Gathering in the Stories: The Impact of one Man's Legacy on Members of the Duke University Health System Community

"Whatever career you may choose for yourself, make a career of humanity. Commit yourself to the noble struggle for equal rights. You will make a greater person for yourself, a greater nation of your country, and finer world to live in." Martin Luther King, Jr.

"A need to tell and hear stories is essential to the species Homo sapiens, second in necessity apparently after nourishment and before love and shelter." Reynolds Price

Gathering in the Stories chronicles the lives of members of the DUHS community who have felt the impact of Martin Luther King, Jr. and the Civil Rights Movement. Some of the stories tell of social turmoil, others of quiet self-discovery. In some, people change the world; in others, the world changes them. These stories remind us that change is made possible by the courageous responses of ordinary people.

Gathering in the Stories, a permanent photo documentary installation, is part of the Duke University 2006 Martin Luther King, Jr. Commemoration and Celebration. The installation is located at Duke University Medical Center in the Food Court Connector hallway in the basement of Duke South.

Gathering in the Stories is a project of Health Arts Network at Duke – HAND.

CALL AND RESPONSE:
Listening, Learning, and Living the Legacy
January 13–22, 2006

Table of Contents

The Legacy

Brenda Armstrong began her life at Duke University in 1966 against the backdrop of the Civil Rights Movement in America. Three years after Duke accepted its first African American students, she enrolled as one of about 20 black freshmen. "We were socially segregated from the rest of the campus, and terrifically discriminated against in the classroom, because of stereotypes," she says in her interview. "And so our experience at Duke was not equivalent to the white students'." In 1968, she and other members of the Afro-American Society "took over the Allen Building" to voice their demands for change. Dr. Armstrong recalls: "Emotionally, it was just enormous…if we didn't stand up, anyone who came behind us would be subjected to what we were going through and more. In essence, it was what Martin Luther King said, that if you don't stand up for something, you'll lay down for anything."

Thirty years later, Porcia Bradford (MD, Duke, 2005) describes Duke Medical School as "just a wonderful place; you're given so many opportunities that a lot of medical students around the country don't have…I think something different here is that we also see minorities like women and African-Americans and Asians in influential positions. Dr. Armstrong is one example…We see these people in these positions so we feel like we can one day have those same opportunities. A lot of people can't even believe that that has happened, and it all goes back to Dr. King who led the movement."

There is poetic symmetry in Dr. Bradford's declaration: She is one of the African American students recruited by Dr. Armstrong, now Associate Dean, Medical Education; Director of Admissions, School of Medicine; and Associate Professor, Pediatric Cardiology.

The transcribed interviews in this book, and the images on the wall, are the stories of current and former administrators, caregivers, environmental service workers, faculty, medical students and physicians.

The Artists

James S. (Jim) Lee, PhD, is a photographer, painter, sculptor, and sound designer. He has exhibited widely in the Triangle and is the recipient of several invited shows and commissions including recent acquisitions by the American Tobacco complex. One of the first African American students to enroll at North Carolina State University (NCSU), Dr. Lee worked for many years as a community and labor organizer. Those years included work with housekeeping and service workers at Duke, the University of North Carolina at Chapel Hill (UNC-CH), and NCSU as well as municipal workers in Raleigh. He was on the faculty in the Department of Communication Studies at UNC, is currently a Visiting Lecturer at Duke in the Film, Video, and Digital Program, and serves as an Artist/Mentor at SeeSaw Studio in Durham.

Leah Sobsey, MFA, is an artist and educator with a wide stylistic range. In addition to conceptual photography, she has created a niche photographing objects that have significant meaning to their owners and to their families. She received her MFA from the San Francisco Art Institute in 2001. An award-winning artist, her work has been exhibited widely, and is in private collections across the country. She has taught at the San Francisco Art Institute and the Maine Photographic Workshops, has led photographic workshops for teenagers in San Francisco, and currently teaches photography at UNC-Greensboro and Duke's Center for Documentary Studies.

About the Project

In the fall of 2004, the Martin Luther King, Jr. Planning Committee was seated around a long conference table in 145 Langford in the Divinity School. We were animatedly generating ideas for classes, workshops, exhibits and speakers, but the students were particularly quiet. When asked what would interest them, one student reluctantly offered, "We're over Dr. King. We have studied him a lot and we know what he did." Some of the other students nodded in agreement. At first, I was troubled by the students' response and found myself bouncing back and forth between two arcs: on the one hand, how could they possibly feel this way? But on the other, thank heaven that that part of Dr. King's struggle is history. It was a teachable moment, but I discovered that it wasn't we who were teaching the students; the students were also teaching us: call and response is reciprocal. We found common ground and planned the successful 2005 Martin Luther King, Jr. celebration.

At a Health Arts Network at Duke (HAND) staff meeting, we continued to wrestle with the issue the students raised, and brainstormed ways that arts and humanities might respond. We know the power of the story is a healing and transformational force for patients and staff. What if we captured the stories of people whom students might encounter everyday as they move from class to class, seek help from office staff and health professionals, eat in the cafeterias – the stories of people whose lives directly feel the impact of Dr. King and his legacy?

We committed to *Gathering in the Stories,* a photo-documentary installation that would be unveiled during the 2006 Martin Luther King, Jr. celebration. We focused on the Health System, primarily the Medical Center where we are based, and designed the project to feature three major elements:

- Stories from diverse people focusing on the impact on their lives by Dr. King and the Civil Rights Movement.
- Photographs of each participant with an object she or he selects that symbolizes their story.
- Exhibition in a location in the Medical Center where a large, diverse population passes daily.

Process and Methods

We placed table tent announcements in the cafeteria in Duke North Hospital and the Food Court in South Clinic, inviting people to contact us to tell their stories. We also extended invitations to specific people whose stories we knew. Respondents were recorded over a period of several weeks using a mini-disc recorder; the interviews were transcribed, and editing was done for purposes of clarity. Therefore, the stories read as live transcripts rather than essays. Participants' photographs were taken over three sessions at Duke University Medical Center, beginning on the Martin Luther King, Jr. national holiday, January 17, 2005. Participants, listed in the table of contents, granted permission to publish their interviews and exhibit their photographs.

At the outset, we wondered if people would tell their stories, and were soon struck with how quickly and easily they offered them with little prompting. When asked if they had ever told them before, their answers fell into three categories: No; In bits and pieces; and Never at Duke.

Donna Oldham recalls in her interview: "Someone told me once, 'you know, you walk through the hall and you walk fast and you never say 'Hello.' And so that was a moment of truth, and I've stopped doing that. And I look at the faces of people, and sometimes I'll wonder what their dreams are, or what their dreams were. I wonder, what brought you here? Or, what do you hope for?" *Gathering in the Stories* provides some of the answers and honors and celebrates members of our community.

We invite you to view the installation in the basement of Duke South and participate in the project by offering your stories or responses in the installation Comment Book or by emailing Linda.Belans@duke.edu.

Linda Belans, Director, HAND
Member, Martin Luther King, Jr. Committee
January 20, 2006

Acknowledgements

This project was made possible with generous support from:

Frank H. Kenan Cultural Endowment
Martin Luther King, Jr. Committee
The Duke - Semans Fine Arts Foundation
The Duke University Health System

We are grateful to the John Hope Franklin Center for Interdisciplinary & International Studies for transcribing the interviews:

Mark J.V. Olson, Director of New Media & Information Technologies, Associate Director of Operations
Jina Jang, IT Intern
Michael Koler, IT Intern

Fabrication:

ClearVue Glass
Eugene Turner

Installation Team:

Vicki Edwards
Betty Haskin
Mark Hicks
Wayne Lovell
Sam Morrison
Justin Rogers
Adam Sobsey

Interviewer/Editor

Linda Belans

This project would not have been possible without the vision, inspiration and dedication of the staff of Health Arts Network at Duke -HAND

Grey B. Brown, Literary Arts Coordinator
Betty Haskin, Eye Center Arts Coordinator
Joy Javits, Performing Arts Coordinator
Samuel Morrison, Visual Arts Coordinator
Amy C. Spaulding, Program Assistant

Lovest T. Alexander, Jr. MHS, PA-C
Assistant Clinical Professor, Community and Family Medicine

Interviewer: The concept of Dr. King and the influence or impact he had on people's lives – that's what we're looking at. I'm wondering how you speak about that.

LA: Well, he had a profound influence on me since I was in undergraduate school at North Carolina Central University. I'm part of the nonviolent movement, which we – when it started at Greensboro with the sit-ins, it, somehow or another, permeated to North Carolina Central University – it used to be North Carolina College when I was in undergraduate school. And we, being members of the NAACP at that time in undergraduate school, we adopted his philosophy of non-violence and took it upon ourselves to look at the issues that were around Durham as far as segregation was concerned. And we tried to integrate some of the facilities: eating facilities, movies, and etcetera. I was involved in the first actual, I guess you would call, sit-ins in Durham in – when I was 19. I think I was in the sophomore year of my undergraduate education. We gathered – about 800 students, one Saturday to start integrating restaurants and public facilities in Durham.

Interviewer: Which ones?

LA: I was assigned to the Palms Restaurant at Five Points. We broke into small groups and students went to different restaurants and eating facilities and also movies etcetera to try to gain access. And I was arrested at the Palms Restaurant that Saturday, approximately, 3 o'clock in the afternoon, and other students were also arrested at other integrating facilities at the same time. We tried to get service by requesting a glass of water from the counter, but they told us that they did not serve Negroes and that we should leave. Well, we sat there and I think the lady behind the counter was a little agitated and so she got the manager and the manager told us that we were trespassing and that we

– if we didn't leave, we would be arrested. Subsequently to that, the police came and they were going to different places all over Durham; different restaurants, arresting students, and they came and got us and carted us off to – to the jail. When we arrived at the jail, we saw other students who were arrested in various parts of Durham. We were fingerprinted; our names were taken and we were put into jail. We spent the night in jail until around 3'oclock AM and then we were released that morning. The school cafeteria, supplied us with food for our stay in jail that night.

Interviewer: Central did?

LA: Yes. And we – at that time, it was pretty scary because other people in the community found out about it and so they started harassing us. They would come by the jail and call us names – we had a lot of name-calling at that time, telling us what we should do and what they were going to do to us.

Interviewer: So that was the first time. I'm wondering what the feeling is that comes with that story. Do you still remember the feeling?

LA: It's not a good feeling. It's a feeling of frustration. It's been so long ago now.

Interviewer: How did it change you?

LA: I think it changed me in the sense of reality, it taught me a lot about my surroundings in the South and some of the idioms, the strong feelings that people have about individuals as a whole, the cultures that they have, and how they hold on to them. I realized that it is difficult for people to change. And people don't like change

Interviewer: Well isn't that it – as a big piece? And the whole movement at its core? That's what it was all about. Change.

LA: A drastic change in culture and how those feelings still exist in people. That's the unfortunate part, that I've gone through this, I still see some of the same issues present in individuals and people in general.

Interviewer: When you think about being at Duke, how would you describe the difference from the way it was when you came and the way it is now, and what isn't different?

LA: I came to school here in '78 and things have changed since that time. So things were better by then – a lot better, as far as the integration picture of people respecting each other's cultures and ethnicity.

For the second time, Floyd Mckissick, an attorney, and 800 students including myself were involved in another Durham sit-in. He was a great civil rights leader, and a visionary, who successfully built and founded Soul City – where I was born in Warren County. We started the sit-in at the Howard Johnson's restaurant on Route 15-501. We went to that particular place to protest against Howard Johnson's refusal to serve black people, by requesting service.

Interviewer: And how much longer after the first time?

LA: It was short period after the first sit-in occurred. If I can recall, black people were only allowed service in the back of the facility. One could not enter the facility at all. We requested that the Howard Johnson restaurant serve us ice cream only.

Interviewer: They didn't say black people?

LA: No, they didn't say black people. They referred to us as Negroes or colored people at that time.

Interviewer: And this year was what?

LA: The year was 1962, and we sat there outside of the restaurant, in the parking lot, all 800 of us. The police used chartered Trailways buses to

pick us up and transport us to the Durham jail house. Hecklers and random people passed by, spat at us in the windows on the bus, called us names and used profane language to address us. We were arrested for several hours before we were released by the NAACP. Those were the only two times that I was actually arrested, both times were for trespassing, and trying to integrate facilities.

Interviewer: Then what happened to your activist life?

LA: I graduated from undergraduate school in 1964 and later was employed at Duke for a short period of time, and then went and started working for the government – U.S. Department of Agriculture. During the Vietnam War, I was about to be drafted into the army but I chose to go into the Air Force; I was in the medical corps. During the time I was stationed in Tripoli, North Africa for 15 months, Robert Kennedy and Dr. Martin Luther King were assassinated. This was a very tragic time for me due to the racial disharmony in the states and the assassination of two great leaders who had contributed so much to the Civil Rights Movement. I was so far away from home during this time of turmoil. The night of Dr. King's assassination, there was a riot on base.

Interviewer: Related to that?

LA: Yes, we had a big riot on the Air Force Base. I was on call that night because I was working in the lab, and they were just bringing people in who were injured in the riot. It was a very trying time. It was very scary, and they did finally contain the situation.

Interviewer: So far from home

LA: So far from home and so young and not knowing what was going on in the states. While overseas serving our country, we received a lot of unfortunate news. I felt as though two great leaders of the civil rights movement were assassinated for no apparent reason. After their death, many of the things that these men stood for were made into laws that did enhance the Civil Rights Movement.

Interviewer: If you – Do you have children? Grandchildren?

LA: Yes, I have children, not grandchildren.

Interviewer: Do you talk to them about Dr. King or your involvement?

LA: Sure, I've talked to them about it for years. I tell them about my struggles and what we went through. They laugh about it because they are from a different era. You know, I would tell them that I was arrested trying to get service at a restaurant. And they would say, "Dad, you – did what?" It's like – they laugh about it and say how stupid the whole situation was. But that's the mentality they are set in, and you know, to them, it was stupid because they can't grip the concept of someone keeping another from eating.

Interviewer: They just can't even wrap their brains around that

LA: No, they can't even fathom that.

Interviewer: You know, I'm on the university-wide MLK Committee, and we've been meeting for months. We were tossing around ideas about ways to commemorate Dr. King through workshops and classes. And the students were very quiet. And I looked at them and said "What do you think of this?" and one of them said, "We are over Dr. King." And it's just the kind of the thing where you – you're torn between these two arcs: you want to shake them and say, "You don't get it!" and "Thank God you don't get it," all at the same time. It was a minute ago and yet it was lifetimes ago, isn't it?

LA: But it's very significant in that sometimes it's kind of sad for the younger generation, in the sense that I don't think they know what struggles that some of my peers have gone through so they cannot – it's hard for them to identify with that. Just like, I take voting very seriously because we at one time did not have that right to vote. Voting is very precious to me. If I see black people not voting, it's almost like an insult because they are not taking advantage of an opportunity my generation

has fought for years ago. You know? So it is hard for me to see people not voting, especially black people – when I know many people have died, were maimed and lynched in their attempt to vote. Some people treat the right to vote in a very lethargic way. Some of the struggles that we have gone through are taken for granted. I know that without the struggles my generation went through, blacks would never be in the positions they are in today at Duke University. The only place that they could get close to would be a broom or bucket, regardless of, you know, where they were. And those are the things that I see. So I think, by celebrating the memory of Dr. Martin Luther King each year, we inspire young people to be more involved, to really understand and study the past because in order for any type of progress, one must know their history and struggles of the Civil Rights Movement.

Interviewer: If you don't know history, you're doomed to repeat it.

LA: Really. And I see that happening now.

Interviewer: What do you see?

LA: Some of the things are being repeated… being very cavalier about education, not being prepared by education, not being prepared to pursue certain things in our society because nothing is never going to be given to you.

Interviewer: So I'm curious. You seem like such a mellow man, and I'm so curious: where did you put all the anger? What did you do with that?

LA: Well, I think some of this comes with age. I don't have any anger, you know. I'm at a different level. I think it is unfortunate that those things had to happen.

Interviewer: I'm wondering if Dr. King were alive now, I'm wondering what he might be thinking if he looked around.

LA: I think he would be pleased with some things and he would be dismayed with other things.

Interviewer: What do you think he would be dismayed about?

LA: Some of the things such as – taking things for granted, as far as education, voting, as far as how we have allowed certain things to happen without a fight.

Interviewer: Like what?

LA: Well, I think that when some people become very comfortable economically, they lose the fight to pursue certain things that are not quite right. I think that people can be bought easily, with economic power, and I think that when they're bought, they forget about some of these things that are important. They forget that we still have African Americans who are uneducated and who don't get health care. We have a large population without health care. I don't think that he would be happy with that. Some of us are out of sync and lethargic about the progress of individuals in our culture. We are kind of complacent about the entire civil rights struggle. I don't think that he would be satisfied with black people not addressing these issues fully. No, I don't think that he would be satisfied with that.

With the higher number of high school dropouts – the percentage of dropout rate in the African-American population is becoming overwhelmingly large. I don't think that he would be satisfied with this and that we allowed that to happen. What is happening to African American males? There are more African-American males in prison than there are in college. That's astonishing. We have all of these opportunities to attend institutions of higher learning, but there are some social issues that have not dealt with. As a result, there will be a population of African American individuals that are uneducated and who are going to be institutionalized. That's sad! Those individuals are going to get out one day and what will happen when they get out of prison? They will have to resume life in society, be unprepared for their

future challenges and more than likely they will be institutionalized again. And that bothers me.

Interviewer: Thank you for talking with us.

LA: Thank you.

Brenda Armstrong, MD
Associate Dean, Medical Education; Director of Admissions, School of Medicine; Associate Professor, Pediatric Cardiology

Interviewer: You hold several positions at Duke.

BA: Let's see. I'm on the faculty in pediatric cardiology, Dean of Admissions for the Medical school at Duke, and I'm the Director of Fellowship Training for Pediatric Cardiology.

Interviewer: Is that all?

BA: (Laughs) Oh, those are the three major things

Interviewer: How do they work together?

BA: Well, of the two major jobs – the thing that ties everything together is teaching. I chose to stay in a teaching environment instead of full-time practicing – stay in an academic center because I wanted to teach, and I thought that by being visible to other blacks I could give them the kind of hope that people gave me when I was growing up. So what unites the two things is that I have access to people at multiple levels who are learners who are trying to figure who they want to be.

Interviewer: How long have you been at Duke University?

BA: Oh, in July, it will be 30 years at Duke Med. I came when I was a resident, but I never left. Although I looked at a couple other places, I never left. I was an undergraduate at Duke in the late 60s, but left for med school and the first year of residency.

Interviewer: What keeps you here, at Duke?

BA: Unfinished business.

Interviewer: Talk about that.

BA: It's probably been unfinished business since before I came to Duke but I didn't know it before I came to Duke. I came from a segregated rural town in eastern North Carolina. I went to segregated schools, lived in a community that was segregated from where you were born to where you died, and everything in between.

Interviewer: Where did you come from?

BA: Rocky Mount, North Carolina. My mother was a teacher, my father was a doctor, but he was country doctor in the truest and most noble sense of the word. He made house calls - it was okay if you couldn't pay. And my mom was the only black teacher around with a Masters in English Lit; she was within a few hours of a PhD in English Lit from Columbia. And she taught with a kind of passion that you know, just don't learn from someone, but just have. My uncle was the principal of a local high school, so I had relatives who managed to do things like that when it wasn't really possible because of segregation and lack of access. But, somewhere in growing up, all of the people in my community were able to infuse that sort of ambition in us, and that was in the setting of having sub-standard facilities, hand-me-down books, no equipment, and even an edict from the school board saying that we weren't supposed to be taught trigonometry and calculus, because we weren't going to go that far in the educational system.

However, on Saturday mornings, we learned those things, so we didn't break the rules –we weren't taught those things on regular school days but we were taught on the weekends, and we did things that most people are amazed at. We read all of Chaucer by the time we were finished with 9th grade, and we read all of Shakespeare by the time we were 10th graders. And we read a book a week, and learned 10 new words a week from 9th grade through 12th grade. So our vocabularies were wonderful. And no one in our high school was surprised that those of who took the SAT at the time and were going to college averaged at least 700 on the verbal part of the SAT, and about the same

on the math part. We had to take the test over because people had thought we had cheated, because we scored so high from a school that wasn't supposed to produce those kinds of people. But I didn't – all I knew was, I was doing this to go to college, and not just any college. My parents chose Duke as the place that I would enroll. And when I got to Duke, as an undergraduate, there were about 20 blacks in my class, which at the time I thought was an achievement.

Interviewer: What year was that?

BA: It was in 1966.

Interviewer: So they had recently integrated?

BA: Well, we were the third class of blacks at Duke. And it was clear Duke hadn't given much thought to why they were bringing blacks to Duke, except they needed the numbers to meet some federal standard that would allow the federal government to continue giving them money. So the seeds of all of the unrest that followed were probably sown there. Somewhere between sitting in a cold classroom on a Saturday morning instead of watching cartoons, we were learning trig and calculus and French literature, and history taught with social editorial.

Interviewer: Who could come in on a Saturday morning to teach?

BA: Oh, our math teacher could. He was trained to teach – he had a Masters in math and our French teacher who had a Master's in French; our History teacher who not only taught the facts of History – world, American, North Carolina – but gave us the political and social impact along with the facts.

Interviewer: No, I mean, that he would come in?

BA: Well, that was the rule, that all of our teachers taught well above what was expected and so they brought us with them. They set the

standards so high, and we just thought that was the way we were supposed to be learning. So, we didn't question it at all, we just learned. And they made the best of what they had. Our science teacher said that we would build our own equipment, and so we learned something about experimental error. And our Spanish and French teachers, who had masters in Romance Languages, said "We'll get you to a point where you can read the literature, not just speak it." And so when I took the French placement test at Duke I placed into French Lit. And I had a history teacher who wanted us to talk not just about the fact of history, but to think about it in larger terms, and so, it was a good time for me. I was reading books and being taught by people I thought were really smart.

And when I came to Duke the thing that impeded the further expansion of my learning was the attitudes of the people, who assumed that because we were black, and came from, for the most part, a segregated school system, that we could not have possibly gotten the same kind of education that the white students did, so they brought that to the table as a stereotype. And so we were confronted with that in the classroom all the time, especially in science and math. Visages of that are still on Duke's campus, now, almost 40 years later.

So the Allen building [sit-in] was really the culmination of at least 3 years of a group of people who were socially segregated from the rest of the campus, and who were terrifically discriminated against in the classroom, because of stereotypes. And so our experience at Duke was not equivalent to the white students. And we were smart enough to know that, and also smart enough to say we want the same access and opportunity – that was what the Allen Building takeover was all about. And the translation of the events leading up to the Allen Building takeover was for us, to speak up when things weren't right, and when we didn't get a response from the administration, to let them know that we heard the silence. When those episodes continued, despite the fact that we would bring them to light, we would speak louder and in ways that got their attention, like the "study-in" in President Knight's office. Sometimes things would happen and we'd ask for an explanation and

redress, and there'd be a redress on Duke's campus across the board. But for the most part, there was silence of filibustering from the Administration.

So in academic year 1968-69, we outlined 13 things that were important to us, and to us, of the thirteen, there might have been five that were "life and death" issues, but we had learned by watching the Administration at work that you always ask for more than you want, so you get the things you *really* want. And then when there was a lot of "running around the table" by the Administration waiting for us to graduate, which we knew about too, we decided – what really brought it to a head- was that three of our classmates who were academically put out of school, who were very bright, were drafted right away and died in Vietnam. And they died because they had to leave college, leave Duke, for many of the reasons outlined as "classroom" stereotypes and horrific social isolationism and harassment. And so that sort of brought everything to a head.

Please understand that what I am saying is an oversimplification of a terrifically complex set of issues. But we decided that we had had enough, despite the fact that those of us who had participated in the Allen building were doing well in school, the price to us was enormous. Emotionally, it was just enormous, and if we didn't stand up, anyone who came behind us would be subjected to what we were going through and more. In essence, it was what Martin Luther King said that if you don't stand up for something, you'll lay down for anything. It was a calculated risk, but it was at the right time, because there were other students at similar institutions who were rising up. So, we took over the Allen building. And we planned the Allen building for months before we actually took it over. The death of Martin Luther King, which would have been in April, before we took over the Allen building, April 4th 1968, I think, was one of those things that galvanized the support for thinking of this as an option if there was no further progress in our negotiations/discussions with the Administration. We gave them a year - almost a year.

Interviewer: Who was president?

BA: The President at the time was Douglas Knight.

So, it was an amazing on a personal scale to have participated and been the leader of the Afro-American society at the time it was taking over. I'm sure I must have been insane on some level, but it was probably the beginning of my own persona, outside of my parents' sort of ambitions for me. But it was great. Those of us who went in that building, all of us took part of Dr. King with us. And we walked out of that building, having fulfilled a lot of what he had stood for. So for us, we realized after it was over, Duke would never be the same, which was good. We had no idea that the impact of that one event would be so earth-shattering to Duke; basically it bursted Duke out of its little cocoon of being a self-righteous, smothered, insulated, regional, narrow-minded, conservative Southern institution. And it made it possible for Duke to be a national university. It made it possible for Duke to find its "soul", if you will. Whenever anybody writes the history of Duke, they'll have lots of reasons for why they thought Duke went national, for why Duke has enjoyed its new national persona, but the reason Duke – that Duke had that chance, to go national, was because Duke, at the moment of the Allen Building, didn't have a choice. When we decided to take over the Allen building, we had a way to circumvent the Duke press, to get to AP and UPI – as they were called at the time – and the national media, and we did it. So they knew, and the country knew even before the Duke press knew, that we had taken over the building. And that was the moment that Duke became a national university.

And to their credit, after the smoke literally cleared, Duke chose to bring a leader who could heal and take advantage of the opportunity that the Allen Building thrust upon Duke, and move forward. They chose Terry Sanford, who was someone who had done almost the same thing for the State of North Carolina, someone whom everyone on all sides of the debate at Duke could trust to do what was right for Duke. I just admired Terry Sanford tremendously; I loved him as governor, because he was the governor who helped me get to Duke by providing even my

segregated school with access to higher education even while I was in high school. He was so far ahead of everyone else in his ideas about education for everybody in North Carolina. So when he was chosen to take over for Douglas Knight, I thought, 'Duke has a chance.' And as the consummate politician, he knew how to listen to people, which was something Douglas Knight didn't know how to do. And even though he might not be able to give us everything that we had asked for, he had figured out that he had to meet us halfway with a tangible demonstration of trust. He would always take what was in the institution's best interests to heart first, but he understood that this thing that had happened was actually in the institution's best interests, and the thing that the institution had to do was not to implode because of it. And so he figured out a way to let all of the open wounds begin to heal, and then to bring some consensus, very slowly.

What he did was to divert the attention to building and expansion, not just of structures but of philosophy and community. He saw to it that Duke really began to expand, a signal that something new and exciting was about to emerge out of the ashes of the worst institutional division in Duke's history. At he same time behind-the-scenes, he worked almost feverishly to make sure that he met the African American community, and the Durham African American community, who had come in behind us to support us. He met us half way. And he delivered on his promise to begin to redefine Duke's definition of community. If you talk to anyone in that era about Terry Sanford, you will not find one person who will have anything bad to say about him.

And so I think that what we did, at least in the Allen building piece, was perfectly consistent with how much we believed in what Martin Luther King did for African Americans as a people. We were the first vanguard of people that deployed out of Movement, out of college. We saw ourselves as the chosen, the ones selected by our communities at a special moment in history to carry forward their ambitions. And what we did with our lives was going to be the validation that everything that Marin Luther King had said was correct. And so we took it as something. It wasn't a mantra, it was really like a mandate, that we had

to be good people. And Martin Luther King, what he stood for, was really what most ministers stand for, which is to believe in people, to lead by example, to always remember that wherever you got, you didn't get there by yourself. And so, therefore, you have the obligation to bring someone with you.

All of those things that people think as platitudes, so-called Martin Luther King-speak, those were the rules by which we were to do this work. Of those of us who went into that building, in terms of careers, we've been among the most productive people that Duke has put out, especially for a group of people who were theoretically disenfranchised and disadvantaged when we showed up at the door. The Allen building thing, for me, was a beginning, it was a launching, and so if you look at what I'm doing now, it's just more of that history that began in a segregated, small, rural town in Eastern North Carolina, but at a different level. And the unfinished business with Duke is that Duke isn't even finished yet.

One of the things that I like about Sandy Williams is his notion about "outrageous ambition", which pretty much describes me to a T. I went away to medical school because I just didn't think I could stay at Duke after the Allen building, and have anybody be fair to me. There were 13 of us identified to be tried by Duke's Judicial System, but given the fact that we were such a closely-knit community we all volunteered, the rest of Duke's black student community, volunteered to be tried. So Duke was effectively trying its entire African American community. The implications of losing its entire African-American community were enormous. At the time, we didn't appreciate that fact as much as Julius Chambers, then Chief Legal Counsel for the NAACP, our lawyer, actually did. The implications for their continued receipt of federal funding were significant, not to mention the bad publicity that the entire incident would engender. And, we had done our homework and gone to everybody that Duke had accepted for the coming year and asked them to sign affidavits that said if we were put out, they wouldn't come either. So Duke didn't have a chance – and we all also put the

department of then Health Education and Welfare on notice that Duke would not qualify for federal funding.

It would take awhile for people to forgive us, not that we thought we needed to be forgiven. I thought seriously about whether I would transfer; it would be hard, given that I was a junior at the time, but everything that had happened at Duke had prepared me for just about anything. It didn't matter where it was. Duke had prepared me for hostile environments, and so I knew how to survive. I needed all of those skills and more to survive medical school in St. Louis, where I was the only African-American female for three years in the school and one of a very few African-Americans in the school at all. And when I came back to Duke Med, I actually came back because the person who was chair of the department of pediatrics was someone who I thought was so far ahead in his politics, his social consciousness, and who joined Terry Sanford in my elite group of people who would move Duke forward, Dr. Sam Katz. Fortunately it was the right time for me to come back. But I think I always knew I would end up back at Duke.

Interviewer: Why?

BA: Some of it was because I just didn't feel like I got everything done when I was here the first time. And I always tell people that Duke is my Alma Mater, it's my school, I went here. And so there's a piece of me that gives me the right to legitimately criticize Duke as long as I also do something to make it better. Even when I was a resident in pediatrics, I knew in the back of my mind that somehow I'd be staying for awhile, and so in the course of the thirty years, what I've done is try to think how Duke can be better for everybody, and I figured that it can only be better for everybody if it was going to be better for those who had been given the smallest stake in it, and at the time it was African Americans. And so the last 30 years have been about building a different community, changing paradigms, preparing the institution for a major shift, giving a voice to those who didn't have voices, and not being afraid to do the experiment that I knew would be correct and we could

be successful at, and sort of hoping that there would be some things that would give it momentum.

Interviewer: Major experiment?

BA: The major experiment was to change the face of Duke, to give it a face for women and minorities, as well as for majority folks. And that was not just students, it was across the board. The experiment with the students I knew we would be successful at because we had done the infrastructure work. Because people are successful as much as they see themselves in the people who are teaching, mentoring, guiding them, so if there were role models who are women and Blacks, Latinos and Native Americans – that the same people who are the learners, if they see those folks succeeding, then they expect that they're supposed to succeed, so you don't have to tell them that they are supposed to succeed, they see it everyday. And so we know that this experiment works, just based on our graduation rates for minority students, and how well they do at residency appointments. And we had to change the character of the house staff, and we had to have faculty, and we had to have someone with a vision that understood that such a phenomenon had to drive the successful experiment with the students. And we were fortunate – the timing has just really helped us – the appointments of key persons for leadership to a national persona for Duke.

First, it was the appointment of Nan Koehane as president, who we were able to get to early. And Nan then said that diversity was not one of the priorities, it was *the* priority, and it will be the way we do the work of the university across the board. No exceptions. I helped to write the Strategic Plan for Black Faculty Development, the second version. There were other people on the committee with me who wanted a watered-down version, so we sent her both versions, the one I helped to write and the one the others wrote, and she chose the version that I helped to write, which gave her and the Provost sweeping powers to implement her vision for diversity into the practices, processes and policies of the University, including but not limited to freezing budgets for non-compliance. She championed the Strategic Plan for Black

Faculty Development (SPBFD) to the Academic Council and the Board of Trustees; it passed both unanimously, so it became the sort of law of the university. And that was the first step. And then Ralph Snyderman, then Chancellor for Health Affairs, who was sometimes ambivalent about his ability to push a similar agenda through the Medical School at the time, but was always convinced and passionate about the issues of fairness and equality, took the next step for the Medical School/Medical Center with the help of two very powerful senior black faculty persons, who were very active on campus as well as on the medical school: Charles Johnson and Onye Akwari.

Dr. Johnson and Dr. Akwari, who had been on the Academic Council, knew Nan and had worked with her to push the SPBFD through the Academic Council, and so they were able to calm Ralph's fears that the faculty wouldn't revolt. And then what they all, Drs. Snyderman, Johnson, and Akwari said to us, who were at the time then junior faculty and house staff, was to "go do it". And so we did just that; in the early 90s, we began to build that new community in earnest. We had been working at a slower pace earlier but we started really recruiting house staff and faculty, and we were able to get the faculty to invest in the work that we were doing. And then when I was appointed Dean of Admissions, Dr. Snyderman gave me the latitude to really look more closely at whether we were adequately addressing the healthcare needs of a demographically changing community in our present admissions paradigm.

We found that we as a medical school were not, but neither was anyone else. We looked carefully at the stereotypes about Duke, the South, and the other obstacles that kept us from being a national medical school, and in so doing had to face some pretty significant demons. With the help of our faculty, house staff, students, and administration, we crafted a strategic plan to identify how we would create an educational environment that would be true to James B. Duke's indenture while thrusting Duke to a position of leadership in the training of healthcare providers better aligned to the needs of a different community. Instead of waiting for people to come to Duke we took Duke to the nation. And

on the face of Duke the focus of the recruiting changed so that instead of being majority male, it was all inclusive – some majority, some minority, some female – aggressive, passionate, diverse, extremely intelligent, and with a curriculum at its central focus that was superior to anything else in the country. And then we overhauled all of our print media opting for state-of-the-art electronic, web media and web application processes which we developed in-house well before anybody else in the country. So we got ahead of everybody else. And then we identified the places where we wanted to go to recruit African Americans and Latino students and Native Americans, and went after them.

The windfall has been that our applications from under-represented minorities have tripled, and we got our first class of almost 20% of students who were under-represented, and 50% who were women in 1996, while maintaining, if not improving traditional indices of academic excellence. And we haven't looked back. And now that we have graduated these first classes, we have evidence-based results that these first different and diverse classes have performed exceptionally well. And, all of this has happened despite the fact that there still is some institutional inertia for what appears to many to be a changing paradigm. But there are lots of other new voices, some from the most unlikely places and some who are new to Duke who have surfaced to embrace and carry forward the notion that diversity empowers and strengthens our institution.

We have also realized the phenomenon that in a medical school like Duke with its not-so-distant history of racial and gender discrimination, there is still a whole lot of dead, old weight that continues to hold fast to attitudes and practices that hinder the emergence of Duke as a great institution that either has to retire, die, or somehow separate itself from being an active and influential part of Duke's emerging growth as a national leader and model of progress. And that piece has begun to occur, so that there really are a wonderful core group of leaders at Duke Med who are transforming the "outrageous ambition" into institutional change across the board and at multiple levels. There's Sandy Williams,

and now Victor Dzau. And so the true reinforcements have come, and along the way people have discovered that we're onto something special here at Duke, and well ahead of our peers. In some quarters across the country, in discussions among Foundations, at the AAMC, among our medical school counterparts, at undergraduate institutions where the elite pre-medical students are preparing for medical school, it is being called "the Duke Experiment", and everyone is talking about us as the model for the country.

And then it has a life of its own through the students – the students are empowered and active, it's like they are metastasizing to all these other places as house staff and being incredibly productive and exceptionally talented in their post-Duke experiences. Even some of our students are even coming back as faculty. So to me, it is the absolute appropriate fulfillment of much of what Dr. King wanted to happen. He thought that one person could make a difference, and that it was hard work, and that it would take a paradigm shift. It would take multi-level involvement; it would take all of us as African Americans, and a bunch of visionary white people. And he was right, and it is his model that we had built Duke's transformation on.

One of the most important decisions that we made was that we never wanted an Office of Minority Affairs because that would be divisive; it would isolate and marginalize the student diversities that we wanted to bring into a larger community – it would defeat the whole concept of diversity. The sort of way that we do this is to explain to everybody that everyone brings something different to the table, and no one's gift is better than the other. And that's why there's so much power in this as a community ethic, is that there are multiple gifts of equal value, and that is how they are recruited and therefore, it really is a diverse community. To me, it's just natural; it's me living out Dr. King's dream. Or at least, carrying it forward and making some of the folks that I bring to Duke, forcing them to carry it forward. So it has an exponential multiplication rate, if you do it this way. That's a long-winded answer to your question, sorry.

Interviewer: That was perfect. That was beautiful Brenda. Have you ever told the story this way before?

BA: I probably have told bits of it. I try to tell people, I especially have tried to tell students who are in high school how disappointed sometimes I am that they, who have been the recipients of all this struggle, have taken it for granted. And that the reason I expect so much more from them is because they have so much more to start out with. And that's when I can tell them about – there would be days in my high school that we couldn't have chemistry class because there was a hole in the roof that had never been repaired because we were in a black segregated high school. You can't have water dripping in when you have sulfuric acid around, but we always made those classes up. We were so proud of the fact that we were learning so much, and so hungry to learn so much more. It wasn't the facilities that mattered, it was the teachers' passion and dedication, it was the force of the community's hopes for us, it was knowing that we were the chosen from our families and communities, that made us who we were, and we owed it to them to take our places and make our contributions. And we have done so without fear, sometimes without personal gain, without thinking of ourselves as victims but as survivors with a purpose.

And the community was so proud of us. And when we took our SATs and the lowest score was like 1410, and the highest score was like 1580, even from that restricted, segregated, community.

Interviewer: What was yours?

BA: 1580.

Interviewer: How did I know?

BA: [Laughs] No, no, but – my mom told us that that we were prepared and that was all that mattered. I remember the day that everybody took what is now called the English AP Test, and she had just prepared us so well, because we had learned all those words from the 9th grade until the

12th grade – ten new words a week – and we didn't just learn them, we had to use them, we had a test on them, we had to – and then every Friday we had to, in class, use the words as part of the way we spoke..

Interviewer: Was she your teacher?

BA: She was our teacher, yes. My mother was my English teacher for four years. But you know, she just kept telling us, when we were panicking, she said, "Listen, relax, you know all the words. We've been doing this since the 9th grade." And so when we got our test scores back, on the AP Test, there was only one person who didn't make an 800, and he made like a 780 or 760, and she was just in tears. She could not believe it. And we were like, "Why are you crying, you're the one who told us that we were going to do this." And we were just ecstatic that we had done so well, and we did comparable, we weren't quite an 800 for the math part, for the math part we were in the 700s. And this is why they thought we had cheated, because we weren't supposed to have taken anything higher than algebra two. And then we came and blew away this exam, and so they were all just – for them our teachers – it was like somebody had given them the Nobel Prize. And after many years of this, I asked my mom, I said, "Why are you guys…this was just a signal achievement to you? Why was it?" And that's when she said, "Most of us should have been teaching in college, because we had Masters Degrees, but because it was the South, the best we could do was to teach in high school." And she said "We just decided that if we were going to teach in high school, we were going to teach you all as if you were in college, and that is why you were so far ahead of everybody." And she didn't just do that with her college-bound students, she did that with everybody. She said, "Everybody needs to know how to talk. It's fine to use the slang language, but everyone needs to know how to speak, and they need to know how to read, and that's what we're going to be about in this school."

Interviewer: What was the name of the school?

BA: Booker T. Washington Senior High School. That's how you knew all the black schools in the South, they were named for heroes. And then I had this wonderful history teacher named Esmeralda Hawkins. In the State of North Carolina, then Governor Terry Sanford said, "If we cannot teach everybody at the same level, then we're going to pipe into every school what they should be teaching. I don't know if it was every day, or every other day, but the North Carolina Department of Education piped in the teaching of North Carolina history, United States history by television. I don't think we did world history. And so in our classroom there were these two TVs, and during those days we had that. And then she Esmeralda Hawkins would then teach from that, and from the unit, and when I got into college, I was like, I was doing this in high school, and when they were talking about stuff, and I realized that the level of the discourse in high school had just made me further ahead than even the majority students in my classes. It wasn't that I was intuitively smarter, it was just that I was so surrounded by these teachers whose vision for me was so much greater and who took me to such a higher level of academic performance in high school.

And I could have been taught in a shack, which was what my school was compared to the white school in Rocky Mount, but you know, it didn't matter. We had everything that everybody else had: we had a great band, a great music program, we had a great vocational ed. Program. Our vocational ed. program built houses in Rocky Mount. And we had great academics. The guy who left our high school, the year after I graduated, became the most beloved biology teacher at N.C. State, and he was the one who told us not to worry about the fact that we had this broken down equipment, he was like "Oh, we'll just build it, and then you'll learn something about experimental error." And then we had Spanish and French teachers who, when we were in the classroom, taught us to speak continuously in French and Spanish, and that's what we did. From the time we walked into miss Steven's classroom, we would speak French, we wouldn't speak any English. We'd just speak French to each other, or the Spanish students would speak Spanish to each other. And so nobody should be too surprised that we did it, and

so we had two students in our graduating class that went to Julliard. And they did well. It was okay.

I don't profess that being oppressed and being deprived is right. It isn't. What is unique about African Americans in this country is that what was tantamount to apartheid in this country produced a nobility and dignity, and just profound vision of survival among us, that has driven our lives and has especially made us understand, that truly, wherever we got in life, we got because of all the shoulders that we were standing on, that were just showing us where to go and how to get there. So there's no right that any of us have to be arrogant or to feel that we were blessed. We were blessed only to the extent that we were fortunate enough to have that kind of profound community to grow us up.

So my Booker T megaphone, the one remaining symbol of my years in a rural, segregated community, the years educated in a segregated school system, speaks in volumes of the legacy of hope and ambition, the quality of intellectual and academic growth that I sustained from the community, the mandate to speak the truth, to live up to the incredible, wonderful, and dignified history through which my people have survived and contributed to this country, and the hope that the generation that I impact will continue to do the same. That megaphone embodies all that I have received from my ancestors and all that I hold dearly to sustain me through life.

Interviewer: That's beautiful. Maya Angelou says, "You've already been paid for."

BA: That's right

Interviewer: Thank you so much for this incredible interview.

Staci Arnold, (MD, MBA, Duke, 2006)

Interviewer: What are you working on at Duke?

SA: I'm a fourth year medical student, joint degree MD MBA here at Duke.

LB: MD MBA…

SA: Yes [laughs]

Interviewer: Wow, Staci. Why did you decide to do both?

SA: For several reasons. Initially, I want to go into hospice work long term, and that was my original idea and plan in starting up individual, hopefully non-profit hospices of my own. And so obviously business and management and financing aspects were important. But also, just under the recommendation of numerous physicians and friends that that business component was necessary in order to be effective.

Interviewer: So the purpose of this project is, we're gathering stories about how the work of Dr. Martin Luther King Jr. affected your life. So I was wondering, what spoke to you about that?

SA: Well, I guess in saying that it seems like such a simple question [laughs] but in all reality, especially being a person of color, the impact of Dr. King's work and the work of countless other unnamed civil rights leaders, ah, lives on and on in all of us. I think, for me in particular, you know, going to the Lorraine Hotel Museum in Memphis, my father's hometown. Or, you know, actually sitting in the classroom being taught by his [Dr. King's] sister or his niece at Spelman College, or, goodness, you know, marching in various marches as a child, I think his presence and his work was always a constant in my life. But I think, for me at least, I didn't really realize the impact of his work in the Civil Rights

Movement until I went to college in Atlanta, and wandered over from Spelman's gates to Morehouse, his alma mater, and saw a statue in his tribute. And read the inscription and really realized what it meant, in that, because of him, I was at this institution, not because I had to, because it is a historically black college, but because I wanted to be. And without his work, I wouldn't have even had that choice. Or even furthermore today, being here at Duke you know, one of the most prestigious learning institutions in the country, and being a minority and a female, you know, and being able to excel and not be questioned because of my race, and that's all a tribute to his work and the opportunities that were opened because of it.

Interviewer: What did it say on his statue?

SA: It actually had an inscription of his "I Have a Dream" speech, which we all heard many times, but I don't think it was as much the words that were written, because as I said we've heard them before, but just the presence of that statue and the surroundings. I don't know if you're familiar with the campus, but you know it's in a somewhat impoverished area of Atlanta, um, and despite being predominantly black, still has a wealth of diversity and experience and knowledge and backgrounds among the students. And it just kind of, especially being a freshman there, just the presence of it all really moved me and reminded me why I was there, and that there was so much work left to be done.

As I stated before, you know, his work gave us opportunity and some semblance of equality, but we're still a long, long way away from true equality, and the good thing about being here at Duke is that you have a number of people who are committed to that, who are committed to enhancing diversity, who are committed to continuing to provide opportunities based on qualifications and ability, and not discriminating against people because of race or even insurance status or HIV status or things of that sort. And I think Dr. King's message was specific to race relations and getting along as a people and creating a greater sense of humanity. But I think his wisdom and his words and his teaching can be conveyed in other areas throughout our lives, and like I stated, within

disease management and working with patients, and just struggling day to day to ensure that everyone is given equal grounding, equal opportunity.

Interviewer: I haven't heard anybody yet speak about his message and taking care of patients. Talk a little more about that.

SA: Well, I guess as I stated, it was a holistic message of equality and of, kind of you know, the golden rule, "Do unto others as you would have them do unto yourself." And especially being in a career and a profession of care giving, you would want to be caring for your patients in a way that you would have them care for you. And that shouldn't be based upon their race or their income status or, you know, the type of clothes they have or other things. Every patient should be treated the same and with the same care and compassion and the highest technology, whatever is required, in order to treat them in the best way possible. And as I stated before, unfortunately, we're a long way from that. We still have physicians and nurses and staff and people who still, um, let the plague of prejudice come up in their care. And it's up to us who are dedicated to the teachings of Dr. King and others and who remember that commitment in our daily lives to continue that on, and to not allow it to change how we interact with others, and to try and encourage others to not do that as well.

Interviewer: Talk a little bit if you would about Dr. Armstrong's influence on . . .

SA: Wow! [laughs] I have so many kind words and thoughts and feelings toward Dr. [Brenda] Armstrong. She's a phenomenal woman in all that she's accomplished in her career and in the careers or soon-to-be careers of students like myself. In particular, she's small in stature but she's quite mighty in her presence and that is what swayed me to come to Duke. I actually had already applied, sent in all my applications, and was just patiently awaiting the interviews when I just kind of willy-nilly decided to go listen to her talk to a group of pre-medical students at my college. And something about her presence just won me over. She

spoke of Duke's commitment to diversity and its ranking and the type of curriculum it had, but what really rang true was her sincerity and her honesty and when she said that Duke was committed was diversity, I believed her. And when I came and interviewed, I saw that that commitment was really there. I saw other students and faculty members who were just as sincere and happy to be here and who represented various different economic and cultural backgrounds. And I think that's all a reflection of her work here. She's, I think "amazing" was the word I used before, but she's done amazing work in being able to diversify the student body here and still produce results and still have high ranking, high board scores, research publications and all the like being produced by Duke students. So I – I thank my lucky stars every day that I, you know, made that willy-nilly decision to go because I've been nothing but happy since I've been here.

Interviewer: Yeah. [long pause] I guess I'm wondering what do you think Dr. King might say if he were alive today about how thing are?

SA: I kind of say this with a heavy heart. I think he would be proud in the steps that this country has taken, but at the same time I think he would be disappointed in the steps that it still has not taken and the path that we still need to embark upon. Um. [pause] His dream, in the sense that allowing for opportunities and at least opening doors for people of color has been realized. I'm here [laughs]. I'm evidence of that and there are numerous other students like me who are evidence of that, but, at the same time, you know, there still are the occurrences of racism on the wards, there are the occurrences of unfair treatment towards women – stereotypes and prejudices – and I think that is where Dr. King would be most disappointed in us as a country and the progress that we have yet to make.

But I think he still would be hopeful, I think he would still march on and fight on and remind us of the way we have left to go. And unfortunately, I think in his death and the subsequent loss of other leaders, we've kind of forgotten—the large majority of us—that we still have a ways to go. We've become comfortable in the fact that now these

doors are open so, you know, we should be just happy for that, when in fact there's still barriers and walls and glass ceilings that need to be broken down. So, I don't know, I guess having said all that, to say I think he's still marching alongside of us, and I don't think he's turning in his grave trying to come back [laughs] to, you know, egg us on. But I think he's still is encouraging us to continue to live out the dream, and to continue to progress and to inspire others and bring others along.

Interviewer: Where's your family?

SA: Kansas City. [Laughs] Um, yeah, my mother's from Missouri, my father's from Memphis, as I said. Born and raised in Kansas City.

Interviewer: What kind of experience was that?

SA: It's Midwestern but Kansas City is definitely, you know, a city in all regards, even more so that Durham [laughs] which really doesn't say much, but, more so than Durham. And, I think even – it's a different experience coming from the Midwest to the South and as I stated, my father's from Memphis so, you know, I kind of saw the South as my second home growing up. But I think the Missouri – the experience in the Midwest and I guess the Northern experience is much different from the Southern experience in that the prevalence of racism or the openness of it is very different. That doesn't make it better, but it's different.

Interviewer: Talk about that a little bit.

SA: I think my experience growing up is that I never questioned the opportunities that I had. I never observed or even felt that the things that I had earned were not earned based on my merit and my worth. But at the same time, a lot of opportunities that I was given were afforded me because of my race, or because of my gender, or both. But it wasn't seen as a negative in the North or in the Midwest. Whereas in Southern areas, you tend to get a little more second-guessed, um, and questioned and that was one of my hesitations in coming here to Duke that Dr. Armstrong was able to ease in that. Like I said, she's produced.

MCAT scores, board scores - diversifying the student population hasn't damaged Duke's reputation in any way. So it created this kind of culture here that being diverse wasn't necessarily being less than the best. And I think that is something that doesn't necessarily prevail through the South, and of course this is my own anecdotal opinion. It may be very wrong [laughs], but I think there is potentially more of that being second-guessed and more of seeing you as, you know, the exterior and being a person of color, being a so-called minority, um, and that meaning that you're just here because of that.

I think other than that, growing up I mean, I went to a predominantly white high school and the only consciousness that I had of race or being, ah, involved in that regard was through really my mother's activism. She's heavily involved with the NAACP and other movements, and of course with the black community, the church is always a huge part of that. And our thing was the anti-apartheid movement, which, you know, the obvious parallels between our Civil Rights Movement and apartheid still ring true. I actually went to South Africa this past summer and it even more reminded me of the struggles that people of color are going through throughout this country and the world are actually the same struggles. And I somehow rambled off on that [laughs] but . . .

Interviewer: You're doing great.

SA: Thank you, but I'm trying to recall my point, which I believe was that still having that sense of – granted I had these opportunities coming up – but we still had more to do. There were still people, not only in our neighborhoods, but, you know, in Africa and other lands that were still being discriminated against and still being kept from the opportunities that other human beings were able to have and instilled in me early on that it's up to you to speak out against that, it's up to you to march. It's up to you to, you know, reach out to other people and call them into the struggle if need be. And to not be afraid to speak up, especially if it's something you believe in and if Dr. King was able to do it and, you know, we've all seen the tapes of the police attacks and the dogs and the

fire hoses, but yet he marched on and never fought back. And if he could do it, then who am I? You know, I think it was up to all of us who were given the opportunity to not just take that opportunity for granted, but to, in some way, give back. Now whether that's mentoring, whether that's speaking out publicly against, you know, injustices, or whatever way shape or form, but I think his struggle and the struggle of others like him kind of gave us our marching orders really. Or gave us a duty or obligation to continue on.

Interviewer: Were you doing medical work in South Africa?

SA: I actually went with the business school. Somewhat did some medical work but that wasn't the intention of the trip. We did a wide variety of things; we visited various different businesses and did cultural things like toured Soweto and Lesotho and other townships and visited, you know, museums and Mandela's house and Winnie Mandela and Nelson's house, and also even got to go to Victoria Falls. So we did the whole gambit, but even with just the business component, it was striking to see how in business they're moving towards the post-apartheid era. And it's been 10 years since apartheid now and, ah, the Black Economic Empowerment Movement is what they call it there, which I parallel to our Civil Rights Movement. And really just what they're doing and the lessons that they've learned from us, and really the things I think we can learn from them as far as how we can continue on and move in the right path with race relations and discrimination in this country.

We also did have some experience discussing in class, prior to the trip, the state of HIV/AIDS in Africa and the impact that that's having on black communities because they are the majority, although we're paralleling it to the United States where we were in the minority. And they're disproportionately being affected by this disease. And so in that regard, I think a lot of us, regardless of color, learned a lot about the effects of racism, the effects of disenfranchisement on a people. And the effects of how that trickles into healthcare, because, goodness, the education or lack thereof that occurred in those people that could have

prevented them from getting infected is just an atrocity. And, you know, it's unfortunate, but again, it's up to us to speak out about it and to make people aware of it, and to do something about it, even if it's just, you know, buying an AIDS ribbon, that's doing something to help somewhere and I feel like if we didn't do that, we're not serving our due justice.

Interviewer: Tell me about that pin you're wearing.

SA: Oh, it's a gift. My sorority mascot is the elephant. I'm a member of Delta Sigma Theta Sorority, Incorporated, as is Porcia [Bradford] and numerous other phenomenal women [laughs]. But ah, we – actually tonight are having our Martin Luther King, Jr. dinner symposium and our keynote speaker is Rae Lewis-Thornton, who's a sorority sister, and who is also HIV positive. In fact she has full-blown AIDS, and she has been speaking for a number of years since her diagnosis and today is actually our sorority's Founders' Day, too. So in honor of her and Founder's Day and everything, I'm wearing my pin, today, to recognize her and all the countless people with AIDS who've died, but also recognizing our founders and the work that they did as a sorority to inspire women and create and build and promote women like Rae Lewis-Thornton and hopefully like myself and Porcia and generations to come.

Interviewer: What happens next for you when you finish Duke?

SA: Wow. That's a good question! [laughs] Hopefully I'll match in my top one, two, or three, preferably one residency…

Interviewer: Which is where?

SA: I don't really know yet. I would love to stay in the South.

Interviewer: You would?

SA: Yes

Interviewer: Because?

SA: Like I said, it's my second home. And there's a certain level of comfort in the South that I have, that southern hospitality, the kind of deliberateness of [laughs] of things. But also, I think underlying historically, a lot of us left the South and I think we can, we can be here now and so why not return to our roots in some sense? As I said before, most of my family, even my mother – she was born in Missouri but her family's from Alabama. My father's from Tennessee so, you know, if you trace the Arnolds back, the South is where we started, as far back as we can get. And why not return? And I think especially if there is some of that second-guessing or some of that questioning of people of color, what better place to be as hopefully a prominent African-American female physician? To lead by example, really. So, I'd like to stay.

Interviewer: We'd love for you to stay! It's real clear to me, you know what I mean, why Brenda [Armstrong] wanted you here.

SA: Well, she says that every now and then and I tell her "stop being so kind" [laughs] but yeah, I think she did a good job with all the students that she's brought here. A great job.

Interviewer: Thank you for talking with us today.

SA: You're welcome.

Porcia Bradford, MD, Duke 2005
Currently, resident, Vanderbilt University

Interviewer: You have such a good story about Dr. King and your connection to the Movement.

PB: So, I am from Montgomery, Alabama, and if you know anything about the Civil Rights Movement, that's basically where it started. I think the odd thing about Montgomery was that it was the first – or it was the first cradle of the Confederacy so it was where the first White House of the Confederacy was. And so there was that whole Civil War Movement, and then in 1955 when King came along, then the Civil Rights Movement started. And basically it started with the Montgomery Bus Boycott and Rosa Parks. I developed a liking for the movement because when I was about in the 5th and 6th grade, I started reading about Martin Luther King and Rosa Parks, and I just learned a lot in elementary and junior high school. But then I began speaking to my grandparents who were active in the Movement.

During the bus boycott, a lot of the citizens in Montgomery mobilized this movement to pick up people in cars when they weren't riding the buses, and so my grandfather was one of the transporters for that. And he met a lot of different people, and he told me a lot about the bus boycott. But then in 1965, I think, there was the Selma to Montgomery March for the Voting Rights Act. And they marched from Selma to the capital of Montgomery and so my grandfather marched in that and my father also marched in it. He was 11-years-old, and he still has the flag – he carried the flag alongside Dr. King during the March.

Interviewer: Where is that flag?

PB: It's at our house…So my dad marched along Dr. King. He was 11-years-old. And during – from the march from Selma to Montgomery, they slept overnight at the church that I went to in Montgomery. It's St. Jude Catholic Church. And it was one of – Montgomery actually has

three African-American Catholic churches, but St. Jude is one of the larger ones. And so all the marchers and a lot of actors and actresses from around the country came and slept there, and the nuns cooked food for them and everything. But my grandfather was one of the transporters for Sammy Davis, Jr. and he also transported Dr. King, and so he talks about that a lot. And also, there was this reporter from Detroit. She was a white woman. Her name was Viola Lusio and she was active in the Movement and she visited Montgomery several times. But during that March, she would always be – she was getting stories from different people, but she was killed the night of the March. And it just so happened that –

Interviewer: Murdered?

PB: She was murdered. My grandfather wasn't driving her that night, but he actually had all of her notes in his car. And so he has those notes, and I think the people in Montgomery are trying to talk to him because the 50th anniversary of the Boycott is coming up… I guess, December 1st, 2005 but...

My grandfather has a huge connection with the Movement. And my grandmother used to talk about – during the boycott, they would have mass meetings to discuss the boycott. But she used to say that people would have to disguise themselves when they were at the meetings if they stood outside because a lot of the times there was no room in the churches and they would have to put out loud speakers for other people to hear who wanted to come to the meetings. And the teachers – people who worked in state offices and for the city of Montgomery or for counties in Alabama – they would have to disguise themselves because some of the city officials would come around and try to get tag numbers for some of the citizens who worked. And they would get fired. So my grandmother was saying that all of her teacher friends – she was a teacher – they were all scared but they still went to the meetings but they were really scared because some people would lose their jobs. And even the day of the March, from Selma to Montgomery, a lot of the principals locked the doors of the schools so their teachers couldn't get

out. But some of my grandfather's friends got out of the schools, still participated in the March.

So I think when King Holiday comes around, it's very important for me because I feel like I have a close connection. And actually, my birthday is January 14th, the day before Martin Luther King's birthday. So I feel like – a strong connection. His daughter, Christine, actually went to Kindergarten with my father in Montgomery.

Interviewer: What specific – what other specific story or stories did your grandfather and father tell you about Dr. King that then had an influence on you and how you came to be who you are?

PB: We didn't – we didn't really start talking about this until I was an undergrad, and I actually went to the University of Alabama. And if you know anything about that, that's where George Wallace stood in the door so that the first black student wouldn't be allowed to enter into Alabama. And Alabama is in – well, the University of Alabama is in Tuscaloosa so that's where my mother grew up. So of course, those grandparents have stories.

But influences on me: I was very active on campus at Alabama, and I sought – the fraternities and sororities are still segregated there. And so there were times when some of the black students wanted to join some of the historically white sororities but that wasn't allowed or – just because it's not a – it's a national organization, but it's a private organization so they can make up their own rules. But at Alabama, I took a more active role, just in student government, and I was a director of the Community Service Center. And I think one of the things that King did and a lot of the people that were active in the Civil Rights Movement – was they wanted to make the place better for normal people or normal citizens because they felt that they had been blessed with so much. Dr. King grew up in a well-to-do family and a lot of the people he hung around with and a lot of the ministers – they were well-to-do people. But they were always championing for these normal citizens. And so that's what I strive to do, as far as in college, and even

today. Even though I have many time constraints in medical school, I still try to mentor pre-medical students that are trying to come into medical school because I feel it's hard. And if you know someone who's done that then that can help you a lot.

Interviewer: So you would credit some of the way – some of Dr. King's philosophy with influencing your decision to help others?

PB: Yes. Definitely. And you have to take that risk. I've been fortunate. I've had a wonderful family, wonderful support system. But a lot of people out there who have potential, they don't have those same – that same support system. They just need – I guess not guidance – but just support, and people like me can definitely help them out. And I think that's what Dr. King did – not only for black citizens, but also for women and for labor workers. I know when he was killed he was working for the sanitation workers. He did not have to do any of that. He could have just become a regular minister and stayed with his family, but he chose – he had a calling to do something greater.

Interviewer: Do you feel like you do?

PB: I feel like I have a sense to help those who are less fortunate than me. And that can be in any way – a lot of people talk about the soup kitchens and that's good too, but pre-medical students that are trying to get into medical school, or even high school students that are trying to get into college. And I think that's what Dr. [Brenda] Armstrong is doing at Duke. She goes out, she seeks those students who she sees that potential in, and she tries to get them here. And Duke is just a wonderful place. You're given so many opportunities that a lot of medical students around the country don't have.

Interviewer: Like what?

PB: Well, for one, we're able to do research or do something different during our third year. I went to the National Institutes of Health and decided to do research on cancer, and I didn't have to take an extra year

off from medical school and it was paid for. So I think that was – that was a wonderful experience. I think something different here is that we also see – we see minorities like women and African-Americans and Asians in influential positions. Dr. Armstrong is one example. Dr. Dzau, he's the new Chancellor at Duke. Dr. Jacobs – Danny Jacobs – was just named the new chairman of Surgery. Dr. Hayward Brown… I think he's the new chairman of Obstetrics and Gynecology. But we see these people in these positions so we feel like we can one day have those same opportunities, and a lot of people can't even believe that that has happened. And it all goes back to Dr. King who – he led the Movement. I think it probably would have happened because, from what I hear, the 60's was a time of change and there were many things going on but, he definitely led the Movement and helped make some – a lot of this possible.

Interviewer: Is your grandfather still alive?

PB: Yes.

Interviewer: And I just sit here and wonder what he must think about this granddaughter he has.

PB: Oh, my grandfather? He loves his grandchildren and he's always talking about us. But like I said, I have a wonderful family. I was fortunate. All four of my grandparents went to college and that was uncommon in the South, but they all were college educated. So they come back and tell us what happened in college and about the Civil Rights Movement or what-not and…

Interviewer: You know, I'm on this university-wide MLK planning committee. And we've been sitting for months at the table talking, and the thing that was really striking to me is, we were talking about what kinds of activities we can do to honor Dr. King. And at one point, I turned to the students – the students weren't speaking – and at one point I turned to the students – I asked, "What would you like to see happen on a panel, or a keynote speaker?" And they said, "Well, you know, we're over Dr. King. We've studied him."

PB: They're over it?

Interviewer: They said, "We've learned about him. We've read about him. We weren't there! It just doesn't mean that much… this struggle." So I'm struck that this is so important to you because you're not that much older than they are. What's the difference?

PB: I think the difference is that I grew up in Montgomery. It's – a lot of it – we didn't learn about it in school, but as far as church and our family – our family members were in this Movement. So these are stories around the kitchen table. And so, that's why it's more – it would be more important to me, just because I'm from Montgomery. And I went to the University of Alabama. I witnessed firsthand – it was blatant segregation and that was back in 2000. But, it's still important to me. But I think you do have to have some connection to it.

Interviewer: I know you have to catch a plane. Thank you so much for the interview.

PB: Thank you!

Barney M. Branch
Director, Sterile Processing

Interviewer: So when we asked you to do this Dr. King commemoration interview, I was just wondering Barney, what spoke to you about it? Why did you agree to do it?

BB: That's kind of hard to say. I had mixed feelings about Dr. King growing up. I had mixed feelings about participating in the Movement to start with. I've had a checkered relationship with the Dr. King legacy. I initially took an opposite stance to the more pacifist stance of Dr. King at that time. Where he was more forgiving and had his own basic philosophy about how people ought to be living together, I chose a more radical view, more along the lines of a Malcolm X – that is prior to Malcolm's trip to Mecca and his ultimate 'We shouldn't be like this and we should all try to live together' type philosophy. I pretty much hooked into the 'The white man is the bane of the world's existence and we should work against him at all cost' and that type of thing.

I don't know. I guess my turnaround came at the point of the March, the March leading up to his death. There was some labor dispute in 1967, and he just sort of went out and said – "We're going to fight the unions and fight this corporate monster." And that gave me a little more insight into the man's character in terms of his own belief of self-sacrifice at the expense of the people that he loved so much. And I started to rethink my philosophy, in spite of the fact of joining the Black Panthers Party, I started to admire what he was trying to do in his own way, just as I was admiring the Black Panther leaders for things that they were trying to do. And so I was – for me, it was a real dichotomy, in terms of – on the one hand, I had this pacifist belief, and on the other hand, I had a very radical belief. So I was sort of straddling the fence in trying to figure out what to do.

In '68, when he was assassinated, I was outraged and – as was everybody else. I mean, we didn't riot at my school or we didn't do

anything like that but we had our own form of protest so, but that's a whole other story. As I grew older, I've grown to really take into account what Dr. King was trying to do and his methodology for doing that – fighting the system within the system – fighting for change while accepting that change was not going to come in his lifetime. I think that was the hardest thing for me to accept about the way that he was going about it because anybody could see that he was going to have a short life. I mean, there was no way to know for certain – especially where he was. I mean, you're traveling to Alabama, Mississippi, Tennessee – those areas for black folks were pretty much havens of the Ku Klux Klan activity. So, you know, for you to just stand up and say – "We want equality, we want to live the good life, and the good life goes beyond what's normally accepted for the black community right now" – was very brave and very profound at that time. And I missed the message by being in a radical mindset. And I can see where some of the flaws of my old philosophy are coming out.

Well, I'm 52 now so I can look back and say you know, when I was 15 and 16 and that type of thing, I was more prone to the radical mindsets than I was to logic, or having to live and work and that type of thing. You know at 14 or 15, you're in school, everything's handed to you. So you don't really get it that when you're out having to work and keep a job, and not being able to really fully express yourself and living in that type of society, it's hard. And for him to stand up and go beyond, it was amazing.

Interviewer: So when you had this kind of – you used the word – turnaround – how did it change the way you went about leading your life? Because coming from the Panthers to Dr. King was, you know…

BB: Well, I was still young. I mean, I was – I was 18, 19. I joined the Panthers at age 17 and the Atlantic City Chapter was very different than the west coast chapters. The west coast chapters were organized, were very radical, were constantly at odds with the authority. You know, the police and the FBI watch-list and all that sort of thing from the J. Edgar Hoover days. So the Atlantic City Chapter was riding under the radar,

because even though we sold the papers and we had our meetings and we talked about the Man and we had all this incendiary things going on, everybody had a job – everybody was just trying to make it in society. I mean, you did what you could at the meetings and all that sort of thing, but for the most part, the Panther Party lived on the early edicts of why the Panther Party was formed. I mean, it was a community outreach program that just exploded into this highly radical black organization.

But in New Jersey, in Atlantic City, at any rate, it was different – we had daycare programs and food for the indigent folks. There were programs to help transport people to and from doctor's appointments and to provide them a safe haven from some of the budding gang activity in Atlantic City.
I mean, it was an "anti-gang" gang, so to speak. But it was truly a community outreach type issue. We talked it, but we didn't live it 'cause there was no real conflict – we weren't at odds with the police. They let us stand on the corners and hand out the papers. They let us roam around with our berets and our jackets, and you know, in the summertime when I was there, it was too hot to wear them anyway. So by and large, I really got into the community outreach experience with them, working with the daycare and working with the elderly programs and things along that line on my days off. But I had to work. I mean, I was there to hold down a summer job and bring money back and get clothes for the school year and that type of thing. And that was the basic reason why I was there, not to be part of the Black Panther Party or just be an indigent part of Atlantic City life. I mean, none of them were there for that. I don't think I'm sure why a lot of them were in the Panthers. But I know that my motivation was purely the community outreach aspects. That's why they highly recruited me and say "Don't you want to help these people and those guys and you know, these are your neighbors."

I'm like, "You know, I'm only here three months out of the year." "Well, that's enough time to help out," they'd say. And it really hit home that they were really trying to make a difference in the community rather than to have some 13- or 14-year-old teen running around and robbing

banks or sticking people up at night. They saw that he could be part of a society that helped people out, walked old women home, and you know, just did meaningful things for the community. They had their own rec [recreation] building, and people could come at any hour of the night, play basketball and shoot pool and, you know, it wasn't much. I mean, I'm not talking that it was an elaborate setup, but it was enough to house enough folks to have a good time; a place to come in and play cards and just sort of hang out. You know, there was a back room for illicit activities – we won't go all into that, but it was alright – they were trying to make a difference in terms of what happened in the community and that it be a positive thing. And that it was seen in a positive light all the time.

Interviewer: This sounds more like a Dr. King thing than a Panther thing.

BB: Exactly. And so by the time I was 19, that's when I really started to feel like I was doing exactly what Dr. King was doing, only within the Panthers. And by this time, Malcolm was dead, Martin was dead – everybody I had looked up to growing up was gone, in terms of a black experience. And so I had to reason it out. Malcolm had started to write books and speak out on his Muslim experience and why hating people along racial lines or cultural lines or whatever was wrong. And Martin had always done that. So it was really, really simple to merge the two. I could still be a radical person in my thinking, but I didn't have to like or dislike people because of race, culture or whatever. So I've always been thought of – anybody that knows me will tell you that I'm probably one of the most open people they'll ever meet 'cause I always accept people for who they are until proven otherwise. I was much wilder when I initially got hired here than I am now, too, so that's part of the growing up process, I guess.

Interviewer: It's the good news and the bad news, isn't it?

BB: Yeah, absolutely. I got hired here in '74, and actually Duke had just integrated essentially. I mean, you know, they really hadn't made much

progress. There was a '68 sit-in at an office building or something where they took over –

Interviewer: The Allen Building.

BB: Allen Building. And I've met a few people since that time that were involved in that. Let's see… there was a pediatrician… can't remember her name right now… it'll come to me. 3 o'clock in the morning, it'll come to me. [Dr. Brenda Armstrong]

And there was a recession going on. There was – I was fresh out of Central [North Carolina Central University – NCCU], and I didn't know where to go. And I think Duke was one of the last places in Durham I was going to look to try to find something before I had to go back to where I was born, and I didn't want to go there. So…

Interviewer: Where was that?

BB: Rich Square. Two words. It's in the Northeast quadrant of the state, in one of the poorest counties in the state. So I was not really inspired to go home and be stuck in a job that wasn't rewarding. And, you know, I didn't want to teach and I didn't want to preach – preaching was completely out of the question for me. I was not suited to start telling the Word yet. And I was no farmer so... And, you know, if you couldn't do either of those three things, you had no future in Rich Square. There was just nothing there. So I essentially had to find work somewhere. It was a hard time. Both my parents were teachers and, if you look at my family, teachers and preachers abound because that's just the way that is. And I was determined not to do that. So I came to Duke. I got hired.

Interviewer: What'd you get hired as, Barney?

BB: At the time, it was Central Supply aide. We were Central Supply at the time. Ms. Cheek was my director, but Bill Dennis hired me. He was the assistant director. I think he hired me in spite of my interview. I think I came in with my Afro puffed out and my platform shoes on and

he said, "Why should I hire you?" I said, "'Cause I'll do whatever you want me to do. I'm here to work, and I don't know anything else to do except give you 100% of me."

Interviewer: Is he white?

BB: Yeah. Oh, Bill was from Franklin County. He was a good ol' boy. And over the years, we – I still don't know why we got along so well. It amazes me that he was that liberal about me in allowing me to do my own thing and yet having that much confidence in me, because I don't think I would have gotten that same level of confidence from another white person in the department or in the hospital. If I'd gotten hired somewhere else, I probably would have been fired within a month because some of the things...Well, he'd always ask my opinion. I'd always give him an honest answer. And you know, sometimes it wasn't necessarily appropriate, but I'd just respond. He'd run a scenario, and I'd run him something back at him. Somewhere, he saw some potential and so we collaborated. And I was actually only going to stay in the department for about six months, and I was supposed to be gone – go back to school and do some more studying. But he said, "No, if you will stick with me, I've got a plan and the two of us can do some things, along with some other folks in the department." As he was going to assume the directorship at some point, he said, "You know, I want you to be part of the department management team. I see it growing beyond where it is".

The running joke was that every time I tried to leave, he'd give me more money so, as I look back on it, there's probably some truth to that. But we had a great relationship. And I think it really embodied, if you think about it, everything Dr. King was trying to do. To think that a white, Southern-born, rural background person and a black person could meet, pretty much, on level ground in 1974 at Duke, at a time when you didn't see black people in suits. About the only black people you saw on floors were black dietary folks, delivering food, or black floor finishers. There didn't seem to be much of an opportunity trail. And you know, I'm caught up in the thing. And I heard it from folks all the time, you know:

Bill's just using you, Bill's just got you for a flunky – he's got you horn-swaggled, because eventually the door's going to open under your feet and you're going to fall through this big tunnel and they're going to swallow you up and eat you alive. And I just didn't see that from him. Bill was as genuine a person as I've ever met in my life.

Interviewer: You started to say earlier that he started to ask you what you were going to do about your hair. I think you started to say that.

BB: He said, "What are we going to do about that hair?" I said, "You're going to have to deal with it." I mean, that's not normally something you say to somebody at your interview when you're trying to impress them. I had a fairly large Afro at the time.

Interviewer: Have you seen Macy Gray's Afro lately?

BB: No. Have you seen Randy Moss's?

Interviewer: Yes.

BB: It's hideous. I mean these guys don't even know how to wear an Afro.
I can remember the day, man. I had a 17-inch puff. And it was – and you kept it perfectly – I mean, you had to pay attention and puff it out and put the spray on it and keep it in place. And you didn't let things happen to it – oh, going out in the wind – oh, no. And even if you did, the first place you headed was the bathroom to re-pick it out, just to make sure it was all in place. You see, the reason – and these young dudes don't understand - the reason that Afros became Afros is to act as a crown on the black man's head to symbolize his kingdom. And if you have a raggedy crown, you ain't got much of a kingdom. That's just how that is.

Interviewer: Do you have any kids?

BB: I have a daughter.

Interviewer: How old is she?

BB: She's 27 now. I have a granddaughter who's three – joy of my life.

Interviewer: Are they here?

BB: Yeah, they're in town.

Interviewer: So Barney, I'm just curious. Do you ever talk to your daughter or your granddaughter about Dr. King?

BB: I – My daughter, I mean, you know, as she went through school, and you know, the holidays would come up, and she'd have generally school projects and things along that line. I've talked to her about it, but as she got older, she started to form her own viewpoints about racial issues and the impact that Dr. King had. As far as my own experience, I haven't discussed it with her, frankly.

Interviewer: If you had to say something to your granddaughter about it, what would you want her to know?

BB: I'd want her to know that Dr. King was a man of action and he had a profound sense of duty to, not only black people, but any oppressed peoples. And I think that would include American Indians and immigrants coming through and facing discrimination issues – he was a man against discrimination in any form. And that she should be thankful to him for all his work and note the sacrifices that he went through to get some things done. I mean, you know, he had to go to jail, he had to get beaten and whipped, threatened, house burned down as he's trying to organize voting rights groups, legislation, and things along that line. And there were some of these states and communities that didn't really want it to happen – he put himself at personal risk on a constant basis.

Even after the so-called celebrity – you know, he was getting news crews with him all the time and reporters were following him around and celebrities were around him all the time. There was still the inherent danger that something could happen – the inevitability of what happened could have taken place at any time. And he was well aware of that. I mean, you know, most of his speeches, and especially his last speech to the Memphis group, saying that he "might not reach the mountain top" – he "might not get there with us" – but he's already seen – he'd already seen where they could go. And he saw the possibilities, and to let everybody know, you don't need me to keep going on. He didn't want to be a martyr necessarily, but he understood that his time was precious and that he needed to get things done – to stay as active as he could and do what he could. But like I said, you know, he's working at some of the most racist areas in the country, trying to get this message out, and he was bound to run up against some hard-core opposition all the time. And he knew that. And that's a very strong individual and somebody that we should take to heart and actually try to emulate as much as possible.

Interviewer: Did you ever see him in person?

BB: Never did. And think about it, we're that close to Atlanta, and I never got to see him.

Interviewer: But there was still this power.

BB: Yeah. Well, think about it. At the time they had all the marches and everything – you know, the March to Washington was in '63 – I was still in grade school, and my parents were still teachers. And they weren't active – it's like they supported it 'cause they watched everything on TV. You know, it messed my TV-watching. If there were two things that messed my TV-watching back then, it was the March on Washington and Kennedy's assassination. Everything on TV stopped to dead silence, and all channels were geared toward coverage. And you know, as a kid wanting to watch *The Three Stooges* and *Mighty Mouse* on TV, that was very disruptive. But it was a very important time in America. And we

all watched it, I mean, my mom and dad insisted that we watch this important event and really take note on it and, I think my father was about two steps away from having us write an essay on it. But we had to that in school the next day so he backed off.

My old man was a stickler for discipline – I mean, my father was a 20-year service veteran, and he really loved America. And I could tell that he hated to see injustices – after you've been on a ship with multi-racial, multi-cultural folks, I mean, you know, they were all on that ship together and you're all just one big, just one big family. You just work it out, whatever it is.

To come back and have to segregate yourself from this thing, that thing, and go to separate eating quarters and go to the back of restaurants to get food, and certain gas stations we couldn't stop at on the way to Hampton see my aunt and uncle, you know – "I'm thirsty. I want a soda."/"We can't stop here. We have to stop at the one up the road." I mean, that's just wrong – and you don't understand it when you're eight, nine and ten years-old. You know it, but you don't understand it. To see 'colored-only' signs, or 'no colored allowed' and that type of thing. You look back on it and it sounds stupid, but it was a way of life for Virginia and on down in the South. That's just the way it was.

Interviewer: Is there anything that you have – do you have a picture of this gentleman here who hired you here?

BB: Oh, no, there were no pictures. You know, back then you just dealt with it. I don't know, I was 16, 17.

Interviewer: So there's no photograph of him?

BB: I doubt that the chapter would have taken any pictures of anything back then. I mean, it's just – it's one of those unwritten rules. You don't get yourself photographed. The police are going to take care of that for you.

Interviewer: I meant the man that hired you at Duke: Bill Dennis.

BB: Oh, Bill Dennis? Yeah, somewhere. He died three years ago – four years ago.

Interviewer: I love that story of you and Bill Dennis. That's a whole documentary, you know? He saw the light in you, didn't he?

BB: Yeah, he did actually. He saw – I mean, technically, he saw light I didn't see. I mean, I didn't think I'd last here at Duke, beyond a year or whatever. There was always, in my mind, at least the first couple of years here, that I would leave and go back to school and take care of some unfinished business there. But that never materialized 'cause Bill kept giving me opportunities here to flourish. "want you to take this over and I want you to do well with it. I want you to take this and I want you to run with it… here, I'll make you a manager and now you can flourish". I was able to do this thing and that thing and able to go to meetings and scare the hell out of these white folks in a meeting because they're not used to black people like me. He always let me say what I felt and he would always rescue me. And so, on the surface, that's what it appeared to a lot of folks that I was out of control. Until people got to know me. I mean, I'm not chopped liver.

I mean I really took my lessons to heart and learned the manager system and learned what I needed to be doing and tried to stay on the edge of being creative, in terms of where the department needed to go and all that sort of thing. I've had to really focus on the department the last 25 years or so, I've really tried to make my mark on what we do and how we do things and that type of thing. And Bill was a great director, in terms of giving me a lot of freedom – a lot of creative flexibility and freedom – and that I was able to start a lot of things and keep a lot of things up that either we hadn't done up to that point or nobody's ever thought to do, or whatever. Not that these were all my own original ideas, I mean, I was talking to people, at this point, around the country and doing a lot of networking. So, again, Bill allowed me to really be able to outreach to different places and get information and try to make

Duke Sterile Processing, you know, heads up, I mean, just well above everybody else. And we're very well thought of. Apparently, I'm doing something right. Or we were doing something right.

Interviewer: How did Dr. King's assassination affect you?

BB: After his assassination, we were sitting at school and we were all stunned and mad and we're not gonna' go to this school anymore. That was my first year in the integrated school, or the white school, as well called it, which was the county school. I had been going to all-black schools up to this point, not integrated, you know, that's just the way Rich Square was situated. You had Creecy school and then everybody got bussed out to North Hampton High and I spent my 9th grade year at Creecy. And my mom said, "You know, you need to expand yourself beyond the black environment and you need to really experience – and if you're serious about going to college, which I hope you are, you'll get" – she didn't say 'better instruction', she just said "more comprehensive instruction at the white school because they won't cut you any slack." All the black teachers knew us. The principal. If there was slack to be given, if they were gonna' go easy on me and make it easy on me through school, it would have happened at Creecy because I knew everybody. And Mom wanted me to really get an early view of: 'When you go to college, no one's going to know me or him, and no one is going to know you. So you need to really get an experience, in terms of, you're here, someone has to teach you. How are you going to accept that from people that you don't know?' Which made sense.

So in the 10th grade, I transferred over and actually had a hard time adapting because I didn't know anybody. I had to learn a whole new set of black folks, plus a whole new set of white folks. There were 93 black people in the school all together out of a total student population of about 500; so grossly outnumbered. You couldn't win any class elections 'cause even if you tried, you'd lose by – if there were two black folks in the classroom, including you, you lost so-and-so to two. So there was really no need to try to do too much of anything. There was no incentive to try to do more than – all you could do was excel in class because all

the extracurricular stuff was already predetermined. There would only be two blacks on the athletic field at one time because that's all the other teams would accept at the time. No matter how good they were, they decided you're just a benchwarmer until this guy got tired, then you went in for him. Football, basketball, baseball – two per field at each time. It was rough.

Interviewer: And you were saying that after the assassination you all…

BB: After the assassination, the 90 got together, and as a group, at lunchtime 'cause we all ate lunch together, and said, "You know, we have to do something – this is completely whack." I don't think 'whack' was the optimal term back then, but whatever the term – it was just, it was bogus. And so we approached the principal and said, "You know, what we'd like to do to show some sort of support for, or a memoriam of Dr. King's memory – we want to have you put the flag at half-mast." Well, we didn't understand he couldn't do it legally. I mean, they have to go through all sorts of channels. But this was important, you know – we were pretty adamant about it. "This is what we want – we want you to put the flag at half-mast. Or give us a good reason not to." And he didn't really give us a good reason. I mean, I think if he had actually said "I can't do it because the school board has to or the governor has to or somebody" – he just said *he* wasn't going to. And so we had a sit-in.

We said, "To heck with you buddy. We're just not going to class anymore today," which caused a big stir. And the local NAACP office got into it. And we all met that night after they bussed us out. The principal said, "Okay, we're suspending you for the next day." Well, the NAACP said "We're going to ride you guys to school and you're going to sit-in at the school again." Well, we didn't realize that was going to get the state all hyped up — the local sheriff's office was going to get involved. But we did take precautions. Our parents went with us, or most of them – some of the parents went with us. And we called the papers and notified them that's what we're going to do, so they didn't want to do anything in front of the press, of course. Or at least, we would have thought so anyway.

But we went back out, and as expected, we were told to vacate school property because we were suspended. We were in violation of blah blah blah. He was going to suspend us for another week or whatever. We didn't care. What was I? I was 15 or something. I didn't care. I was just, you know, "Suspend us for the year! We don't give a" – you know – we were yelling out our epithets that we didn't mean, of course. I think all of the 90, except one person – she said, "you know, I can't – I'm with you, but I can't because my parents would kill me if I miss any school. I can't flunk out." But the superintendent's office got involved and said, "Okay, everybody reinstated." But he at least gave us the actual explanation for not putting the flag half-staff – which, you know, satisfied the NAACP, satisfied our parents. We were still ticked off, but we dealt with it.

Consequently, I think the majority of the white student population looked at us a little differently after that. They weren't as forthcoming with a lot of the insults that we'd been taking on the bus or in class. And, they pretty much left us alone 'cause I guess, 'cause they knew at that point, well, these guys are going to stay together and we can't fight the unified group – you can't mess with one without having everybody jump in. Because up to that point, is was rough – there were quite a few incidents. But from that April until the end of school, there was nothing.

Interviewer: Was that the beginning of your activism?

BB: Something like that. Yeah, it was that summer I first went to Atlantic City and, what was I? 16? Probably. Yeah.

Interviewer: Would you change anything about how you lived those years?

BB: Some things. Nothing in terms of – in terms of my approach to life or my own personal philosophy for living. I mean, just living life on my own terms and all that. And I think, in reflection, a lot of that was gleaning from lessons learned from Malcolm and Dr. King. It's just, you

know, I have to be true to myself, and I think they were true to themselves and how they lived. And I have to be true to mine, so, attack life rather than be attacked.

Interviewer: Thank you for talking with us.

BB: Thank you!

Darryl G. Bright
Product Analyst, Materials Services

Interviewer: What struck you about this project: the impact of Dr. King on your life?

DB: I don't know, my grandmother raised me and she taught us about Dr. Martin Luther King, and I just thought it would be a good thing to do in honor of her, to talk about what she taught us.

Interviewer: What did she teach you about Dr. King?

DB: Well, I come from a family of three bothers, I have three brothers, rather, and she wanted all of us to understand that the things that he was doing was to help us so, you know, so that we could go to school, so we could vote, so we could go to the parks, the restaurants, to live the life everyone else lived.

Interviewer: Are you the first in your family to go to college?

DB: No. Our brother… I'm the youngest of the four boys and our brothers went to college also. My uncle went also. My father didn't go, but his brother did. Only one of them could go to school and my father was the oldest and he had to work on the farm, and his brother Fred Bright went to college first.

Interviewer: I know you wrote something [about Dr. King].What moved you to write and what did you write about?

DB: Well, I guess I wanted to write because I'm not very comfortable speaking. And I'm much more comfortable writing things out. And I also wanted to get the input of my brothers, and so I wrote something out last night and then I called my brothers and I said, "What did grandmother teach us? What do y'all all have to add?" Then I came in this morning and I wrote something else.

Interviewer: You wrote something else?

DB: Well, I just incorporated what they said with what I said.

Interviewer: Do you have children?

DB: No. I do have nieces and nephews.

Interviewer: If there was one thing you wanted your nieces and nephews to know about how Dr. King changed your life, or had an impact on your life, what would you say?

DB: That I have opportunities now that I probably would not have had if not for his work. I have opportunities that my father did not have, my grandmother did not have. And it's important that we take advantage of these opportunities and not let them just pass by because they were hard fought for.

Interviewer: What do you think you might be doing if you weren't doing your work, and if it weren't for Dr. King? How do you see your life as being different?

DB: Never really thought about that, but… I'm not sure. I've never really envisioned my life differently, I guess. I guess it would be very similar to my father's life. He worked on a farm growing up and he finally got away from that. He was a chauffeur afterward. And you know, he was a very smart man, but not qualified for some of the other opportunities that his brother and others were able to take advantage of.

Interviewer: Where did you grow up?

DB: High Point. High Point's interesting, an interesting place to live. I'm glad to see it's a better place to live now than when I lived there. The only opportunities when I was growing up there, the only opportunities

there were in the furniture factories, but High Point is so much more now. It's a good place to live, I guess. I don't live there now, but…

Interviewer: On your job here at Duke, do you supervise people?

DB: Yes.

Interviewer: How many people?

DB: Five or six. Small group of people.

Interviewer: What experience do you bring to that in your life, to say 'I'm going to be able to supervise five people?'

DB: I guess a sense of understanding. Compassion, I guess. A sense of compassion. You know, what we do is important, but you know, people's lives are important also. You have to balance you personal life with what we have to do here at Duke. 'Cause, you know, it's an important job. We save lives.

Interviewer: So would you like to read anything you wrote? I'd love to hear it.

DB: I started out with a quote: "To throw oneself to the side of the oppressed is the only dignified thing to do in life." And that's by Edwin Markham. And then I go on to say:
"My grandmother raised my brothers and me and these are words she truly believed in. She made sure we all knew and understood who Dr. Martin Luther King, Jr. was and what he stood for. It was important to her that we understand the sacrifices and struggles she and others have made so that we could vote, go to school, go swimming at the park, or even enjoy a meal at the local restaurant. Dr. King's dreams and struggles were also my grandmother's dreams and struggles.

My grandmother never marched in Alabama, nor did she march in Washington. She never took one step with Dr. King in Mississippi or Georgia. She did not need to be in his presence, locked arm-in-arm with

folks with similar dreams. She conveyed the same message and principles in High Point, North Carolina, making sure her children and grandchildren understand and recognized the differences in justice and injustice.

Each time she scoffed at the indignity and prayed for the assailant, she was marching. When she regularly infused in us that our obligation to excel outweighed the unfairness of the world, she was marching. When she said her last "yes, ma'am," "no ma'am" of the day and still gave voice to praising her God, she was marching. When the world became still in our home because Dr. King was speaking on the radio or television, she was marching. When the inhumane horrors witnessed on television or read about in the newspaper crushed her spirit but revived her strength, she was marching. When she hugged us and silently cried so we could know, she was marching.

The challenges my brothers and I have are not to forget what our grandmother taught and to live the life Dr. King and our grandmother expected of us.

And then I had another quote. "There is a destiny that makes us brothers. None goes his way alone. All that we send to the lives of others comes back into our own." And that's by Edwin Markham also.

Interviewer: That was really powerful.

DB: Well, I had time to think about it and write it. I wrote a shorter version also.

Interviewer: If there were some object that you own, maybe something from your grandmother, something that is symbolic of who you have been able to become because of Dr. King, is there something that comes to you?

DB: The most meaningful things to me now would be the things my grandmother said to me growing up and the memories I have of her, and her respect for Dr. King and her legacy. And, you know, it was kind

of like her life-long dream, I guess, or struggle, to educate her grandchildren. Even more so than her children. I think she understood the importance of education much later in her later years than her earlier years. It was all about the farm, pretty much, in the earlier years.

Interviewer: And do you have a photograph of your grandmother? Could we photograph it with you?

DB: Oh most definitely. Yes… that would be an honor for me to have a picture of me and my grandmother. Yeah, she's the main person in my life, I guess. She's meant more to me than anyone.

Interviewer: And her name?

DB: Mary Bright.

Interviewer: Well I hope that it's okay for you that we got you started thinking about her. I know it's emotional.

DB: It's always good to think about her.

Interviewer: When did she pass?

DB: '84.

Interviewer: Wow. She's still powerful.

DB: I was 24-years-old and luckily out on my own. She taught me enough to survive on my own.

Interviewer: Thank you for talking with us.

DB: Thank you.

Barbara C. Cameron, BS
Accounting Specialist, Materials Business Office

Interviewer: What was it that spoke to you about wanting to participate in this project?

BC: I've been at Duke for 25 years as of the past November the 5th [2004] and I thought this was an opportunity. I've never been in the paper or anyone in our department, so I said, "Hey, this may be my opportunity."

Interviewer: So, what spoke to you about this particular moment in this time? What was it about Dr. King that – were you at a march, were you or someone in your family? What happened?

BC: Dr. King, the bridge, was just a bridge, a disciple. I relate him closely as the 13th disciple, a man of great courage and conviction that's very sound, very convincing, that stood on his word, the word that he knew what Christ had said and he believed dearly. I dearly believe that he was that person, that had to be a role model for our, let's see, for our people. And someone had to put the message out there for us, someone had to live the life, to be an influence on us. This had impact for us, to be embedded in our minds that when you stand on your word, and you know your word is right, that you will, you can make an attempt. He said he had been to the mountaintop. We don't know if we'll get there, but we can make the climb. Try to make the climb.

Interviewer: And what have you done differently in your life; what opportunity was given to you in your life because of Dr. King?

BC: An opportunity to help serve others. I took the opportunity to go, in 1998, to go to South Africa on a foreign mission. To see how others really live – differently, very different culture than myself and others that I had been around. And that right there was an impact on my life that I, too, should become more of a missionary and help my people.

Interviewer: Here or there?

BC: Wherever I'm set.

Interviewer: Wherever I'm set. I like that. How long were you there?

BC: We were there for two weeks and a half. I was in a little town right out of Durban, South Africa. I went with the Southern Baptists Association, met up with evangelists and a construction team; each had an impact on children. We went to teach the kids, I mean the children, but mainly mothers how to teach the children.

Interviewer: About what?

BC: About education. And mostly about serving God.

Interviewer: How were you received?

BC: Very warm. Very warm. The environment was so warm, you just don't want to leave. The hospitality is just overwhelming. They welcome you with open arms. You become a part of them, their family. You can't even explain the hospitality. It's just genuine.

Interviewer: So, of course you first were aware of Dr. King in the 60s, and here it was the 90s that you went there. Talk about what happened in between for you, about you and Dr. King and specific ways that your life changed.

BC: My life changed because opportunities were opened. I had the opportunity to go to college, to finish college, to press on. To do, you know, when doors were opened, opportunities were there. I tried to take advantage of what was opened as far as furthering myself through different education classes and, once again in the mission field, helping out. I work with a great ministry group, CONDUIT which is several different churches that minister to a housing community. And this just gives me more reason to go on.

Interviewer: Tell me a little bit of this housing community, what you do.

BC: This housing community is in northern Durham. And we're a group of six churches – we have a neighborhood achievement school, in which the Hurricanes [Hockey Team] have donated money. We have partners that help out with our services. We tutor. We go to the schools and tutor there when needed. We work with a group called Sisterhood Agenda where we have sponsored girls to extend themselves. We provide transportation, instruments, wherever the call, the need for these kids, mostly. We try to penetrate in the education field. We have a computer lab open now. We have a GED class going for the kids. We take the kids to camp during the summer. We have a Duke Divinity intern with us that helps minister to these kids. We're just overwhelmed with different programs that come in and help us out with them.

Interviewer: Wow! How long has this been going on?

BC: We, CONDUIT, have been volunteering in the community for 14 years and they look to us as, I guess, we could call their friends, a friend whenever they need, we're there available for them. When we had a high school graduate, we took her to the Kurama Japanese Restaurant .We may start out with 8 students and only two will graduate, out of high school. The middle school and elementary students, we've provided a banquet for them, awarded them with special awards, we take them to the Chapel Hill Planetarium. Special awards are given if they are achieving in school. And we just keep them encouraged.

Interviewer: And what kind of success are you having?

BC: Oh, the successes will make you cry sometime. We have one girl that is a scholar at Elizabeth City State University that started in our program, and she's now, she's been on the dean's list since she's been there. Another scholar in our program graduated from Duke University.

Interviewer: Are you the first in your family to go to college?

BC: No. No, I'm not.

Interviewer: Who else went to college?

BC: There are five of us. All five children went to college. Yes, we've all gone to college, we've all been successful. My parents had been, um, my mother worked for the Federal Reserve Bank and my father worked for the grocery store, and mom always worked several jobs to keep us going. At that time, college wasn't much money when we came along, but, at the time, the opportunity was there with scholarships, you know, grants, whatever. We applied for, ah, to make ourselves better. My father, who never went as far as the 9th grade, which I always thought he was a little professor because he loves to read. That's what we call him, the little professor, he loves to read. And he can talk to you on any level. And still at 87 years old, never been hospitalized, and never really been sick. But he just, just keeps going on and on. God's just blessing him.

Interviewer: And your mother?

BC: My mom is deceased. So she's been deceased since '88. She was a true trooper, missionary. Unbelievable.

Interviewer: Where did you grow up?

BC: Charlotte, North Carolina.

Interviewer: Well, you've seen some changes over the years.

BC: Oh yes.

Interviewer: Would you say that Dr. King had some influence or impact on your ability to go to college?

BC: Oh yes. I really think that's that bridge. He built that bridge with that courage for us, to cross over. And, um, why not take the opportunity to press forward and you really have to look back at so many that did not take the opportunity to go on to college, because that's' something that they can't take from you. It can't be taken from you. You work hard for it.

Interviewer: Where did you go?

BC: North Carolina Central [University], and this is where I met my husband there. He's a graduate of North Carolina Central. I have two sons: oldest finished Howard University, went on to grad school and he graduated. And my youngest graduated from North Carolina Central. So, you know, we instilled in our sons opportunities that keep on keeping on, never stop.

Interviewer: What do you think Dr. King would be saying if he were alive today?

BC: I think Dr. King would be saying, um, that we still have not gotten mid-way; we're only midway to where his mind was telling him that we should be. Have we got the big picture yet? We're just midway up that picture and I think that, with a little more effort, and a little more love, some of these things can be changed. Because when we love much, we'll live forever. Just like he does. With us.

Interviewer: Is there some object, some symbol that for you symbolizes his impact on you?

BC: It's just in my study of the Bible, the true man and I believe this man was a true man of God, a God-sent. He knew, I feel like he knew the Word, and that he had – God had touched his life and had spoken to him. Through it all, he just pressed forward no matter what obstacle came in his way. He knew what he had to do.

Interviewer: Anything else come to you, that you want us to know?

BC: I have marched in his parades.

Interviewer: OK, I want to know about that.

BC: We marched in his parades from campus, singing and wondering, "Do you really mean, do you really mean what you're saying 'We shall overcome'? When are we gonna' overcome?"

Interviewer: Was he actually there?

BC: No, no, no, no, never.

Interviewer: "Do you really mean what you're saying, will we overcome?"

BC: Um hmmmm.

Interviewer: Mid way, huh?

BC: Mid way

Interviewer: What will it look like when you've overcome?

BC: Glory. We probably wouldn't recognize it. Will we recognize it? Probably not. That's tough. That's a tough question.

Interviewer: What's still missing?

BC: Our love. I think our lack of knowledge, lack of understanding. [pause] I think mostly knowledge. We're just still ignorant. I think mostly, we as a people would understand God's Word and not be ignorant of His Word, we can learn more. We won't see color, you don't see color.

Interviewer: What do you think about what Bill Cosby's doing these days, and what he's saying?

BC: I think Bill Cosby is on the right page. I think he knows someone has to speak out and we can't keep pacifying; you've got to come out with it. We're growing up, and we need the meat, not milk, you know. And parents should be teaching children, that's where it's coming from. Kids are not being taught any more. You know you just have babies – having babies, and just going right through the cycle, so they're coming up unlearned, untaught, which causes a lot of problems.

Interviewer: Do you think it's worse or better in that way? The way kids are now.

BC: I think kids, it's worse, simply because we came up very disciplined back then, in those days. Very respectful, very tolerant of each other. But not today. There's no respect, there's no regard for your brother or your sister or whomever. Your superiors – no respect.

Interviewer: Did you talk explicitly with your children about Dr. King?

BC: Yes

Interviewer: What did you say to them?

BC: Well, we all studied. We studied who he was. We looked at videos. They have, they have pictures and made them understand who this man was, and what he was about. And then they come to the full term, they know. Both of my sons are good guys [laughs]

Interviewer: Do they celebrate the holiday?

BC: Oh yeah.

Interviewer: What do they do?

BC: My oldest used to go the different activities. They both go to any activities that they are having to celebrate.

Interviewer: And where are they?

BC: My oldest is in St. Louis and my youngest is in Atlanta. They're old guys. They're 28 and 30 [laughs]

Interviewer: What did you do during the Dr. King holiday?

BC: During the Dr. King we, of course, we had our church thing and then, I don't know if you know Dr. Turner, William Turner. That's my minister. He started us out. And then we go from there to – Friday night I went to the play down to the Carolina. Yesterday, I was here, unfortunately I was here and I didn't get off but I go to the little thing that the Dietary has – a speaker, so as far as that.

Interviewer: What you do in the community is very impressive. That's powerful.

BC: Wow! Thank you! And last Saturday I stood and fed over, close to 423 people, homeless people. The location is on Main Street. Our church ministry with another ministry that ministers to the homeless, and they just started coming from every where. And you know, it's hurtful to see the black male. This is why I drove my sons. My husband used to say "You're too hard on them." I said, "But we've never been to jail to get them. We've never had any trouble out of them." And I'll never forget: we were up at one of our son's games at Washington, and the director came across the field, the director of the department, and he said, he introduced himself, and he said 'I figured you were his parents,' and he said 'This is the most mannered, respectable young man that has come through.'" And I'm standing up there saying to myself "My child?" You know, yeah but, you know, thanking God all the time that I – a lot of people say 'well, I would trade my two girls for your two boys,' and I thank God because they are black and our black population male is just,

that's a thorn in my side. That's why we try to work with where we are, trying to pull in programs for these little black boys that can't get the help. Something's missing.

Interviewer: How were you hard on your boys?

BC: I always told them they would not be a statistic. I would not, I said – you cannot do that, you don't have to do that for yourself, you know. Do what is right, you know. Or either you're gonna' suffer consequences, and they're hard. Can you deal with it?

Interviewer: Do you have any grandchildren yet?

BC: I have one little grandson. He's four years old, going on seven. That's what he'd tell you. Very smart little boy. Very smart. He's already speaking Spanish and he speaks Japanese. He goes to this academy in St. Louis and seven, eight year old puzzles and stuff was just nothing for him. He's so advanced. He's a big guy, too, for four years old.

Interviewer: I know you're proud.

BC: I am, I love him. [laughs] He's so sweet.

Interviewer: Do you think you or your sons, your son will talk to him about Dr. King?

BC: Oh yes, oh definitely. He exposes him to a lot of culture, because at Howard University, you have to take this course, you have to, during the course of the year, you have to go to 15 cultural events. And he called me one night from the Kennedy Center and he had been down to "Tribute to black Women" and he was just like 'my momma should have been in there.' [Laughs.] Yeah, he did. But they're very respectful. You know, do what needs to be done.

Interviewer: Thank you for talking with me.

BC: Thank you!

Pamela B. Edwards, EdD, MSN, RN, BC
Director, Education Services

Interviewer: Dr. King used to come into your family's cafeteria. Talk about that a little bit.

PE: Okay. I was born in Washington, DC in 1956. My parents had met in Washington during the time right after the Depression. People left rural areas of the country and went to Washington and my parents – my mother came from West Virginia and my father left North Carolina at 16. My grandfather was a tenant farmer, a sharecropper. And my father said one day he looked around and saw only cornfields, so he tied the mule up and left. And at 16 years old he hitchhiked to Richmond, got a job there and then continued hitchhiking, after he saved a little money, all the way up to DC. And he ended up starting as a busboy for the John R. Thompson Company, which was a company out of Chicago that owned a lot of restaurants. And this was a cafeteria that was downtown at 14th and New York Avenue, so sort of right in the middle of things. And my father started working there as a busboy and worked his way up to the manager of the restaurant. Now, it really strikes me that he left at 16. North Carolina must have been really depressed at that time because my son's 16 and I can't imagine him – he just turned 16 this week –I can't imagine him leaving and, getting out there on his own at this age.

And also, you know, I've been going through some things with students and with the organization and trying to work toward a health professional staff that reflects our patient population. Some days I get pretty frustrated with it. And some days I think not anything has changed at all. And then last Saturday night my son had boys over for his birthday, boys from his class, and we took them out to eat. And my husband and I are sitting in the restaurant, because we sat apart from them, because they were doing shots of Tabasco sauce. Um, ya know, what can I say? Ah, so we sat in another place but I looked over there and there was an Asian boy, there was my son, there was a boy whose

parents emigrated here from Ireland recently and an African-American. And I said, Well, maybe we have made some progress." So maybe.

I grew up in the Maryland suburbs of Washington DC. In my elementary school there were no other races. It was only white kids. And I remember during the Civil Rights Movement my father would come home and talk about things that happened downtown because it was like a 20-minute ride into the city. How could things be so different? And I didn't understand at all what he was talking about. And my father was a simple man; he had only made it to the third grade, was a farmer but then, you know, hitchhiked his way up. He was the smartest man that I've ever met to this day. And not only smart with common sense, he was very good at math and read everything he could get his hands on and loved PBS, so you know he was very well educated but not educated in a formal way. And he really felt like education made the difference. That if my brother and I would go to college that that would make us have a better life, or help us have a better life than he and my mother had. But I asked him a lot about what happened downtown and why downtown was so different than the suburbs, and he started teaching me at a really young age that people were not treated the same.

And I remember asking him what "separate but equal" meant and his explanation to me was that it wasn't separate and equal. It was separate and not equal. And that meant a lot to me, and he also told me that I was never to show disrespect for people of other cultures, other races. You know, he didn't have diversity training, he didn't have an education and so he didn't know all the right terms, but he put the fear of God in me, first at a young age, that I would respect other people, and then he taught me how to do it because he role-modeled it in his life.

Interviewer: And so Dr. King came into the restaurant?

PE: He did. He had lots of celebrities or people that are famous that would come in. Jackie Kennedy came in a lot and he knew her during her early years. But Dr. King would come in with his entourage, and at

the time, Reverend [Jessie] Jackson was really young and sort of a follower, you know, just a part of the group. But my father said that the thing that struck him about Dr. King was that he was a gentleman and that was important to my father. He was gentleman, a gentle man. Because Washington was and is such a, a – it's a place where people come from all over the world to live – my father had Africans, not African-Americans but Africans, people from eastern Europe, immigrants from all over, working on what they called the steam table in the cafeteria. And so he had this large group of employees working, and Dr. King took time as he would go down the line in the cafeteria to greet people and talk to people. So the message that I always got from my father was that Dr. King was a gentleman. He cared about people and he would sit in the cafeteria, in the restaurant, as long as anyone wanted to talk. I don't remember the year I just remember him talking about this. But I remember being struck by the fact that this man would keep having cups of coffee, and my father would give him coffee, and as long as people wanted to sit there and talk and interact with him, he would do it.

And then I remember when he was killed. And there were people downtown in Washington who didn't place a wreath on their business. And, I guess all the business owners – see, I was really young – but there was a conflict between business owners. But my father felt very proud and he and his staff together, placed this wreath in memory of Dr. King. And so I remember him coming home and talking about that. And then, you know, my father worked from four in the morning until six every night, so I would see him from six until nine, and he then he would go to bed really early. I didn't get to know him know him until we moved to North Carolina when I was 13.

And the other memory I have of him with regard to what I'm talking to you about is, um, we live in Johnston County, North Carolina and it's, it's a little behind. This had to be the '90s. There at our church my father was a deacon and we went to a small country church and one day, an African American family had just moved to the area and they came in and sat in the church to join us for worship. And I don't think anyone

was rude to this family but afterward it caused quite a stir. I think the family felt unwelcome and they didn't ever come back, which is really tragic. But my father cared enough to, to stand up to his group of peers as an older man – he was in his 70s. But he really was an informal leader in the church and just, just wouldn't - wouldn't tolerate the attitude. Now this is in the 1990s in rural Johnston County and I remember my father making a stand and saying that he felt it was wrong. He would give up his deaconship, he would leave the church if they had continued to have that kind of outward attitude toward anyone who wanted to worship with them. And he died three years later, so he died in the early '90s of cancer, but that was once again the respect and the caring for other humans that he taught me.

Interviewer: Leading by example.

PE: Uh huh.

Interviewer: It obviously had an impact on how you come to work everyday.

PE: It does . . . it has.

Interviewer: How would you talk about that? I mean, you direct a staff that's really diverse.

PE: Uh huh. The other thing that, you know, my father really felt like – he really felt the difference was education and that people were often just separated by the inability to be educated and to move up on their own. I think what I found out is that it's not quite that simple because mobility, societal mobility is, I think it's more difficult for people now than it was even with my father because my father just had to work hard. He got in there and worked hard, he worked long hours. I don't think it's that simple now. And what he taught me that affects me now is that when I see a single mother, who is a Native American, who is a nurse and who wants to come back to Duke, but would never have had the opportunity to go to graduate school at Duke University, but because of this grant that we have to increase faculty she's able to be

accepted and go to what I consider the best nursing school in the country. Helping those students, the students from underserved and underrepresented areas and rural areas succeed is, to me, a legacy to what my father taught me.

And I also believe, and I know my father supported that, that you don't have a rich working environment unless you have people that are different. And different in the way that they think; people that won't just say "yes" all the time to you. It's nice when people agree with you when you're the director but you really don't want that all the time. And, ah, people that have differing opinions. And the other thing that I think is important is that we try to, in our department, to reach out to everyone who works with us – our environmental services folks, our vendors that we work with – I think that it's important, to be inclusive of everyone. And I have had really, really close relationships with people in my workplace, and last year lost my secretary that I have had for years and years and I think that our department has shown over and over again that we rally and support our own when people are down on their luck. So I think that that's something that my father instilled in me and will always be with me, and I hope and I think that it's getting through to my son.

Interviewer: Do you talk about it explicitly?

PE: Yes, yes. Because Thomas, my son, early on went to a smaller private school that wasn't diverse and we have long, long conversations because he in a way reminded me of me in elementary school where all I saw were other little white faces. My husband had been in the military and in a police department and those are two areas where you are able to reach across diverse lines and meet people, and those people that might be different from you have your back, and always you have relationships and build them up, and so I think that we did make an effort early to introduce Thomas to other people, other cultures, because we felt that it was important.

We lived in Lumberton for awhile and that was difficult because Robeson county's a very rural poor area and there really is no middle class, so we didn't fit in because we really are middle class and so I think he even got a taste there of being different himself. And that's not something people like us, who look like the majority, get to experience. And when we would have gatherings at our house – and they were diverse gatherings, maybe resembled a UN party – there were attitudes from the neighbors and, um, some children were not allowed to come over and play with Thomas when he was really young and so I think that – that was an experience that most kids don't get. And it's hurtful and I don't think I ever realized how hurtful it can be until it happened to my child. So, all of those things together make you, ah, more sensitive.

Interviewer: Do you think you had a story to tell?

PE: I think I have simple story to tell.

Interviewer: I think it's a powerful story to tell.

PE: I think that when people look at the subject of diversity or cultural competence they might feel if they are from a white, middle class to upper class family that they treat people like people – I'm a good Christian or I have principles where I care about other people. But it's so much more complex than that. It's not that simple. Feeling like people are people and just respecting them is a wonderful thing to do, but it's not enough. And it's not inclusion. And I think unless people experience some of the things that, you know, our parents experienced as immigrants, or our parents experienced as being poor or even some of my experiences in Robeson County where there is no middle class and we didn't fit – you have to have a critical incident to really feel your way and I don't think most of us do. And I don't think people mean anything by it, I just think they haven't progressed along that continuum, and it is a continuum. And when you look at diversity training – right now we're looking at diversity training – it's not as simple as just bringing people into a classroom and having a lesson plan

and going over content. That is not gonna' do it for us. We have to have an infrastructure of commitment and support and modeling and all of it has to come together, it just can't be a lesson or one more initiative.

Interviewer: Thank you for talking with us.

PE: Thank you!

Reverend Mack McCoy, Jr.
Environmental Services, Duke Hospital

Interviewer: Reverend, what church do you minister in?

MM: Well, my father was a minister. I would like to go back and take over the First Church of Jesus Christ, out of Newark, New Jersey, and I would like to go back. Well, 45 or 50 years ago, he originated the church – I would like to go back there. There are some of the older members still alive.

Interviewer: Do you preach here?

MM: Not so far, not as yet. A few weddings; most of the times I go out of town, and perform my services and whatnot, but I haven't preached here in Durham yet.

Interviewer: And when did you start working at Duke?

MM: June of 03.

Interviewer: Oh, so you recently came from Staten Island?

MM: No, I didn't think they'd hire an old man. I was in Durham, three, four years, tired of not doing anything really, besides writing and traveling. And actually being interested in a young lady, I figured I'd go to work, and set up a home-like environment for myself. And I was raised in a home, so it's kind of hard to live in a room in an apartment, so I'm a home type of person.

Interviewer: So I'm going to read this now written by a friend of yours: "Most languages are of the mind, but poetry is of the heart. Mac McCoy speaks this language and has won several awards in the process. McCoy was born in Staten Island, New York to a family of 18 children: this consists of nine brothers and nine sisters. He has made his home in

Durham, North Carolina, since 1997. McCoy now works at Duke University Medical Center. A brief glance at McCoy's living room is enough to show what his writing means to him – he has framed awards and letters from publishers hanging on the wall. He responds to a request to see some of his work with briefcases and boxes full of manuscripts, typed scripts, and letters from publishers. Writing poetry is a grasp at immortality for McCoy. He writes, "To let someone know how I feel about things and trying to express myself," he says.

Interviewer: Would you read your poem about Dr. King?

MM: Okay. After being with Dr. Martin Luther King in Washington on that great speech that day, I was thinking to myself, and then I started thinking back…[refers to poem in his hand].

"I Can See My Future"
That I should have known I could be a bright young man but the streets
Were holding me. One day as I was walking
No place to go when I heard a radio playing and
Jackie Robinson was saying this is my game
I'm going to play. After marching with
Dr. Martin Luther King, Jr, (I can see my future).

I realize there was no future hanging on the
Corner with those other guys. Back to school I ran
With my books in my hand. (I have my diploma now) And
I have a plan. I go by the White House every now and then.
I talk with the PRESIDENT because we are friends.
Sometimes we talk about the world, and
The shape we are in. The education that I have and
My experience. I can see I can make a change
In history.

Interviewer: You said you were at the March in D.C. What compelled you to go to that March?

MM: I went to all of his marches, a lot of his services. Of course, the country, whenever he came up, I came up. Being young, and at the time into singing and whatnot, I used to travel about a lot. My father was a minister and so was my mother.

Interviewer: And so you stood in that crowd, in D.C.; what do you remember?

MM: Everything. Speaking, and his strength, the courage and the strength he had, he showed me what Rosa Parks had, Jackie Robinson had, to be determined.

Interviewer: You said you spoke with presidents. Talk about why you wrote that.

MM: Because I write to them, all the time. Bill Clinton, I write to them all the time.

Interviewer: Does he write back? What does he say?

MM: He likes my poetry.

Interviewer: Could you talk to me about how Dr. King, or if Dr. King influenced your poetry, and how you wrote, and why you wrote – is there a connection?

MM: Yes, speech was a problem of mine. I had a speech problem, and so the only way I could communicate was writing little letters, or notes. Especially to my friends. And at that time, they didn't really have a handle on me. A lot times they saw it that I was a little slower – that's what got me into writing, actually. What I'd want to say to her, I'd go to the store, look at various cards, birthday cards, wording, letters, and patterns.

Interviewer: And Dr. King connected how?

MM: With his courage, and being able to be peaceful about what he's doing.

Interviewer: How many times did you see Dr. King?

MM: 10, 20 times, or more.

Interviewer: Your connection to Dr. King has a lot to do with language.

MM: Yes, I've understood… I've heard my parents speak on things, how they wished a young man… and I see King saying the same thing. Today, the same thing is happening, here, young kids are killing themselves. What are they doing? They are dying before they even lived. And I watch them on the bus, I get on the bus, they're walking with their pants down, they don't have no respect for themselves, or people around them. Somebody has to put a hand on this, has to stop this. If they don't know how to respect themselves, somebody has to come in. And it can be done.

Interviewer: Thank you for talking with us.

MM: Thank you.

Donna Oldham
Formerly, Director of Communications, Duke Hospital**;**
Currently at Dell

Interviewer: Why did you decide to participate in this project?

DB: I'm doing this for my grandfather.

Interviewer: Tell me about that.

DB: My grandfather was a proponent, and a huge fan, and a great believer, in Dr. Martin Luther King. My grandfather lived in Indianapolis, Indiana, and he was a minister. A father of eight, and he absolutely and completely believed in the principles and the ideals of Dr. King. My grandfather was buried on the day that Martin Luther King was assassinated. And the one comment – because we had gotten back to my uncle's home after the services, and it flashed across the TV screen – and the one comment that we all agreed on was that if my grandfather was not already dead, that news would've killed him. Because he was such a proponent of Dr. King. And when I asked Papa, which is what we affectionately called him, why he believed so much in Dr. King, because I was still young enough to still wonder – I had experienced segregation, growing up in Winston-Salem, I had experienced segregated schools, I had experienced the problems that parents had with me sitting next to their children. In class, I was part of a pilot group of children that integrated the gifted and talented program in Winston-Salem.

And so I, actually, I guess, was a pioneer, in my own right, by virtue of my parents wanting a better life for me and knowing that in order to get that, you have to make sacrifices yourself. It doesn't just happen. Someone has to be brave enough to make themselves uncomfortable, or make someone they love very uncomfortable, and putting them in unfamiliar surroundings, or subjecting them to unfamiliar situations, because my father always said, "You're not just doing this for you; we're not just doing this for you. We're doing this for children who need an

education, who don't have parents, who can be advocates for them." So my father was my grandfather's son – Papa always talked about a better day. He talked about a better day for colored people, because that was the polite phrase at that time. And he talked about the responsibility of people who had an education, to ensure that they helped others. And so I remember particularly, watching Dr. King talk about voting, and the importance of voting, and the reason that I vote today and don't let anything stop me, is because I remember seeing the pictures on black and white TV, and somehow black and white TV is my favorite, because the images are so vivid. And even as a journalist I prefer black and white photography and TV. But the images of people losing their lives for the right to vote – that's why I have no patience for people, particular young African Americans who don't vote today, because when you are being ripped apart by dogs, when you are being spat upon, when you are being subjected to all types of indignities and inhumanities, for the right to vote, and are willing to die for that, and people have done so, then I think you have a responsibility to perpetuate that.

And I would watch my parents, again, through the call of Dr. King, go to the homes of people in the evenings and they would go to visit churches, when North Carolina, or Forsythe County, went to the lever voting machines. They had prototypes built, and they belonged to an organization and the organization asked its members to go to churches, so that people would not feel intimidated, and people would not feel – so that when they got to the polls, and they asked you those ridiculous questions that they used to ask people of color – that they could operate the machine with confidence. And their votes couldn't be taken away from them, and they could not be turned away. So again, those were lessons that we all learned from Papa, who believed so vehemently in Dr. King.

Years later, when I was actually in high school, I had the opportunity to meet Coretta King and Sidney Poitier in Atlanta. And I had the opportunity to speak to her. Now of course, meeting Sidney Poitier was a thrill all in itself, because he was like, oh my God, he's gorgeous. But

Mrs. King, she was gracious, and she shook our hands. And I said, "You know, I'm thrilled to meet you, but I'm meeting you probably 20 years – I'm meeting you for my grandfather. Because he so believed in your husband, and what he did, and what he should have been able to do. So I'm meeting you for my grandfather." And she was touched, she hugged me and it was a wonderful thing, and I've always remembered that. So anytime I think about Martin Luther King, I think about Papa, and the perpetual, the perpetual – well, let me go back.

It makes me cognizant that he worked so hard for my father to get an education, and get out of the poverty that they lived in. And then my father has passed that on to his daughters, and he's also passed on this very healthy and dominant sense of responsibility, about those of us who are given much, much is expected. So that's why, I guess, partially one of the reasons that I am the way that I am. When I think about this, it is touching, and for all of us who are second generation college graduates, first generation college graduates, those of us who have seen our parents suffer and not achieve what they should have been able to, based on race, for those of us – I mean, I've been called nigger, I've been denied some opportunities, I've watched racism become very subtle and high-tech. I've watched it become pinstripes, I've watched it become corporate. And we still fight, we still have to keep going. And I lose patience with those who don't understand their history, don't care about their history, and do nothing to help all people move forward.

I guess the one thing that sticks with me, because I think Dr. King is – Dr. King for Papa was one person, Dr. King for my father was a different person, Dr. King for me is different. Because I see Dr. King, not in black and white, even though that's my image of him, I see him as diverse, because when I think about what he would be today or who he would be today, he would not want this to be a black and white issue. And it's never been about black and white; it's been about making everybody equal, bringing everybody up to the bar, to make sure that it's equal, and then we move together from there. Because if I don't succeed, then I can't help you succeed. So, that's my story. Dr. King is – Papa gave me Dr. King, my parents gave me the education to appreciate

and understand our responsibilities, our bit, to help perpetuate the dream.

And Dr. King and Papa had a lot in common, because when I went to the MLK museum, and I looked at – they had a suitcase and they had a suit of clothes and whatever, he was a small man in stature. I wished, when I was little girl, I wished that I could go to Washington to hear his speech. But I did get to go to Washington when we were fighting so, for the King Holiday, as a working journalist, with a petition, and covering a meeting that the contingent from Forsythe County had with our senators. And so I guess Papa wanted to go to Washington; he couldn't go, I was too young to go, but I did get to go to help make it a holiday, and to cover it. And so again, I'm doing it for Papa. And that's my story.

Interviewer: I feel like we just need to sit for a minute.

DB: Well, I mean, anyone who ever tells you stories, and what I've learned is that, if they don't get a little teary, don't get a little emotional, I'm thinking, it's not a good story. But, so I'm doing it for Papa, because my father and Papa really were not very close, and my father was sort of independent, and Papa, wasn't, I think, the best father in the world. But I think that that didn't take away from his beliefs, and what he wanted to see. And sometimes, if you don't know how, or if you're lacking yourself, you sort of pull away. I think he was, like most parents; he wanted the best for his sons and daughters but maybe didn't know the best way to go about getting it for them. But he was there, and my father, you know, talks about the fact that Papa wasn't a very good father and whatever, and I say "Yeah, but maybe the reason that you're such a good father is because he wasn't. And he taught his lesson to you: what not to do." And Daddy says, "I never thought about it that way," I said, "Well, think about it, because maybe he made you the father and the man that you are; maybe if he hadn't been weak, or not able to, maybe if he had been, sort of a big guy, maybe you wouldn't have been the man that you are."

Interviewer: How does any of this, in what way, does it impact how you work here?

DB: It impacts my whole life. It's not just about work. Its about – and I think again, when you have experienced hard time and hardship in your life, literally…Because I asked my parents, "How do you raise a child and how do you have the nerve" – I was very angry with them – I said, "How do you have the nerve to bring a child into this world, knowing that every day of my life I'm going to get my brains bashed in. How do you do that? How dare you?"

And my mother said, "You have to believe that things will get better. And what we're trying to do is to teach you to be a citizen of the world, so that you can go out and help make it better. Because it happens one person at a time. You just don't blanketly go in some place and just change everything, because the hardest thing you can ever change is someone's mind. You can change policies, you can change the paint on the wall, you can change the façade of the buildings, but you cannot change people's minds. It's the hardest thing to do, because we always revert back to what we know." And so every day, my responsibility, personally, is to make sure that I provide equal access for everyone, whether I'm writing something, whether I'm in a meeting and I'm thinking about employee groups, whether – even in the way that I greet people.

One of the interesting things that I've encountered in the office is that I have a new public relations specialist, and until her new computer is delivered, she needs to sit out front where a secretary would normally sit. And she has talked about the way people have talked to her, around her, through her, ignored her, because they think she's "just" a secretary. And I experienced something similar: I've been sitting out there a few times, or actually, when I was delivering employee newsletters the other day, and I had on a pair of jeans and some sneakers and I'm walking through the hospital, and people walked by me, they bumped into me, they didn't say excuse me, it was just a whole

different treatment than if you walk through there with a pinstripe suit and a briefcase, and you know, this tag on [points to Hospital ID tag]. And so that was a moment of truth.

But I have to treat people well, I have to treat them equal. I have to make sure that I don't create barriers, either because of class, or race, or sex, or sexual orientation, or whatever – I have to keep myself in check, and I'm very cognizant of that. And I think it's actually gotten easier for me as I've gotten older. I think when you're young, you're so busy trying to make a name for yourself and whatever, that you sometimes forget your home training. And you also forget your history, or you don't necessarily want to be reminded of unpleasant things.

I remember, as a college student, wanting to rent an apartment. And I called, qualified for the apartment, called, made an appointment, showed up after work, and the woman looked at me and said "You didn't sound colored on the phone." And then she took the keys and dropped them in the grass, and said "I can't find the keys, so therefore you can't have the apartment." Another man told me he just "Didn't rent to niggers. Nothing personal," but he just "didn't rent to niggers, because you know, you'll have a bunch of men around, and thugs, and I just can't have that in my nice place." And I said, "I understand." So, I never want anyone to feel, I never want to cause anyone to feel the way that I've been made to feel. I've never wanted – you know, I've had some instances here at Duke, I'll have to be honest, and it's not always about race, and it's about for example, not being a physician. I've been in a room full of physicians and I was the only non-physician and they acted like I was not there.

I've had people say things, I've had, in trying to assist patients, I've had a few patients, older patients, people who were not, shall we say, enlightened or were from another time, to be a little reluctant. And it makes me wonder about people like our transporters or nurses, or people who have to provide direct care. I've had conversations with African American male physicians who have talked about the fact that there are white men and white women who don't want them examining

their wives, because they're afraid of a pelvic exam or something where they have to undress, because they're worried, they don't want this black man seeing their wives, that kind of thing.

I remember Jesse Helms needing an exam at Walter Reed, when he had prostate cancer, and the best person, the most qualified person, physician they had, was a young woman. And this was her specialty. And he did not want her examining him, and everybody's like, "Like that's a big thrill" – but that was sexism.

And so again, part of it is I have to lead by example. Part of it is, again, it's one day at a time, one instance at a time, and it's a constant challenge: how do you handle yourself, how do you respond, how do you come back, because all eyes are on you? You know, I love teaching, and I used to teach at a university before I came here and I realized it wasn't so much what I said but modeling behavior for my students, whether it was work ethic, appearance, professionally, whether it was the way you talk, or how you handle situations. And I've actually, in interviewing people for a vacancy in my office, I've actually had a few young African American candidates say, after the interview is over, I've had two of them call me back and to say, "Would you be a mentor?" and "How do I handle this" or "How do you handle that?" Because there are no books on how you handle places that don't advocate diversity, or just how you handle tricky situations. My blessing is that I had parents who I could talk to about anything, who were out in the professional workforce, who had encountered so much more than I will ever know. And who were, and are, still able to guide me. So again I feel a responsibility to take those blessings. And that's part of the legacy of Papa: taking your blessings and helping other people.

Interviewer: And that anger that you used to have?

DO: I still have it. It's now, not as apparent, because I think I sometimes confuse the sadness and the hurt, and some of the righteous anger that African Americans and other groups may have, as a chip on their shoulder, and they're hostile, and whatever. But you don't know what

somebody has had to go through that morning to get there. You don't know what they've encountered, and I think sometimes we don't take the time to ask. We don't take the time, and I know that sounds kind of touchy-feely, but you know, sometimes you need to just ask people, "Are you okay?" Or, you need to be sensitive to differences. Two of the most profound experiences I've ever had are hearing white male co-workers talk about the ramifications of trying to be fair and diverse and do the right thing, and the absolute torture that they experienced from people. And people look at me, and go "What?" But again, a white male colleague, who understands diversity, who believes in it, who leads by example, and then is almost penalized for it. So I have heard two – one of them was at Duke – but I have heard stories, and then to see, people sort of treated them in a punitive way. That's been profound because you never think, in the course of this, that white people suffer any. And when I tell students that, they look at me and go "Yeah, yeah, yeah, right." I say "No, no, no, think about how difficult it is to be told from the day that you're born that you're the best thing alive and that you have to be on top of the world. That's rough – heavy is the head that wears the crown." So you have to sort of keep it all in perspective – and I'm developing a better sense of humor as I'm getting older. Because I used to take it so seriously, and things used to be different – and you have to keep tabs on things, and you have to sort of watch and regulate. But at the same time, things are not so overt. It's sort of funny when they are.

One of the best stories I ever did as a reporter was covering a Klan training camp, 15, 20 years ago. And going in this blackened, darkened windowed vehicle to this rural facility, a couple of reporters, just to see this. And when I encountered things like this, I think about Papa. I try to take those principles and try to take the teachings of Dr. King, because I'm trying to define what my dream is. I have dreams, but I have yet to define them, because I have so many, and as you get older my dreams are more for others and how I would like to see things because I am living Papa's dream. I am here at Duke, I have a good job, I am basically sort of free to come and go as I please, and I have had this great life. So I'm living Papa's dream. I have to dream for the person

that will take my place, and for the children of my friends and my relatives. So I think we dream generational dreams, if you will, so Papa would never have ever imagined this. I'm living my parents' dreams – every time my sister and I do something, and break some new ground, I mean, it's personal pride, but it's one more for the dream. So, that's, that's my story.

Interviewer: It's a great story. It's really a privilege to hear it. We all fly past each other every day, and –

DB: And you know, that's one of the sadnesses of all of this: you don't know people, you don't know what their story is, you don't know what they – and I think sometimes, people come and go through our lives and we don't ever really get to know them, because I guess professionally we're all busy, we have families at home, and I've got old parents I'm taking care of, but you don't get to truly know what that persons made of, and what got them here, and what they suffer with every day. And I wonder, I see people, I look at, I guess, broken dreams – I look at people's broken dreams.

Interviewer: I like to stop sometimes and think, we can only conjecture what Dr. King might be thinking now: where are we, where have we succeeded. What do you think he might talk about?

DB: I think he would very proud and horribly disappointed, at the same time. I think he would be proud of some of the advancements we have made, in terms of equal rights, in terms of us being more of a global society, that we all know can go to the same schools, the same restaurants, we can drink from the same fountain. I think he would be horribly disappointed at how we treat each other. I think he would horribly disappointed that after all of that, we still vote in just sad and puny numbers, and we don't take advantage of all the gains that people have sacrificed for. I think that he would disappointed in how we treat each other, the inhumanity, the crime rate, young men killing young men. I think he would be disappointed in the way that our society's elder states people are neglected, and not taken care of. When I look at,

I look at the faces of people who come through this hospital as I'm going to meetings – I used to whiz by – I think, that's the thing you do, when we're all so busy. But as you get older, when you hit 40 and as you pass 45, and start to reflect on your life, and my mother's Alzheimer's has made me really stop and take a look at life. Someone told me once, you know, you walk through the hall and you walk fast and you never say "Hello." And so that was a moment of truth, and I've stopped doing that. And I look at the faces of people, and sometimes I'll wonder what their dreams are, or what their dreams were. I wonder, what brought you here? Or, what do you hope for? The last few years, when I've done the MLK week and the celebrations and everything on the TVs, it's always a picture of him with "What are your dreams?" Because I think he dreamed, or he had visions, so that we're all supposed to have our own dreams.

I read once that a hero is an ordinary person who does extraordinary things. Just, you're not some superhero person, but you're just –he was a hero, because he was an ordinary man who thought extraordinary things, and sort of wanted to defy the system. And I watched people destroy – even as a kid, when you read the attempts to try and destroy his credibility, the attempts to pit him against Malcolm X, to divide and to conquer, if you will. And I guess what I've learned from that is that when you do good things and when you're on the right track, and you sort of rub people the wrong way, human nature is to try and destroy the source. And I always wondered, and I kept asking my father, because we once had the Ku Klux Klan threaten to come into the neighborhood and burn our homes down and things, and again my father was trying to protect us from the realities of the times. But there are only so many ways you can do it, by telling your family to leave, or that we need to get down on the floor, or hide in the basement, which we had to do. The threats that would come over the phone, that kind of thing. Watching my father go to his friend and borrow a gun, because there had never been a gun in our home. But having to resort to those kinds of things to protect the home that he had worked so hard to pay for, he and my mother, and to protect us. And so that happened in my lifetime, in the South. And so I always thought as a kid, when I grow up,

I'm going to move to Boston, move to New York, and then encountered racism there of another kind.

I once had the privilege of interviewing the, I guess, the national Grand Dragon of the KKK, and it was a big deal, and we were in a conference room, and I was so excited, and we were going to syndicate it. And I went to shake his hand, and he refused, and he said "I don't shake the hands of those who are less than me." I said, "I understand." We sat down, and we talked for three hours. And the most frightened I've ever been, was when he looked at me, and he said "You know, you think that all of us are rednecks and we wear sheets, and we do this, but we are on the boards of every corporation in America – Exxon, IBM, General Motors. We are in your college campuses – even in places like Harvard." And he said, "We will never die." And that's the most frightened I've ever been in my life. That is the most frightened I have ever been.

In fact, a couple days ago, I went back through my portfolio and I found a picture that I had shot of Martin Luther King the Third, escorting his mother from the platform after she had made a speech, thanking people for their support of the MLK holiday. That picture was taken in 1981, 82 – it's over twenty years old and I still have it, in black and white. And the day that they passed the legislation for the King Holiday, I called my parents and I thought, I know Papa is ecstatic. And that's my story.

Interviewer: What a good story.

Bernie Stewart
PDC Employee

Interviewer: So what captured you, Bernie, what was it that made you say, "Oh, I want to… I have something to say?"

BS: I suppose I admire Dr. King for his contributions. I'm a 58-year-old white male who came up during the Civil Rights Movement in the late 50's, early 60's. I was in my teen years. I was a waiter in a restaurant in my hometown, Reidsville, North Carolina, and remember vividly of being prohibited from being able to wait on African-Americans who, at that point, were referred to as Negroes or Colored people – who came to "sit-in." And that was very clear, directed by management. And I guess in essence I participated in denying a select group of people the right to be served at a counter in a restaurant or in a booth. And some of the looks I received from those ignored were not looks of hatred or anger, but looks that were perplexing and sometimes pleading. I guess it has haunted me over the years because, unfortunately, I didn't do anything. You know, I was ignorant to Civil Rights.

I was brought up in the South, to certain stereotypes and prejudices, and I knew that wasn't right. I knew not serving those of color who wanted to simply sit in a restaurant wasn't right. But I was part of it. And of course, looking back, wishing that I had been more mature, more courageous, and doing what was right, even if that had been leaving that job. But I remember very vividly some of the faces still today, and it's been quite a while back. So, you know, as an adult I have experienced the violation of rights, not to the extent people of color have but have experienced them in a similar way.

When I was coming up in school – elementary, middle, high school – there was absolutely nothing to do with African-American history. I was never privy to that. That was never talked about in our family. And it was really only after my wife and I began to have children – they went through public school and became educated to African-American

history – a different mindset gradually emerged for us, the parents. And so I guess I've just taken an interest over the years and have tried to catch up in some ways. And Dr. King is an individual that I admire. When I think of, I guess when I think of the many people in my lifetime that I have witnessed make a positive impact on our society, indeed our country, the world – you know he's at the top. I saw Civil Rights legislation passed by a congress that was led by him. Presidents Johnson and Kennedy saw segregation banned, so just in admiring Dr. King for, you know, taking a stand about what's important.

And from what I've read about him and what I've heard, it was never about race. His philosophy had to do with justice versus injustice. And I think his dream was to create a more socially conscious democracy where everybody is afforded the rights in life that we should have – good education, health care, and housing – and those were the things that were important to him. I never felt like he invoked race. Yeah, he was a spokesperson for his race, but I never thought – I just never felt like it was ever about race with him. Indeed, I know that when some stronger movements, for instance, when the black Power movements began to emerge, he was very much opposed to what they stood for because again, what he stood for was creating an equal paying field for all people. So that's kind of why I think so much of him.

I put in the email [to you] that, you know, there's one saying of his that kindly resonates in my mind that helps me at times, you know, when I need to stand up for what's right today. And it goes like this… let me see… "Our lives begin to end when we become silent about the things that matter." As a matter of fact, I really hadn't read that in any of his books, but I did read his quote in a book that I read recently about Vernon Tyson. You may have heard about Vernon Tyson.

Interviewer: Talk about that.

BS: Well, it's a book that, let me see – the title is *Blood Done Sign My Name*, which is an old African-American gospel. And Vernon Tyson attended Duke Divinity School. I think that was in the 50's perhaps,

maybe 40's. Anyway, subsequently, as a minister, he became a proponent and leader of civil rights. I think he's currently in Clayton. But I read the book, and the saying by Dr. King that I just quoted really is prefaced in the book very nicely. And the book really supports a lot of what Dr. King stood for, and it's Vernon's own personal testimony to the things that he witnessed as a young man and as a minister and the stance that he took. And as a matter of fact, I think it was his son Timothy who wrote this book. But anyway, it's a really good book if you want to read it. So I've rambled for awhile. I'm not sure if any of that's made any sense, but those are genuine thoughts from my heart.

Interviewer: So did this incident you recalled change the way you related to your family, your parents, your extended family

BS: Yeah. I don't guess it changed our relationship, but I know my extended family doesn't totally agree with my position. I guess I'm thought of as being a little different maybe. But they – I think, respect the position that I have so there are no jokes or light chat about it. It's probably avoided mostly but, in the home that my wife and I have built over the years with our daughters, I think we all respect and appreciate the boundaries and I think they have grown to appreciate our philosophy on civil rights. I guess I'm talking very generally now and not making a lot of sense, but I don't know how to – how else to express it.

Interviewer: Was there ever an incident that happened, something that one of your children – tell me who your children are and how old they are.

BS: Well, all my daughters are grown and teaching. I have two that teach public school at separate schools in Guilford County. They teach special education. And then I have a third daughter who is in Guilford College receiving a double degree in education and music. So she's going to teach elementary music. And we're advocates of public schooling. So I think that's where they are today. And I'm sorry, your question was?

Interviewer: My question was, has there been any incident in your children's lives that had to do with race that they had to come home and talk about? I'm just trying to picture, how have you passed this on? You said that when you had children, you and your wife wanted to make it different. So I'm wondering, how did you explicitly make it different?

BS: I don't know. I'm hoping that maybe by the modeling that we did that, you know, we really tried hard to demonstrate to our children respect for all people, regardless of where they may be coming from, where their thoughts might be, the differences they have, respect.

Interviewer: How did you do that? How did you do that?

BS: It hasn't been easy, to be honest with you. We – I think we've – at least I hope we've set up an environment where our kids always felt comfortable to talk to us about things. And I feel like they did – at least they tell us they did – and they continue to as grown women. We can talk about anything and have – being the only man in a houseful of women, believe me, I've heard everything imaginable, and sometimes it's highly uncomfortable and awkward. But, you know, I feel good that they feel comfortable talking about what's important to them. I don't know, we've just tried to establish that trust relationship. And we're certainly not perfect people, but we've tried to demonstrate in our lives that we're respectful and as honest as we can be and it's good. It's good.

Interviewer: Does your wife teach too?

BS: My wife is a nurse.

Interviewer: Here?

BS: Well, she was a school nurse for Southern High School, and before, that for the School of Math and Science. She's recently resigned after 15 years of – in a school nurse for adolescents. It was like she left home, you know – especially when our girls were growing up and in

adolescent years, she would leave home and then she would have, like, 650 adolescents that she had to be mother to kind of, you know, on top of being nurse. And I think she got burned out. And she's currently working for Community Health at Duke in the CAPS program.

Interviewer: So just take me back to that restaurant. Your boss looked at you and said…

BS: Do not serve "the Colored." And we were warned before when they came in. We were warned when they came in. And that's what we did. It was that simple. The instructions were very explicit, very adamant, and you know, we did exactly what we were told to do.

Interviewer: And yet, the Coloreds, the Negroes, as they were called then, they came in.

BS: They came in. Now I wouldn't say that they came in by the droves or great numbers, but it was obviously, at least in my view, orchestrated sit-ins. They would come in at certain times. They would come in couples, generally. And they would find places to sit, and it was peaceful demonstrations. There were never any altercations. We never told them to leave. We just ignored them. And to me, that's the greatest level of disrespect you can have for a human being, is just to ignore their existence. And that's difficult to do as a 14-year-old. But again, that was the times, and that's the unfortunate history of it, as honestly as I can relate it to you.

Interviewer: It must have been so confusing.

BS: It was. And then I worked – also worked in the theater when I was 16 in the same town. And it was segregated – whites-only section, which was, you know, the large nice lower level, and then the Negro-section only, which was the balcony, which was generally not well-maintained. And I worked in the concession stand. And there was this nice big inviting window for the white-section and then in the very back of the concession stand was a little cutout window that you could, you know,

kind of get your items through that they were wanting. And we waited on them when we could.

Interviewer: You did wait on blacks?

BS: Oh yeah, we could – but they had their section. They were segregated. They had their section.

Interviewer: You were allowed to serve food to them.

BS: Oh yeah, we were allowed to serve food, but there was – you know, they didn't come in, they didn't sit down. They just came to the window and ordered their popcorn or whatever it might have been and you just handed it to them through that little cubbyhole.

Interviewer: Did you ever have a conversation with any of these folks?

BS: Oh yeah. Absolutely.

Interviewer: What do you remember?

BS: Very few protested the difference in – the inequity of service. I think they – at least in my view, most accepted it. There were few who would get a little rowdy at times, a little demanding, and I think, just demonstrating the frustration. But most seemed to accept it as a standard.

Interviewer: And what did that do for you in their acceptance? Did that have any affect on you? Any impact on you? I mean, did you wish they would rise up or were you relieved?

BS: No, I was just really puzzled by it all and just not understanding why the heck, you know, did we have a certain place for them and why do we have a certain place for people who were unlike them. I mean, things that, you know, a 15-, 16-year-old would think about. It's… this is kind of crazy. It doesn't make sense.

Interviewer: Did you have anyone to talk to about it?

BS: No, not really. It was pretty much the standard. And there was an older woman who worked in this particular concession stand who seemed to think, at least it was my impression, she seemed to think that was okay, you know – that was acceptable. Never talked about it, never felt comfortable in talking to her about it. There were some who made jokes about it, you know but, you know… But I fed into it all because I, you know, didn't say anything, didn't do anything so I contributed to it, but, you know – it wasn't a very good thing to do, but it's the way it was.

Interviewer: And you were young!

BS: I was very young. Very young. A lot of turmoil – Vietnam War on the brink, and facing the draft and so-forth. So there was a lot of, you know – There was really a lot of turmoil back then, lots of turmoil. My wife and I talk about that often, the degree of turmoil. It wasn't that we could really relax and enjoy those years. There was always something terrible happening to our leaders, you know President Kennedy was assassinated, his brother Robert was assassinated, and Dr. King was assassinated. And you think back and really try to absorb it all, and it all came down to one principle – the fight for justice, really – for all people. They were trying to make our country a little bit more just. And they all died for the same reason basically, I believe. So it was very turbulent years. I don't think anyone can appreciate them unless they lived through them.

Interviewer: So if you have the opportunity to say to your daughters something very explicitly about how you want them to be and eventually maybe their children that had anything to do Dr. King… if you just sat down at dinner one night, what would you say?

BS: We've had these conversations…

Interviewer: What did you say?

BS: Be courageous. It's just what I quoted earlier. If there is something that isn't right – your heart tells you it's not right, regardless of how unpopular it might be, then stand up and be heard in whatever way you choose to do that. And we've had that conversation, I believe, many times. And I have got some assertive daughters, probably closer to aggressive than assertive, but anyway, good kids… We have good kids.

Interviewer: And have they had to stand up for something?

BS: Oh, they're constantly standing up for the rights of special education children, and not getting the funds they need, not having the textbooks they need – talk about discrimination. That's a whole different subject. But my daughters are constantly – at least one is constantly fighting to get updated schoolbooks. I know that the normal kids are privy to – to get computers that they need, to get other privileges that they don't have. And I'm very proud of her because when she first started working at this particular school, and I won't mention the school – but it was about five years ago – they were not including special education children in various assemblies, and she led that to happen, and they are now. Any assembly they have, those kids are a part of it, and they have proven to do quite well. So, you know, it's – it's like I think they've taken a lot of principles that we've talked about over the years. We see them being played out in their lives, and it makes us feel very good. So I guess if there's anything to say, it's helped them in their respective professions and hopefully will continue to. They're very compassionate people.

Interviewer: It's a way for you to have redemption about your own youth, too.

BS: Yeah, and I feel like I have redemption. I don't mean to be arrogant when I say that, but you have to bring things to closure, and I feel like I've done that. And I've done that by looking ahead at the future and just, you know, trying to learn from it and trying to be a better person. And that's, I think, that's all any of us can do.

Interviewer: You know, there are so many people who lived your experience that you described as a kid in the South who've never voiced it because – you know, when the thing is the way it is, it's just the way it is, and then you just do it and you move along and you don't talk about it. And the fact that you have been so conscious and awake about it and you remember that feeling…

BS: Oh absolutely. Absolutely. But, you know, over the years we grow and we begin to develop our own outlook on life.

Interviewer: Have you had to stand up for anything in the last couple of decades?

BS: I can't say that I have. I'm a minority in my profession, oddly enough, a minority. When I first came into this profession, we comprised less than one percent of the entire nursing population. I think now – I haven't read any recent literature, but I would imagine now it's probably closer to four percent. And I actually was turned down for my first job out of college as a nurse. I went to a hospital not too far from here – I won't mention it – but not too from here and applied for the job. And I had credentials because I had received medical training in the Navy, received my degree in college, and had passed my state boards and was well-versed and had a good background for this particular job that was advertised. And I was told by – I'll never forget her – this little lady in a starched uniform that – she couldn't hire me because I was a man and they had never had a man in this position. So I, I said, "Okay," and that was hurtful.

My wife and I talked about it, and I decided to just let that go, you know. I'm gonna' go on own the road and check Duke out, and Duke just welcomed me, open arms. And it's been a great experience for the last 28 years. So, you know, I certainly haven't – you know, I can't even begin to conceptualize the degree of prejudice that, for instance, an African-American could have ever experienced. I will never be able to experience that. But I can experience – I have experienced the hurt of

being rejected because of gender, and that in itself is prejudice. And you know, I can relate, to some degree – not to the full extent.

Interviewer: Thank you for talking with us.

Joseph T. Walker, Jr., BBA
Medical Secretary, Department of Medicine/Cardiology

Interviewer: You wanted to be a part of this project because Dr. King has had a great impact on your life.

JW: The easier paths generally don't get us there. So King talked about – about several things. And one of the things I do know is that knowledge – to gain knowledge, that's where a lot of freedom comes from. You know, things like going to school – if you don't know how to think, you can't talk about it effectively, so school is a big deal. Now that people have the ability, the barriers have been broken down. You can now go to the school, any school you want to go to, any place you want to go to. The doors are open now, and I would think that people would take advantage of these various opportunities. Since the King time, lots of opportunities have shown up that lots of people can use.

Interviewer: When you say "opportunities people can use," do you feel the one you have now is connected to Dr. King, the fact that you have this position here?

JW: Well, it may be just because feeding off of his – his energy, I pursued it – he being one of the people I looked to for strength. In other words, I sent myself to college. You know, sent myself to the technical school, and it was based on, you wanna' move forward. You can't wait for the patting of the back. You can't wait for the "Hey, you're a great guy," you know. You simply have to do it because you have an eye on a goal, and you set the goal and go for it, regardless of the obstacles. It took me five years to find out one simple information, which was how do you get into university. And five years after I found out. When I should have had a Master's Degree, I was simply entering the university to get my first degree. And that was a struggle because by then, of course, I had married and you know – out of high school it was like,

"Hey, free," you know, you're making money and you use it however you want.

But then I had married and had children. But in my head, I knew I was college material. 'Cause coming out of school, I was second in the class so I knew I was more than just high school and stopping there. So based on that strength, I knew I had to pursue other things. And then, I found out and entered the university; I came out and after five years, family, children, going to college full-time, working full-time, you know? It should have been easier had I not had the family, but now I had the family. You can't give up. You wanna' go to school? Well, you gotta' do what you gotta' do. You come home, there's family issues. You go to school, there are school issues. You go to work, there are work issues. You know and then, of course, you've got church issues and choir issues and stuff like that in the community.

So, again, the strength of that man just sort of helped me to multitask and move forward in these various directions, which I think I was pretty successful at 'cause I mean, at one point, I started a music class. My wife and I started a daycare and we were very successful there. And we started one or two businesses that failed, but I think I've done well based on having drawn on this remote man who was somewhere else across the seas, whose voice I heard, and papers that I read and so, you know, I think – I think, yeah, I think he's a great person.

Interviewer: How did Dr. King affect you from here to Liberia?

JW: I was a disadvantaged young man in Liberia in the 1960's and didn't really appreciate the struggles of African Americans. But through a combination of TV, newspapers, magazines and books, I learned that across the Atlantic Ocean, there existed a man named Martin Luther King, Jr. He was a man who was truly putting his life on the line for his people. He was the voice of people whose voices would have been – have been quieted had they attempted to speak. All the time – danger – there was danger in his occupation. All the time. Still, across the waves, flowed the love, will, persistence and fearlessness of a man who stared

danger in the eye every day of his life until that fateful April 4, 1968 evening in Memphis. He was my hero – myself being poor and underprivileged. He was my hero.

One of my dreams is no person should be subjected to poverty. And I think that poverty is a sort of a side product of ignorance because ugly people get wealthy, short people get wealthy, fat people get wealthy, but why would all these people get wealthy and the other guy does not? And, to me, the final answer is that he knows something that I don't. And it's not that he can do anything better than I can, but I just don't know what to do. So the thing is, find those things that he did and teach others. That's just my, that's just my – you talk about dreams – I have bunch of them.

Interviewer: Thank you for talking with us.

JW: Thank you!