

Choosing History - Antioch College's Coretta Scott King Center (CSKC)
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Introduction

I heard you speak on non-violence when I was a student at Antioch College and I'll never forget it because you said something about history that has stayed with me... that history wasn't an accident. That history is a choice.

Carmen Ejogo as Coretta Scott King in *Boycott*, HBO Films, 2001

The 2001 film *Boycott*, dramatizes the first face-to-face meeting between Coretta Scott King and civil rights leader Bayard Rustin. During their meeting Mrs. King tells Mr. Rustin how his speech at Antioch College impacted her life. The four items in this document are a partial overview of some of the historical choices made in the creation of Antioch College's Coretta Scott King Center for Cultural and Intellectual Freedom. Currently Antioch University plans to close the College and CSKC on June 30, 2008. It appears that the agreement between Mrs. King and Antioch College is structured in such a way that CSKC cannot live without the College, a mutual linkage designed in part by Mrs. King.

It is hoped that readers of these documents will question their role, agency, and choice in Antioch University's "plan to suspend operations of the entire college [and CSKC] indefinitely." The University has told governmental agencies this indefinite suspension is being made "with the hope" the College can be reopened in the future. As evidenced by the life work of Mr. Rustin and Ms. King, history is not made solely by hope, but by choice. If we are to keep Mrs. King's desired legacy alive in Ohio and American higher education, then Antioch University must be held accountable, new choices need to be made, and an alternative history written.

CSKC Director, Dr. Dana Murray Patterson recently wrote a proposal to continue the operations of the Center if Antioch University formally closes the Antioch College as planned in June 08. In the proposal Dr. Patterson writes:

We believe it was the intent of Coretta Scott King that her name be gifted to Antioch College to honor the experience she had as an Antioch College student and the spirit of cultural and intellectual freedom. Therefore, the existence of Antioch College as an entity is inherent to the life and legacy of the CSKC.

"We are all caught in an inescapable network of mutuality, tied into a single garment of destiny. Whatever affects one directly, affects all indirectly."

Dr. Martin Luther King Jr. quoted by Coretta Scott King - at Antioch College, 2004

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Pages 3-8 Toward Community: A Plan for Embedding Cultural and Intellectual Freedom Into the Fabric of Antioch College. This 2004 essay by Antioch University Trustee, Dr. Everett Freeman helped spark the creation of the CSKC.

Excerpts:

While Antioch has been a pioneer in interracial education, it has not sustained a commitment to be thoroughly inclusive of non-whites nor has it wholeheartedly and comprehensively committed itself to incorporate the perspectives, traditions, values, and voices of non-whites into the fabric of the College.

In order to realize the goal of creating a new Antioch and one that makes cultural and intellectual freedom the center of campus life, the Renewal Commission's proposal includes raising investment of \$10 million.

Administrators, faculty, staff, and students who are unable or unwilling to accommodate differences in the midst of similarities of race, gender, class, background, and viewpoints may opt for a campus community elsewhere.

Pages 9-10 A letter from Paula Treichler to Coretta Scott King. This letter, approved by the Antioch University Board of Trustees, from Trustee Paula Treichler to Coretta Scott King along with Dr. Everett Freeman's essay led to the creation of the Coretta Scott King Center. Ms. Treichler is the daughter of former Antioch College administrator Jesse Treichler. During a speech at Antioch College in 2004, Ms. King said the following about Jesse Treichler: "When I felt discouraged and all I had left was tears and frustration, somehow Jesse Treichler would be there to lift me up and give me the strength and confidence to persevere. She was like a surrogate mother, a sister and a friend all in one."

Excerpt:

I do understand that you must be careful about the use of your name and the King name. Yet you and Antioch have an important history together. Being able to name the Center for you provides the College with a strong and inspiring foundation for the many other efforts that must also take place. Your name underlines what Antioch has been and is to be, puts the vision of social justice and human diversity at the heart of the College's educational process

Pages 11-12 Letter of Agreement - Coretta Scott King Center. This letter of agreement sets forth the permissions granted to Antioch College for the use of Coretta Scott King's name. It appears that this letter of agreement will become null and void if the Licensee (Antioch College and thereby CSKC) were to enter a state of indefinite suspension (closure).

Excerpts:

This letter of Agreement is made August 24, 2005, between... Mrs. Coretta Scott King (hereinafter referred to as Licensor), and Antioch College (hereinafter referred to as Licensee).

Licensee will use the name of Licensor for the life of the Center....

Page 13 Delta Air Lines Foundation grant to the Coretta Scott King Center. This 2006 letter states that the foundation will support the CSKC with cash and in-kind donations over the next five years.

Excerpts:

On behalf of Delta Air Lines, we want to thank you for this opportunity to honor and celebrate the inspirational work of Mrs. Coretta Scott King. As she once said, "Antioch has blazed an indelible trail in academia that has inspired other colleges and universities to follow suit."

APPENDIX C

TOWARD COMMUNITY: A PLAN FOR IMBEDDING CULTURAL AND INTELLECTUAL FREEDOM INTO THE FABRIC OF ANTIOCH COLLEGE

Overview

In January 1967, Dr. Martin Luther King, Jr., did something that was truly remarkable. He took a two-month sabbatical from the civil rights movement to write a book. Not his first book, but an important book. By 1967, many had come to believe that Dr. King's non-violent message had been eclipsed by the called for "Black Power" and by an increasing white backlash in the face of ever-escalating demands for full and compete civil rights for all Americans. Dr. King saw black power and white backlash as potential sources of societal division. He saw a need to explain in a systematic way the source and roots of black power and white resistance and how each held elements of promise – if constructively channeled. Dr. King also wished to articulate his views on how the escalating Vietnam War continued to rob the nation not only of many of its best sons, but was morally corrupting the nation as well and, accordingly, must end. So Dr. King secluded himself in a phone-less, cliff-side villa in Jamaica to write what would be his classic work: *Where Do We Go from Here: Chaos or Community?*

In *Where Do We Go from Here*, Dr. King sought to show how the civil rights movement enlarged rather than confined the meaning of democracy and gave sinews and verve to the American dream. He argued, for example, that the failure of America to fully embrace equality, to put economic teeth behind it, and to go beyond rhetorical acceptance of equality - not the civil rights struggle itself - was the source of black power and white resentment. Looking at the progress in the area of civil rights in the decade since the Montgomery bus boycott, Dr. King observed that: "The practical cost of change for the nation up to this point has been cheap. The limited reforms have been obtained at bargain rates. There are no expenses, and no taxes are required, for Negroes to share lunch counters, libraries, parks, hotels and other facilities with whites...Even the more significant changes involved in voter registration required neither large monetary nor psychological sacrifice...The real cost lies ahead. The stiffening of white resistance is a recognition of that fact. The discount education given Negroes will in the future have to be purchased at full price if quality education is to be realized. Jobs are harder and costlier to create than voting rolls. The eradication of slums housing millions is complex far beyond integrating

buses and lunch counters." Throughout *Where Do We Go from Here*, Dr. King reminds us that costs are real and oftentimes substantial.

In Dr. King's view, the central vehicle for making the shift to a just democracy involved rediscovering the meaning of community. While there exists no clearly articulated definition of community in *Where Do We Go from Here*, Dr. King leaves no doubt about his vision of community when he observed that the notion of community must be inclusive of all Americans. Here is what he said: "A final challenge that we face as a result of our great dilemma is to be ever mindful of enlarging the whole society, and giving it a new sense of values as we seek to solve our particular problem. As we work to get rid of the economic strangulation that we face as a result of poverty, we must not overlook the fact that millions of Puerto Ricans, Mexicans, Indians and Appalachian whites are also poverty-stricken. Any serious war against poverty must of necessity include them."

Dr. King's *Where Do We Go from Here* leaves no easy escapes. At bottom, Dr. King places the responsibility for community on each of us without exception. Near the end of *Where Do We Go from Here*, Dr. King reminds us that we are the guarantors of community as well as its creators: "In a real sense, all life is interrelated. The agony of the poor impoverishes the rich; the betterment of the poor enriches the rich. We are inevitably our brother's keeper because we are our brother's brother. Whatever affects one directly affects all indirectly."

Where does the College go from here: chaos or community? It seems clear that higher education in general and Antioch in particular has a primary role in shaping the answer to this profound question. Simply put, our role is to fashion, model, and replicate community through creating the environment for intellectual curiosity, daring, courage, audacity, and generosity to be developed and, subsequently transformed into intellectual community. The Board of Trustees through its Renewal Commission is taking the first steps to articulate a vision of Antioch College as a radically new kind of experiential learning community consisting of four interconnected learning communities in which faculty, student and staff engage in spirited, purposeful learning from one another.

The vision offered by the Renewal Commission is a renewed Antioch that celebrates inclusiveness. The Antioch community consists of many voices. Some of these voices are heard less clearly than others. Historically, those voices that have not been distinctly heard at the College have been the voices of students, faculty and staff of color, most of whom have been African Americans. While Antioch has been a

pioneer in interracial education, it has not sustained a commitment to be thoroughly inclusive of non-whites nor has it wholeheartedly and comprehensively committed itself to incorporate the perspectives, traditions, values, and voices of non-whites into the fabric of the College. In the late 1960s and early 1970s, when Antioch's non-white student enrollment was at its apex in no small measure to the Rockefeller Foundation-funded Antioch Program for Interracial Education (APIE), the College missed an historic opportunity to holistically include the aspirations and concerns of poor African American and a few poor, first generation white students into the Antioch mainstream by instead endorsing the demand of black students to have a separate, racially exclusive core curriculum and residence cluster, Unity House. In many respects, the failure of the Dixon Administration to educate the entire Antioch community to embrace diversity and make it a integral part of the Antioch experience set the stage for successive Administrations to adopt similar paths of least effort on the one hand or muddled and wrong-headed piecemeal approaches on the other. All of these missteps bring us today to accept no less than a total commitment to equip every member of the Antioch community with mature diversity skills.

Where do we go from here? That was the question animating Dr. King's meditation on community-building 37 years ago. Clearly, the Renewal Commission seeks to bring a new vision and vitality to the College within the context of maintaining Antioch's storied tradition of social justice and progressive activism. The Renewal Commission's exploration of learning communities as the pedagogy and praxis of a renewed Antioch College reflects a desire to address vexing budgetary challenges, to be sure, but also a more compelling wish to create an intellectual environment where students, organized in learning communities, discover ways to grapple with the very concepts of freedom, responsibility, equality, justice, and duty in a climate that invites and encourages cultural and intellectual diversity. As proposed by the Renewal Commission, the learning communities represent a fertile ground for intellectual exploration aimed at engendering new forms of community at the College, service learning sites, and the larger world. The Renewal Commission's recommendation is to radically and creatively place cultural diversity and intellectual freedom at the core of Antioch's future as an institution unlike any other in American higher education. Implicit in this vision is a call for Antioch to create a culture, climate, infrastructure, and vision that catapult the institution beyond color and class differentiations. At its core, the Renewal Commission explicitly seeks to move the College to a new synthesis regarding the way learning is done, a synthesis built upon the precepts of scholastic rigor, intellectual curiosity, mutuality and interdependence.

Suggested Recommended Actions

In order to realize the goal of creating a new Antioch and one that makes cultural and intellectual freedom the center of campus life, the Renewal Commission's proposal includes raising investment of \$10 million. The Renewal Commission believes that only by specifically endowing this initiative can the College transform itself into an institution that embeds the embracing of diversity into its core operating values and principles. Among other things, the \$10 million will be used to energize the collective energies of the Antioch community to reinvent itself for a future that is far more culturally rich and varied than the previous 150 years of its history. While the Renewal Commission leaves the specific actions to the discretion of the President, it proposes using a significant portion of the \$10 million in the following ways:

1. Earmark \$2 million in endowed funding a Cultural and Intellectual Freedom fund for diversity skills education of faculty, staff, and students into perpetuity. The education will be centered on assisting the College in building the wherewithal among community members to understand and embrace differences that students of color and others bring to the educational enterprise and will be a part of the portfolio of every Antioch student as well as the faculty and staff development plans of all employees.
2. The Board is urged to consider regularly inviting a facilitator and resource consultant to engage the Board in a session devoted entirely to diversity goals for Antioch University.
3. Earmark \$2 million for Cultural and Intellectual Freedom opportunity hires of senior faculty status. These hires will be for outstanding scholars or premier practitioners (including Antioch alumni) in a given field who will spend at least one quarter on the College campus serving as a cultural and intellectual freedom resource person and adjunct ELC faculty member. The individuals named to these rotating scholar-practitioner chairs will be required to bring a particular diversity perspective to their work on the campus. Although the chairs will be open to all qualified aspirants, the incumbents selected will be required to demonstrate a record of scholarship and/or service in the area of diversity, especially with respect to their scholarship and work with African Americans, Hispanics, Native Americans, and Asian Americans.
4. Earmark \$4 million for two full-time faculty endowed chairs. These chairs, named for distinguished African American graduates of the College, will be known respectively as the Eleanor Holmes Norton Endowed Chair of Cultural and Intellectual Freedom and the A. Leon Higginbotham Endowed Chair of Social Justice and Intellectual Freedom. Incumbents of the endowed chairs

will participate actively in the life of the College, serve as a ELC resource with respect to the application of diversity principles related to cultural and intellectual freedom, and prepare and present annually a meditation on the state of cultural and intellectual freedom on the College campus for study and reflection by ELCs.

5. Fund the Office of Multicultural Affairs, including the Director as a permanent staff position at the college, to work in support of diversity initiatives and faculty, staff, and student skills development in multicultural competence.
6. Earmark \$ 15,000 (\$7,500 per term for the fall and winter terms) annually from the Cultural and Intellectual Freedom fund to support student recommended and organized lectures, presentations, concerts, plays, and other events that celebrate the College's achievements in the arena of cultural and intellectual freedom.
7. Earmark \$2 million for six scholarships to be offered annually to first generation students, especially those from impoverished urban, inner-city communities whose average family income for a family of four is below the poverty line, who have demonstrated a commitment to cultural and intellectual freedom.

The Renewal Commission's recommendations focus on cultural and intellectual freedom rather than multiculturalism, per se. Creating conditions that promote multiculturalism, anti-racism, and anti-oppression efforts is an important component of a fashioning an intellectually and culturally free campus, but the absence of overt racial tensions does not signify that the College has made embracing diversity the center of campus life. Creating conditions that promote cultural and intellectual freedom impose a responsibility on all members of the Antioch community, as well as those who aspire to become members, to accept the reality that cross-cultural challenges are a normal and logical feature of community life and will be ever-present in ELCs. Such a responsibility requires that we allow others to be who they are as long as they are willing to enter common purpose with a common goal of mutual growth and development. Administrators, faculty, staff, and students who are unable or unwilling to accommodate differences in the midst of similarities of race, gender, class, background, and viewpoints may opt for a campus community elsewhere. Those who remain at Antioch or who join later must pledge to learn how to create a campus culture characterized by genuine mutual respect will have to learn more about how to manage diversity through its acceptance in a way that the campus truly becomes a learning community.

Andrew W. Mellon Foundation president and former Princeton University head William G. Bowen recently urged the top colleges and universities in this country to take affirmative steps to broaden the diversity of their student population by admitting more low-income students. According to the April 8, 2004, *New York Times* article, Bowen believes that in order for elite higher education institutions to be more representative of the diversity of the country, they need to “put a thumb on the admissions scale, maybe even a thumb and a half” in weighing admissions policies in favor of including more low-income students.¹ Antioch has a golden opportunity not only to follow the lead of Bowen and others in opening more widely the doors of opportunity to a more diverse student population, but to lead the way in showing higher education how to make diversity as expressed in institutionalized systems practices and processes that promote cultural and intellectual freedom the centerpiece of progressive education. To do otherwise would be to narrowly respond to the enormous challenge that those demands offer to Antioch to dramatically lead the way for other educational institutions of higher education to follow. It is a choice between a continued impulse to respond to and practice a kind of inwardly focused radicalism that has divided the campus community as against a more demanding, mature outwardly focused radicalism that emphasizes social change in the larger world and prepares students for that work. In a reflection on my years as an Antioch student that I wrote for the *Lansing State Journal* in 1988, I commented on the failure of Antioch in the late 1960s and 1970s to seriously do what was necessary to embrace students who were and are different. Among other things, I wrote: “For its part, Antioch failed to provide the academic and cultural support we urban-oriented, poor, black students needed. By and large, we needed more time, more patience, more guidance, more tutoring and more encouraging than traditional Antiochians”.²

If Antioch desires a truly diverse student body must invest the resources to make it possible. All who wish to see Antioch become a paragon of cultural and intellectual freedom – student, faculty, and staff – must commit to the tough work of finding common ground for constructive engagement with Antioch where it is now. Antioch is not nirvana, but it is a place that professes a desire for social justice. That is a healthy starting point and, as Dr. King would say, fertile ground upon which a community that honors differences through celebrating cultural and intellectual freedom can take root.

¹ Karne, W. Arenson, “Ex-Princeton Chief Urges Admission Edge for Poor Students,” *The New York Times*, April 8, 2004: <http://www.nytimes.com/2004/04/08/education/08COLL.html>

² Everett Freeman, “Racism is a tool of frightened souls,” *Lansing State Journal*, February 14, 1988.

[Address Redacted]

14 June 2005

Mrs. Coretta Scott King
[Redacted]
Atlanta, GA 30305

Dear Coretta:

Visiting the King Center in May was one of the highlights of my life. As it must be for so many thousands of people—from international heads of state to ordinary folk—who pass through the Center regularly. You have assembled a great wealth of moving documentary evidence of the life and legacy of Dr. Martin Luther King Jr. and designed a living space where the historic and ongoing meanings of the work and the movement—and the family—can be contemplated in tranquility.

It was such an honor to be taken through the Center by Martin, who was able to give us a sense of the number and complexity of ideas and decisions that this project has required. It's really overwhelming. Lunch was marvelous, but it was best of all to have some time to talk with you. Having seen the many snapshots from my mother's stay with you in 1972 and read what she's written about it, I know she would be deeply moved by what you have created, and so proud of you and your family. I felt very close to her the whole time I was there, and wished so much she could have been with us.

I am writing now, of course, not only to express my pleasure in seeing you but also to ask you with all my heart to participate in this historic initiative to revitalize Antioch College. And for this, especially, I wish my mother could have joined us to talk to you about Antioch and your significance for its past, present, and future. That she would fully endorse our efforts to reconfigure the College for the 21st century I am absolutely confident. But her eloquence and unwavering love for the College and for you would go far in giving you faith in this new venture and its continuity with Antioch's longstanding philosophy, values, and commitments.

Lacking her eloquence, I nevertheless believe deeply in the plans and people now dedicated to Antioch's renewal. I also believe that if the Antioch idea is to thrive, all of us are needed—right now, right this minute—to harness our resources and contribute whatever we can to make this revitalized Antioch a reality. You can do what no one else can: give to the Center for Cultural and Intellectual Freedom the power of your name.

Coretta, this moment for Antioch—this opportunity—is critical. If all the stars line up, “the new Antioch” will become a thriving success. If they don't, I fear we will not have such a golden opportunity again. As I complete my third year on the Board of Trustees, I will tell you that the meeting one year ago when the Board unanimously endorsed the plans and initiatives now underway was the first meeting I left without a heavy heart and

a pounding migraine. Indeed I left with enthusiasm, optimism, even joy. And the joy has remained as we've held subsequent meetings, hired a new president for the College (from the Ford Foundation, no less!), seen the other Antioch campuses pledge their support, and witnessed growing enthusiasm and energy as many people begin implementing this ambitious reconfiguration. We want you to be part of it. I do understand that you must be careful about the use of your name and the King name. Yet you and Antioch have an important history together. Being able to name the Center for you provides the College with a strong and inspiring foundation for the many other efforts that must also take place. Your name underlines what Antioch has been and is to be, puts the vision of social justice and human diversity at the heart of the College's educational process, adds immeasurable power to fundraising and public information initiatives, and strengthens the College's ability to accomplish the most important task of all: to recruit healthy numbers of good students to this newly vital institution.

I know you have read the essay by Dr. Everett Freeman, my colleague on the Board of Trustees, that was the impetus for creating the Center, and you have read and heard others of us talk about our plans for the College and the role of the Coretta Scott King Center for Cultural and Intellectual Freedom as part of those plans. We could give you more to read and talk about, but Antioch's urgent need right now is permission to name the Center for you. I hope very much that you will feel you can give it. I would love to talk with you then about what contributions I might make to the Center and what kinds of activities and commitments would, as you said when I was leaving our lunch in Atlanta, make my mother proud and honor her love for Antioch, for racial equality and civil rights, and for you.

Be well. With warmest regards to your family, very much love to you, and great hopes for the future, I am very sincerely yours,

Paula A. Treichler
Professor, University of Illinois at Urbana-Champaign
Member, Antioch University Board of Trustees
Antioch College, Class of 1965
Home phone [Redacted]
Email ptreich@uiuc.edu

IPM

INTELLECTUAL PROPERTIES MANAGEMENT, INC.

August 24, 2005

Dr. Richard Jurasek
Interim President
Antioch College
795 Livermore Street
Yellow Springs, OH 45387-1697

Facsimile: 937-769-1288

Re: Use of Mrs. Coretta Scott King's name in connection with naming of new curriculum

Dear Dr. Jurasek:

Thank you for the wonderful honor of having the Center for Cultural & Intellectual Freedom renamed the Coretta Scott King Center.

This letter of Agreement is made August 24, 2005, between Intellectual Properties Management, Inc. (IPM), as Manager for the Estate of Martin Luther King, Jr. and as agent for Mrs. Coretta Scott King (hereinafter referred to as Licensor), and Antioch College (hereinafter referred to as Licensee).

This letter of Agreement hereby grants permission to the Licensee to use the Licensor's name only in conjunction with the naming of the Coretta Scott King Center.

This Agreement is subject to the following conditions:

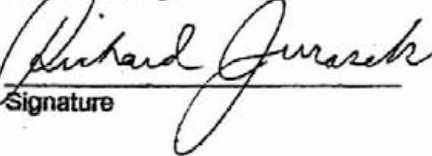
1. Where reasonably possible and in accordance with industry standards, Licensee agrees to include the following verbiage to promote the Martin Luther King Center for Nonviolent and Social Change web site: "Further Dr. King's legacy by making community service a way of life. Please visit the King Center's website to find a service opportunity in your neighborhood: www.thekingcenter.org."
2. Licensor does not "endorse" the Product or Licensee and that term and similar terms shall not be used by Licensee to describe this License. Licensor does not "endorse" any public or private events held at or sponsored by Antioch College.
3. Licensee will use the name of Licensor for the life of the Center as permitted by Intellectual Properties Management. No other use of the Licensor's name may occur without the express permission of Intellectual Properties Management.
4. Licensee will have the right to use Licensor's name, biographical information and likeness only in publicizing the Coretta Scott King Center.
5. Licensee will recognize that Licensor remains the sole owner of her name as its use in the naming of the Coretta Scott King Center.

ONE FREEDOM PLAZA
449 AUBURN AVENUE, NE
ATLANTA, GEORGIA 30312
(404) 526-8999 FAX (404) 526-8969

6. Licensee agrees to indemnify and hold harmless Licensor for any liability, damages or fees (including reasonable attorneys' fees) arising from Licensee's use of the Licensed Property.
7. Licensor must approve any other use of Mrs. King's name, image, likeness, words, or recorded voice.
8. Any correspondence regarding this agreement should be sent to: IPM, Attention Managing Director, 449 Auburn Avenue, NE, Atlanta, Georgia 30312.

Please forward two copies of this signed agreement to the address above so that the Agreement may be fully executed and a copy returned to you. You may send the Agreements via fax to (404) 526-8969.

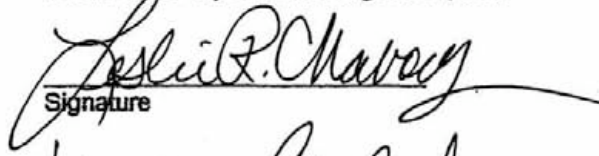
Antioch College


Signature

Interim President
Title

August 29, 2005
Date

Intellectual Properties Management, Inc.


Signature
Licensing Coordinator
Title

August 29, 2005
Fully Executed Date

Delta Air Lines, Inc.
Post Office Box 20706
Atlanta, Georgia 30320-6001

February 28, 2006

Patty Rosely
Director of Institutional Advancement
Antioch College
795 Livermore Street
Yellow Springs, OH 45387

 **COPY**

Dear Patty:

Delta Air Lines is pleased to announce support for the Coretta Scott King Center for Cultural & Intellectual Freedom at Antioch College. In many of her public appearances, Mrs. King oftentimes reflected on her beloved Antioch and how her experience there prepared her for the role she would play in supporting her husband, Dr. Martin Luther King, Jr.

As a loyal Delta customer, Mrs. King traveled around the world, working to keep Dr. King's dream alive. In order to pay tribute, honor her legacy, and demonstrate our support for her humanitarianism, Delta Air Lines is pleased to provide to her alma mater, Antioch College the following:

- The Delta Air Lines Foundation will provide, over a five year period, \$50,000 to the endowed Coretta Scott King scholarship program. Payment of \$10,000 will be made each year in April beginning April 2006 – and ending April 2010.
- Delta Air Lines will proudly serve as the "Official Airline" of the Symposiums hosted at the Coretta Scott King Center for Cultural & Intellectual Freedom, from 2006 - 2010. We will establish a Universal Air Travel Program (UATP) account depositing \$50,000 a year for five years, beginning April 2006 – ending April 2010, value- \$250,000. The UATP account will provide complimentary air travel for symposium experts, artists, and other participants as deemed appropriate by Antioch College officials.
- The total cash and in-kind contribution value for five (5) years is \$300,000.

On behalf of Delta Air Lines, we want to thank you for this opportunity to honor and celebrate the inspirational work of Mrs. Coretta Scott King. As she once said, "Antioch has blazed an indelible trail in academia that has inspired other colleges and universities to follow suit." At Delta, we value the contribution of leaders like Mrs. King and proudly support promoting pride in our community and creating a peaceful world for all mankind.

Sincerely,



Scarlet Pressley-Brown
General Manager, Global Diversity & Community Affairs

cc: Steven Lawry – President, Antioch College
Lynda Sirk – Director of Development, Antioch College
Thonnia Lee – Editor, Delta News Digest
William E. Settle - Manager Community Affairs, Delta Air Lines

