couldn't ever protect yourself; you couldn't ever kill and stop a maniac that all he'll recognize is force."
And then the KKK will kill you and will bomb churches. But it's worked: When they know that they're going to get killed backed all of a sudden they get mellowish. If this is the only thing that will teach man humanity, then it's a sad thing, but you've got to use it. This is pragmatic. If you say you value human life, you have to look at what will enable these human lives to continue."

"I've started calling police men "cops" because I don't think they deserve respect, because many of them have really lost their humanity behind a button, behind a badge."

"There's a lot wrong with the idea of the Northern white coming down, because it's often just to satisfy himself and they're only coming for a reason.... I think they can and do do important things."

"I'd like to think that I could do it better, but I know I couldn't. I couldn't do it as well. And organization is different from organization in a different from organization because it's not organized. But... it runs well. There are a lot of frustrations: people aren't where they should be, or people are always late, but it runs well. I couldn't keep something like this running this well, and I don't know any people who could..."

"It's inevitable you're going to have difficulty organizing when you're dealing with people who won't say 'no.' If you ask a person if they'll come to a meeting, pretty much—and when you're canvassing—they won't say 'no' because they may be scared or they may just want to please you or something like this. I think it's partially because they don't trust us."

"I think the biggest problem is in being white, speaking a different language, coming from a different environment, being strange, often being lost behind the mask of color."

"The way I feel now is that I feel a little more separated from our society but more importantly I've got more conviction that one can and should fight against things that I have conceived as wrong. In other words, to shorten the bridge—the authority—between what you believe and do. In many cases, if you are going to do what you believe, you have to fight, or revolt, or whatever."
EMOTIONAL READJUSTMENT

"I'm usually very extroverted. I did become a little more introverted for a period there, and it was until I stopped working out here in Section about three weeks ago, and I think it was largely due to the fact that—despite that I don't regret my period in jail or my work in Jackson or my work in West Point—I didn't really have the feeling of really accomplishing anything and I became therefore more introverted.... I don't think I've become more introverted, but I do think I've become less talkative." (58 sec.)

ON PERSONAL MORALITY

"As far as my morals go, I'm kind of a funny combination. As far as Morals with a big 'r'—society's seal of approval—Intelliuctually, I'm not impressed—but that's intellectual. As far as criteria of action, I would meet the criterions of the BAR.... I've been too tired."

THE BLACK-WHITE PROBLEM

"I was not worried of this, but I kind of prepared myself to be reviled and despised by all—you know—old time SNCCers before I came down. I haven't found much of this. I found more of kind of universal hatred of white—I haven't found much of this either, but I mean I really haven't felt any resentment to speak of from old-time SNCCers, except that there is not the resentment, but the kind of intolerance that anyone who has been working on a job feels for a newcomer."

ON ACCEPTANCE BY THE NEGRO COMMUNITY

"It really makes me ashamed how openly I've been accepted.... As for breaking any barriers—the real barriers of communication between white and black—I haven't. It's not been any unwillingness on either person's part, it's just been the impossibility of it.... I would consider many of these people my friends, many of the children and teenagers would probably say I'm a friend in the very loose context of the word 'friend.' But as a 'friend' as a person who communicates and understands you, none of them, one or the people I've been working with in the community.... (ed note: delete reference to Eddy).... As for hostility, absolutely none, none, and this really bothers me when I think about it. I would feel a little better if some Negro did slam his door in my face because I would feel that maybe—just seems kind of superhuman to be willing to forget so much."

ON THE WHITE SOUTHERNER

"...and the reason I don't want to have anything to do with them is I don't want to dislike them. Because I'm an environmentalist, I think that if I had been born into the southern white community, my attitudes would be very much—I think that the chances would be that my attitudes would be very much like theirs."

(relates incident illustrating Southern white sympathizer's fear of associating with or talking to civil rights workers)
"I do agree with what Martin Luther King had to say, that it's not really the rabid segregationists and the KKK who are the bad ones. It's also these damn white liberals who say "our colored folk" and "dignity." They're the majority and they aren't doing a damn thing. They're living in irreality and are trying to defend it."

"Before I came down, many people said, 'I hope you don't come back bitter about everything.' I realize that if I had a large contact with the white South, I probably would become bitter and I decided that I wouldn't. Being an environmentalist, although I have to watch myself, I tend to try and understand why they feel this way. My attitude hasn't changed any, no. (toward white community)."

(Interview was made before he was falsely arrested for manslaughter. Follow-up interview should examine any now change in this attitude.)

ON FINANCIAL SACRIFICE TO COME SOUTH

None:
"My father's money has been able to buy my idealism."

IRRELEVANCY OF COLLEGE EDUCATION

"I enjoy going to Stanford very much. It's just that it's not horribly relevant. I've almost reached the stage now where my education would go on without college. It still go on as well and it wouldn't be as deep, but it would go on. And also I don't know how education with a capital 'E'—education in the academic environment—is necessarily the education that makes one an individual, that makes one a valuable individual, that makes one a profound individual, that makes one a thinking individual, worthwhile individual, a responsible individual in an existential sense."

I've gone to college just as a matter of my environment. All my friends did. My family had. I did.
**ATTACHMENT**

<table>
<thead>
<tr>
<th>Name:</th>
<th>Father</th>
<th>Mother</th>
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<tbody>
<tr>
<td>Race:</td>
<td>White</td>
<td>White</td>
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**Organizations**

<table>
<thead>
<tr>
<th>Role</th>
<th>Name</th>
<th>Date</th>
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</thead>
<tbody>
<tr>
<td>FDP</td>
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**Education**

<table>
<thead>
<tr>
<th>Grade</th>
<th>Institution</th>
<th>Type</th>
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</thead>
<tbody>
<tr>
<td>OKLAHOMA CITY</td>
<td>OKLAHOMA CITY</td>
<td>High School</td>
</tr>
<tr>
<td>YALE</td>
<td>YALE</td>
<td>College</td>
</tr>
</tbody>
</table>

**Political Activity**

- Democrat

**Religion**

- Methodist

**Activity**

- Methodism conference on segregation within the church.

**Family Relationships**

- Brother, very close, thinks a lot alike.

**School Address**

- OKLAHOMA CITY

**Occupations**

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Status</th>
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<tbody>
<tr>
<td>Groceryman</td>
<td>Works</td>
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**Religion and Extent**

- Methodism

**Involvement in Church**

- Setting up tutoring project for Negro children.
July 21, 1965
Crawfordsville, La

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<th>Father</th>
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<tbody>
<tr>
<td>Occupation</td>
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<tr>
<td>Political A</td>
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<tr>
<td>Activity</td>
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</table>

Relations to
Parents

**Abstract:** Religion and Extent

Epicopalian

<table>
<thead>
<tr>
<th></th>
<th>High School</th>
<th>College</th>
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<tbody>
<tr>
<td>Exposure</td>
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<td>Issues</td>
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<tr>
<td>Direct</td>
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<td>Symbolic</td>
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<td>Means</td>
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<td>Symbolic</td>
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<tr>
<td>Direct</td>
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<td></td>
</tr>
<tr>
<td>Symbolic</td>
<td></td>
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</tbody>
</table>

Colleges attended (in order):

Major: Social Science GPA: C-

Still in School: Yes
General Activism:

Intensity of Values: 1.
2.
3.
4.
5.
**Date:** July 22  
**Place:** Gorgeousville, Va  
**TIME:** 4:00  
**SIDE:** 00  
**SEX:** M  
**AGE:** 18  
**Race:** 0  
**Organization:**  
**SCOPE:** 12  
**PARENTS:**  
<table>
<thead>
<tr>
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<th>Mother</th>
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<tbody>
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<td>Education:</td>
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<td>Religion &amp; Parent:</td>
<td>Religion &amp; Parent:</td>
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<tr>
<td>Political &amp; Activity:</td>
<td>Political &amp; Activity:</td>
</tr>
<tr>
<td>Relations to Parents:</td>
<td>Relations to Parents:</td>
</tr>
</tbody>
</table>

**INTERVIEWEE:**  
**Religion and extent:** Presbyterian  
**How first involved in CHM:**  
**Actively involved in CHM:**  
**How involved in CHM:**  
**High School:** Seattle Wesley  
<table>
<thead>
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<th>Grade</th>
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<tbody>
<tr>
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</tr>
<tr>
<td>1964</td>
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<td>1965</td>
<td>13th</td>
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<tr>
<td>1966</td>
<td>14th</td>
</tr>
<tr>
<td>1967</td>
<td>15th</td>
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</table>

**High School Activity:**  
**College:**  
<table>
<thead>
<tr>
<th>Year</th>
<th>Grade</th>
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</thead>
<tbody>
<tr>
<td>1968</td>
<td>16th</td>
</tr>
<tr>
<td>1969</td>
<td>17th</td>
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</tbody>
</table>

**FAMILY HISTORY:**  
**Family Mobility:**  
**Siblings: relations to and effects from:**  
**First active in CHM:**  
**3 broths, 1 sister**  
**Extension:**  

**Values:**  
1. appears to be friendly, sociable  
2. is in church, FSNCC groups  
3. comes from one of the accident victims  
4. very nice person to go to.
Personality Characteristics which affect CR attitude or action:

- not aggressive, turns to Judge a lot with
  the Negro, esp. not Negro boys. (of course
  the no Bl to drug trade either.) Some
  impression of youth without vigor, without
  intellectual.

COMMENTS:

This girl is bond - by a poet admitted
in the church and carried it. She
industriously left until she got
here today. But she worked "not likely, and
reasonably."
Time in south:
1. Impressions of orientation:

2. Adjustments to demands: formalized, improvised after arrival, no expectations after orientation.

4. Attitudes and Changes
   Why changed?

5. Activities in south, and change of feeling:
   (in order)

6. a) With whom worked and impressions of:
   b) Impressions of:
   c) Daily activities: (on reverse)

7. Relations with:
   ... 

8. a) On enthusiasm change:
   b) A general feeling?
   c) Future plans in CRM?

9. Feeling toward OR organizations and change:

   ...
Sex: M  
Age: 25  
Organization: Scope  
In CAR: 2  
years months  
Sex: M  
Age: 0  
Organ I sat on: SC & /P  
years months  
PARENTS?  
Education:  
Religion & Extent:  
Political & Activity:  
Relations to Parents:  
Siblings—relations to and effects from:  
INTERVIEWER:  
How first involved in CAR:  
left, first day of FSM, this same time C.R.  
Home city & state:  
School address:  
(unless same)  
Political & Activity:  
HOMOGENEITY:  
1. Raison  
Direct  
Symbolic  
Mean  
Direct  
Symbolic  
1. Individuals  
Direct  
Symbolic  
Collages attended (in order):  
Stanford U. C. (Berkeley)  
Political science  
GPA: 3.6  
Major in College:  
General Activites:  
Commit to: 
Don't off-campus  
Others:  
POLITICAL VALUES:  
DEMONSTRATION EXPERIENCE:  

Personality Characteristics which affect OP attitude or action:

- Not greatly outgoing, although she looks like she could be. Independent and aloof, not express or influential group dynamic. Bull Redhot opinion leader at Cowshill.

COMMENTS:

a small academic type of girl - didn't provoke instant dislike. If anyone would be noisy, you'd expect her to be. Yet she gave a great interview - for a girl, and made many prospective students. A surprising girl - like Jill Cox.

Sears interested in civil rights, not an academic career.
I was messing around with applications for Sncc, and heard about Scope from friends in New York. It sounded like a good thing...

The building up of the need to do something...I felt relatively free to go. I felt a greater responsibility to go because I was free to go.

I am sure that participating in the Fan had a great deal to do with the feeling that direct action can accomplish something and is a worthwhile experience in itself. Also made me less afraid... I did not get arrested in the Sproul Hall... but I was in the other (the police cam). This was the first time I had ever demonstrated.

I sort of gradually became more and more militant, and ready for direct action. (over a period of two years I in S.F.) I became increasingly impatient with people critical of direct action (Polarization effects lead to involvement)

There was no discernable political activity at Stanford... when I moved to S.F I just called up Democratic Party Headquarters, and was assigned (to CDC, and just gradually moved on left—) Through them I got to know some of the Negroes in S.F. I became increasing disenchanted with politics, and would have dropped out of CDC if I had stayed. (Wanted to go with OR.)

SCOPE—It's largely a matter of chance—My fiancé was close friends of NSA, and Scope was using their office, and he wrote to me, and I went. I had difficulty with Sncc...whether I could go, whether they wanted white people.

I like working in the county. If the county were not in the shape it is organizationally, I don't know what would happen. The local movement was already going. We weren't at all prepared. If we had a staff— and in some cases, regardless of the wisdom of his decision, simply to give direction, it would be all right.

This group is composed of individuals. We have no money, outside of personal money. We're hundreds of dollars in debt to the local staff, we have no operating money, we're very dependent on the local movement partly because of that.

(SCLF) said repeatedly that the orientation, do what the local leadership wants, but they don't really want us to do that, an the only way not to do that is to have a good organization of our own.

Communication is just terrible—from orientation, from field staff, from what Hosea said.

What SCLF is really concerned with is that we get a certain number of voters on the books, and they don't really care how or do it. If we have to do it by circumventing the local leadership, because they see other goals mixed in with voter registration, then we should circumvent the local leadership. ... Although they talk about community organization, I haven't got a clear concept. In day to day operation, the only thing Atlanta seems to want is a high standard of efficiency. The only way for us...
is for us to be authoritarian, and most of us don't want to do that.

Wants do do other things—not more specific things like demonstrations,
but more diffuse things—like getting to know the local people. Just so they'll
have some contact with a white person really, instead of just these efficient little
whizzes who just come in and register people and disappear. It seems to me in
very important psychologically to these people.

Just getting the names on the books won't do anything, if the people are
intimidated because the local movement is squashed.

It isn't that our leaving will xxaxx ruin movemtn, but that we are leaving at
the same time school starts.

Some of the Negro kids who are now active in the movement are here for the summer
from the North.

It's been quite a while, there's a feeling within the local leadership that they've
got to accomplish something pretty soon, or people's belief in it is going to dissipate

Part of the reason, is one that is not acceptable to us in terms of our values,
but operates anyways, and that is that the local Negroes will listen to white people,
and it still works for the benefit of the movement.

(White contact) had a large impact on some of the kids. It probably will
have xxaxx lasting effect, I hope it will counter some of the inevitable hostility.

Candy and I stayed with Deborah, who's 13—about hair setting, standards of
beauty. ... Shaxx had an argument for a half hour about whether Candy wasif Deborah
came up North, she would come up to the front dorr of the house.

One of the things I've done, Is have pictures sent to me, pictures taken at the
union, which is about a third Negro, -meeting, and social activities—to show to
Deborah, and she's just fascinated by the idea—that its like that, its so foreign
to her. Yet they all have Ttv, and its a white world. It isn't that they have
no contact with the urban world, it's that they have nothing of themselves,except what they've
been taught.

Side 2... I try without consciously trying—xxaxx much of it is "isn't that strange.
I don't find too much difference between here and S.F except many of the Negroes I
knew there were much more middle class.

Timlessness—-It's much more attractive. I tend to run somewhat behind schedule,
myself. I feel as strong a sense of direction, in this mess of disorganization, simply
because of a very strong feeling that what I'm doing is right. Whatever we may accomplish,
I'm doing something worth while... because it seems to be imortant from a lot of the
local people that were here.

If they can remember the first white people they ever encountered in the movement,
with some positive feeling, maybe that would help.

The staff is hostile as far as I know. I wish it weren't there because I really
would like people to live _____ together.

I think if they were less naive, they might accomplish more, but they also might
become more in conflict with SCILC.
naive in handling white community..., in Negro "a lack of sophistication in dealing with people"

I'm not sure that they would learn anything that would help them, except in organizing another rural county in the south. Adjusting to what life is, they way things get done, the way information travels, the way people get others to do things. One of the things we had to learn how to deal with... is the tremendous difficulty in pinning down facts, and the tremendous amount of rumor that floats around all the time. And people gossip, and there's a tremendously fast grapevine... and there's no way to pin things down... no records... I would be willing to be that it has much more to do with the difference between urban and rural and than with white and Negro... small town rural gossip. It's fascinating once you get used to it, and learn not to believe anything you hear.

The kids in the movement couldn't care less. They have their own movement, and they don't care if there was a Negro culture 600 years ago in Africa. There was an African girl here, and she couldn't understand their dialect. Afrika didn't mean anything to any of them.

I worry, and as well as others, that they will lose hope before they get anywhere. I just have a tenuous feeling about the movement. Talking to some of the parents, seeing how frightenend they are, how timid they are, and seeing how many little things are engrained in them, from the time their born, to keep them down, to put them apart, how deep it goes, I never realized what a tremendous thing they are rebelling against. It seems so difficult, I fear for their ability to go on..., not because their faultering, but because there is so much to be done.

There was a heavily religious atmosphere at the orientation, much more than here. Everybody practices here, but there doesn't seem to be much commitment.
TECHNICAL QUALITY: a) General: good 

b) Level: High 

Low 

Not constant 

OK 

Good 

c) Noise: Hum 

Static 

Distortion 

Hiss 

OK 

Good 

Background (too far from speaker) 

d) Comments: 

with 

their knowledge. 

e) For dubbing equalization, filter out: Hi 

Lo 

None. (Noise) 

EDITORIAL QUALITY: a) General: 

b) Good questions used: no 

c) Lines not pursued: 

d) Interesting points: 

e) COMMENTS: 

generally made unintelligible 

unless not to take this thing. 

But it is so fascinating to listen to, even if you can't understand it. 

f) CONTENT: 

nothing but natural conversation. 

No idea of articulation of speech. 

He is being represented by his leader, growth structure, 

or by what presence, 

just a day after a bi-weekly meeting attended by 

The result - like what's says in #186 

FOR DUBBING, USE: ALL QUOTES ON REVERSE PART AS SPECIFIED: 

Name: R.D 

Date: 29 8
USEFUL QUOTES ON:

1. CR Movement, general:
   a) Goals:
   b) Means:
   c) Its Students:
   d) Its Negroes:
   e) Leaders:
   f) Inner conflicts:
   g) Organizations:
   h) Progress:
   i) Characteristics:
   j) North vs. South:
   k) Activities:

2. Reasons for involvement:

3. Expectations in South:

4. Reactions in South:

5. Government and politics:

6. Society:

7. White power structure:

8. Police action:

9. Negroes not in movement:

10. Student Movement, general:
   a) Goals:
   b) Means:
   c) Leaders:
   d) Participants:
   e) Non-participant students:

11. OTHER, COMMENTS:
Cal. Turner

head of Headstart, Voters Leages, and invited Scope.

It's my thinking that they felt that they fired what they (students) considered that they fired the best teachers—that was teaching them real citizenship, and was teaching them that there was no difference as far as race was concerned... they threatened not to have graduation... they informed me to get Scoe to help them.

The Negro community had just had enough of being enslaved, or being semi-slaved. We had about 85% of Negro community involved—either marching, dem. or giving money (this is gross exaggeration), 35% are Tom's, and 10% don't care one way or the other.

We've been brainwashed to believe that there are as many Negroes as whites registered. There are 1700 eligible, and on no election have we ever been able to get over 700, both black and white. The white community feels that if they can handle registration, it was too big a job for the community to handle registration, so this is why we asked for Scope. The community could do it, but their financial resources was just limited.

Poverty—there's isn't but two jobs in this community that provide over $50 a week, and the children have nothing to do in the summer, and the men have to go out of the county, and the aids have to work for $15 a week.

(Been here three weeks, and registered 20 people) We had set our goals for 300 if we didn't we hope we can get 150 on the books through adult education.

I have been working with Naacp chapter for 9 years, and then I was made chairman of voters leage four years ago. Nine years ago, up until now, I think maybe we have
I think this movement is going to really change the whole community... a new look, in that we have so many student involved, that they are getting the right attitude now.

I think the orientation week was good, but it wasn't sufficient, I don't think you could take a worker that is going to work in voter registration, and tell them what the problem is going to be out in the community. I think the best orientation that one could have is to go into the community and let the community orient them.

This is where the problem as they are.

I think that each home where the Scope workers were living there were some problems and they're psychological... they just didn't know how they can live with white living in my home. After they got there, they were willing for them to come into their home, but this is something that they never been used to, that they never thought of. But after they got to living together, I think that the people are perfectly happy and pleased...

In our meetings we had to talk with the people, prevail with them, that this is hard to do, but this is what we need... our children, need to acquaint themselves with Northern White... we have very intelligent people. Their background is much better than Southern white, and that means much better than Negroes.

We had two people respond "ya I take them, but I don't have the plumbing facility. The had in mind that these was special guests, and this they was not able to do. There's no use of making believe that you're doing better than you actually are. Just to give them what you have... at this point this has been generally done.
Sex: M  F  Age: 32  Organization: SCOPE

Father: (name)
Mother: (name)

Father's Occupation: General Agent
Mother's Occupation: Housewife

Relation to my parents:
Father: Sibs
Mother: Sibs

Religion and education:
Religion: Roman Catholic (Priest)
Education: General

What is the general nature of the individual's occupation?

What are the individual's main areas of interest or hobbies?

Where did the individual attend school?

Does the individual have any religious affiliations?

What is the individual's current occupation or work experience?

Home city & state:

High School:
College:

Marital status:

What is the individual's current marital status?

What are the individual's main reasons for attending school?

What are some of the challenges the individual faces in their current situation?
first initial reaction to this man is that he is a really nice guy. In talking to him one becomes increasingly aware that he is also a very responsible man who wants to help people. It is from this angle that I derive that the coal miners district of Pa., where he grew up, that some people aren’t getting in even though that he becomes a priest so that he can stand to please his bosses to do more CR. work. He & his superiors react upon mine as a total mine; if he does well, most miners will be able to get some charity and in CR.

Personality characteristics which affect CR attitude or action:

- Other kids in project think he is too easy to talk to in white & apparent himself to them to danger. They also lack reliability of his observations when judgment of people are required. They feel he takes too many a view of people desp. whites.

COMMENTS:

Confident in CCC leadership.

For this man, authoritarian is part of his personality, that he doesn’t know where to influence begins & where it stops.
### Personal Information

**Sex:** M  
**Age:** 22  
**Organization:** SCOPE  
**Commitment:** 3 months

**Date:** July 24, 1965  
**Time:** 10:05:24  
**Place:** Montgomery, S.C.

**Race:** 0  
**Father:**  
**Mother:**

**Occupations:**  
**Father:** Traveling salesman  
**Mother:** General worker

**Education:**  
**Father:** 6 9 10 11 12 13-15 16+  
**Mother:** 6 9 10 11 12 13-15 (15)

**Religion:**  
**Father:** Presbyterian  
**Mother:** Catholic

**Political Activity:**  
**Father:** Rep  
**Mother:** Dem

**Siblings—relations to and effects from:**

**Relation to Parents:**

- **Father:**  
- **Mother:**

**Soc-Econ Status:**

**INTERVIEWER:**

**Religion and Extent:** Unitarian

**How first involved in CRM:** Rev. John Burrell assisted

### Education

**High School**

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<tbody>
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<td>Generic High School</td>
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</table>

**College attended (in order):**  
**Major:** English  
**GPA:** 2.2  
**Still in School:** N

**College Living Group:**

**Hierarchy of Values:**  
1. Education (broadly speaking, experiential)
2.  
3.  
4. 

**Conversion Experience:** Y
**Name:**

**Sex:** M

**Age:** 21

**Race:** N

**Occupation:** Lawyer

**Father's Education:**

**Father's Religion & Extent:**

**Mother's Occupation:**

**Mother's Education:**

**Mother's Religion & Extent:**

**Political & Activity Extent:**

**Relations to Parents:**

**INTERVIEWEE: Religion and extent:**

**How first involved in CRM:** I was a student at the SC&G College and an active member of the Student Organization which led to involvement in CRM.

**Home city & state:**

**School address:**

**Political & Activity:**

**EXPOSURE:**

**1. Issues**

<table>
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<th>Symbolic</th>
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<tbody>
<tr>
<td>N = -0 + #</td>
<td>N = -0 + #</td>
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</table>

**2. Means**

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<th>Direct</th>
<th>Symbolic</th>
</tr>
</thead>
<tbody>
<tr>
<td>N = -0 + #</td>
<td>N = -0 + #</td>
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</table>

**3. Individuals**

<table>
<thead>
<tr>
<th>Direct</th>
<th>Symbolic</th>
</tr>
</thead>
<tbody>
<tr>
<td>N = -0 + #</td>
<td>N = -0 + #</td>
</tr>
</tbody>
</table>

**Compassion to help:**

**Making financial sacrifice to come South:**
I really wish I’d had the chance to get here to talk about being a leader and planning.

Personality characteristics which affect CR attitude or action:

A good leader, absolutely essential, they took charge. A professional folk say black had some committee of Atlanta at least. Short, jerked, holy, blank, red hair, very... I lost and look like a croaker.

COMMENTS:

Sloppy, with a little East, dr. literate, materialistic complex, drawn toward the people, people are poor. The Negro of the 19th century was helped, they were cursed by slavery and not people.

Great deal of violence, done not fit together, the Negrostood out and produced a great, Adams, type of organization, bit more efficient. Working in South, instead of elsewhere in Movement. Becomes true most concerns him.
**Commitment**

**Date:** July 24 (Stellen) **Side:** 2

**Place:** Burying **TIME:** 00:00

**Sex:** M **Age:**

**Race:** N N O

**Occupations:**

<table>
<thead>
<tr>
<th>Father</th>
<th>Mother</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 9 10 11 12 13-15 16+</td>
<td>6 9 10 11 12 13-15 16+</td>
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</tbody>
</table>

**Religion & Extent:**

<table>
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<tr>
<th>Father</th>
<th>Mother</th>
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<tr>
<td>O + #</td>
<td>O + #</td>
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</table>

**Political & Activity:**

<table>
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<tr>
<th>Father</th>
<th>Mother</th>
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<tbody>
<tr>
<td>O + #</td>
<td>O + #</td>
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</table>

**Relations to Parents:**

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<th>Mother</th>
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</thead>
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<tr>
<td>O - 0 + #</td>
<td>O - 0 + #</td>
</tr>
</tbody>
</table>

**Siblings—relations to and effects from:**

**INTERVIEWEE:** Religion and extent:

How first involved in CRM: Went to CORE meeting 0 + #

Dealt with everything and went to work on running committee in NY

**Home city & state:**

**School address:**

(Unless same)

**Political & Activity:**

<table>
<thead>
<tr>
<th>Father</th>
<th>Mother</th>
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<tbody>
<tr>
<td>O + #</td>
<td>O + #</td>
</tr>
</tbody>
</table>

**EXPOSURE:**

1. Issues
   - Direct
     - N = O + #
   - Symbolic
     - N = O + #

2. Means
   - Direct
     - N = O + #
   - Symbolic
     - N = O + #

3. Individuals
   - Direct
     - N = O + #
   - Symbolic
     - N = O + #

**Colleges attended (in order):**

**Major:** Chemistry

**College Living Group:** Home - apartment

**Hierarchy of Values:**

1. 
2. 
3. 
4. 

**Last Completed Class:** 1 2 3 4

**Still in School?** Y

**General Activism:** 0

**Conversion Experience:** Y
1.1 some way in which i could help people and maybe affect the direction of history in this country...good for myself personally...off on my own...in a position of responsibility...meet a lot of new people...i was also looking for excitement a little
1.2 came with scope because core didn't answer his application til late and he heard from columbia f-annoc that they didn't want white vols this summer
1.25 if what they're doing down here fails then this country is in bad shape...i tie up what's happening here with international politics...southern whites as epitomizing white man's burden attitude which he feels characterizes u.s. foreign policy now...we should clear out of vietnam, i don't even care about negotiations we should just get straight out...we had no business there in the first place...we have this idea that we know everything and that noone else knows enough to do anything for themselves...it will probably become a communist country but i don't see anything evil in that.i would base my policy on what's best for the u.s. and staying there isn't good for us its the same thing well have to do in the congo or we did in the dominican republic...pursing this policy will lead to a draining of any radical change in our own society...and lead to war...communism in vietnam might be the same as in eastern europe...i'm sure many of the people support castro...
1.45 statements on his activism this past year, sds, nyc core, etc.
1.5 in a place like we have here, vr is the biggest thing because ultimately what were doing here and what is being done all over the south has the potentiality of building a whole new political organization, political party and that's why i tie up what's happening in vietnam with what's happening here, i think once enough of these people were trying to register get the vote they're going to be voting against going to war in vietnam and again the present policies foreign of the us. i don't mean just negroes, down here its just negroes but what i look forward to is a new populist movement where well have the poor people, white and negro, the whole labor movement in the rest of the country forming a new coalition of power,
1.6 different tactics for different situations...i disagree with the court approach...why bother when you can vote in men who will go your way...court has its limitations...
the naacp here in this county is composed of men who are part of the power structure they've made it already, they don't give a god damn about the rest of the people they're just concerned with keeping their own position...i don't think they're interested in getting people registered to vote at all and they're definitely against any kind of direct action...they were against the demonstrations here two years ago...the legal approach is a necessary part of what were building but i certainly wouldn't want to limit myself to that...about goals of crm: you have to tie it to what you want to happen in the whole country.
1.65 i feel that the cr orgs or leaders will have to align themselves with leaders in other areas like labor leaders, religious leaders and its not just a matter of gettin people the right to vote or all these rights, people need better housing food and like that
...the thing to push for in New York because so much of the population is Negro or Puerto Rican is better schools not integrated schools. The reason I see the need for the civil rights movement is that the people, Negroes, down here don't have as good schools as the whites, and less opportunities... to break down the barriers you have to start with legal action, that's being done all over now, registering to vote and all that but to really ultimate answer it you have to affect a social change. Federal government is going to have to pour billions of dollars into housing, better schools, better jobs instead of pouring it into defense as it is now.

1.7 I think that the whole American society is based on a grand illusion, it's outside of what's happening in the world away from this country and even in this country, people all over, von here are starving... he disagrees with the idea that those people who are poor deserve to be poor... this idea controls the country now because now more people are well off... welfare programs haven't really been tried and would work if tried... poor haven't got the political power to do this... I am not a communist... I would want a democratic society... but I would want to see the federal government get much more involved in the daily lives of its people by spending much more on education and housing, not on middle class housing but by spending it where it's needed on the poor... life in this country is insecure, if you get sick you go bankrupt paying hospital bills... if you die your family goes bankrupt burying you it'd like to see that changed and the only way is with the federal government coming in and helping.

2.1 You go to a school like Columbia and you see 90% even more 95% of the people interested in getting through themselves and just don't give a goddamn about what's going on two, three blocks away. if you've ever been to the school, Harlem is here and Columbia is here they're separated by a park... if you try to get organized on campus you get these students who come over there business students and law students all dressed up in their pretty jackets, plaid jackets, and they just despise us, people who feel bad about that and would want to do something.

2.4 On nort ern negroes... The great number of people are much friendlier than the people you meet in Harlem, the people you meet in Harlem are... much more bitter, more frustrated, like they're ready to pull a knife, here the people welcome you with open arms, there's a barrier but... I really think it's harder to start something up north... the people up here are really less oppressed... in a psychological way...

3.5 I feel I've become much more resourceful, I've had situations where I've had to be much more independent and think things out and tie things together like I never have before... practically and also philosophically I've gotten to see a lot of things that are happening...

2.7 Conversation with a southern white

2.8 Some of the older people who should help don't, it's the kids, some of them are good workers and probably will be good leaders in the future are just being wasted... a lot of them are hard to work with... I find them particularly of the kids from the city.
of orangeburg they weren't so much in the kids in the rural area, they tend to want to sleep and eat well and pass up the houses (the kids from the city negative—negro)

2.8 yes, i've changed, i would never have thought of going for a year or a half of a year
2.85 the older people have a better perspective, the younger people have heard a lot about demonstrations, for the older people there's something beyond all that...there's no use for a civil rights movement if you don't (think beyond demonstrations) it's not an end in itself
COMMITMENT
Date: 25/1965
Place: Orangeburg SC
TIME: 0830

Sex: F  Age: 19  Organization: SCOE in CRM:

PARENTS:

Father
Mother

Occupations: Yule prof  Lancewife

Education: G 9 10 11 12 13-15 16+  G 9 10 11 12 13-15 16+  Unitarian 0 + #

Religion & Extent: Unitarian 0 + #  Unitarian 0 + #

Political & Activity: Stevenson Demo 0 + #  Stevenson Demo 0 + #

Relations to Parents:

Exposure:

Home city & state:
School address:
School address:

Political & Activity:

EXPOSURE:

1. Issues
   Direct
   Symbolic

2. Means
   Direct
   Symbolic

3. Individuals
   Direct
   Symbolic

Siblings—relations to and effects from:

INTERVIEWEE: Religion and extent: attend

How first involved in CRM:

EXPERIENCE:

College High School

College attended (in order):
Columbia

Major: Undecided
GPA: 6

College Living Group: Apartment in city

Hierarchy of Values:

1. 

2. 

3. 

4. 

5. 

6. 

7. 

8. 

9. 

10. 

Conversion Experience: Yes

Parents:

Occupations: 

Education: 

Religion & Extent: 

Political & Activity: 

Exposure: 

Home city & state:

School address:
(School address:

Political & Activity:

Conversion Experience: Yes

Activities:

Colleges attended (in order):

Major:

GPA:

College Living Group:

Hierarchy of Values:

1. 

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10.

Conversion Experience: Yes

Activities:

Parents:

Occupations: 

Education: 

Religion & Extent: 

Political & Activity: 

Exposure: 

Home city & state:

School address: 
(School address:

Political & Activity:

Conversion Experience: Yes

Activities:

Colleges attended (in order):

Major:

GPA:

College Living Group:

Hierarchy of Values:

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2. 

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10.

Conversion Experience: Yes

Activities:

Parents:

Occupations: 

Education: 

Religion & Extent: 

Political & Activity: 

Exposure: 

Home city & state:

School address: 
(School address:

Political & Activity:

Conversion Experience: Yes

Activities:

Colleges attended (in order):

Major:

GPA:

College Living Group:

Hierarchy of Values:

1. 

2. 

3. 

4.

5. 

6. 

7. 

8.

9.

10.

Conversion Experience: Yes

Activities:
Personality Characteristics which affect his attitude or action:

Bob has apparently just come out of a long period of mental trouble. He told me that he had had a nervous breakdown in 1978 at Columbia. He traveled abroad for a year after his illness apparently was really quieted by coming back having to "fit in" to have goals. He is now working a little bit away from himself. But he still is aware here not because of some ideological concern for Negro rights or welfare but because the initiative of the well which segregation attempts to push between him and people he might want to relate to. I think he sees the Negro person...
SEX: M F Age: 21
Organizational: CORE in CRF

PARENTS:

<table>
<thead>
<tr>
<th>Father</th>
<th>Mother</th>
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<tr>
<td>from N Carolina</td>
<td>from Ohio</td>
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EDUCATION:

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<th>Mother</th>
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Religion & Extent:

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<th>Mother</th>
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</table>

Political & Activity:

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<tr>
<th>Father</th>
<th>Mother</th>
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<td>0 + #</td>
<td>not registered</td>
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</tbody>
</table>

Relations to Parents:

Siblings—relations to and effects from:

Brother, 18

INTERVIEWEE: Religion and extent:

How first involved in CORE? Ohio, duty.

Equality

High School:

New York City

Columbia High School

College:

Barnard

College Living Group:

Major: Sociology

Minor: Philosophy

CFA: Yellow

General Activism:

Colleges attended (in order): Central State

Conversion Experience:

Yes

GPA:

6.0
**Ferriday, La.**

<table>
<thead>
<tr>
<th>Farmer</th>
<th>Housewife</th>
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<tbody>
<tr>
<td>Methodist</td>
<td>Methodist</td>
</tr>
<tr>
<td>Independent</td>
<td>Independent</td>
</tr>
<tr>
<td>10/10</td>
<td>15/16</td>
</tr>
<tr>
<td></td>
<td>15/16</td>
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</table>

**Student Summer Volunteer**

- Methodist
- Being supported by his church back home for two months.
- 1yr Iowa State trans to U. of Arizona
  - May go on to Grad school in several years

**High School**

- Iowa - farm boy

**Occupations attended (to date)**

- Astronomy

**Past Completed Class**

- 9

**General Activities**

- 6

**Leadership**

- 7

**Personality of Values**

1. 
2. 
3. 
4. 
5.
Personality characteristics which affect CR attitude or action:

Bland personality; small-townish.

COMMENTS:

Had few opinions about general question and answered "I don't know to most questions."
Sex: M F Age: 95
Race: W N O

PARENTS:

<table>
<thead>
<tr>
<th>Father</th>
<th>Mother</th>
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<tbody>
<tr>
<td>Occupations:</td>
<td></td>
</tr>
<tr>
<td>Education:</td>
<td>9 10 11 12 13-15</td>
</tr>
<tr>
<td>Religion &amp; Extent:</td>
<td>0 + #</td>
</tr>
<tr>
<td>Political &amp; Activity:</td>
<td>0 + #</td>
</tr>
<tr>
<td>Relations to Parents:</td>
<td>r - 0 + #</td>
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</table>

Siblings--relations to and effects from:

INTERVIEWEE: Religion and extent: 0 + #

How first involved in CRM:

<table>
<thead>
<tr>
<th>High School</th>
<th>College</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 + #</td>
<td>0 + #</td>
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</tbody>
</table>

EXPOSURE:
1. Issues
   Direct Symbolic
   N = - 0 + # N = - 0 + #
2. Means
   Direct Symbolic
   N = - 0 + # N = - 0 + #
3. Individuals
   Direct Symbolic
   N = - 0 + # N = - 0 + #

Colleges attended (in order): Stanford, [Political Science]
Major: Political Science GPA: [major: , GPA: ]
Last Completed Class: 1 2 3 4 5
Still in School? Y N
General Activism: 0 + #
College Living Group: F __ Theta Chi

HIERARCHY OF VALUES: 1. 
2. 
3. 
4. 
5.
Feels that many of So. Negro views on Viet Nam have been placed in their mouths by outsiders that opposition is not spontaneous except to extent that mothers don't want to see sons fighting. (This portion of I was told after tape ran out. I suggest re-recording it at Stanford.)
DATE: 8-19-65

PLACE: Streator, Ill.

SN: M F Age: 19

Race: W M O

PARENTS:

Father: Lib. Republican (Dem in regard to C)

Mother: Lib. Republican (Dem in regard to C)

Race: White

Education:

Religion & Extent:

Political & Activity:

Support: 3 (0 + #)

Political Status:

Family Mobility:

Siblings: relations to and effects from:

Two older brothers. One strongly supports.

INTERVIEWER: Religion and extent:

How first involved in CML?

Peace March. Another march against segregated housing.

High School:

Winnetka, Ill. - North Shore, segregated suburb

College:

Lawrence Univ., Appleton, Wis.

Colleges attended (in order): Lawrence Univ.

Major: Music & Drama

GPA: 3.0

Major: Music & Drama

General Activism: 0

College Living Groups:

HEIRARCHY OF VALUES:

1.

2.

3.

CONVERSION EXPERIENCES:

3.0
<table>
<thead>
<tr>
<th>Date: August 12th</th>
<th>SYDE: 12</th>
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<tbody>
<tr>
<td>Place: Quitman, Miss.</td>
<td>THEE: 12</td>
</tr>
<tr>
<td>Age: 24</td>
<td>Organization: F.D.P.</td>
</tr>
</tbody>
</table>

**Father:**
- Step Father: Office manager for lumber corp.
- Religion: Baptist

**Mother:**
- Religion: Baptist

**Religion & Activity:**
- Religion: Episcopal
- Political Activity: Republican

**School:**
- High School: 500s Bay, about 5000 pop.
- College: Mills

**Experiences:**
- Exposure: Republican to Democrat

**College Major:**
- Religion Major, then Education at SF State CPA

**Conversion Experience:** Y N

**Hierarchy of Values:**
1. 
2. 
3. 
4. 

**Notes:**
- Would about safety
- Last completed class: 7 & 8 & 9 & 10
- Still in School: No
- Major: Education at SF State CPA
- College Living Groups: for credit
- Religion Major, then Education at SF State CPA
- Conversion Experience: Y N
**Interviewee:** Religion and extent: 

How first involved in CRM: <span>Formerly affiliated with SNCC (still agree with them; just more convenient to be independent)</span>

<table>
<thead>
<tr>
<th>Occupational Status</th>
<th>Father</th>
<th>Mother</th>
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<tbody>
<tr>
<td>Education</td>
<td>0 9 10 11 12 13-15 16+</td>
<td>0 9 10 11 12 13-15 16+</td>
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<tr>
<td>Extent</td>
<td>0 + #</td>
<td>0 + #</td>
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<td>Political &amp; Activity</td>
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<tr>
<td>Relations to Parents</td>
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**Home city & state:**

**School address:** (unless same)

**Political & Activity:**

<table>
<thead>
<tr>
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<tr>
<td>Direct</td>
<td>N = - 0 + #</td>
<td>N = - 0 + #</td>
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<td>Symbolic</td>
<td>N = - 0 + #</td>
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<td>Means</td>
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<td>Direct</td>
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<td>Individuals</td>
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<td>Direct</td>
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<tr>
<td>Symbolic</td>
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**Colleges attended (in order):**

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<tr>
<th>Last Completed Class</th>
<th>1 2 3 4 5</th>
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<tr>
<td>Still in School?</td>
<td>Y N</td>
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**Major:**

**GPA:**

**General Activism:** 0 + 0

**College Living Group:**

**Hierarchy of Values:**

<table>
<thead>
<tr>
<th>Conversion Experience</th>
<th>Y N</th>
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<td>3.</td>
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<td>4.</td>
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<tr>
<td>5.</td>
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<tr>
<td><strong>Interviews:</strong> Religion and extent</td>
<td>none (baptized)</td>
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<td>-----------------------------------</td>
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</tr>
<tr>
<td>How first involved in SDS?</td>
<td>&quot;no religious background at all&quot;</td>
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<td></td>
<td>Auto row demonstrations in SF - spring, 1964</td>
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<table>
<thead>
<tr>
<th>High school</th>
<th>College</th>
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<tbody>
<tr>
<td>Campbell, Calif</td>
<td>Campbell, Calif</td>
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<th><strong>EXPOSURES:</strong></th>
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<thead>
<tr>
<th><strong>COLLEGE ATTENDANCE:</strong></th>
<th>San Jose City College</th>
<th>San Jose State (Calif)</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td>First completed class</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Still in school</td>
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<tr>
<td></td>
<td></td>
<td>undecided</td>
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<table>
<thead>
<tr>
<th><strong>COLLEGE LIVING GROUP:</strong></th>
<th>off-campus and home</th>
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<tr>
<th><strong>HIERARCHY OF VALUES:</strong></th>
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</tbody>
</table>
Personality characteristics which affect CR attitude or action:

COMMENTS: Conscientious Objector, member of SDS. Mother opposed to him coming South.
10/1965

Place: Indecisively Miss Form

PARENTS:

Father - deceased

Attorney (died 6/6 yrs)

Catholic (?)

Occupations:

Mother

Secretary, S & S, Waterways

Catholic lip service

Family affinity

 xúc

Religion and ethnicity: Agnostic / atheist

On own - Cadillace demonstrations in SF, floated into them

College

San Francisco State

High School

San Francisco City & County

School address: unknown

College attended for next 4 years:

Philosophy

College & Living Group:

HIERARCHY OF VALUES:

1. Civil Rights

2. Home

3. School

4. Money

Lived at home

Last completed class: B (not sense of)

WILL continue

"of downtown"

and lost
Personality characteristics which affect CR attitude or action:

Serious, articulate

Nonviolence okay for self, but admires groups like Deacons = self defense

Radicalism based on humanitarianism, not through any structure or goal-oriented institution.

"Never had a religious hang-up" - had no religious rebellion, as was brought up into religion

Recently became a conscientious objector after 4½ yrs in Nat'1 Guard (was jailed for it).

Married 3½ months - wife's views parallel if his. Thick, dark brown moustache, with he frequently combs.

At San Jose goes around of group of 5 with similar views - "cultural island" politics: "progressive, radical"

Very interested in FLU

Seems to have leadership ability, but seems is willing to subject self to local leadership.
### Interviewer: Religion and extent:

**How first involved in CRM?**

<table>
<thead>
<tr>
<th>High School</th>
<th>College</th>
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<tbody>
<tr>
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<td>San Jose, Calif</td>
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<td>San Jose, Calif</td>
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<td>Proposition 14</td>
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**College attended (in order):**

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</table>

**Major:** Anthropology

**GPA:**

**College Living Groups:** Various apartments, sometimes by self, sometimes with others

**Hierarchy of Values:**

1. 

2. 

3. 

4. 

**Constitutional Experiences:**

- Yes

**Parents:**

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Father</th>
<th>Mother</th>
</tr>
</thead>
<tbody>
<tr>
<td>Machinist</td>
<td></td>
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</table>

**Marital Status:**

- Single

**Other siblings:**

- Older sister (24)
- Younger brother (19)

**Home city & state:**

**School address:**

**Political & Activity: Exposure:**

1. **Issues**
   - Direct: N = - 0 + #
   - Symbolic: N = - 0 + #

2. **Means**
   - Direct: N = - 0 + #
   - Symbolic: N = - 0 + #

3. **Individuals**
   - Direct: N = - 0 + #
   - Symbolic: N = - 0 + #

**Last completed class:**

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</table>

**Still in School:**

- Yes

**General Activism:**

- 0 + #

**Life Events:**

- July 11, 1965
- Place: Indiana, N.C.
Personality characteristics which affect GR attitude or actions:

COMMENTS:
Moved out of family home at 17 — wanted inde
July 11, 1965
Indiana Freedom House

CORE-SNCC staff

(father) in student protest with (mother) just after college

Jewish
Democrat

2 brothers + sisters - all fairly liberal + active all older

1 Jewish

Human Relations council at U. of Wisconsin, looking into discrimination or segregation in university housing

Religion and Extent:

All Protestant, middle class and Jewish, and

Colleges attended (in order):

U of Wisconsin
San Francisco State

Major: Sociology
GPA: 3.0

College Living Group:
Independent home - off campus

Hierarchical Values:

1. Liberty
2. Equality
3. 
4. 
5. 

Conversion Experience: 
Personality Characteristics which affect CP attitude or action:

Wants active work - with people - rather than research as a 'job'.

"People are the only thing that stem familiar to me." (10 min)

Parents strongly urged work in South. "They're happy that I'm here."

Has been working for a test research project at SF State. No.

Her job was over in June, then made it practical to come South, 
I.e., she didn't have to give anything up. She went to a SNCC 
meeting for info about Mississippi which was probably 
deciding factor as she had been thinking about it before, vaguely.

Discusses problem of living in an uninitiated, patriotic society. 
(20 min.) "Most of my friends think the way I do." All are 
democrat, liberal, etc.

Having been in Miss., might help her with getting job, it 
just be. "My work coincide with my outside interests.

The civil demonstrations in the North are no longer effective. (Discussion)
She's been in many demonstrations, good description of demonstrating.

At age 25, this girl became active in things; before College Human
Relations Council before SNCC or CORE were really active. At 
Such, I feel her commitment is more that of the social worker 
or one interested in people and in bettering specific conditions 
than the young political radical characteristics of SNCC. (My stereotype). 
It seems that girls in general are more commonly apostate 
than boys - they don't bring up political implications or make 
remarks about the power structure unless prodded.
2. INITIAL REACTION: Place:

- Time in south:
- Impressions of orientation:

3. a) Adjustment to demands: Problems?
   b) Expected after arrival?
   c) Expected after orientation?

4. Attitudes and Changes:
   - Why changed?

5. Activities in south, and change of feeling:
   (In order)  

6. a) With whom worked and impressions of:
   - Volunteer mostly age
   - Impressions of:
   - Daily activities:

7. Relations with:

8. a) CR enthusiasm change:
   b) A General feeling?
   c) Future Plans in CRM:

10. Feeling toward CR organizations and change:
    - Has worked for SNCC, CORE, FDP - adopted SNCC's attitude toward NAACP to some extent because of Wilkins' remarks about "bearded pamphlets." But says "there just doing something different, that's all."
Personal Effect of experience in south:

COMMENTS:

I was stunned by arrival in Jackson office - mess, lack of official welcome. They were told at Berkeley orientation how important it was to let Mike Higgen know exactly when they were coming. "Four days after arrival I found out who Mike Higgen was;" No one checking on volunteers.

"I think anyone who's not aggressive will fade away from here":

"There are a lot of people who just hang around - it's obvious", but also understandable because they can't leave.

On local people: "Whether they agree with us or are scared of us, they know exactly what's going on." Surprised by awareness of local people, impressed by spirit of the young and some of the old people.

"Money & Security - I can barely use those words down here, they're practically meaningless":

No contact with white community except for the electric man.

"When I think of the South I think of SNCC," but, "I don't care whose name I'm under." "SNCC was the primary group doing recruiting in the Bay Area."

"Worst poverty I've ever seen... almost as if discrimination doesn't exist... I don't see it in terms of civil rights struggle." Faith in the movement fluctuates. Has waited 2-3 hours for local people to go through filling out a form to register.
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<td><strong>SERV.</strong></td>
<td><strong>RACE</strong></td>
<td><strong>SEX</strong></td>
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<td>1</td>
<td>W</td>
<td>M</td>
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<tr>
<th><strong>PARENTS:</strong></th>
<th><strong>OCCUPATIONS:</strong></th>
<th><strong>EDUCATION:</strong></th>
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<tr>
<th><strong>RELIGION &amp; \POLITICAL ACTIVITY:</strong></th>
<th><strong>INFLUENCING FACTORS:</strong></th>
<th><strong>POLITICAL &amp; RELATIONS TO PARENTS:</strong></th>
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**RELATIONS TO PARENTS:** One brother with 1st class degree in physics from Oxford University who is an artist. Both older.

<table>
<thead>
<tr>
<th><strong>INTERVIEWEE:</strong></th>
<th><strong>RELIGION AND EXTENT:</strong></th>
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**How first involved in GIM?** Discussion in a group of new friends, attended college.

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<th><strong>High School</strong></th>
<th><strong>College</strong></th>
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**COLLEGE ADDRESS:**

<table>
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<tr>
<th><strong>HOME CITY &amp; STATE:</strong></th>
<th><strong>POLITICAL &amp; RELATIONS TO PARENTS:</strong></th>
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**EXPERIENCE:**

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Today, I was impressed at how well the students were organized. I'm thinking of going to school next term to do some research. I'm glad to be here, and I'm looking forward to the next term. I'll be ready to learn, and I'm excited about the new opportunities that are opening up.
2. **INITIAL REACTION:**
   - Date: [Handwritten Date]
   - Place: [Handwritten Place]
   - Time: [Handwritten Time]

1. **Experience in South:**

2. **Impressions of Orientation:**

3. a) **Adjustment to Demands: Problems?**
   b) Expected after arrival?
   c) Expected after orientation?

4. **Attitudes and Changes:**
   - Why changed?

5. **Activities in South, and change of feeling:**
   (In order)

6. a) **With whom worked and Impressions of:**
   b) Impressions of:
   c) Daily activities: (on reverse)

7. **Relations with:**

8. a) **CR enthusiasm change:**
   b) A General feeling?
   c) Future Plans in CRN:

9. **Feeling toward CR organizations and change:**

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<table>
<thead>
<tr>
<th>Goals</th>
<th>Means</th>
<th>Leadership</th>
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<td>=</td>
<td>0</td>
<td>+</td>
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| Other: | Canning | =     | 0     | +     | # |

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<tr>
<th>White Stud</th>
<th>No Neg Stud</th>
<th>So Neg Stud</th>
<th>Neg Adults</th>
<th>Leaders</th>
<th>Students</th>
</tr>
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<tbody>
<tr>
<td>-</td>
<td>10</td>
<td>+</td>
<td></td>
<td>-</td>
<td>0</td>
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</table>

<table>
<thead>
<tr>
<th>Leaders</th>
<th>White Students</th>
<th>No Neg Students</th>
<th>So Neg Students</th>
<th>Negro adults</th>
<th>Negro community</th>
<th>So White community</th>
</tr>
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<tr>
<td>-</td>
<td>10</td>
<td>+</td>
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<tr>
<th>SNCC</th>
<th>CORE</th>
<th>COFO</th>
<th>SCLC</th>
<th>NAACP</th>
<th>MFDP</th>
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<td>-</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>+</td>
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</table>
9. Personal Effect of experience in south:

COMMENTS:

Expected "a lot of Rocky People."

"The indigenous people are fighting on a physical, material level whereas we deal with their problems on a more spiritual level." Discussed dilemma of middle-class society - student volunteers reject it but Negroes of South want to enter it.

"I don't think any of us have ever known what poverty is... we at least can reject material things... are free enough to choose."

"Fascinated by the welcome I find in these homes (of the Negro community). "Only one woman refused to shake my hand."

"Living conditions are great... couldn't ask for more."

"Was prepared by reading for Mississippi law & justice, so wasn't shocked."

"At the beginning I felt I was doing nothing. But I'm glad I stayed."

Description of canvassing and problems therein - about 15 minutes."
<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
<th>Occupation</th>
<th>Address</th>
<th>Conversion Experience</th>
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<tbody>
<tr>
<td>Negro</td>
<td>19</td>
<td>Student</td>
<td></td>
<td>June 1964</td>
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</table>

Has been jailed 8 times.

His interest is not politics, but rather people.

Comments:

- Probable should have circled "5", as he is devoting his full time to the movement now and plans to devote his whole life to it. He says that if the problems here are ever solved, he will go to Africa to work there.
At the age of 19, this man is a high school drop-out, I am convinced, only because high school did not challenge him. He is too intelligent for the Mississippi Negro school system. The movement to him, has filled a need for challenge.

He states that part of the reason people never think is that they stayed at home too long, and never learned to be independent. He is concerned about his own independence; this is reflected in a desire to have things done in his own way. (Seems to be the reason that he quit the post of country project director.)

He is very much aware that he is respected and admired by his followers (and by cops) for his leadership ability, and is quite willing to infer his own qualifications.

EDITORIAL COMMENT: Thank God that it is real human beings like this, and not the SWCC black nationalists who hang around Jackson, who lead the Movement at the grass roots level. Perhaps Jackson is the best place for them. This man, who said this afternoon while we were riding on James Eastland's plantation that he thought this could have a Negro gov. within 12 yrs, could down and finish his education.
1. Extent of student contact:
   - Act in what connection?

2. Student reasons for volunteering:
   - 40% come downtown to work; 60% so they can go home and be heroes.

3. SCREENING
   a) Acceptance Rate: (%)
   b) Opinion of screening methods:
   c) Ideals for acceptance and rejection: (give race and sex breakdown)
   d) Opinion of best types - include race and sex breakdown - Comment:
   e) Opinion of success of the selection process - give race and sex breakdown - Comment:

4. Problems for students in South:
   a) Overall assessment:
   b) Not helpful characteristics:
   c) Most helpful:
   d) Least helpful:

5. Future Role of Students in South: Comment on reverse.
He should stop.
Personality characteristics which affect CR attitude or actions:
- Without keen upon world events,
  not committed to nonviolence at all.

COMMENTS: tape didn't tell me enough
Date: ____________________  SIDE:  O O  1  9007

Place: ____________________  TIME: ____________________

Sex: M (F)  Age: 19  Organization:  FDP lobby. Now

Race:  W W N O  In CRM:  raising money for FDL.  Yes  Nov

PARENTS:

Occupations:

EDUCATION:

Religion & Extent:

Political & Activity:

Relations to Parents:

Sibling-rela

She is:

INTERVIEWEE: Religion and extent:

How first involved in CRM?  Cousin on freedom ride.  she worked for Northern Student Movement.

Home city & state:

School address: (unless same)

Political & Activity:

EXPOSURE:

1. Issues Direct Symbolic

2. Means Direct Symbolic

3. Individuals Direct Symbolic

Colleges attended (in order):

Last completed class: 1 2 3 4 5

Still in School:  Y  N

General Activism:  O  (O

College Living Group:

Major:  European History GPA:  

College Living Group:

1. Boarding house (alone)

HIERARCHY OF VALUES:

1. will teach

2. and travel

3. 

4. 

CONVERSION EXPERIENCE:  O  N
Personality characteristics which affect CR attitude or action:

COMMENTS:
<table>
<thead>
<tr>
<th>Age</th>
<th>Occupation</th>
<th>Religion</th>
<th>First Involved</th>
<th>College Living Groups</th>
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<tbody>
<tr>
<td>20</td>
<td>Engineer</td>
<td></td>
<td></td>
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<tr>
<td>64</td>
<td>Teacher</td>
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</table>

**Values:**
- Symbolic:  
  - Individual:  
  - Direct:  
  - Indirect:  
  - Moral:  
  - Strategic:  
  - Social:  

**Family:**
- Father:  
- Mother:  

**School:**
- High School:
- University:

**College:**
- College Attended (in order):  
- Major: English (4 double)

**City:**  
- Birth City:
- Current City:

**Address:**
- Home Address:
- School Address:

**Rights & Responsibilities:**
- Gender:
- Race:

**Relationships:**
- Father:
- Mother:

**Education:**
- Last Completed Class:
- Still in School?

**Activities:**
- General Activities:
- Middle School:
- High School:

**Religion:**
- Organisation:

**Politics:**
- Positions:
- Party Identification:

**Conventions:**
- "I declared myself a non-
- "I once attended a non-

**Issues:**
- "I think the war is -
Personality characteristics which affect CR attitude or actions

Loud-mouthed & somewhat obnoxious. Wants to be center of attention. Loves to talk, but never seems to listen. He left home five

CR seems to be center of his activities & life.
July 14, 1965
Cleveland, Miss.

1. Time now in south:

2. Activities since last interview: Indicate changes:
   - National CORE Conference, Mt. Souleb
   - Jailed in Jackson, also Cleveland
   - Cleveland My FLU (interested here): also FDP, Headstart, CAP, Pub. Accommodation Testing

   Attitude toward present work—change since last interview:

   Coming down:

   Changes in attitudes and feelings since:

   Attitudes and feelings have not changed since he came down. He's been in SNCC long enough to know what SNCC is like. I dislike organizations.

   A. Goals
   - X
   - 
   B. Means
   - 
   - X
   C. Leadership
   - X
   D. Other workers
   - 
   E. Demands: General
     1. Physical
     - 
     2. Intellectual
     - 
     3. Moral
     - 
   F. Emotional
     1. SNCC
     - X
     2. CORE
     - 
     3. COFO
     - 
     4. SCLC
     - 
     5. NAACP
     - 
     6. VDC
     - 
     7. FLU
     - X
   G. Activities
     1. Voter Registration
        1. Student Voter
        2. Community Centers
        3. Voter Education
        4. Voter Education
        5. Union Concessions
        - 
     6. 

   He seems to sit around most of the time. Concludes that money is biggest problem in Movement. Would go North if he thought he could do more there.
reasons for volunteering:

a) Acceptance Rate: (50%

b) Opinion of screening methods:

c) Ideals for acceptance and rejection:

d) Opinion of types - Include race and sex breakdown - Comment:

students in south:

<table>
<thead>
<tr>
<th>Race</th>
<th>White</th>
<th>Negro</th>
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<tbody>
<tr>
<td>Boys</td>
<td></td>
<td></td>
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<tr>
<td>Girls</td>
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</table>

Negros work more effectively. Some are preferred, but whites are useful in that they keep in mind our goal of brotherhood.

e) Opinion of success of the selection process - Give race and sex breakdown - Comment:

Problem is volunteers, not directors. Need more shifty strained volunteers. Prob is that many must step down from leadership positions.

students in south:

Understanding vocabulary of local leadership.

Avoidance of filling leadership voids.

Initiative to take active part in Movement in North.

Understanding + acceptance of poverty, self-motivation, ability to talk, patience.

but one must be "smart enough to be afraid" for own safety.

Initiative, self-motivation.

Overall assessment of advantages vs. disadvantages of having students:

Here as a summer volunteer, to stay 15 mos. Had part in selection process.
INTERVIEW CLEARANCE FORM

Person interviewed: [Name]
Place of interview: [Home]
Date:
Interviewer: [Name]

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: [Signature]
Date: [August 11]

Mr. George Dodd Jr.
1208 Jefferson Ave., Homer, CA
George Lewis Jr.
Willy & Morris
Fred & Lewis
INTERVIEW CLEARANCE FORM

Person Interviewed: Nancy Gilmore

Date: July 26, 1965

Place of Interview: Baton Rouge

Interviewer: D.G.

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Signed: Nancy Gilmore

Date: July 26, 1965

Dept. of Sociology
Uni. of California
at Santa Barbara
INTERVIEW CLEARANCE FORM

Person interviewed: James S. Peters
Place of Interview: Baton Rouge
Date: July 27, 1965
Interviewer: 

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Signed: 
Date: July 27, 1965

James Peters
Morse College
Yale University
New Haven, Conn.
INTERVIEW CLEARANCE

Person interviewed:

Place of interview:

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Date: 3
INTERVIEW CLEARANCE FORM

Person interviewed: Hilda Braverman  Date: 7-27-65
Place of interview: Baton Rouge, CORE  Interviewer: J. Wells

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Hilda Braverman
Date: 7-27-65
INTERVIEW CLEARANCE FORM

Person interviewed: Norman Carter Date: July 27, 1965
Place of Interview: Baton Rouge ORF interviewer: J. Wells

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Norman Carter
Date: July 27, 1965
INTERVIEW CLEARANCE FORM

Person interviewed: Kathy Miller  Date: July 23, 1965
Place of Interview: Baton Rouge  Interviewer: Dick Gillam

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Signed: Kathy Miller
Date: 7-23-65
INTERVIEW CLEARANCE FORM

Person interviewed: Pete Bickerman
Place of interview: Natchez, Miss.

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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Signed: [Signature]
Date: [Date]

Date: [Date]
INTERVIEW CLEARANCE FORM

Person interviewed: **JAMES KATES**  
Place of Interview: **NATCHES, MISSISSIPPI**  
Date: **1 August 1945**  
Interviewer: ______________

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: **James Kates**  
Date: **1 August 1945**

104 OGDEN AVE.  
White Plains, NY
or  
Wesleyan Univ.  
Middletown, Conn.
INTERVIEW CLEARANCE FORM

Person Interviewed: Edith D. Block  Date: August 5, 1965
Place of Interview: Hatchet Freedom
Interviewer: JW

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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Signed: Edith Block
Date: August 5, 1965
INTERVIEW CLEARANCE FORM

Person interviewed: Elaine Zvonkin  Date: 7-23-65
Place of Interview: 1st Baptist Church, Macon, Ga.

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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Signed: Elaine Zvonkin
Date: 7-23-65

2922 Tilden Ave.
Los Angeles, Calif.
INTERVIEW CLEARANCE FORM

Person interviewed: Carol Johnson  Date: 7-23-65

Place of Interview: Johnnie Mae Dumas'  Interviewer: MKB

Macon, Ga. (living room)

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Signed: Carol Sue Johnson

Date: 7-23-65
TECHNICAL QUALITY: a) General: Good fair poor
b) Level: High Low Not constant OK Good
c) Noise: Hum Static Distortion Hiss OK Good
   Background (too far from speaker)
d) Comments: Noise bursts in - II-29min - ock.

e) For dubbing equalization, filter out: Hi Lo None.

EDITORIAL QUALITY: a) General: Good fair poor
b) Good questions used:
c) Lines not pursued:

d) Interesting points

FOR DUBBING, USE: ALL QUOTES ON REVERSE PART AS SPECIFIED:

although much is only here

Name: JDM Date: Aug 5, 1965
USEFUL QUOTFS ON:

1. CR Movement, general:
   - 1-1.5 min - what movement based on religion
   - 2 min - movement in beautiful stc
   a) Goals:
   - 2 min - black movement based on religion
   - 2.5 min - movement in beautiful stc
   b) Means:
   - 1-1.5 min - letting everyone be free to
   (was crossed out)
   c) Its Students:
   d) Its Negroes:
   e) Leaders:
   f) Inner conflicts:
   - 1-1.5 min - romantic love vs love conflict
   - 2 min - reason is slow - can't communicate with stc
   g) Organizations:
   h) Progress:
   - 2 min - movement will win - slow - can't communicate with stc
d) Government and politics:
   e) Participants:
   f) Non-participant students:

2. Reasons for involvement:
   - 1 min - need to love equality & involvement
   - 1.5 min - wrong reason for coming
   - 2 min - in general defense of rebellion

3. Expectations in South:

4. Reactions in South:

5. Government and politics:
   - 3 min - families with

6. Society:
   - 1.5 min - families with

7. White power structure:

8. Police action:

9. Negroes not in movement:

10. Student Movement, general:
   a) Goals:
   b) Means:
   c) Leaders:
   d) Participants:
   e) Non-participant students:

11. OTHER, COMMENTS:
    (was crossed out)
INTERVIEW CLEARANCE FORM

Person interviewed: 
Place of interview: 

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I, 
be com one wi

has been understande of the recording and from the
TECHNICAL QUALITY:  
(a) General:  
- Good  
- Fair  
- Poor  

(b) Level:  
- High  
- Low  
- Not constant  
- OK  
- Good  

(c) Noise:  
- Hum  
- Static  
- Distortion  
- Hiss  
- OK  
- Good  

Background (too far from speaker)  

(d) Comments:  

- For dubbing equalization, filter out:  
  - Hi  
  - Lo  
  - None  

EDITORIAL QUALITY:  
(a) General:  
- Good  
- Fair  
- Poor  

(b) Good questions used:  

(c) Lines not pursued:  
- Exposure to means / goals / hierarchy / esp.  
- What led up to her decision to come (she then mentioned this lack of forethought)  

(d) Interesting points:  

(e) COMMENTS:  
- Don’t say “bigger question” “country” – would you say this in a conversation?  

(f) CONTENT:  

Commitment - continued from 0221  
how they worked system in 0221, did every thing  
volunteers only gave 25  

see tape 0221 form

SIDE, AND TIME INTO TAPE:  

FOR DUBBING, USE:  

QUOTES ON REVERSE PART AS SPECIFIED:  

Name:  
Date:  
Aug 5, 1965
USEFUL QUOTFS ON: SIDE, TIME INTO TAPE, AND LENGTH OF QUOTE.

1. CR Movement, general:
   a) Goals: 1-1 min. - goal to release people to let themselves
              1-11 min. - until they see that they have power there
   b) Means: 1-12 min. - too limited - must spread into community
   c) Its Students:
   d) Its Negroes:
   e) Leaders:
   f) Inner conflicts:
   g) Organizations:
   h) North vs. South:
   i) Activities:

2. Reasons for involvement:

3. Expectations in South:

4. Reactions in South: 1-15 min. - general feelings & understanding

5. Government and politics:

6. Society:

7. White power structure: 1-15 min. - role of white southerners - re-asserted

8. Police action:

9. Negroes not in movement:

10. Student Movement, general:
    a) Goals:
    b) Means:
    c) Leaders:
    d) Participants:
    e) Non-participant students:

11. OTHER, COMMENTS:
    Plans - 15 min. - will always be active - may return South.
TECHNICAL QUALITY: a) General: good ☐ fair ☐ poor ☐
 b) Level: High Low Not constant OK ☐ Good ☐
 c) Noise: Hum Static Distortion Hiss ☐ OK ☐ Good ☐ Background (too far from speaker)
 d) Comments: much noise in background.

For dubbing equalization, filter out: Hi ☐ Lo ☐ None.

EDITORIAL QUALITY: a) General: good ☐ fair ☐ poor ☐
 b) Good questions used:
 c) Lines not pursued:
 d) Interesting points: interesting in that parents tried to stop him (lead Negro)
 e) COMMENTS: don't use "now, I'd like you to talk about"
 just ask about it. Good but too short – very poor, leadership, etc.

f) CONTENT: SIDE, AND TIME INTO TAPE:
 first - how he became involved Paper trouble - Navers, Randolph (negro)
 How Randolph got into power.

FOR DUBBING, USE: ALL QUOTES ON REVERSE PART AS SPECIFIED:

Name: John Rao Date: Aug 5, 1965.
USEFUL QUOTES ON:

1. CR Movement, general:
   a) Goals:
   b) Means:
   c) Its Students:
   d) Its Negroes:
   e) Leaders:
   f) Inner conflicts:
   g) Organizations:
   h) Progress:
   i) Characteristics:
   j) North vs. South:
   k) Activities:

2. Reasons for involvement:

3. Expectations in South:

4. Reactions in South:

5. Government and politics:

6. Society:

7. White power structure:
   a) Police action:
   b) Negroes not in movement:

10. Student Movement, general:
    a) Goals:
    b) Means:
    c) Leaders:
    d) Participants:
    e) Non-participant students:

11. OTHER, COMMENTS:
INTERVIEW CLEARANCE FORM

Person interviewed: Joel Siegel
Place of interview: 7-24-65
Date: Macon, Ga.
Interviewer: Jon Roise

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Joel Siegel
Date: July 24, 1965

3222 Oakhurst Ave.
L.A. 34, Calif.
Time: 32:30  Side: 1  TAPE NUMBER: 0223

Sex: Female  TYPE OF RECORDING:  INT  RECORDED BY:  JDM

TECHNICAL QUALITY: 

a) General:  good  fair  poor

b) Level:  High  Low  Not constant  OK  Good

c) Noise:  Hum  Static  Distortion  (Hiss)  OK  Good

(Background)(too far from speaker)

d) Comments:  someone talking in background

e) For dubbing equalization, filter out:  Hi  Lo  None  out of his

EDITORIAL QUALITY:

a) General:  good  fair  poor

b) Good questions used:  see side 2

c) Lines not pursued:

d) Interesting points:

e) COMMENTS:  interview suggests keeping questions for form of

f) CONTENT:

Commitment interview

SIDE, AND TIME INTO TAPE:

Name: JDM  Date: Aug 4, 1965
Expectations

Regional in South

E. Goals:
1. Students not as active

F. Means:
1. Students in action
2. Students in organizing
3. Students in leadership
4. Students in non-participation

G. Reasons for involvement:
1. Negroes not active

H. Reactions in South:
1. Negroes not organized

I. Government and Politics

J. Society:
1. White power structure
2. Police action
3. Negroes not in movement

K. Student Movement, general:
  a) Goals:
  b) Means:
  c) Leaders:
  d) Participants:
  e) Non-participant students:

L. Other Comments:
1. Plans for 6 summer programs:
2. Lack of Negro family
3. Means problem - problem for church
Race: NW0 Time: 33:30 Speed: 5/7 Side: 2
Sex: M F O TYPE OF RECORDING: 1A19 RECORDED BY:

TECHNICAL QUALITY: a) General: good fair poor
b) Level: High Low Not constant OK Good
c) Noise: Hum Static Distortion Good
   Background (too far from speaker)
d) Comments:
e) For dubbing equalization, filter out: Hi Lo None

EDITORIAL QUALITY: a) General: good poor
b) Good questions used:
c) Lines not pursued:
d) Interesting points: 

COMMENTS:

CONTENT:

FOR DUBBING, USE: ALL QUOTES ON REVERSE PART AS SPECIFIED:

Name: J. Omohundro Date: Aug 4, 1965
USEFUL QUOTFS ON: SIDE, TIME INTO TAPE, AND LENGTH OF QUOTE.

1. CR Movement, general:

2. Reasons for involvement:

3. Expectations in South:

4. Reactions in South:

5. Government and politics:

6. Society:

7. White power structure:

8. Police action:

9. Negroes not in movement:

10. Student Movement, general:
   a) Goals:
   b) Means:
   c) Leaders:
   d) Participants:
   e) Non-participant students:

11. OTHER, COMMENTS:

   -II-6min in - would have spent summer on beach.
   -Plane - II-6min in million man active
   -Problem - 10min ride - intract problem in poverty problem.
   -Viet Nam = II-32min - not wot going
INTERVIEW CLEARANCE FORM

Person Interviewed: [Signature]
Place of Interview: [Signature]

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: [Signature]
Date: July 24, 1965

2110 Federal Ave.
Los Angeles, 25, Calif.
INTERVIEW CLEARANCE FORM

Person interviewed: Cary Stone
Place of Interview: Marion, AL
Date: July 25
Interviewer: Mary Kay Bates

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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RFD # 1
Bernardsville,
INTERVIEW CLEARANCE FORM

Person interviewed: Maggie Anderson  Date: July 25, 1965
Place of interview: Marion, Ala.  Interviewer: Mary Kay Becker

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast that my name and any references to it will be completely deleted from, and will be released to others with the express written permission of KZSU.

RFD # 2
Woodstock, Conn.
INTERVIEW CLEARANCE

Person interviewed: 

Place of Interview: 

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Reel e: 2 8 Dat side: 
INTERVIEW CLEARANCE FORM

Person interviewed: Roger McNeel Date: July 29, 1965
Place of interview: West Pointman Interviewer: Jim Bivin

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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Signed: Roger McNeel
Date: July 29, 1965
INTERVIEW CLEARANCE FORM

Person interviewed: Cliff Byrd
Place of interview: West Point, Miss.

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Signed: C.B.

Date: 7/28/65
INTERVIEW CLEARANCE FORM

Person interviewed:  Randall L. Liesen  Date:  7/6/65

Place of interview:  West Point, Miss  Interviewer:  Jon Robin

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed:  Randall L. Liesen  Date:  7/6/65
INTERVIEW CLEARANCE

Person Interviewed:

Place of interview:

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Signed: Allie J. Daniel

Date: 7-28-65
TECHNICAL QUALITY: a) General: good fair poor
   b) Level: High Low Not constant OK Good
   c) Noise: Hum Static Distortion Hiss OK Good
      Background (Too far from speaker)
   d) Comments:
      Can't figure out - loud in low yet I-15 in.
      Distorted like crazy.
   e) For dubbing equalization, filter out: Hi Lo None.

EDITORIAL QUALITY: a) General: good fair poor

b) Good questions used:

c) Lines not pursued:

d) Interesting points:

e) COMMENTS: Adm. sound like Santa Clause -
   interesting role playing - level too low & too far away again.

f) CONTENT:
   Freedom School -
   Anything - This little light of mine, I start - poor,
   talking to individual kids - 1-6 min.
   Blank - 1-6 min.
   Current Event - 4 min.
   Frustration, students talking about war,
   Role Playing
   Blank - 28 min.

FOR DUBBING, USE: ALL QUOTES ON REVERSE PART AS SPECIFIED:

Name: J. Doe Date: Aug. 5, 1965.
1. C.R. Movement, general:
   a) Goals:
   b) Means:
   c) Its Students:
   d) Its Negroes:
   e) Leaders:
   f) Inner conflicts:
   g) Organizations:
   h) Progress:
   i) Characteristics:
   j) North vs. South:
   k) Activities:

2. Reasons for involvement:

3. Expectations in South:

4. Reactions in South:

5. Government and politics:

6. Society:

7. White power structure:

8. Police action:

9. Negroes not in movement:

10. Student Movement, general:
   a) Goals:
   b) Means:
   c) Leaders:
   d) Participants:
   e) Non-participant students:

11. OTHER, COMMENTS:
e) For dubbing equalization, filter out: Hi, Lo, None.

EDITORIAL QUALITY: a) General: good
b) Good questions used:
c) Lines not pursued:
d) Interesting points: part on why the kids don't want to get white

e) COMMENTS: part on school still older, less discussion on pretty good, others poor.

f) CONTENT:

People giving their names - start
"Or Freedom" - II 1:00 min. good for little kids but otherwise poor.

I - 5 min. - common, saying whatever they want. II - 3 min.
III - 3 min. - white schools vs. Negro schools - and young kids, etc.

I - 21:36 min. - older discussion with Negro class.
II - 7 1/2 min. - description of going run off job
III - 15 sec. - start up with older, Negro cap.

FOR DUBBING, USE: ALL QUOTES ON REVERSE

PART AS SPECIFIED:

Name: J.Dm Date: Aug 5, 1965
USEFUL QUOTES ON: SIDE, TIME INTO TAPE, AND LENGTH OF QUOTE.

1. CR Movement, general: 
   a) Goals: 30 min - separate but equal education
   b) Means: 21/30 min - definite goal - low level
   c) Its Students:
   d) Its Negroes: 25 min
   e) Leaders:
   f) Inner conflicts:
   g) Organizations:
   h) Progress:
   i) Characteristics:
   j) North vs. South:
   k) Activities:

2. Reasons for involvement:

3. Expectations in South:

4. Reactions in South:

5. Government and politics:

6. Society:

7. White power structure:

8. Police action:

9. Negroes not in movement:

10. Student Movement, general:
    a) Goals:
    b) Means:
    c) Leaders:
    d) Participants:
    e) Non-participant students

11. OTHER, COMMENTS:
    I. 7 min - why did student want to
    II. 9 min - why did student want to
    III. 1 min - fear of white teachers
    IV. 16 min - whipping one student
INTERVIEW CLEARANCE FORM

Person interviewed: Mr. Samuel Carr
Place of Interview: Aberdeen, Miss

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Samuel Carr
Date: 7-28-65
TECHNICAL QUALITY:  

a) General: good  
b) Level: High ☐ Low ☐ Not constant ☐  
c) Noise: Hum ☐ Static ☐ Distortion ☐  
Background (too far from) ☐  
d) Comments: ☐  
e) For dubbing equalization, filter ☐

EDITORIAL QUALITY:  

a) General: ☐ good ☐ OK ☐ Good  
b) Good questions used: ☐ yes ☐ no ☐  
c) Lines not pursued: ☐  
d) Interesting points: ☐  
e) COMMENTS: ☐

CONTENT:  

how he feels  
A & B  
Urban Renewal Problem - 15 min.  
Explanation of what TOPs doing in that area - 15 min.  
Value of Volunteer role - 15 min.  
Value of Non-Volunteer - 15 min.  

FOR DUBBING, USE: ALL QUOTES ON REVERSE  

Name: JFM  
Date: Aug 5, 1965
1. CR Movement, general:
   a) Goals: 20 min - get right people in right cell will lead to other.
   b) Means: 25 min - keep local's got to hard at it - let them take shape.
2. Government and polities:
3. Society:
4. White power structure:
5. Police action:
6. Negroes not in movement:
7. Student Movement, general:
   a) Goals:
   b) Means:
   c) Leaders:
   d) Participants:
   e) Non-participant students:
8. Inner conflicts:
9. Without evening going to the courthouse:
10. Other, comments:

   Summer Project
   - Preliminary notes on my theme project.
In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview. broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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Lincoln Pain
Tibbee, Miss. (Clay County)

July 29, 1965
Jon Prais
In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Bob Gilman
Date: July 29, 1965
INTERVIEW CLEARANCE FORM

Person Interviewed: P.M. Quick
Place of Interview: West Point, Miss.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to one without my express written permission.

Signed: [Signature]

Date: 30th July '65
TECHNICAL QUALITY:  

a) General: good  
b) Level: High Good  
c) Noise: Hum OK  
   Static OK  
   Distortion Good  
   Background (too far from speaker)  

d) Comments: someone talking in background at times  

e) For dubbing equalization, filter out: Hi Lo None.  

EDITORIAL QUALITY:  

a) General: good  

b) Good questions used:  
c) Lines not pursued:  

d) Interesting points:  

e) COMMENTS:  

f) CONTENT:  

Commitment + reaction + pressure  
1 - 31 min. discussion of Beaker boycott - start at it - how  
tricked a few of them.  

FOR DUBBING, USE:  

ALL  
QUOTES ON REVERSE  
PART AS SPECIFIED:  

 Name: John  
Date: Aug 5, 1966
USEFUL QUOTIFS ON:

1. CR Movement, general: 1 - 15 min. - people (now) are outraged because they can't do anything.
   a) Goals: 1 - 15 min. - shouldn't be able to tolerate, etc.
   b) Means: 1 - 15 min. - get killed, I really wish.
   c) Government and politics:
   d) Its Students:
   e) Its Negroes:
   f) Leaders:
   g) Inner conflicts:
   h) Organizations:
   i) Progress:
   j) Characteristics:
   k) North vs. South:
   l) Activities: 1 - 25 min. - basic act.

2. Reactions in South:
   a) 1 - 7 min. - 2 - 10 min. - 3 - 20 min. - 4 - 25 min. - gotta do it.
   b) 5 - 30 min. - 6 - 60 min. - 7 - 90 min. - 8 - 160 min. - 9 - 280 min.
   c) 10 - 450 min. -

3. Government and politics:
   a) 1 - 7 min. -
   b) 2 - 15 min. -
   c) 3 - 25 min. -
   d) 4 - 30 min. -
   e) 5 - 60 min. -

4. Expectations in South:
   a) 1 - 15 min. -
   b) 2 - 25 min. -
   c) 3 - 30 min. -
   d) 4 - 45 min. -
   e) 5 - 60 min. -

5. Society:

7. White power structure:

8. Police action:

9. Negroes not in movement:

10. Student Movement, general:
    a) Goals:
    b) Means:
    c) Leaders:
    d) Participants:
    e) Non-participant students:

11. OTHER, COMMENTS:

[Signature]
Race: NW 0  Time: 17:30  Speed: 5 7  Side: 1 0  TAPE NUMBER: 0738

Sex: M F O  TYPE OF RECORDING:  Recorded by: 

TECHNICAL QUALITY:

a) General: good poor
b) Level: High Low Not constant OK Good

c) Noise: Hum Static Distortion His OK Good

Background (too far from speaker)

d) Comments:

e) For dubbing equalization, filter out: Hi Lo None.

EDITORIAL QUALITY:

a) General: good poor

b) Good questions used:

c) Lines not pursued:

d) Interesting points:

e) COMMENTS: was this really a commitment interview?

I didn't get into it very deeply at all, interesting talk however.

f) CONTENT:  SIDEx, AND TIME INTO TAPE:

Started with recollection of family layout areas.

Then Father's trip etc - 2 min on radio.

From 17:30 on - blank.

FOR DUBBING, USE: ALL QUOTES ON REVERSE PART AS SPECIFIED:

Name: JFM  Date: Aug 5, 1965.
1. CR Movement, general:
   a) Goals:
   b) Means:
   c) Its Students:
   d) Its Negroes:
   e) Leaders:
   f) Inner conflicts:
   g) Organizations:

2. 
   a) Can see effect
   b) Progress:
   i) Characteristics:
   j) North vs. South:
INTERVIEW CLEARANCE FORM

Person Interviewed: Bert Unger
Place of Interview: West Point
Date: 7-30-65
Interviewer: Jon Roise

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Bert Unger
Date: 7-30-65
(L I K E S  T H I R D - P A R T Y  C O N C E P T)
(V A R I O U S  O P I N I O N S  A B O U T  F D P  P O T E N T I A L I T Y)
(L I K E S  P R O J E C T  L E A D E R ' S  A B I L I T Y)

O N  F E L L O W  V O L U N T E E R S :

"I think people in general are doing a very good job." (2 secs.)

P R O B L E M S (T R A N S P O R T A T I O N):

"Out in Pheba, the major problem is lack of transportation. We only have one car, which has to scoot around back and forth and it's mile after mile--the houses are a couple miles apart sometimes. It's hard to get around **m*** to the people. It's very spread out...." (16 secs.)

P R O B L E M S (F I N A N C E):

"The proverbial gripe--lack of money. X So many things we need and have to get, and we just don't have the money for." (7 secs.)

P R O B L E M S (P E T T Y):

"I tried to prepare myself before I came down here for what I'd face. And it's just little things that you'd never even think of, like I figured maybe there wouldn't be hot water, but I never even conceived of the fact that--I don't think in Mississippi--I haven't seen one--there's a shower. Except in jail, there's a shower in the local jail here...."

P E R S O N A L  A DJUSTMENT (P H Y S I C A L  A N D  M E N T A L):

"I think I've adjusted pretty well **m*** to physical conditions. And as far as mental conditions, emotional conditions, I hope I won't, I don't think I have yet, become blasee--see somebody who is suffering and say, 'Well, everybody else is suffering.' It still troubles me a lot--the things I see down here." (19 secs.)

M O R E  E N T H U S I A S T  A B O U T  C R M  ( N O W  P L A N S  T O  S T A Y):

"Before I came down, I had no plans whatsoever for dropping out of school permanently, and coming down here to work. Since I came down, I decided to do that/" (6.5 secs.)

O N  F U T U R E  P L A N S:

"I guess there will come a time when I... want to quit for a while and do something else. Go back to school and finish school, then maybe go out and get a job for awhile, but I don't know when it'll be." (11.5 s.)
INTERVIEW CLEARANCE FORM

Person interviewed: Joe E. Strickland
Sheriff, Clay Co.

Date: July 30, 1965

Place of interview: SL
West Point, Miss.

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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Signed

Date: July 30, 1965

[Signature]
Race: NW  Time: 
Sex: M/F  Type of Recording: 

Technical Quality: 
   a) General: 
   b) Level: High [ ] Low [ ] Not constant [ ] OK [ ] Good [ ] 
   c) Noise: Hum [ ] Static [ ] Distortion [ ] Hiss [ ] OK [ ] Good [ ] 
      Background (too far from speaker) 
   d) Comments: very low and hum very loud - -2dB attenuation. 
       Didn't notice this on another headphones (am now using Ken) 
       We don't know how bad other tapes are. 
       What is hum - air conditioner? I hope ?? ?? 
   e) For dubbing equalization, filter out: Hi [ ] Lo [ ] None [ ] 
       Summer [ ] - cut around. 

Editorial Quality: 
   a) General: good [ ] fair [ ] poor [ ] 
   b) Good questions used: [ ] 
   c) Lines not pursued: [ ] 
   d) Interesting points: [ ] 
   e) Comments: who do it that comes in starts talking. 

Content: 

For dubbing, use: All quotes on reverse part as specified.
1. CR Movement, general: I - 70 min. - Has really closed program.
   a) Goals: I - 20 min. - Freedom now - impractical.
   b) Means: I - 30 min. - Changes will come slowly.
   c) Means: I - 20 min. - Conditions violent as they try to stop the thing happening.
   d) Its Students: I - 15 min. - Students aren't helping any. - Blocking their program.
   e) Its Negroes:
   f) Inner conflicts:
   g) Organizations:
   h) Progress: I - 15 min. - Campus will attempt to improve school.
      i) Characteristics:
   j) North vs. South:
   k) Activities:

2. Reasons for involvement:

3. Expectations in South:

4. Reactions in South:

5. Government and politics:


7. White power structure: I - 70 min. - Changes are happening.
   I - 30 min. - Progress in plan for integration money.

8. Police action:


10. Student Movement, general:
    a) Goals:
    b) Means:
    c) Leaders:
    d) Participants:
    e) Non-participant students:

11. OTHER, COMMENTS:
TECHNICAL QUALITY: a) General: good / fair / poor
b) Level: High / Low / Not constant / OK / Good
c) Noise: Hum / Static / Distortion / His / OK / Good
   Background (too far from speaker)
d) Comments:

e) For dubbing equalization, filter out: Hi / Lo / None.

EDITORIAL QUALITY: a) General: good / fair / poor
b) Good questions used: what he felt was his duty.
c) Lines not pursued:
d) Interesting points: many,
e) COMMENTS:
f) CONTENT:

FOR DUBBING,

Name: JDM
Date: Aug 6, 1965
USEFUL QUOTFS ON:

1. CR Movement, general:
   a) Goals:
   b) Means:
   c) Its Students:
   d) Its Negroes:
   e) Leaders:
   f) Inner conflicts:
   g) Organizations:
   h) Progress:
   i) Characteristics:
   j) North vs. South:
   k) Activities:

2. Reasons for involvement:

3. Expectations in South:

4. Reactions in South:

5. Government and politics:

6. Society:

7. White power structure:

8. Police action:

9. Negroes not in movement:

10. Student Movement, general:
    a) Goals:
    b) Means:
    c) Leaders:
    d) Participants:
    e) Non-participant students:

11. OTHER, COMMENTS:
INTERVIEW CLEARANCE FORM - David Ruff

Person interviewed: WhiteStation
Place of interview: Clay Co., Mississippi

Date: July 31, 1965
Interviewer: JHR & MKB

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: David Ruff
Date: July 31, 1965
Siblings-relations to and effects from: 
Lived mostly in New York, also San Francisco, Painted High School only.

INTERVIEWEE's Religion and extent: 0 + #

How first involved in CRM? CORE in New York (a long time)
INTERVIEW CLEARANCE FORM

Person Interviewed: Susan Levin
Place of Interview: White Station

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: [Signature]
Date: 7-31-65

2430 Dwight Way Apt 107
Berkeley, Calif.
INTERVIEW CLEARANCE FORM

Person interviewed: Melinda transporte Date: ____________

Place of interview: ________________ Interviewer: ____________

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Melinda transporte Date: Aug 28, 1961
INTERVIEW CLEARANCE FORM

Person interviewed: Posy LOMBARD  Date: AUGUST 5, 1965
Place of interview: NATCHES, MISS  Interviewer: DICK GILLAM

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Posy LOMBARD  Date: AUGUST 5, 1965

441 GLEN ROAD
WESTON 93, MASS.
INTERVIEW CLEARANCE FORM

Person Interviewed: Robert Miles Date: 8-16

Place of Interview: Palo Alto Interviewer: JOM & RAG

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

CHECK ONE OF THE FOLLOWING:

X I hereby give my permission for KZSU to use my name and any references to it in connection with the recording, broadcast, and copyrighting of the recording of this interview, as well as in the publishing and sale of transcriptions of the interview.

It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Robert Miles
Date: 8-16-65
INTERVIEW CLEARANCE FORM

Person Interviewed: Cleveland William Date: Aug 16, 1965
Place of Interview: Paul Bldg

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

CHECK ONE OF THE FOLLOWING:

I hereby give my permission for KZSU to use my name and any references to it in connection with the recording, broadcast, and copyrighting of the recording of this interview, as well as in the publishing and sale of transcriptions of the interview.

It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Cleveland William

Date: ____________________
1. Time in South: 6 weeks.

2. Impressions of orientation: Did not attend.

3. **Adjustment to demands:**
   a) Problems?
   b) Expected after arrival?
   c) Expected after orientation?

4. Attitudes and Changes:
   Why changed?

5. Activities in South, and change of feeling:
   (in order)

6. a) With whom worked and impressions of:
   b) Impressions of:
   c) Daily a (if possible)

7. Relations with:

8. a) CR enthusiasm change:
   b) General feeling?
   c) Future plans in CRM: East Palo Alto project during year.

10. Feeling toward CR organizations and change:

---

Admirer. ML King
INTERVIEW CLEARANCE FORM

Person interviewed: Michael Reuss  Date: July 31, 1965
Place of Interview: Section, West Point, Miss.
Interviewer: Jan Ruise

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to one without my express written permission.

Signed: Michael Reuss
Date: July 31, 1965
In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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John Rapp
COFO Office
West Point, Miss.
INTERVIEW CLEARANCE FORM

Person Interviewed: Nancy Myron
Place of Interview: FDP Office, West Point

Date: 8-1-65
Interviewer: Mary Kay Baker

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording without my express written permission.

12 Livingston St.
Rhinebeck, N.Y.

bad tape-
break in the middle
In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed:  
Mark Smith  
Date:  
August 1, 1965  
Place of Interview:  
FDP Office  
Aberdeen, Miss  
Interviewer:  
Jon Roise  

Signed:  
Mark Smith  
Date:  
August 1, 1965  
Place of Interview:  
RRz Box 31  
Woodbine, Iowa
In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any information that will be completely deleted from the recording, and will be excluded if done without my express written permission.

Signed:  
Lee Dilworth  
Date:  
August 1, 1965  
Place of Interview:  
West Point, Miss  
Interviewer:  
J. Rose & M. K. Becku

600 West Road St.  
Aberdeen, Miss  
8-9-2655
In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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Thelma Hill
Place of interview: Mrs. Adams Home West Point
8-2-45

Person interviewed: Thelma Hill
In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright it, name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not license, nor will not allow others to use or to arrange these portions of the interview for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Ben Orshinsky
Date: Aug 3, 1965

2700 Squirrel Road
Bloomfield Township, Michigan
647-2677 (313)
INTERVIEW CLEARANCE FORM

Person interviewed: Frank Bates
Place of interview: 

Date: July 23
Interviewer: (9) radio 009

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to one without my express written permission.

Signed: Frank Bates
Date: 7-23-65
INTERVIEW CLEARANCE FORM

Person Interviewed: Cxz Lt.
Date: J/**
Place of interview: 

Interviewed: 

Signed: 

Approved Material to be broadcast: 

Signed: 

Date: 9/3/68
INTERVIEW CLEARANCE FORM

Person Interviewed: Judy Van Allen

Place of Interview: Crawfordville, GA.

Date: July 22, 1965

Interviewer: Roger Dankert

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Judy Van Allen

Date: July 22, 1965
EDITORIAL QUALITY: a) General: good, fair, poor
b) Good questions used: 0 is it justified? (society, ethics)
c) Lines not pursued: social and moral
d) Interesting points: moral, social

CONTENTS:

1. History
   SC&L: and renewed
   race prejudice, and racism
   white, culture
   race problem.

2. Eat to winter, while doing

3. Dubbing equalisation, filter out: 41 in 2.2 sec

4. WORKING, note all quotes (on reverse)

DATE: Aug. 8

RE:
Analysis of #8 Score report on Commerce, white people lying with us - very good.
INTERVIEW CLEARANCE FORM

Person Interviewed: [Name]
Date: July 23
Place of Interview: [Location]
Interfering: [Name]

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others, as it may seem fit, copy in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

I understand that my name and any references to it will be deleted from the recording, and will be released to be express written permission.

[Signature]

293418
0272
INTERVIEW CLEARANCE FORM

Person interviewed: MR. + MRS. HOWARD P. RICE

Place of Interview: Crawfordsville, Georgia

Interviewer: ______________

Date: ________

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Howard P. Rice

Date: July 22, 1965
INTERVIEW CLEARANCE FORM

Person interviewed: **Joseph P. Connolly**

Place of Interview: **Arlington, CA**

Date: **July 23, 1965**

Interviewer: **Jenny Nielson**

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copy in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: **Joseph P. Connolly**

Date: **July 23, 1965**
2. INITIAL REACTION:

Place: Crawfordville, FL

2. INITIAL REACTION:

1. Time in south:
   - Impressions of orientation:

3. a) Adjustment to demands: Problems?
   - b) Expected after arrival?
   - c) Expected after orientation?

4. Attitudes and Changes:
   - Why changed?

5. Activities in south, and change of feeling:
   - (in order)

6. a) With whom worked and impressions of:
   - b) Impressions of:
   - c) Daily activities: (on reverse)

7. Relations with:

   a. Number of enthusiasm changes:
   - b. A General feeling?
   - c) Future Plans in CRM:

   d. Feeling toward CR organizations and change:

   - e. If any comments:
INTERVIEW CLEARANCE FORM

Person interviewed: [Name Redacted]  Date: July 24, 1965
Place of interview: [Redacted]  Interviewer: [Redacted]

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: [Signature Redacted]
Date: July 24, 1965
1. Time in south:
   - Impressions of orientation:

2. Initial Reaction:
   - Place: San Francisco, S. C.
   - Time: /Sleep

3. a) Adjustment to demands: Problems?
   - Doesn't seem to have any prob.
   - Expected after arrival?
   - Expected after orientation?

4. Attitudes and Changes:
   - Why changed?

5. Activities in south, and change of feeling:
   - (In order)

6. a) With whom worked and Impressions of:
   - b) Impressions of:
   - c) Daily activities: (on
     canvassing in a

7. Relations with:

8. a) CR enthusiasm change:
   - b) A General feeling?
   - c) Future Plans in CRM:

9. Feeling toward CR organizations and change:

10. Feeding toward CR organizations and change:
    - Sand
    - CORE
    - COFO
    - SCLC
    - NAACP
    - MFD
    - SCOPE
9. Personal Effect of experience in south:

COMMENTS:

She didn't come here to prove herself but to learn and acquire experience. She has great confidence (at least unconvincingly) in herself. She wanted a broader view of things than just one narrow chapter.

Has she changed? Don't know. Maybe she is being made more politically aware. It's probably hard to tell.
INTERVIEW CLEARANCE FORM

Person Interviewed: Mickey Shum Date: July 24, 1965
Place of Interview: Orangeburg S.C. Interviewer: Roger Dambert

In connection with the above named interview, the interview
money has been authorized to record this interview. The
interview, broadcast the interview on KZSU, make tape recording of the
interview available for educational purposes, to abridge those sections of the
interview in its name the tape recording of the interview and publish and sell
transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational
broadcast station, and that the station will not itself, and will not
allow others to edit or to abridge those sections of the interview used
for broadcast.

I also understand that my name is not references to it will
be deleted from the recording, and will be released to be
used without my express written permission.

Signed: Mickey Shum
Date: July 24, 1965
2. INITIAL REACTION:
   Date: July 28
   Place: Arawak
   Time: 60

2. INITIAL REACTION:
   Date: July 28
   Place: Arawak
   Time: 60

Time in south:
2. Impressions of orientation:
   Students: [handwritten]
   Fellow students: [handwritten]
   Leaders: [handwritten]

3. a) Adjustment to demands: Problem
   b) Expected after arrival?
   c) Expected after orientation?

4. Attitudes and Changes:
   Why changed?

5. Activities in south, and change of feeling:
   (In order)

6. a) With whom worked and impressions of:
   b) Impressions of:
   c) Daily activities: (on reverse)

7. Relations with:
   [handwritten]

8. a) CR enthusiasm change:
    b) A General feeling?
    c) Future Plans in CRM:

9. Feeling toward CR organizations and change:

10. Other:

   a) Adjusted to demands: Problem
   b) Expected after arrival?
   c) Expected after orientation?
9. Personal Effect of experience in south:

and somewhere it worked.
Sheldon Rosen  
Orangeburg, S.C.

July 24, 1965

Sheldon Rosen  
July 24, 1965
Race: N
Time: _______ Speed: (3) 7 Sides 1 (2) TAPE NUMBER: 0277
Sex: M F O TYPE OF RECORDING: 1a + 1b RECORDED BY: Penny Niland

TECHNICAL QUALITY: a) General: good fair poor
b) Level: High Low? Not constant OK Good
c) Noise: Hum Static Distortion Hiss OK Good
   Background? (too far from speaker)
d) Comments:
   *Some click or regular thump*
   *Low, rumbly voice.*
e) For dubbing equalization, filter out: Hi Lo None.

EDITORIAL QUALITY: a) General: good fair poor
b) Good questions used: couldn't hear questions, transitions seemed OK
c) Lines not pursued:
d) Interesting points:

f) CONTENT:
   1st 45 very politically oriented.

FOR DUBBING, USE: (ALL) QUOTES ON REVERSE PART AS SPECIFIED:

Name: Jake Wells Date: Aug. 7, 1965
USEFUL QUOTFS ON:

SIDE, TIME INTO TAPE, AND LENGTH OF QUOTE.

1. CR Movement, general:
   a) Goals: e. 25% tend. to 27% tend. 5.2 - 6.8 on goals, 3.2 - 6.8
      time them up w/ general politics.
   b) Means: 4.3 - 4.4
   c) Its Students: 3.5
   d) Its Negroes: 4.2 - 4.5 on v/a expect. 3.5 - 4.0 on study, prospects
   e) Leaders:
   f) Inner conflicts:
   g) Organizations: 4.1 2.7 tend. 3.5 tend. 5.3 on NAACP, working w/ New York CORE.
      4.2 on orgs tend. on "orgs"
   h) Progress:
   i) Characteristics:
   j) North vs. South:
   k) Activities: 5.1 0.2 tend. 1.5 tend. 7.5 in N.Y. (cont. side 2).

2. Reasons for involvement: 5.1 1.0 0.3 - 1.5 tend. 1.5 tend. 5 - 7.0.
   Social & personal

3. Expectations in South:
   had anticipated 5.1 1.5 tend. 5.1 1.5 tend. 5 - 7.0.

4. Reactions in South: 4.0 to 4.5 3.3 + 7.3 +

5. Government and politics:
   2.5 - 3.3 tend. 6.5 on respecting soc. change. 7.5 on power
      4.3 - 2.3 tend. 6.5 on respecting soc. change. 6.9 based on grand illusion

6. Society: 2.5 - 2.5, 3.3 - 3.5 6.5 effect social change. 6.9 based on grand illusion

7. White power structure: 6.9 - NAACP is part of PC. 7.2 poor outside PC.
   6.4 on local whites.

8. Police action:

9. Negroes not in movement: 7.0 on v/a, esp.

10. Student Movement, general:
    a) Goals:
    b) Means:
    c) Leaders:
    d) Participants: 4.5 active friends
    e) Non-participant students:

11. OTHER, COMMENTS:
    Deeply concerned w/ Vietnam, and broader socio-political possibilities of Movement
    5.0 on not liking school
    6.1 on religion
    7.9 on orientation
2. INITIAL REACTION: Place: ___________________________________ Time: ____________

1. Time in south:
   ○ Impressions of orientation:

3. a) Adjustment to demands: Problems?
   b) Expected after arrival?
   c) Expected after orientation?

4. Attitudes and Changes:
   Why changed?

5. Activities in south, and change of feeling:
   (In order)

6. a) With whom worked and impressions of:
   ○
   b) Impressions of:
   c) Daily activities: (on reverse)

7. Relations with:

8. a) CR enthusiasm change:
   b) A General feeling?
   c) Future Plans in CRM:

10. Feeling toward CR organizations and change:
9. Personal Effect of experience in south:

COMMENTS:
INTERVIEW CLEARANCE FORM

Person interviewed: Earl Collins
Place of interview: Orgehon, SC

Date: July 25
Interviewer: RD & PR

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record, broadcast the interview, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name be completely deleted from the recording, one without my express written consent.

Sign: ____________________________
Date: ____________________________
INTERVIEW CLEARANCE FORM

Person interviewed: Bob Brumagham  Date: 25/7/65
Place of interview: Orangeburg S.C.  interviewer: GBN (S)

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record, broadcast the interview, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Robert C. Brumagham  Date: 25/7/65
1. Time in south:
2. Impressions of orient

3. a) Adjustment to demands
   b) Expected after an
   c) Expected after or

4. Attitudes and Change
   Why changed?

5. Activities in south, and change of feeling
   (in order) the

6. a) With whom worked impressions
   It is difficult
   he has worked
   and has no c
   b) impressions of:
   c) Daily activities: (on reverse) communicating

7. Relations with: See 6 (a) again, relations
   seem to be good - by that I mean that he is there with whom he wants comm
   function but he lives near a little
dish from at least the other cells.

8. a) CR enthusiasm change:
    b) A general feeling?
    c) Future plans in CRM:

9. Feeling toward CR organizations and change:

10. Leaders: Problems?
   Students

   Leaders
   White students
   No neg students
   So neg students
   Negro adults
   Negro community
   So White community

   Students
   | - | 0 | + | # |
   | Y | N |
   | L | S | M |
9. Personal Effect of experience in south:
- understands better how Am. politics
  works & what goes on in country
- new view of S. & from Negro side, racist
  thin as Southern white; such thought written, who

COMMENTS: viewed neg. as normal
INTERVIEW CLEARANCE FORM

Person interviewed: **Barbara Rothkug**  
Date: **June 26**

Place of interview: **Ishmael**  
Interviewer: **R. D.**

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: **Barbara Rothkug**  
Date: **6/26/65**
INTERVIEW CLEARANCE FORM

Person interviewed: Jimmie Andrews

Place of Interview: Baton Rouge COED

Date: July 26, 1965

Interviewer: Joe Wilks

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed

Date:
INTERVIEW CLEARANCE FORM

Person interviewed: Michael Robinson
Place of interview: Baton Rouge, CORE

Date: July 26, 1965
Interviewer: Julie Wells

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station, will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: [Signature]
Date: 7/26/65
INTERVIEW CLEARANCE FORM

Person interviewed: Michael Lesser
Place of Interview: Baton Rouge, LA
Date: July 29, 1965
Interviewer: Julie Wilks

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Michael Lesser
Date: July 29, 1965
INTERVIEW CLEARANCE FORM

Person Interviewed: Archie Hunter
Place of Interview: Ferriday, La.

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Archie Hunter

Date: 8/3/65

Interviewer: Julie Wells

Date: 8/3
INTERVIEW CLEARANCE FORM

Person interviewed: Michael Clurman Date: Aug. 2, 1965
Place of interview: Berkeley, CA. Interviewer: O. C

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record and broadcast the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Michael Clurman
Date: Aug. 2, 1965
Graduate
Clan Dept. of Economics
U. of Wisconsin
INTERVIEW CLEARANCE FORM

Person interviewed: Meldon Acheson  Date: 8/3/65

Place of Interview: Thursday, La  Interviewer: (W)

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Meldon Acheson

Date: August 3, 1965
In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

My name and any references to it will be removed from the recording, and will be released to no permission.

Mitchell Garfield
Aug. 4
Race: M W O Time: 32:36
Sex: M O TYPE O

TECHNICAL QUALITY: a) General: good fair poor
b) Level: High Not constant OK Good
c) Noise: Hum Static Distortion Hiss OK Good
d) Comments:

e) For dubbing equalization, filter out: 

EDITORIAL QUALITY: a) General: good fair poor not really relevant
b) Noise: OK Good

c) For dubbing, use: ALL QUOTES ON REVERSE PART AS SPECIFIED:

for students - none

or MELU - all

for MELO - all

also pantom for (see back) is good!

Comments:

Name: JSM Date: Aug 2, 1965
USEFUL QUOTFS ON:

1. CR Movement, general:
   a) Goals:
   b) Means:
   c) Its Students:
   d) Its Negroes:
   e) Leaders:
   f) Inner conflicts:
   g) Organizations:
   h) Progress: \[ I = \begin{align*} & \text{8 min} - \text{you will have to move factories, not workers;} \\
                         & \text{2 min} - \text{effect of strike - small amount;} \\
                         & \text{1 min} - \text{strike.} \end{align*} \]
   i) Characteristics: \[ I = \begin{align*} & \text{7 min} - \text{how decisions are made - MEET.} \\
                         & \text{1 min} - \text{in this situation.} \end{align*} \]
   j) North vs. South:
   k) Activities: \[ I = \begin{align*} & \text{8 min} - \text{2 min on how to work strike;} \\
                         & \text{1 min} - \text{on value + patterns of going to jail.} \end{align*} \]

2. Reasons for involvement:

3. Expectations in South:

4. Reactions in South:

5. Government and politics:

6. Society:

7. White power structure:

8. Police action:

9. Negroes not in movement:

10. Student Movement, general:
    a) Goals:
    b) Means:
    c) Leaders:
    d) Participants:
    e) Non-participant students:

11. OTHER COMMENTS:
    living conditions: \[ I = \begin{align*} & \text{16 min} - \text{4 min on plantations + thin doctors;} \\
                         & \text{2 min} - \text{on problems.} \end{align*} \]
    Eastland plantation prisoners: \[ II = \begin{align*} & \text{8 min} - \text{on plantation.} \end{align*} \]
INTERVIEW CLEARANCE FORM

Person interviewed: Bob Williams

Place of interview: Freedom Library, Indiana

Date: 2-10-65

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: C.W. Thomas

Date: 7/16/65

Robt. Williams
Race: M  Time: 62 min  Speed: 3 7  Size: 1 2  Tape Number: 0302
Sex: M  F  O  Type of Recording: I  B-C  Recorded by: Rose Becker

Technical Quality: a) General: (good)  (fair)  (poor)
   b) Level: High  Low  Not constant  (OK)  Good (generally)
   c) Noise: Hum  Static  Distortion  Hiss  (OK)  Good
      Background (too far from speaker) people moving around—passing mic around
   d) Comments:

   e) For dubbing equalization, filter out: Hi  Lo  None.

Editorial Quality: a) General: good  fair  poor
   b) Good questions used:
   c) Lines not pursued:
   d) Interesting points:
   e) Comments:

f) Content:
   Ball session on FDU - founding + working
   Inadequacy of FDU leaders
   Description of plantation + FLU organizing
   Discussion of ways to make FDU more effective
   Bob Williams' involvement in FDP + FDU

Side, and Time into Tape:
   I - 0 to 8 min
   II - 8 to 15 min
   II - 15 to end

For dubbing, use:  (All)  Quotes on reverse  Part as specified:

Name: nd  Date: Aug. 5, 1965
USEFUL QUOTFS ON: SIDE, TIME INTO TAPE, AND LENGTH OF QUOTE.

1. CR Movement, general:
   a) Goals:
   b) Means:
   c) Its Students: III - 17 min - usefulness of summer volunteers
   II - 23 min - 1 min on disillusionment of some volunteers.
   d) Its Negroes:
   e) Leaders: I - 8 min - 4 min of comment on running of FLU.
   f) Inner conflicts: I - 13 min - 2 min on lack of qualifications of FLU officials.
   g) Organizations:
   h) Progress:
   i) Characteristics:
   j) North vs. South:
   k) Activities:

2. Reasons for involvement: III - 15 min - 2 min.

3. Expectations in South:

4. Reactions in South:

5. Government and politics:

6. Society:

7. White power structure: I - 29 min - 2 min on plantation owners - "shrewd"

8. Police action:

9. Negroes not in movement: III - 3 min - 1 min on people ready for movement - "just waiting for leaders"

10. Student Movement, general:
    a) Goals:
    b) Means:
    c) Leaders:
    d) Participants:
    e) Non-participant students:

11. OTHER, COMMENTS:
INTERVIEW CLEARANCE FORM

Person interviewed: [Signature]

Place of interview: [Signature]

Date: July 10, 1965

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record, broadcast, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: [Signature]

Date: July 10, 1965
Race: M, O  Time: 69 min
Sex: M, F, O  TYPE OF RECORDING:

TECHNICAL QUALITY: a) General:
   b) Level: High  Low  Not
   c) Noise: Hum  Static  Distortion
      Background (too
   d) Comments: Always use wind sock outdoors.

e) For dubbing equalization, filter out:  Hi  (Lo)  None.

EDITORIAL QUALITY: a) General: good  fair  poor
   b) Good questions used:
   c) Lines not pursued:
   d) Interesting points:

e) COMMENTS:

f) CONTENT:

   FULL MEETING
   Talk with Baker T. Nelson
   Talk with strikers
   Talk with strikers

   SIDE, AND TIME INTO TAPE:
   I start to 32 min
   II - start to 9 min
   II - 14 40
   II - 14 42
   II - 21 40

FOR DUBBING, USE:  (ALL)  QUOTES ON REVERSE  PART AS SPECIFIED:

Name:  Date: Aug 5, 1965.
USEFUL QUOTFS ON:

1. CR Movement, general:
   a) Goals:
   b) Means:
   c) Its Students:
   d) Its Negroes:
   e) Leaders: II - 23 - 2 min on not working white leaders - better.
   f) Inner conflicts: I - 30 min - 2 min by Williamson movement.
   g) Organizations:
   h) Progress:
   i) Characteristics:
   j) North vs. South:
   k) Activities:

2. Reasons for involvement:

3. Expectations in South:

4. Reactions in South:

5. Government and politics:

6. Society:

7. White power structure: II - 20 min - rage on whitesoutherners. (indignation)

8. Police action:

9. Negroes not in movement:

10. Student Movement, general:
    a) Goals:
    b) Means:
    c) Leaders:
    d) Participants:
    e) Non-participant students:

11. OTHER, COMMENTS:
INTERVIEW CLEARANCE FORM

Person interviewed: ___________________________ Date: ____________
Place of interview: __________________________ Date: ____________

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: __________________________ Date: ____________
In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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Willie Johnson
Vicksburg, Miss
Aug. 13

MKB + JHR
In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, reproduce in its own the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a broadcasting and educational entity, and that the station will not be required to make the tape recordings of the interview available to others in a manner that would identify the undersigned.

It is also understood that my name and any references to it will be completely related from the recording, and will be released to no one without my express written permission.

Signed: Charles W. Heseltine
Date: August 13, 1965
In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Bill Rush
Date: Aug 14, 1965

Bill Rush
Vincent 7155

Aug 14, 1965
Jen Roise
INTERVIEW CLEARANCE FORM

Person Interviewed: James "Nico" Williams  Date: Aug 15, 1965
Place of Interview: Tallulah, LA  Interviewer: Jan Roise

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

CHECK ONE OF THE FOLLOWING:

☐ hereby give my permission for KZSU to use my name and any references to it in connection with the recording, broadcast, and copyrighting of the recording of this interview, as well as in the publishing and sale of transcriptions of the interview.

☐ It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: James Henry Williams
Date: Aug 15, 1965
308-4 West 17th
INTERVIEW CLEARANCE FORM

Person Interviewed: Alexander Van Sinderen

Date: August 15, 1965

Place of Interview: 408 Allen St., Tallulah, Louisiana

Interviewer: Jon Raiser

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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CHECK ONE OF THE FOLLOWING:

☑ I hereby give my permission for KZSU to use my name and any references to it in connection with the recording, broadcast, and copyrighting of the recording of this interview, as well as in the publishing and sale of transcriptions of the interview.

☐ It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Alexander Van Sinderen

Date: August 15, 1965

Box 5127 (Theta Chi)
Stanford, Calif.
INTERVIEW CLEARANCE FORM

Place of Interview: Wart Bateville Co-op meeting

In connection with the presentation to Radio Station KZSU of the interview on KZSU, make available for broadcast to others as it is broadcast in its name the tape recording of the interview. I hereby give my permission for KZSU to use my name and any references to it in connection with the recording, broadcast, and copyrighting of the recording of this interview as well as in the publishing and sale of transcriptions of the interview.

It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

CHECK ONE OF THE FOLLOWING:

I hereby give my permission for KZSU to use my name and any references to it in connection with the recording, broadcast, and copyrighting of the recording of this interview as well as in the publishing and sale of transcriptions of the interview.

Signed:

Date:

Date: Aug 17, 1975

Interviewer: Ray
INTERVIEW CLEARANCE FORM

Person Interviewed: Consuelo Bell          Date: 8-17

Place of Interview: Berkeley          Interviewer: JMH RAG

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

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X I hereby give my permission for KZSU to use my name and any references to it in connection with the recording, broadcast, and copyrighting of the recording of this interview, as well as in the publishing and sale of transcriptions of the interview.

It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Consuelo Bell

Date: Aug. 17, 1965
INTERVIEW CLEARANCE FORM

Person Interviewed: Gateville Curit Victory League

Place of Interview: West Camp, Camp Curit

Date: Aug 16, 1965

Interviewer: J. M.

In connection with the above mentioned interview, the undersigned hereby grants to Radio Station KZSU permission to record the interview on KZSU, make tape recording or tape available for broadcast to others as it may seem fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my written permission.

Signed: [Signature]

Date: 8-16-65
INTERVIEW CLEARANCE FORM

Church Service

Person Interviewed: ____________  Date:  Aug 15, 1965

Place of Interview:  Wat Cam & Church  Interviewer:  Dr. Sam Leg.

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed:  REv. O. W. Ingram

Date:  Aug 15, 1965

James Dean McRae

CLEARANCE FORM

Place of Interview: West Camp Meth. Church

Interviewer: JDM & RAG

Batnesville, Miss.

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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I hereby give my permission for KZSU to use my name and references to it in connection with the recording, broadcast, and copyrighting of the recording of this interview, as well as in the publishing and sale of transcriptions of the interview.

It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written consent.

It is also understood that if any profit is made off of this recording 5% of that profit will be returned to the undersigned for the purpose of helping his church.

Signed: Rev. A. W. Ingram

Date: 538 Kimbro St., Marks, Miss.

Address: August 15, 1965.
CLEARANCE FORM

Misissippi POP record district meeting

Place of Interview: "college", Batesville, Miss.  Interviewer:  

In connection with the above-mentioned meeting, the undersigned hereby to Radio Station KZSU the interview on KZSU, make tape to others recording record of the
availability for broadcast to it in its name the tape
recordings of the

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the

CHECK ONE OF THE FOLLOWING:

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It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Robert Miles

Date: 8-18-65
INTERVIEW CLEARANCE

Person Interviewed: ____________________________

Place of Interview: ____________________________ Interviewer: ____________________________

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It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: [Signature]
Date: Aug 18, 1965
INTERVIEW CLEARANCE FORM

Person Interviewed:     

Place of Interview:     

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Signed: Nancy J. Judy

Date: 8-18-65
INTERVIEW CLEARANCE FORM

Person Interviewed: Bill Simons Date: Aug. 18

Place of Interview: ___________________________ Interviewer: ___________________________

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It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Bill Simons

Date: Aug. 18
INTERVIEW CLEARANCE FORM

Person Interviewed: Eugene Turner Date: 8/18/65

Place of Interview: Oxford Miss Interviewer: RAG-JON

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Eugene Turner
Date: 8/18/65

1246 Delaware St.
Berkeley Calif.
525-3834
INTERVIEW CLEARANCE FORM

Person Interviewed:  Karel M. Weissberg   Date:  August 18, 1965

Place of Interview:  Oxford, Miss   Interviewer:  Dick Gillam

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may seem fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed:  Karel M. Weissberg

Date:  August 18, 1965
INTERVIEW CLEARANCE FORM

Person interviewed: Delores Muck

Place of interview: 592 B

Date: 10/26/65

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Delores Muck

Date: 10/26/65
Interview Clearance Form

Person interviewed: Poetry
Place of interview: New Roads, La
Date: Aug 24, 1965
Interviewer: John J. Rag

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

This is my true statement. Signed: Poetry

Date: 24-Aug-65
INTEGRITY CLEARANCE FORM

Person Interviewed: Hosea Williams Date: August 28
Place of interview: Wichita Interviewer: RD D.3

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Hosea Williams
Date: Aug. 28, 1965
INTERVIEW CLEARANCE FORM

Person Interviewed: Leslie Perfor Date: Aug. 30
Place of Interview: S.R.C. Office Interviewer: J.M. Y.K.

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is understood that my name and any references to it will be completely deleted from being released without permission.

Signed

Date: 2/2/84
INTERVIEW CLEARANCE FORM

Person Interviewed: J. Bond  Date: August 30
Place of Interview: SNCC Office  Interviewer: R.D.

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may seem fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: J. Bond
Date: August 30

SNCC
360 Piedmont Pl.
Atlanta
INTERVIEW CLEARANCE FORM

Person interviewed: ___________________________  Date: August 11, 1966

Place of interview: ___________________________

Interviewer: ___________________________

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Janis Hayes

Date: August 11, 1966
INTERVIEW CLEARANCE

Person interviewed: ____________________________

Place of Interview: _______________ Interviewer: ____________________________

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Date: Aug 11, 1965
INTERVIEW CLEARANCE FORM

Person interviewed: [Miller Lank]  Date: ____________________________
Place of Interview: _______________  Interviewer: _______________________

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Signed: [Miller Lank]

Date: ____________________________
INTERVIEW CLEARANCE FORM

Person Interviewed: Zelma Wyche Date: 8-16-65

Place of Interview: Tallulah, La. Interviewer: MKB JHR

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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☐ It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signs __________________________

Date: __________________________

Address: __________________________

Tallulah, La.
INTERVIEW CLEARANCE FORM

Person Interviewed: Artis Ray Dawson  Date: 8-16-65  
Place of Interview: Tallulah, La.  Interviewer: JHR

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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☒ It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Artis Ray Dawson  Date: August 16, 1965

601 W. Green Street  To Mose’s tire Service  Tallulah, La.
INTERVIEW CLEARANCE FORM

Person Interviewed: Warner Buxton  Date: 9-18-65

Place of Interview: Quitman, Miss  Interviewer: M.K. Becker

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Warner Buxton
Date: August 18, 1965

Box 398
Quitman, Miss.
776-9221
INTERVIEW CLEARANCE FORM

Person Interviewed: Dan Chapman  Date: Aug 18 '65

Place of Interview: Quitman, Miss.  Interviewer: Jan Raise

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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☐ It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Daniel Chapman
Date: Aug 18 '65

2607 Stra
Berkeley 4 Calif.
INTERVIEW CLEARANCE FORM

Person Interviewed: Nina Boal  Date: 8-19-65

Place of Interview: Stanford  Interviewer: M. K. Bick

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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Signed: Nina Boal

Date: Aug. 19, 1965
INTERVIEW CLEARANCE FORM

Person Interviewed:   Dr. J. E. Killingworth
Date:       Aug 19, 1965

Place of Interview:  Guinitman
Interviewer:   Jan Rozo

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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Signed:   Dr. J. E. Killingworth

Date:        Aug 19, 1965
INTERVIEW CLEARANCE FORM

Person Interviewed: Mrs. Virginia Collins Date: 21 Aug 1965
Place of Interview: New Orleans, La. Interviewer: JHR+HKB

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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☐ It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: [Signature]
Date: 9130 Fig St.

n.o. Pa. 7011S

482-0453
INTERVIEW CLEARANCE FORM

Person

Place

 undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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Signed: [Signature]

Date: [Date]
INTERVIEW CLEARANCE FORM

Person interviewed: HKS
Place of interview: [LeMoli Co.]

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: [Signature]
Date: 8-24-65

Box 469
Sidor, Miss.
In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to me will be completely deleted from the recording, and will be released to no one without my express written permission.

[Signature]

Date: 8-26-65
INTERVIEW CLEARANCE FORM

Person Interviewed: Charles Evans  Date: 8-25-65

Place of Interview: Jackson, Miss  Interviewer: Jay Roise

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Charles Evans
Date: 8-25-65

Would like copy of the tape
In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely protected from the recording, and will be released to no one without my express written permission.

signed: Chuck Fager

date: Aug. 27, 1965
INTERVIEW CLEARANCE FORM

Person Interviewed: Ken Scudder
Place of Interview: Durant, Miss.

Date: Aug. 29, 1965
Intervener: [Handwritten]

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: [Signature]
Date: Aug. 29, 1965

[Handwritten: Berkeley, Grad School, American History]
INTERVIEW CLEARANCE FORM

Person Interviewed: Ulysses Everett Date: Aug. 20

Place of Interview: Laurel, Miss. Interviewer: R. D.

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

CHECK ONE OF THE FOLLOWING:

✓ I hereby give my permission for KZSU to use my name and any references to it in connection with the recording, broadcast, and copyrighting of the recording of this interview, as well as in the publishing and sale of transcriptions of the interview.

It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Ulysses Everett

Date: Aug. 22.
is also understood that any express or written permit
referred to above shall release the

Mrs. Edith Price

Aug. 21, 1965

603-467-1102

603-467-1104

603-467-1105
FORM CLEARANCE

In consideration of the above-mentioned interview, the Radio Station KZSU grants permission to Radio Station KZSU to broadcast the interview on KZSU, make the recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

CHECK ONE OF THE FOLLOWING:

I hereby give my permission for KZSU to use my name and any references to it in connection with the recording, broadcast, and reproduction of the recording of this interview, as well as to the publishing and sale of transcriptions of the interview.

It is understood that my name and any references to it will be completely deleted from the recording, and will be released by KZSU without my further written permission.

Signed: [Signature]
Date: August 22, 1985
INTERVIEW CLEARANCE FORM

Person Interviewed: Frank Sacco  Date: Aug 22

Place of Interview: Lomel, Miss  Interviewer: R. J. P. A

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

CHECK ONE OF THE FOLLOWING:

[ ] I hereby give my permission for KZSU to use my name and any references to it in connection with the recording, broadcast, and copyrighting of the recording of this interview, as well as in the publishing and sale of transcriptions of the interview.

It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Frank Sacco

Date: 8/22/65
In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station K200 to record the interview, broadcast the interview on K200, make tape recordings of the interview, authorize the broadcast to others or it may be used, copied, printed on forms like the tape recorded of the interview, and publish this fact toward completion of the interview.

If it appears that radio station K200 is a competing medium, Independent Station can keep the rights with a monthly fee of $100.00 for two weeks. If the station always stays 200 feet away from the Independent Station.

Alvin F. Rossman
Jackson

Aug 23
R.D. 7 P.M.

[Signature]
8/24/65
507 3/7
Poul

Interview Clearance Form

Person Interviewed: [Frank S.]
Place of Interview: [Montclair]

I herewith grant permission to Radio Station KZSU to record, broadcast the interview, tape record and make available for broadcast the interview, and to issue the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station and that the station will not itself, and will not allow others, to edit or to abridge those sections of the interview used for broadcast.

[Signature]

[Box 93]

Edwards
In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station WXXM to record the interview, broadcast the interview on WXXM, make tape recordings of the interview, make duplicate copies of tape recordings of the interview to others at its own rate and right. I also make the tape recording of the interview, and publish and sell same without permission.

It is also understood that my name and any references to it will be immediately deleted from the recording, and will be released to no one except with my express written permission.

Signed: Varicela
Date: Aug 24
Zia Rock Church

Date: August 15

Place of Interview: O Belzoni, Miss.

Interviewee: R.D.

It is understood that any information given by me will be used only for the purpose of this interview and will be completely deleted from the recording, and will be released hereafter only with my express written permission.

Broadcast Services

Aug. 15, 1965

21 Willis St.

Belzoni, Miss., 35038
Interview Clearance Form

Person interviewed: Bill Jones  Date: Aug 17
Place of interview: Twin Cities, Minn.  Interviewer: P.D.

I consent to the voice recording of my interview, as conducted by the interviewer, and the use of any such recording or transcription in the manner described below. The voice recording or any transcription resulting therefrom will be the property of Radio Station WZMO, and in the event of any dispute, this consent shall be binding on the undersigned and his successors in interest.

It is understood that Radio Station WZMO is a commercial radio broadcasting station, and that the station will not release, nor will not allow, any of the interview in whole or in part to be broadcast over the air. In any event, the interview will not be broadcast, nor will it be released, nor will it be used in any manner whatsoever, without my express written permission.

William Jones  8-17-65
UNION DA CLEARED TORY

Name of Interviewed: J. Jones
Place of Interview: 937 Mira Valle
Montevoy Park, Calif.

Date: 2/17
Local: R.D.
INTERVIEW CLEARANCE FORM

Person Interviewed: Henry Lazenby
Date: Aug 19, 1965
Place of Interview: Milestone, Minn
Interviewer: RD & P.M.

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may seem fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: HENRY LAZENBY
Date: 8/19/65

SUSAN G. LEOFF-BORENI
Date: 8/19/65

SARA M. LEOFF
Date: 8/19/65
Aug. 20, 1965

To: Mr. David

From: Southern Regional Office

The purpose of this letter is to inform you that your application for a new Federal Tele-Telegraph station has been approved. The station will be located at the address you provided. The equipment will be installed and ready for operation by the end of the month.

The Federal Tele-Telegraph system is expanding rapidly, and we are pleased to be able to offer this service to you. If you have any questions or concerns about the installation, please do not hesitate to contact me.

Sincerely,

[Signature]

August 20, 1965
INFORMATION CLEARANCE FORM

Person interviewed: Mr. Johnnie R. Holdren
Place of Interview: Hattiesburg, Miss.

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any other personal data will be completely deleted from the recording, one without my express written permission.

Signed: [Signature]
Date: 29 Aug. 1965
In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not profit, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

James Reed
Aug 28, 1965
242 A - Washington ave.
Philadelphia, Miss.
In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Mrs. Annie Divine
Date: August 29th, 1965

Person interviewed: Annie Divine
Place of interview: Benton, Miss.

Interviewer: M.K.B. - J.H.R

Date: August 29, 1965
INTERVIEW CLEARANCE FORM

Person Interviewed: Mrs. Hazel T. Palmer Date: 30 Aug 1965

Place of Interview: Jackson, Miss. Interviewer: Jan Rice

Mary Kay Becker

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

CHECK ONE OF THE FOLLOWING:

☒ I hereby give my permission for KZSU to use my name and any references to it in connection with the recording, broadcast, and copyrighting of the recording of this interview, as well as in the publishing and sale of transcriptions of the interview.

☐ It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed:

Date: 8-30-65
INTERVIEW CLEARANCE FORM

Person Interviewed: Mrs. H

Place of Interview: Ruleville, Miss.  Interviewer:丰收

In connection with the above-mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

CHECK ONE OF THE FOLLOWING:

☑️ I hereby give my permission for KZSU to use my name and any references to it in connection with the recording, broadcast, and copyrighting of the recording of this interview, as well as in the publishing and sale of transcriptions of the interview.

It is understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Mrs. Fannie Lou Hamer

Date: Aug. 31, 1965
INTERVIEW CLEARANCE FORM

Person interviewed: Warner Dreek
Place of interview: Indiana, Miss

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: [Signature]
Date: July 10, 1965
TECHNICAL QUALITY: a) General: good, fair, poor
   b) Level: High, Low, Not constant, OK, Good
   c) Noise: Hum, Static, Distortion, Hisst, OK, Good
      Background (too far from speaker)
   d) Comments:

e) For dubbing equalization, filter out: [Hi, Lo]

EDITORIAL QUALITY: a) General: good, fair, poor
   b) Good questions used:
   c) Lines not pursued: Exposure and feelings to CF
   d) Interesting points:

e) COMMENTS: Too formalized; not as conversational as it should be.
   Added: Preferred a question with thought that it's too personal.
   Did not cover many of the topics for commitment. (Major, exposure,)

f) CONTENT:
   Commitment
   FLU
   Need for students & black-white conflict
   Moral right in CRM
   King's role effects
   Soil experiment (Sculley)
   Feelings on Society

SIDE, AND TIME INTO TAPE:
I - 0 to 20 min
   I - 20 min
   I - 23 min
   I - 25 min
   I - 28 min to, II - 3 min
   II - 3 - 10 min
   II - 10 - 15 min

FOR DUBBING, USE: [All] or QUOTES ON REVERSE PART AS SPECIFIED:
   tape availability.

Name: [Redacted] Date: Aug 3, 1965
INTERVIEW CLEARANCE FORM

Person interviewed: Calvin Atwood

Place of Interview: Freedom House

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: John Atwood

Date: July 11, 1965

San Jose State College
INTerview CLEARANCE FORM

Person interviewed: Helen Parrish
Place of Interview: Freedom House

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Helen Parrish
Date: July 11, 1965

2361 California
San Francisco, Calif.
INTEGRV CLEARANCE FORM

Person interviewed: Caroline L. Hills                      Date: July 11th, 1965
Place of Interview: Indiana, Miss.                      Interviewer: MKB

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Caroline L. Hills
Date: July 11th, 1965

2505 Derby Berkeley, Calif. (UC - Berkeley)
INTERVIEW CLEARANCE FORM

Person interviewed: Otis Brown
Place of Interview: Freedom House
                     Indianola, Miss

Date: July 11, 1965
Interviewer: Jon Reisch, KZSU

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

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It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Otis Brown Jr.
Date: 7-11-1965

Indianola, Miss

411 Gray
Indianola, Miss
TECHNICAL QUALITY:

a) Level: High (Low) Not constant  OK  Good
b) Noise: Hum  Static  Distortion  His  OK  Good

Background (too far from speaker)

d) Comments: Record interview has indistinctness in background (tight garage). Test tape has recorded a bit.

e) For dubbing equalization, filter out:  Hi  Lo  None

EDITORIAL QUALITY:

a) General:  Good  Fair  Poor

b) Good questions used:

c) Lines not pursued:  Did  ask  anyone  about 1 student part.  etc.

d) Interesting points:

f) CONTENT:

- Alton Dillard (CM) - how she got involved, history of involvement.
- Incident trying to get people to go on strike.
- How strike started in freezer room.
- How ended in Jackson, etc.
I - 16:15  -  Albert  Dumas  CMN  -  Said  in  Jackson.
I - 17:30  -  For  talking  to  some  little  girl  in  Jackson.
I - 18:00  -  Over recorded part of leaflet to cotton growers - from

POPULATION

I - 20:30  -  Discuss 1 Nelson Prov.  -  Spoke  about  Domi plantation  strike.
I - 25:00  -  Talk with 2 trying workers who had just gone on strike.

FOR DUBBING, USE:  ALL  QUOTES ON REVERSE  PART AS SPECIFIED:

Dillard's  Content  of leaflet

For MFLU all.

Name:  GDM  Date:  Aug 3, 1965.
INTERVIEW CLEARANCE FORM

Person interviewed: Joyce Schurik
Date: July 12, 1965

Place of Interview: Indiana Freeland House

Interviewer: MB

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Joyce Schurik
Date: July 12, 1965

1541 Metropolitan Ave
Bronx 62, N.Y.
INTERVIEW CLEARANCE FORM

Person interviewed: Mike Holker

Place of Interview: Freedom House
Indiana, IN

Date: 7-12-1965

Interviewer: Jon Rose

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed:

Date: 7-12-1965
Race: No
Time: 34 min
Speed: 7
Side: 2
TAPE: NUM

Sex: M/F O
TYPE OF RECORDING: [X] O
RECORDED BY: [X] O

TECHNICAL QUALITY: a) General: [X] Good
b) Level: High
Not constant
OK
Good
c) Noise: Hum
Static
Distortion
Hiss
Good
Background (too far from speaker)
d) Comments: [X] Rest hammering in background, very poor

e) For dubbing equalization, filter out: [X] Hi
Lo
None

EDITORIAL QUALITY: a) General: [X] Good
b) Good questions used:
c) Lines not pursued: Commitment Statement? No. I couldn't tell.
d) Interesting points: [X] Circulation, split in SPP, Jackson done - see quote

e) COMMENTS: [X] Good discussion of MPP - staging + problems, what
not realize commitment interview at first time.
f) CONTENT: TAPE: SIDE, AND TII

FOR DUBBING, USE: ALL QUOTES ON REVERSE PART AS SPECIFIED:

Name: [X] O
Date: Aug 3, 1965
Race: N/WJO
Time: 24:03
Speed: 3
Sex: M/F
Type of Recording: TA/10
Recorded by:

Technical Quality:
- General: Good
- Level: High, Low, Not constant
- Noise: Hum, Static, Distortion, Hiss (OK, Good)
- Background (too far from speaker)
- Comments: People in background

For dubbing equalization, filter out: Hi, Lo, None.

Editorial Quality:
- General: Good
- Good questions used: Why, this, organization, not other
- Lines not pursued: Never did find out, at all, how interviewing decided to come, Smith
- Interesting points: Core issues
- Comments: Generally very interesting - good questions, but not to point enough. We have enough general info. Question is good, but what were we missing in the space - not dealing with why they came, how they decide, etc.

For dubbing, use: All quotes on reverse part as specified.

Name: JPM
Date: Aug 3, 1965
2. INITIAL REACTION:
   Date: July 12, 1965
   Place: Indiana Freedom House
   Time: 55
   Time in south: Y
   Impressions of orientation:
   Worthless, disorganized (attended one day in Waveland)

3. a) Adjustment to demands: Problems?
   b) Expected after arrival?
   c) Expected after orientation?

4. Attitudes and Changes:
   Why changed?

5. Activities in south, and change of feeling:
   (in order)

6. a) With whom worked and impressions of:
   b) Impressions of:
   c) Daily activities: (on reverse)

7. Relations with:
   
8. a) Cf. enthusiasm change:
   b) A General feeling?
   c) Future Plans in CRM:

10. Feeling toward CR organizations and change:
USEFUL QUOTES ON:

1. The Civil Rights Movement, general:
   a) Goals:
   b) Means:
   c) Its students:
   d) Its Negroes:
      e) Leaders: - I-2 min - independence on leaders - strength 1 min
      f) Inner conflicts: - about 19 min - all must stick together 1 min
   g) Organizations:

2. The white power structure: - I-3 min - unfairness

3. Police action:

4. Government and Politics:

5. Society:

6. Negroes not in movement: - about 15 min in - makes much more work who

7. The Student Movement: general:
   a) Goals:
   b) Means:
   c) Leaders:
   d) Participants:

int student: non-particip.

C C C for help = 15 min in - 1
USEFUL QUOTES ON:

1. The Civil Rights Movement: general:
   a) Goals:
   b) Means:
   c) Its students:
   d) Its Negroes:
   e) Leaders:
   f) Inner conflicts:
   g) Organizations:

2. The white power structure:

3. Police action:

4. Government and Politics:

5. Society:

6. Negroes not in movement:

7. The Student Movement: general:
   a) Goals:
   b) Means:
   c) Leaders:
   d) Non-participant students:
   e) Other:

DUBBING: Equalization:cott: B L No
RECORD: All quotes above
Specify Part: None

Name: jom
Date: aug 1, 1965
INTERVIEW CLEARANCE FORM

Person interviewed: Louis King
Place of interview: FDP Office

Date: July 14, 1965
Interviewer: Don Reine

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record the interview, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to no one without my express written permission.

Signed: Louis King
Date: July 14, 1965
INTERVIEW CLEARANCE FORM

Person interviewed: DAVE SOWO
Place of Interview: Literacy House, Tangales

Date: Aug 4, 1965
Interviewer: Jim M. Roe

In connection with the above mentioned interview, the undersigned hereby grants permission to Radio Station KZSU to record, broadcast the interview on KZSU, make tape recordings of the interview available for broadcast to others as it may see fit, copyright in its name the tape recording of the interview, and publish and sell transcriptions of the interview.

It is understood that Radio Station KZSU is a non-profit educational broadcast station, and that the station will not itself, and will not allow others to edit or to abridge those sections of the interview used for broadcast.

It is also understood that my name and any references to it will be completely deleted from the recording, and will be released to one without my express written permission.

Signed: DAVE SOWO
Date: Aug 4, 1965
**TECHNICAL QUALITY:**

a) General: good, fair, poor

b) Level: High, Low, Not constant, OK, Good

c) Noise: Hum, Static, Distortion, Hiss, OK, Good

- Background (too far from speaker)

d) Comments: Some rust hammering in background, very poor

e) For dubbing equalization, filter out: Hi, Lo, None

**EDITORIAL QUALITY:**

a) General: good, fair, poor

b) Good questions used: 

c) Lines not pursued: Commitment Interview?

- Constant? I couldn't tell.

d) Interesting points: Orientation, split in FDP, Jackson demo, see quote.

e) COMMENTS: Good discussion of MFDI - staging + problems, but not really commitment interview after first one.

f) CONTENT:

- Commitment Interview

- 22 min in good discussion of orientation + Trent bat + Jackson demo

- 10 min

continued on side 2 - but not enough comfort for notes on this sheet.

---

**FOR DUBBING, USE:** ALL QUOTES ON REVERSE PART AS SPECIFIED:

**Name:** Jim  
**Date:** Aug 3, 1985
USEFUL QUOTFS ON: SIDE, TIME INTO TAPE, AND LENGTH OF QUOTE.

1. CR Movement, general:
   a) Goals:
   b) Means:
   c) Its Students:
   d) Its Negroes:
   e) Leaders:

2. Inner conflicts:

3. Organizations:

4. Progress:

5. Characteristics:

6. North vs. South:

7. White power structure:

8. Police action:

9. Negroes not in movement:

10. Student Movement, general:
   a) Goals:
   b) Means:
   c) Leaders:
   d) Participants:
   e) Non-participant students:

OTHER COMMENTS:

- Difficulties of working with different groups:
- White - 2 min
- Black - 1 min
- University/Student - 1 min
- Writing: Importance - 2 min

- Orientation:
- Waveland - not
Race: M/W/O  
Time: 2:40:33  
Speed: 3/7  
Side: 1  

Sex: M/F/O  
Type of Recording:  
Recorded by:  

Technical Quality:  
- General: good  
- Level: High  
- Noise: Hum  
- Background (too far from speaker)  
- Comments:  
  People in background  

e) For dubbing equalization, filter out:  
- Hi  
- Lo  
- None.  

Editorial Quality:  
- General:  
- Good questions used:  
- Lines not pursued:  
- Interesting points:  
  Core issues.  

e) Comments:  
  Generally very interesting - good questions, but not to point enough. We have enough generalities  
  + but now i'm good, but what were missin in the facts  
  Dealing with what the same, how the decide, eto.  
  + nice - tape good - interview pace.  

f) Content:  
  Commitment yet.  
  Really Initial Reaction/Interview.  
  24 min in - returns to Commitment.  

For dubbing, use:  
  All  
  Quotes on reverse part as specified.  

Name:  
USEFUL QUOTES ON:

1. CR Movement, general:
   a) Goals:
   b) Means:
   c) Its Students:
   d) Its Negroes:
   e) Leaders:
   f) Inner conflicts:
   g) Organizations:
   h) Progress:
   i) Characteristics:
   j) North vs. South:
   k) Activities:

2. Reasons for involvement:
3. Expectations in South:
4. Reactions in South:
5. Government and politics:
6. Society:
7. White power structure:
8. Police action:
9. Negroes not in movement:
10. Student Movement, general:
    a) Goals:
    b) Means:
    c) Leaders:
    d) Participants:
    e) Non-participant students:

11. OTHER, COMMENTS:

Sacrifice - give up crm to consid...
Vacation - Qulty - 21 min in...
TECHNICAL QUALITY:

- Level: High
- Static: OK
- Hum: OK
- Distortion: High
- Background: OK
- Comments: Second interview has background noise. OK

DIFFICULTY:

- General: Good
- Line: Poor
- Interest: Poor
- Content: Poor
- Editor: Poor

CONTENT:

- Almost Jean Hillard: Talk of strike of white, etc. 
- Nelson Pr of Union: Everything about cotton growers, etc.
- Interesting points: Talk with 2 tractor workers who had just gone on strike.

FOR DUBLING USE:

- All quotes on reverse part as specified.

Name: John
Date: Aug 3, 1965
USEFUL QUOTES ON:

1. CR Movement, general:
   a) Goals:
   b) Means:
   c) Its Students:
   e) Leaders:
   f) Inner conflicts:
   g) Organizations:
   h) Progress:
   i) Characteristics:
   j) North vs. South:
   k) Activities:

2. Reasons for involvement:

3. Expectations in South:

4. Reactions in South:

5. Government and politics:

6. Society:

7. White power structure: 1-13 min. - top of leaflet -

   [footnote]
   "always been lawless" - 5 min.

9. Negroes not in movement: 1-5 min. - "always been lawless" - 15 min.

10. Student Movement, general:
    a) Goals:
    b) Means:
    c) Leaders:
    d) Participants:
    e) Non-participant students:

11. OTHER, COMMENTS: