

NATIONAL MUSEUM OF AFRICAN AMERICAN HISTORY AND CULTURE

Civil Rights History Project

Smithsonian Institute's National Museum of
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Myrtle Gonza Glascoe oral history interview

conducted by Dwandalyn Reece

in Capitol Heights, Maryland, Nov. 17, 2010

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Line#	Timecode	Quote
1		[START RECORDING]
2		INTERVIEWER: Today is Wednesday,
3	01:00:09	November 17th, 2010. And I am
4		sitting with Dr. Myrtle Gonza Glascoe
5		[phonetic] for an oral history
6		interview on her involvement in the
7		Civil Rights Movement. Dr. Glascoe,
8		you were born and raised in
9		Washington D.C., can you tell me
10		about some of the early instances in
11		your life that contributed to your
12		involvement in the movement?
13	01:00:44	DR. GLASCOE: Right off the top of my
14		head it's hard to think of things
15		that may have contributed to me going
16		into the movement. My family wasn't
17		very political. I honestly don't-
18		it's hard to think of anything. But
19		I was always, as my Godmother would
20		say, I was always too frank.
21		Whatever I thought I said and I had
22		to learn how to not do that, you
23	01:01:17	know, because if I saw things and
24		they were not right I made it clear
25		that I did not agree and so. But

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Line#	Timecode	Quote
26		right now I don't think of anything
27		from my childhood that led to me
28	01:01:33	coming into the movement.
29		INTERVIEWER: So even as a child you
30		were pretty honest and straight
31		forward?
32		DR. GLASCOE: Oh I was very honest,
33		yeah. And I was also get up and go
34		because my brother and my sister used
35		to make jokes about me, they would
36		say she always has money. And you
37		know we had to bargain with my dad to
38	01:01:56	get money and so—he didn't give us an
39		allowance but I would go to the
40		grocery store and I would carry
41		orders, I would take groceries for
42		people to their house for a quarter.
43		And then when I got to where I had a
44		bicycle I would do that too, I would
45		put the groceries on the bicycle and
46		take them for a quarter. That's the
47		reason they said I always had money
48	01:02:21	because I would make a little money.
49		Then sometimes I would come to my
50		father and I would say, well you know

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Line#	Timecode	Quote
51		I want to go to the carnival. The
52		carnival came to D.C. I think once a
53	01:02:30	year and I would tell my dad I want
54		to go to the carnival and then I
55		would tell him—I said what I need is
56		six dollars to go to the carnival but
57		I already have three so all you have
58		to do is give me three, so he was
59		willing to do that.
60		INTERVIEWER: Well it sounds like you
61		were straight forward, you said what
62		you wanted and you were able to
63	01:02:50	negotiate—
64		DR. GLASCOE: Exactly.
65		INTERVIEWER: --what you got. So you
66		take kind of that straight forward
67		nature, you graduated from two of the
68		finest African American educational
69		institutions in the country, Dunbar
70		High School and Howard University.
71		DR. GLASCOE: Yes.
72		INTERVIEWER: Were there instances at
73	01:03:05	Dunbar or Howard that inspired you to
74		become involved in the struggle for
75		civil rights?

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Line#	Timecode	Quote
76		DR. GLASCOE: I don't think of any in
77		particular. Let me see at Dunbar, no
78	01:03:19	I don't think of any. But you know
79		the thing that interests me about
80		that is people, especially my
81		classmates at Dunbar, when they see
82		me, when we go to our reunions and
83		stuff they always tell me that I
84		always had something going. I was
85		always making fun or doing stuff that
86		was kind of not quite acceptable.
87		INTERVIEWER: Mm-hmm.
88	01:03:43	DR. GLASCOE: But anyway I don't
89		remember anything at Dunbar. Let me
90		see at Dunbar—
91		INTERVIEWER: Were there any clubs or
92		organizations or were there
93		discussions amongst students about
94		civil rights issues?
95		DR. GLASCOE: No. And at the time I
96		just—I wasn't into that stuff, I was
97		just going to school.
98	01:04:06	INTERVIEWER: Mm-hmm.
99		DR. GLASCOE: And I was going to
100		school and I wasn't doing my best, I

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Line#	Timecode	Quote
101		was just going to school and I was
102		getting by. But I mean I remember my
103	01:04:15	English class I enjoyed that. And I
104		remember one occasion where I knew
105		that this young man had—and I read
106		the Esquire magazine and I read—my
107		father used to get a whole lot of
108		stuff, you know the Life magazine, he
109		got all three newspapers and I read
110		it all. And so this particular
111		classmate of mine, we had to write an
112		essay and so he read his essay and I
113	01:04:42	recognized it as an essay I had read
114		in the Esquire magazine and so I told
115		the teacher about that. And so—but
116		anyway. I don't think that
117		particularly speaks to me being
118		involved in the movement.
119		INTERVIEWER: What about your time at
120		Howard. So many people talk about
121		college as an opportunity to kind of
122		expand their horizons and whether
123	01:05:07	it's through activities or courses,
124		can you pick a moment where there's
125		certain things that really attracted

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Line#	Timecode	Quote
126		you and kind of sparked your
127		imagination in the moment?
128	01:05:18	DR. GLASCOE: In relationship to the
129		movement?
130		INTERVIEWER: In relationship to the
131		movement or also anything because you
132		never know what kind of spurs you
133		along.
134		DR. GLASCOE: I hate to say it.
135		INTERVIEWER: Nothing particular?
136		DR. GLASCOE: I went to school and I
137		partied.
138	01:05:32	INTERVIEWER: Okay. So you were
139		living the young college experience.
140		DR. GLASCOE: Exactly, yeah. I mean-
141		and I didn't realize at the time how
142		good of student I was. I had this
143		great facility for going to class and
144		taking notes and reading my notes
145		before an exam and getting an
146		excellent grade.
147		INTERVIEWER: Mm-hmm.
148	01:05:55	DR. GLASCOE: And so in these years
149		people have said to me how smart I
150		was and how they like to be in class

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Line#	Timecode	Quote
151		with me and to hear me say things.
152		But anyway there was nothing
153	01:06:08	political going on in my life and I
154		think about it a lot that there was
155		so much political going on in the
156		city that I knew nothing about but
157		anyway. I'm trying to remember.
158		INTERVIEWER: So what happened after
159		college, what did you do next?
160		DR. GLASCOE: I took a teaching
161		position at a Catholic high school
162		in-right after college I took a-see
163	01:06:39	I was a health and physical education
164		major.
165		INTERVIEWER: Okay.
166		DR. GLASCOE: I took a teaching
167		position right after college at a
168		boarding school for young black woman
169		and that might have fired me up
170		because I was aware of how
171		discriminatory the nuns were to our
172		young girls. And they had these
173	01:07:04	strict rules and regulations, they
174		wouldn't let the girls dance or if
175		they did let them dance they screened

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Line#	Timecode	Quote
176		all their records. And the records
177		that the girls really wanted to dance
178	01:07:15	to they couldn't dance to those. And
179		so I was a health and physical
180		education teacher and one of my phys
181		ed sessions was devoted to dancing
182		and I saw to it that the records that
183		the girls wanted to dance to they got
184		to dance to those records. And of
185		course that probably added to the
186		fact that there was some other things
187		that happened and they asked me to
188	01:07:44	leave before the end of the year. I
189		had a young lady to ask me one day in
190		class could she get pregnant by
191		kissing and so I stopped the class
192		and I diagramed how she could get
193		pregnant.
194		INTERVIEWER: And they didn't like
195		that?
196		DR. GLASCOE: No, not at all. And so
197		anyway they didn't get rid of me
198	01:08:07	right away but I also was expected to
199		go to mass and I would go to mass but
200		I couldn't handle it and so I stopped

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Line#	Timecode	Quote
201		going to mass. And then one day I
202		was sitting in my room and I was
203	01:08:24	knitting, I took up knitting while I
204		was there because it was an isolated
205		place and my room was way up on the
206		top of this castle like building.
207		And I was knitting and a knock came
208		on the door, it was the Mother
209		Superior and the principal of the
210		school and they both said to me they
211		had prayed for me and prayed for me
212		and prayed for me. And they had come
213	01:08:50	to this unfortunate conclusion that I
214		had to go and they said you have to
215		go by tonight. And so I then said to
216		them well this money that I'm making
217		here is scheduled for me to go back
218		to graduate school and if you cut me
219		off now I won't be able to do that.
220		And so by the time I finished they
221		agreed to pay me for the rest of the
222		year, just leave.
223	01:09:15	INTERVIEWER: Still the negotiator.
224		DR. GLASCOE: Anyway. And so I have
225		no consciousness of that moving me to

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Line#	Timecode	Quote
226		the movement. But I think to the
227		fact that I was feeling oppressed and
228	01:09:31	frustrated and angry and whatever.
229		INTERVIEWER: So after that first job
230		was there a point where you had an
231		awakening or consciousness that you
232		wanted to become more involved?
233		DR. GLASCOE: Well it was a few years
234		later I had—I went back to school of
235		social work in 1958, I took my degree
236		at the University of Pennsylvania
237		School of Social Work in 1960. And I
238	01:10:19	was working at the Rosewood State
239		Hospital outside of Baltimore as a
240		social worker, you know I did social
241		group work and social case work with
242		the families of the children that I
243		served. And one day I was at lunch
244		and one of my co-workers says to me
245		why don't you come down to the
246		meeting tonight, I said what meeting,
247		he said—he was the chairman of
248	01:10:48	Baltimore CORE. And so he invited me
249		to come to the meeting and I went to
250		the meeting and I got involved. And

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Line#	Timecode	Quote
251		so I didn't believe in picketing and
252		so I refused—because I didn't
253	01:11:04	believe in non-violence so I refused
254		to walk the picket line. But I would
255		come and I would do all kinds of
256		things behind the scenes, I would
257		drive people places, I would do
258		support work and all kinds of stuff
259		like that but I just wouldn't walk
260		the picket line. And so one day they
261		said to me come on and go with us,
262		we're going to sit in and I said sit
263	01:11:27	in where, they said they were going
264		to the White Coffee Pot and that was
265		one of the places that we were not
266		allowed to go. And so I went with
267		them to the White Coffee Pot and as
268		soon as we sat down there was this
269		guy who got up and the guy came to
270		us, he had grease on him it seemed
271		like from the top of his head to the
272		bottom of his feet, dirty apron,
273	01:11:52	greasy hair and he read this thing to
274		us which said we had to get up and
275		go. And so the intention was that we

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Line#	Timecode	Quote
276		would get up and go and so we got up
277		and we left. And I was so mad, I
278	01:12:08	could feel that anger all the way
279		home, I could feel the anger. And I
280		just—anyway it was like a rod of
281		steel was put up my back and I can't
282		even describe how I felt, it was that
283		burn that turned me on. And so from
284		that point on I got involved in
285		picketing and I never got arrested
286		but you know we were doing Route 40
287		things at that time. And the Route
288	01:12:46	40 demonstrations and people—you know
289		what I was surprised to learn once I
290		got involved was that when someone
291		was going to go to jail they made a
292		decision to go to jail, to actually
293		go and do what they were not supposed
294		to do and refuse to remove
295		themselves. Like if we had wanted to
296		go to jail that day we would have not
297		gotten up and left the restaurant and
298	01:13:18	then the police would have come and
299		arrested us. As a matter of fact
300		there were five police outside

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Line#	Timecode	Quote
301		waiting to arrest us. So anyway--what
302		was I saying?
303	01:13:53	INTERVIEWER: We were talking about
304		how it was deliberate--
305		DR. GLASCOE: Yeah. So anyway I had
306		not known that. So whenever we would
307		go to different places where we were
308		planning to sit in on Route 40 then
309		there would be certain people who had
310		come and they had brought their
311		toothbrush and whatever they thought
312		they needed to spend the night in
313	01:14:20	jail. And so I never would agree to
314		that, I didn't want to be in jail, I
315		didn't want to be arrested but I
316		would go and do other--I would support
317		that, I would picket, when it was
318		time to get arrested I would leave
319		with a whole lot of--there were other
320		people that would leave too. So that
321		was my introduction to the movement.
322		And in that process I remember going
323	01:14:46	over to Howard and picking up folks
324		like Courtland Cox and driving them
325		to stuff we were doing on Route 40,

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Line#	Timecode	Quote
326		and Bill Mahoney, you're probably not
327		familiar with those names. But I
328	01:14:59	remember going up there and picking
329		them up. You know it was about these
330		are the youth and they need support
331		to get where they're going and that
332		kind of stuff. Because I was still a
333		professional social worker and I saw
334		myself a little bit back from the
335		circle of civil rights workers.
336		INTERVIEWER: Okay.
337		DR. GLASCOE: And so anyway.
338	01:15:22	INTERVIEWER: I mean it seems like
339		there was an evolution in the levels
340		of your involvement. And I just
341		wanted to go back to something that
342		you had said first when you didn't
343		want to picket and you didn't believe
344		in non-violence. Can you kind of
345		explain what you meant by that? And
346		then you get to the point where you
347		do want to picket and then there's
348	01:15:44	certain levels, was it part of your
349		attitude evolving or--?
350		DR. GLASCOE: It didn't make any

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Line#	Timecode	Quote
351		sense to me to have people beating on
352		you and you didn't—and you couldn't
353	01:15:58	respond to that in a like manner.
354		And I had not attended any sessions
355		where you were taught about non-
356		violence. I had no knowledge of the
357		philosophical approach to non-
358		violence and so that was my gut level
359		response to it. And when to work at
360		CORE—went to work with Baltimore CORE
361		I took those understandings with me.
362		But as I said once I—I mean
363	01:16:30	I got so angry that this greasy
364		uneducated person would come and
365		stand there and tell me I wasn't as
366		good as he was, get out my face, I
367		will knock you down.
368		INTERVIEWER: So it sounds like to me
369		it's more than just joining up, it's
370		understand the philosophy and the
371		rationale that it wasn't just a mass
372		of people coming together, that it
373	01:16:59	was deliberate, it was planned, there
374		was strategies—
375		DR. GLASCOE: Exactly.

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Line#	Timecode	Quote
376		INTERVIEWER: And as you got more
377		involved, you-
378	01:17:06	DR. GLASCOE: [interposing] And I
379		came to understand-
380		INTERVIEWER: Okay.
381		DR. GLASCOE: --I could participate
382		but that's my way. If I don't
383		understand I can't do it. And things
384		I don't--you know some things in life
385		I've had to come to say to myself
386		well you're not going to understand
387		it, you're still going to have to
388	01:17:21	accept it, it's there for you. It's
389		for you and you need it but even
390		though you don't understand it. And
391		I'm talking about things spiritual
392		right now, you know there's so many
393		things that we don't understand but
394		they happen and we're surrounded by
395		those things. And it's to our
396		benefit to choose to make ourselves
397		available to those things, to open
398	01:17:46	ourselves to receive on that level,
399		yes.
400		INTERVIEWER: How did you come to

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Line#	Timecode	Quote
401		make your way South to participate in
402		the Freedom Movement?
403	01:17:57	DR. GLASCOE: Well I left Baltimore
404		in the summer of 1962 to take a
405		position in Los Angeles, California
406		working with emotionally disturb
407		delinquency prone youth. And when I
408		got to Los Angeles I reconnected with
409		CORE and I continued to attend CORE
410		meetings and like that. What was the
411		question you asked me?
412		INTERVIEWER: How you ended up making
413	01:18:41	your way South.
414		DR. GLASCOE: Okay.
415		INTERVIEWER: So you went from
416		Baltimore to L.A.
417		DR. GLASCOE: I went from Baltimore
418		to L.A. and then as part of my work—
419		you know as a result of being
420		connected with Baltimore CORE I came
421		in contact with Frederica Teer
422		[phonetic] who was a national officer
423	01:19:01	for CORE. And she would come down to
424		Baltimore sometimes and we became
425		good friends. And so once I was in

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Line#	Timecode	Quote
426		Los Angeles and she was living in San
427		Francisco and so I went up to visit
428	01:19:14	her one time and she introduced me to
429		Mike Miller who was the Student
430		Nonviolent Coordinating Committee
431		chair of the support group there.
432		And so I met him and I like that area
433		and so when I completed my—I had a
434		temporary job in Los Angeles, so when
435		that job was over I moved to San
436		Francisco and I began working with
437		the Student Nonviolent Coordinating
438	01:19:49	Committee support network there. And
439		so right now were in early 1964 and
440		so I went up there and so I was in
441		San Francisco during the summer of
442		1964. And Mike would go down—Mike
443		was in the South and he brought all
444		kinds of stuff back for me to read.
445		And so in effect—I mean it's almost
446		as if he had a plan to educate me, I
447		don't know that he did, but all the
448	01:20:22	stuff that he brought back, he
449		brought back lots of papers and all
450		those things and I read, it was like

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Line#	Timecode	Quote
451		I was eating dinner every day, I was
452		reading so much, I enjoyed it. And I
453	01:20:34	got to understand what people were
454		trying to do in the South. And then
455		from time to time somebody would come
456		out and so I got to meet lots of
457		people, I got to meet Larry-Lawrence
458		Guyot and Ivanhoe Donaldson and Mrs.
459		Hamer. One time we had a workshop
460		and Mrs. Hamer came and I had to
461		drive her around in my car and I was
462		so excited, I was just thrilled. And
463	01:21:01	she was just as down to earth as she
464		could be. As soon we got away from
465		all the folks she pulled out her
466		tobacco and she stuck it in her mouth
467		and she says, "Now I can get me a
468		good chew." Anyway. And so that
469		spring I was on a committee to choose
470		people to go South and so I'm still
471		not at the point yet where I have
472		released my professional social work
473	01:21:29	stuff, I'm still working as a social
474		worker. And so I'm on this
475		committee--and you see the thing that

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Line#	Timecode	Quote
476		happened was that during the summer
477		of 1964 so many young white people
478	01:21:43	went down and many of them did not
479		want to leave and so there was a lot
480		of concern about who came—who would
481		come down for the '65 summer and how
482		would decisions be made to try to get
483		more people who would fit in better
484		with the way things were. And so I
485		was on a committee to help to choose
486		those people and in the midst of all
487		that I decided I was going to go.
488	01:22:14	And actually my decision was
489		facilitated by this young Chinese
490		woman who worked in the office with
491		me and she had been traveling in
492		Europe with her husband and I think
493		two children. And her husband died
494		and there she was no husband and the
495		two children. And so she had to come
496		back and she had to pick her life up
497		and keep going. And so she and I got
498	01:22:42	into this conversation, I was telling
499		her how much I was attracted to being
500		a part of the movement. And so she

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Line#	Timecode	Quote
501		just looked at me and she says, well
502		why can't you go? I started thinking
503	01:22:55	about all the reasons I couldn't go
504		and she says do you have any bills?
505		No I don't. Do you have a husband?
506		No I don't. Do you have any
507		children? No I don't. And so then
508		she says there's no reason that you
509		can't go, so I just stopped right
510		then and I said okay you can go. And
511		so that's how I did it. And I signed
512		myself up to go.
513	01:23:21	INTERVIEWER: After signing everyone
514		else up.
515		DR. GLASCOE: Yeah, so anyway.
516		INTERVIEWER: Many people, and I
517		think you eluded to this, who were
518		born or grew up in the North have
519		shared that they went to the South
520		with the intention of only staying
521		for a short time and then ended up
522		staying for a long time. Did you
523	01:23:39	have a plan for how long you were
524		making the trip?
525		DR. GLASCOE: Initially I went as a

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Line#	Timecode	Quote
526		volunteer for the summer. I think
527		back inside myself I knew that I was
528	01:23:50	going to want to be there more than
529		one summer but that wasn't up front
530		in my mind. I got there and I got
531		involved in the work and I wanted to-
532		and I stayed beyond the summer.
533		Because you know I had-we have
534		cousins who lived in southern
535		Maryland and we would go to visit our
536		cousins. And when I was a teenager
537		we would go there and I would have a
538	01:24:18	great time when I was with my cousins
539		in southern Maryland. We would go to
540		joints and we would dance and we
541		would have a good time. And so I
542		found quite a lot of the same kind of
543		the thing in the South. You know in
544		Arkansas after we worked ourselves to
545		death then we would go this-it wasn't
546		the Hall, the Hall was the place you
547		know where my cousins lived. But we
548	01:24:46	would go to this I think VFW hall and
549		we would dance and we would have a
550		nice time, we would enjoy. But

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Line#	Timecode	Quote
551		that's not the reason I stayed, I got
552		involved, I loved it, I really did, I
553	01:25:02	loved the work.
554		INTERVIEWER: Can we talk a little
555		bit—obviously your work started long
556		before you went South. I mean
557		getting involved in Pennsylvania and
558		then moving out west. When you made
559		it down south what were some of your
560		first responsibilities, what did you
561		get involved in?
562		DR. GLASCOE: I was the Director of
563	01:25:22	the Freedom School in West Helena,
564		Arkansas. And it was truly the
565		result of the fact that I had worked
566		in summer camps for many years as a
567		camper and as a director. And so
568		what I did in so many words was set
569		up a day camp in West Helena,
570		Arkansas for those children there and
571		we did a lot of different kinds of
572		activities. And of course an
573	01:25:52	important part of that was discussing
574		with them what was going on in their
575		communities and facilitating for them

Civil Rights History Project

Line#	Timecode	Quote
576		opportunities to express themselves
577		and to write poetry if that was what
578	01:26:05	they desired and stuff like that.
579		And so that was the first thing I
580		did. And the most important part of
581		that summer for me was the guidance
582		that I received from the workers who
583		were there. Because one of the
584		things they said to me, and as a
585		matter of fact Mike had said the same
586		thing to me before I got in the
587		South, that I needed to pay attention
588	01:26:29	to what was going on around me, that
589		I didn't need to get involved right
590		away, you know thinking that I had
591		something to offer or to lead or to
592		guide. That it was important for me
593		to watch and listen and learn. And
594		as a matter of fact the director of
595		the project in West Helena told me go
596		to community meetings but do not get
597		up and tell people what you think,
598	01:26:56	stay in your seat. If you have to
599		write down what you think and we can
600		talk about it later. And so that was

Civil Rights History Project

Line#	Timecode	Quote
601		the most important experience for me
602		that summer. Of course I did voter
603	01:27:09	registration, there were nine of us
604		volunteers that summer and there were
605		two of us who were black. And we did
606		voter registration, we did—I did the
607		Freedom School, we attended community
608		meetings in different parts of the
609		county. And I learned how to go
610		places and just be there and
611		gradually get acquainted with people,
612		people knew who I was and I would go
613	01:27:46	places and just kind of hang out.
614		And you know gradually introduce
615		myself to people and then my goal
616		would be to get - - and then
617		gradually ease in to some discussion
618		with them to find out where they were
619		in terms how they felt about being
620		involved in the movement. How they
621		felt about coming to the meeting once
622		a week and once they were at the
623	01:28:12	meeting would they do other things
624		related to what we were doing. Would
625		they canvas, would they picket, what

Civil Rights History Project

Line#	Timecode	Quote
626		would they do, you know that kind of
627		stuff.
628	01:28:25	INTERVIEWER: You also did some work
629		in Mississippi?
630		DR. GLASCOE: Mm-hmm.
631		INTERVIEWER: The same kind of thing
632		or--?
633		DR. GLASCOE: Exactly. Yeah, I
634		worked at West Helena from—I worked
635		in Arkansas from May of 1965 until—I
636		don't remember exactly when in 1967.
637		I had to come out because I was sick.
638	01:28:51	And I was in Atlanta where I saw the
639		doctor and then I knew John
640		Buffington from seeing him at
641		meetings and John asked me if I would
642		come and work at his project in West
643		Point, Mississippi and I agreed to do
644		that in 1967.
645		INTERVIEWER: What was his project in
646		West Point?
647		DR. GLASCOE: It was a regular
648	01:29:16	project, you know the same kinds of
649		things. You moved around and you got
650		acquainted with people and you helped

Civil Rights History Project

Line#	Timecode	Quote
651		them—you know if there were
652		challenges that they were facing,
653	01:29:30	problems they were having you'd help
654		them to think through things that
655		they could do or you helped them to
656		do things to help solve those
657		problems. And that was the tact we
658		took in the meetings also. People
659		would talk about things that they
660		wanted to see differently in their
661		communities and we would try to help
662		people to think of what are some
663	01:29:53	things that the community could do to
664		make the changes, how should we
665		proceed to make those changes. And
666		you would help people to go forward
667		with their ideas and try as much as
668		possible to not put your stuff on
669		them, you know let stuff come from
670		them. And then support that. Like
671		for example in Jones Ridge, Arkansas
672		the Turner Elementary School, the
673	01:30:31	families there were disturbed because
674		every time it rained the toilets
675		would back up and feces would float

Civil Rights History Project

Line#	Timecode	Quote
676		down the hall in the elementary
677		school. And so that had been going
678	01:30:45	on for a long, long time. And they
679		had been complaining and trying to
680		get somebody in the county to come
681		and see about it but no one every
682		came, and so when we started having
683		the meeting in Jones Ridge that was
684		one of the things that came up. And
685		so I wasn't working that part of the
686		county it was my co-worker Howard
687		Himmelbaum who was doing the work.
688	01:31:10	And he said to people what do you
689		want to do and so they said well we
690		want to get this changed, so they
691		thought about all the different
692		things they could do and then they
693		decided after they tried going back
694		to the county and seeing about it
695		again. Then they decided they should
696		go to Little Rock and go to the
697		Health Department in Little Rock,
698	01:31:30	which is what they did. And then
699		people came down and checked things
700		out and they found that the pipes had

Civil Rights History Project

Line#	Timecode	Quote
701		been laid uphill and so anytime it
702		rained there was a problem. So once
703	01:31:45	that was corrected then the people in
704		that community said well we did that,
705		that was great, now we can think of
706		other things we can do to make the
707		schools better for our kids. And so
708		that was how we got started. And
709		actually that energy took us to where
710		people decided that they wanted to do
711		a school boycott and to force
712		desegregation. Because at that time
713	01:32:11	they thought that the way that their
714		kids could get the best education was
715		if all the children were educated
716		together. And so they decided to go
717		for that. And we spent a good part
718		of the summer of 1966 moving around
719		to different places in the county and
720		having meetings and talking and
721		building people's confidence up so
722		that when school started that fall we
723	01:32:42	held 1500 of 1800 black kids out of
724		the segregated school for six weeks.
725		And then the school district did

Civil Rights History Project

Line#	Timecode	Quote
726		capitulate and they desegregated the
727		schools. But you know I think—I
728	01:33:01	don't think I said that in any of my
729		little accounts. But midway that
730		process I began to have different
731		thoughts, I began to feel like we
732		don't need to be doing this because
733		the hostility was so tremendous and
734		there was great anger that during the
735		boycott, I wasn't there yet, but
736		anyway I began feeling like we should
737		not be getting in these white
738	01:33:29	schools, we should be trying to do
739		our own school, make our own school
740		what we needed it to be. And I
741		attempted to broach that with Mrs.
742		Jackson, the woman who was the
743		matriarch of the family that was
744		central in all of these activities.
745		And she just couldn't see it all. I
746		mean she was just so caught—everybody
747		was so caught up with we're going to
748	01:33:57	finally get our children together and
749		what she said to me was when our
750		children get together they would be

Civil Rights History Project

Line#	Timecode	Quote
751		fine. The children are not full of
752		hate, the children will love each
753	01:34:10	other. And so but what I was aware
754		of was the fact that the anger and
755		the hostility was so great that we
756		just didn't need to be taking those
757		chances, that was how I felt. But we
758		went ahead, we desegregated. And I
759		don't think it was five years later
760		when I went over to see Mrs. Jackson
761		one time and she says Myrtle all of
762		my kids hate white folks. And so I
763	01:34:40	mean I knew that already. And so she
764		says well why is that, I said well
765		you know they are being treated a
766		certain way in the school. And so
767		you know once the kids got in the
768		school, they had been in the band in
769		our other school, they couldn't get
770		in the band. There were so many
771		things that they were not allowed to
772		do and people were condescending to
773	01:35:05	them. And Mrs. Jackson was so
774		unhappy and the kids themselves were
775		very unhappy.

Civil Rights History Project

Line#	Timecode	Quote
776		INTERVIEWER: So that's how your
777		thinking evolved, once you did come
778	01:35:19	down South and see the realities of
779		certain situations--
780		DR. GLASCOE: Yes.
781		INTERVIEWER: --and so the hostility
782		and hatred was pretty visceral--
783		DR. GLASCOE: Yes.
784		INTERVIEWER: --and part of the
785		struggle. You mentioned Mrs.
786		Jackson, is this Gertrude Jackson?
787		DR. GLASCOE: Gertrude Jackson, yes.
788	01:35:36	INTERVIEWER: Right. So this was in
789		the community of Marvell with Earlis
790		and Gertrude Jackson?
791		DR. GLASCOE: Yes.
792		INTERVIEWER: Can you talk a little
793		bit more about your interactions with
794		them? About that project and working
795		with the both of them and voter
796		registration and the schools and
797		public safety.
798	01:35:54	DR. GLASCOE: Well the Jackson family
799		was the--you know like you can say in
800		most projects there's usually one

Civil Rights History Project

Line#	Timecode	Quote
801		family that is kind of around which
802		the project revolves. And so the
803	01:36:12	Jackson family, Mrs. Jackson and her
804		husband Gertrude and Earlis, as well
805		as James Jackson, Mr. Jackson's
806		brother. As well as a Jackson who
807		was a cousin who owned the store.
808		All of those people were staunchly in
809		support of change for their
810		communities. And Earlis Jackson and
811		James Jackson farmed together, they
812		planted cotton and I think they
813	01:36:43	planted soy beans. And there was one
814		instance where they were getting
815		ready to harvest their cotton and
816		sugar was put in the gas tank of
817		their cotton picker. They went out
818		to crank it and they found that the
819		sugar was in there and of course the
820		engine was destroyed. And Mr.
821		Jackson, Mr. Earlis Jackson and Mr.
822		James Jackson didn't get upset, they
823	01:37:13	just stopped and took the thing
824		apart, cleaned it, put it back
825		together and went back to work. And

Civil Rights History Project

Line#	Timecode	Quote
826		they just kept going like that. I
827		mean they were an inspiration to all
828	01:37:23	of us, they were so strong. And Mr.
829		Earlis Jackson and Mrs. Gertrude
830		Jackson had 11 children and they were
831		just practically fearless. And Mrs.
832		Jackson had this kind of soft spoken
833		way and she was easy going and I mean
834		as I've gotten to know her since
835		then, in many ways that was just a
836		façade because she is powerful. And
837		so what would happen was that one of
838	01:37:57	the things that I would do every week
839		would be move around to different
840		people in the community who were
841		working with us and just go and visit
842		and sit with them for a little bit to
843		see what they were thinking about.
844		And actually I used that as my
845		preparation for the meeting that we
846		would have later that week. And so I
847		would go and I would sit with each-
848	01:38:18	maybe four or five different people I
849		would sit with and make sure I knew
850		what was on their minds and say some

Civil Rights History Project

Line#	Timecode	Quote
851		things to them that I thought they
852		needed to hear. And so I would go to
853	01:38:27	Mrs. Jackson and we would do that.
854		And then what I began to realize
855		after awhile, I didn't pick it up
856		right away, was that when I would go
857		to Mrs. Jackson, Mrs. Jackson would
858		always have great ideas about things
859		to do. And so the way she would do
860		it is she would tell me the idea and
861		so I would be so excited about it I
862		would just go to the meeting and when
863	01:38:50	the meeting was going on I would
864		present the idea. Then I finally—I
865		backed up a little bit and I thought
866		about it and I said to myself, Mrs.
867		Jackson is planting stuff on me and
868		she should be doing it herself. And
869		so when I finally got clear about
870		that the next time I went to see Mrs.
871		Jackson and she started her little
872		process of putting these ideas on me.
873	01:39:13	I said Mrs. Jackson this is your
874		idea, it's not my idea it's yours.
875		And so this time when we go to the

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Line#	Timecode	Quote
876		meeting you're going to present that
877		idea, I'm not going to present it.
878	01:39:26	And so she—you know she said no, I
879		don't know how to present that idea,
880		you are good at presenting the idea,
881		you are the one that needs to do it.
882		I said no Mrs. Jackson, you are the
883		one who has the idea and your
884		community needs to know that you are
885		the one who has the ideas and you are
886		the one who needs to stand on those
887		ideas and help people to know how to
888	01:39:51	do them. And so that first time I
889		waited until she expressed her idea,
890		it was kind of tense, but she did
891		indeed say what she had on her mind.
892		And then as time went on she would do
893		that more and more. But in the long
894		run it was Mrs. Jackson who pulled
895		people together and got them
896		organized and they actually set up a
897		community center and it still is in
898	01:40:20	existence. It's limping, but it's
899		still there.
900		INTERVIEWER: So is it fair to

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Line#	Timecode	Quote
901		assume, I'm trying to understand how
902		this was all pulled together, that
903	01:40:32	volunteers who came from the North,
904		there was always a movement afoot in
905		the communities in the South. So
906		what did the volunteers bring? I
907		mean it looks like you were looking
908		for it to be a mutual process, that
909		you spent time observing and watching
910		and didn't want to insert yourself
911		and come in there and say that you
912		think you should do this and that and
913	01:40:57	that. That you were very careful in
914		working with the communities and
915		letting the ideas come from them.
916		DR. GLASCOE: My goal being there was
917		to create a process where they got in
918		touch with the fact that they are
919		capable and where they develop
920		confidence to move and do on their
921		own. And I saw that as the building
922		blocks to them being in charge of
923	01:41:26	their own communities and doing
924		things for themselves. I have to say
925		that where I was successful in that

Civil Rights History Project

Line#	Timecode	Quote
926		regard with Mrs. Jackson, she was one
927		of the few people who were willing to
928	01:41:44	pick up and assert herself. There
929		were people who wanted to be in
930		charge and to do things but they
931		didn't trust themselves. And Mrs.
932		Jackson got to where she did trust
933		herself and so she was able to step
934		forward and do things. The
935		experience I had-
936		INTERVIEWER: Some other community
937		leaders it didn't work the same way.
938	01:42:18	DR. GLASCOE: Well I mean-for
939		example, now Mr. Jackson when I came
940		to things that were related to what
941		he had to do, you know once-like for
942		example some people who get sugar in
943		the gas tank of their-in the tank of
944		their cotton picker would just be
945		devastated. But to Mr. Jackson and
946		his brother it was sort of like this
947		goes with the territory, now let's
948	01:42:46	just fix it and keep moving. But he-
949		when every time I came back to visit
950		Mr. Jackson would tell me stuff, okay

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Line#	Timecode	Quote
951		it would be like—they didn't call me
952		Ms. Myrtle but Myrtle we still having
953	01:43:01	these problems and it was to sort of
954		like telling me to help him to solve
955		them. And I would always be saying
956		well Mr. Jackson, did you do this,
957		did you do that, things that I used
958		to say back when. But you know where
959		Mrs. Jackson—Mrs. Jackson figured out
960		how to send all of her girls to
961		college. I mean she connected with a
962		woman in Connecticut who was willing
963	01:43:31	to send her money so that those kids
964		could go to college. I mean I didn't
965		know a thing about how she did it, I
966		didn't know when she did it or
967		anything, she just did that. You
968		know, do you see a difference in the
969		spirit. And her husband never—I mean
970		there were things that he was strong
971		on but not by comparison to Mrs.
972		Jackson. She was creative, she is
973	01:44:00	creative, you know she was always
974		looking for ways to do stuff that
975		other people didn't think about.

Civil Rights History Project

Line#	Timecode	Quote
976		INTERVIEWER: During your time with
977		SNCC the dynamics of group leadership
978	01:44:14	and participation really changed in
979		relationship to the white workers,
980		what did you witness in the
981		communities in which you worked?
982		DR. GLASCOE: Well my co-worker
983		Howard Himmelbaum was a Jewish guy
984		and we worked fine, I mean I thought
985		we worked fine, we did work fine
986		actually we didn't have any conflicts
987		of any sort. But when we were
988	01:44:40	planning for things to do the two of
989		us always talked and we always worked
990		out whatever differences of opinion
991		we might have before we went to do
992		things, like I think I mentioned in
993		one of my write-ups that we had this
994		workshop for people, it was like a
995		legal support workshop, where people
996		who were trying to get on welfare and
997		couldn't come and a lawyer would talk
998	01:45:13	to them. Anyway I was saying that I
999		said that. But Howard attending the
1000		meeting in New Orleans where the

Civil Rights History Project

Line#	Timecode	Quote
1001		decision was made that the white
1002		workers should leave the black
1003	01:45:27	communities and go and work in white
1004		communities. And when he came back
1005		he just matter of fact said to me,
1006		Myrtle I'm going to leave in X number
1007		of days. What we decided at the
1008		meeting was this and so he told it to
1009		me and he did indeed leave. And I
1010		was worried, I was scared at first
1011		but once he was gone I found that
1012		there was stuff inside me I didn't
1013	01:45:58	even know I had. And so when it came
1014		time to make decisions I was
1015		perfectly capable of to make them on
1016		my own. I began coming up with ideas
1017		I didn't even know were there. In
1018		the beginning I was feeling very good
1019		and very confident and so that
1020		doesn't speak to the question of him
1021		being a white person at all, it
1022		speaks to me. My sense of what it
1023	01:46:22	was was that I was deferring to him,
1024		I was in that traditional man-woman
1025		role, you know where the woman gives

Civil Rights History Project

Line#	Timecode	Quote
1026		over to the man and I didn't realize
1027		I was doing that. And so I
1028	01:46:37	discovered some things about myself
1029		once he left.
1030		INTERVIEWER: Do you have a sense
1031		what the larger discussion was?
1032		Because obviously it empowered you to
1033		feel that there was more that you
1034		could do and that you had the
1035		capability to be out there on your
1036		own but did you—it sounds like you
1037		were kind of working on your own
1038	01:47:00	where other people were spread out
1039		all over the place. Did you have a
1040		sense of what some of the larger
1041		questions that people were asking in
1042		regard to making that change about
1043		where white workers would work and
1044		where black workers would work?
1045		DR. GLASCOE: Well I understood
1046		entirely that it was difficult for
1047		black people to get to where they
1048	01:47:23	could feel comfortable doing things
1049		for themselves with a white person in
1050		a position of to their way of

Civil Rights History Project

Line#	Timecode	Quote
1051		thinking of authority. Even though I
1052		did my best to say to people and to
1053	01:47:36	behave to people, you are in charge
1054		of your community, I'm here to help
1055		you to think about what you want to
1056		do and to plan for things that you
1057		need to do and to do those things
1058		effectively. It was fine for me to
1059		say that but it was quite a different
1060		thing for people to fully buy it and
1061		not see me as an authority figure.
1062		Because I came from somewhere, I was
1063	01:48:01	a college graduate, I was actually a
1064		Master's degree person at that time
1065		and I had a level of expertise, I
1066		could talk well, I could write well.
1067		I knew I had a whole lot of knowledge
1068		that people didn't have so for them
1069		to rise up and also not think of me
1070		as someone in charge, that was a
1071		challenge. And so if I had been
1072		white that's even more of challenge.
1073	01:48:33	And I understood that, I saw that. I
1074		didn't see it as clearly before
1075		Howard left as I did after he was

Civil Rights History Project

Line#	Timecode	Quote
1076		gone, I saw it, you know, and I saw
1077		how people had backed off and how
1078	01:48:46	they weren't as comfortable to be
1079		themselves around him. And so of
1080		course—I mean my position was not to
1081		rub that in his face because he had
1082		done many things in that community
1083		that helped that community and I
1084		respected that and I respected him.
1085		And as a matter of fact I like him,
1086		I'm still in touch with him. In many
1087		ways, you know, we lived in the same
1088	01:49:12	house, he was like a brother to me
1089		and so it's complex.
1090		INTERVIEWER: Mm-hmm.
1091		DR. GLASCOE: It's not anything, it's
1092		not open and shut. But the part that
1093		could be open and shut is for white
1094		people to get to where they become
1095		aware of who they are and how they
1096		impact other people, other black
1097		people. And for Howard, Howard was
1098	01:49:44	willing to pull himself back and do
1099		some reflecting to see how that was.
1100		I don't remember that we ever talked

Civil Rights History Project

Line#	Timecode	Quote
1101		about any of this. But does that get
1102		closer to what you want me to talk
1103	01:49:58	about?
1104		INTERVIEWER: It does, it does.
1105		DR. GLASCOE: Okay.
1106		INTERVIEWER: So it was not only a
1107		change you noticed in yourself but
1108		you did notice a change with the
1109		community members you worked with.
1110		DR. GLASCOE: Oh yes, mm-hmm, yes,
1111		yes.
1112		INTERVIEWER: So how long did you
1113	01:50:11	spend in the South or when did you
1114		finish your work with SNCC?
1115		DR. GLASCOE: I left SNCC in the fall
1116		of 1967. And I worked as a fulltime
1117		worker until—from May of 1965 until
1118		the fall of 1967. By this time I'm
1119		in Mississippi and I'm flat out
1120		broke. And there was an opportunity
1121		for a job in the Head Start Program
1122		and so I took that job, yeah.
1123	01:50:49	INTERVIEWER: Following your formal
1124		work with the movement, you went on
1125		to write and teach about two of our

Civil Rights History Project

Line#	Timecode	Quote
1126		most renown African American leaders,
1127		W.E.B. Du Bois and Booker T.
1128	01:51:00	Washington. And between 1985 and
1129		1993 you were the Founding Director
1130		of Charleston's Avery Research
1131		Center. How do you consider these
1132		activities to be part of your ongoing
1133		contribution to the Freedom Movement?
1134		DR. GLASCOE: Well first of all I
1135		became an activist. When you become
1136		an activist you don't give up being
1137		an activist, it gets inside you. And
1138	01:51:35	so you know I approached things—I
1139		guess I was an activist when I was a
1140		kid because I went straight at stuff
1141		and I had to learn how to go at stuff
1142		and not go so dead straight. Because
1143		lots of times when you go straight at
1144		stuff you turn people off and they
1145		are people that you need to be
1146		connected to. What did I do first—
1147		after I left—after I worked—the first
1148	01:52:09	thing I did that was not—well, I
1149		taught at Tougaloo College right
1150		after I worked in the movement. And

Civil Rights History Project

Line#	Timecode	Quote
1151		in a sense that was an extension of—I
1152		worked in the Head Start Program and
1153	01:52:27	I don't know if anyone has said this
1154		to you or not, you know in an
1155		interview or not, but the Head Start
1156		Program in Mississippi which was
1157		started in 1965 was the first Head
1158		Start Program in the country. And
1159		the way it got started was that the
1160		volunteers, the white volunteers, who
1161		had worked in Mississippi came back
1162		home all caught up with their
1163	01:52:55	feelings about how people were so
1164		poor and people did not have decent
1165		schools and people did not have
1166		enough food to eat, they got involved
1167		in trying to set up some kind of
1168		program to meets those needs. And
1169		what they came up with was the Head
1170		Start Program. And so on the one
1171		hand in the sense that it—in one
1172		sense it was an excellent situation
1173	01:53:23	because for the first time people who
1174		had been working the cotton fields
1175		and making stuff like \$10 and \$12 a

Civil Rights History Project

Line#	Timecode	Quote
1176		day were making \$65 a week, I
1177		shouldn't say \$10 or \$12 a day, \$5 a
1178	01:53:39	day. You know you pick a certain
1179		number of pounds you get \$5 for that
1180		and you work 12 hours to do that. So
1181		those people had jobs where they were
1182		making \$65 a week. And it was the
1183		first time black folk had jobs that
1184		were not connected to the white power
1185		structure in Mississippi. At the
1186		same time by placing the program on
1187		the wheels and the infrastructure of
1188	01:54:10	the movement, it gradually destructed
1189		that infrastructure. What I'm
1190		talking about is how people got
1191		together to create programs for their
1192		children before Head Start and to
1193		work out ways to feed their children
1194		before Head Start on their own, out
1195		of their own funds. When the money
1196		came then there got to be concerns
1197		about well who makes the decision
1198	01:54:49	about who gets the jobs and how do
1199		people get to have these jobs. And
1200		so what you had was people who had

Civil Rights History Project

Line#	Timecode	Quote
1201		worked together all through the
1202		movement being separated because so
1203	01:55:14	and so was on the Board and he made
1204		sure all his family got the jobs.
1205		And Ms. Johnson over here who had
1206		also worked closely with him in the
1207		movement days was not on the Board
1208		and so she didn't get to have any say
1209		about who got the jobs. And
1210		furthermore she might not have gotten
1211		one herself. And so that just
1212		dropped all kinds of poison down into
1213	01:55:37	the infrastructure of the movement.
1214		And so after awhile people who had
1215		been close, who had worked hard
1216		together, who had just struggled
1217		together weren't speaking to each
1218		other. It was very painful to watch,
1219		very painful. I worked for that
1220		program, I was the Director of the
1221		community program organizers. You
1222		probably don't know but Senator
1223	01:56:10	Stennis fought the Head Start
1224		Program. You know every time—like we
1225		would—we had the funding I think for—

Civil Rights History Project

Line#	Timecode	Quote
1226		whatever period we had the funding
1227		for and the program was going along
1228	01:56:25	and people who—everybody who worked
1229		in the program had formally been
1230		working in the movement. And so
1231		people continued to do the things
1232		they had done in the movement, to
1233		make sure folks got information, to
1234		make sure folks stayed abreast of
1235		certain issues, to make sure folks
1236		got out to vote and stuff like that.
1237		And so of course Stennis fought it,
1238	01:56:46	this is a federal program supposed to
1239		be for education and food and
1240		changing communities, it's not
1241		supposed to be the movement. So he
1242		would bring the program to a dead
1243		stop and so people would not have
1244		jobs for X amount of months. And
1245		then there'd be a big fight in
1246		Washington and then the program would
1247		come back. And then there'd have to
1248	01:57:12	be a decision about well who's going
1249		to get the jobs this time, who's
1250		going to be on the Board, because

Civil Rights History Project

Line#	Timecode	Quote
1251		there were all these rules and
1252		regulations that people had to go by
1253	01:57:21	in relationship to that and so
1254		anyway.
1255		INTERVIEWER: It got very complicated
1256		and-
1257		DR. GLASCOE: Very complicated.
1258		INTERVIEWER: --and very political.
1259		DR. GLASCOE: Very political and
1260		really nasty. It was deeply
1261		disturbing and I was right up in the
1262		center of it. You know folks like me
1263	01:57:38	always had the job. And so people
1264		who had worked in the movement with
1265		me were angry at me because I had the
1266		job. And of course it didn't have
1267		nothing to with-I mean I had the job
1268		because I had the job. But their
1269		jobs had been cut off because the
1270		program was stopped. So even during
1271		the time when the program had stopped
1272		there were certain people who kept on
1273	01:58:04	working, I'm one of those. I got to
1274		a place where I decided well this
1275		time when the program stops I'm

Civil Rights History Project

Line#	Timecode	Quote
1276		quitting. And so I just waited, I
1277		just stopped working until the
1278	01:58:15	program came back and then I went
1279		back to work. Because it was too
1280		painful, you know it was just too
1281		painful because folks were angry at
1282		the way the program was going anyway
1283		and then of course I was a butt of
1284		all that. It was just very, very
1285		hard, very hard.
1286		INTERVIEWER: So you did your work
1287		with Head Start and I-
1288	01:58:36	DR. GLASCOE: [interposing] Did my
1289		work with Head Start and then I went
1290		to Tougaloo College. And I taught at
1291		Tougaloo from 1969 to 1972 and I
1292		taught in the sociology department, I
1293		taught for Dr. Ernst Borinski. And
1294		because of who I was to a large
1295		extent, I just continued doing what
1296		I'd always been doing. Bringing
1297		information to people, helping the
1298	01:59:11	kids to understand certain kinds of
1299		things, you know. At the time I
1300		became a Muslim, I was in the Nation

Civil Rights History Project

Line#	Timecode	Quote
1301		and I was passing that information
1302		onto people, how to eat to live, and
1303	01:59:24	so the kids would be walking around
1304		campus saying did you hear what
1305		Glascocoe said last week, she said
1306		you're supposed to eat this and
1307		you're not supposed to eat that. But
1308		I enjoyed that tremendously. And I
1309		also—I developed a course that was
1310		called The Small Group in Process
1311		where we focused on getting to know
1312		ourselves as individuals and also as
1313	01:59:50	people who are part of communities.
1314		And I've had young people to say to
1315		me that that course caused them to
1316		think about themselves in ways that
1317		they had never realized that they
1318		needed to and it helped to change
1319		their lives. And to some extent I
1320		still have versions of that course
1321		salted into everything I do, you know
1322		that is like in my teaching.
1323	02:00:20	INTERVIEWER: Is it a course that
1324		kind of mimics your own evolution in
1325		your own life, kind of being a part

Civil Rights History Project

Line#	Timecode	Quote
1326		of community and getting involved?
1327		Did your own experiences kind of feed
1328	02:00:30	into developing that course?
1329		DR. GLASCOE: I'm sure. I'm sure of
1330		that but it's actually focused on—see
1331		the challenge for me has been getting
1332		to know myself, getting to know who I
1333		am, getting to know what my gifts
1334		are, what my liabilities could be,
1335		what areas of my personality need me
1336		to be aware of them and be on top of
1337		them all the time. And that was the
1338	02:01:04	gift that I attempted to give to my
1339		students through that course. That
1340		it's very important for you to know
1341		how you affect others. When you go
1342		into a situation what's your
1343		personality like? Are you open and
1344		outgoing, are you shy and retiring,
1345		do you just kind of take things as
1346		you go along and in any of those
1347		cases how would that affect other
1348	02:01:28	people who are just meeting you. So
1349		if you want to be—like most recently
1350		I've been teaching education and the

Civil Rights History Project

Line#	Timecode	Quote
1351		way I would approach that whole set
1352		of issues was well each one of you
1353	02:01:43	has a story and each one of you needs
1354		to tell your story to yourself first.
1355		And then you need to tell your story
1356		to the class so that each one of us
1357		can get to know each other. And in
1358		that process I actually set up a
1359		format for people to follow, to do
1360		that and so it was—what I would ask
1361		them is what are you bringing in your
1362		suitcase with you of your beliefs and
1363	02:02:14	your attitudes into classrooms where
1364		children are. Do you know what you
1365		have in your suitcase? If you look
1366		in your suitcase that you're bringing
1367		with you and you see some things that
1368		you'd rather not the children have,
1369		do you know how to take those things
1370		out of your suitcase, do you know how
1371		to adjust those things, so that you
1372		don't bring that in its form that
1373	02:02:36	it's in now to the classroom. Can
1374		you see how that would affect the
1375		young people in the classroom? Those

Civil Rights History Project

Line#	Timecode	Quote
1376		are the kinds of things, that's how I
1377		do it now.
1378	02:02:46	INTERVIEWER: Well you made the
1379		comment earlier about-
1380		[END afc2010039_crhp0003_mv1]
1381		[START afc2010039_crhp0003_mv2]
1382		DR. GLASCOE: --but I wasn't there on
1383		my own, I was in support of work that
1384		was already going on. And I
1385		attending meetings and I participated
1386		in discussions with people. And John
1387		had started a restaurant in West
1388	01:00:27	Point and I did things to help out
1389		with the restaurant. And we got-by
1390		this time John had figured out how to
1391		get food stamps for us and I was in
1392		charge of the food stamps and I would
1393		buy all the food and people would get
1394		mad with me because I wouldn't buy
1395		stuff they wanted. I mean I really
1396		don't remember more than attending
1397		meetings and being in support of the
1398	01:01:03	work that was already going on there
1399		when I came. I didn't do voter
1400		registration in West Point. I did

Civil Rights History Project

Line#	Timecode	Quote
1401		some voter registration in Arkansas.
1402		INTERVIEWER: In Arkansas, okay.
1403	01:01:17	DR. GLASCOE: Right. But I didn't do
1404		voter registration in West Point at
1405		all.
1406		INTERVIEWER: I wanted to get back to
1407		a comment you had made, once an
1408		activist always an activist.
1409		DR. GLASCOE: Mm-hmm.
1410		INTERVIEWER: And how that activist
1411		mentality or your work on the Freedom
1412		Movement how you moved that forward
1413	01:01:35	in some of your other work, for
1414		instance your writing on Du Bois and
1415		Booker T. Washington or your work at
1416		the Avery Center. And if you could
1417		talk a little bit about that, just to
1418		see how that mentality, what you were
1419		able to take which you worked on in
1420		the past and how to bring it into
1421		some of your-
1422		DR. GLASCOE: Well I mean it's not a-
1423	01:01:58	first of all I need to say it's not a
1424		conscious process. What I'm saying
1425		is it's not something that's up here

Civil Rights History Project

Line#	Timecode	Quote
1426		and you plan it. But my way is to be
1427		up front and to be straight ahead.
1428	01:02:12	And I had to learn at the Avery
1429		Project that that wasn't going to
1430		work. That to be upfront and
1431		straight ahead with people who were
1432		waiting for you to give over to them
1433		was not going to work. But at the
1434		same time they were kind of in a
1435		tight position.
1436		INTERVIEWER: Can you tell us a
1437		little bit about the Avery Project,
1438	01:02:36	just for the record.
1439		DR. GLASCOE: Okay. I was invited in
1440		1985 to be the Founding Director of
1441		the Avery Research Center for African
1442		American History and Culture. It was
1443		envisioned as in archives by a group
1444		of people who had attended the Avery
1445		School—like the Avery School was
1446		founded in 1865 and it was the first
1447		academic high school for black people
1448	01:03:10	in Charleston, South Carolina. And
1449		it remained open as an academic high
1450		school for black people until 1954.

Civil Rights History Project

Line#	Timecode	Quote
1451		And by that time, by 1954, the city
1452		of Charleston had a school that had
1453	01:03:31	combined academic and vocational
1454		pursuits. And right now the name of
1455		that school doesn't come to me. So
1456		the Avery School was closed in 1954
1457		and the building that had been built
1458		for it—I need to go back and say
1459		this, during the years that the Avery
1460		School was open it was supported by
1461		the American Missionary Association
1462		and there's a connection between the
1463	01:04:10	American Missionary Association and
1464		the Amistad and I can't speak about
1465		it directly right now, but anyway, so
1466		there's a lot of history in there.
1467		And so anyway people who had—it was a
1468		school that had a reputation of being
1469		discriminatory inside the black
1470		community. There were comments made
1471		that black skinned people did not go
1472		to the Avery. If you got there and
1473	01:04:43	you were black skinned you were there
1474		but the Avery did not welcome black
1475		skinned people, they welcomed light

Civil Rights History Project

Line#	Timecode	Quote
1476		skinned black people to the Avery.
1477		And so that was one of the
1478	01:04:54	reputations of the Avery. But the
1479		story, the long and the short of it
1480		is, graduates of that school after
1481		the school was closed and it went
1482		through a number of different
1483		incarnations with different
1484		organizations living in that
1485		building, those graduates got
1486		together and they wanted to get the
1487		building back and put back into it an
1488	01:05:20	institution that would support the
1489		education of black people in
1490		Charleston. And so I was invited
1491		down to head that up. When I got
1492		there the organization it called
1493		itself the Avery Institute for
1494		African American History and Culture.
1495		I think they called themselves the
1496		Avery Institute of African American
1497		History and Culture. They had
1498	01:05:48	written a grant to the National
1499		Endowment for the Humanities and
1500		received a planning grant. And so

Civil Rights History Project

Line#	Timecode	Quote
1501		there was a plan in place and my job
1502		was to bring that plan into fruition.
1503	01:06:07	And I went to work on that. When I
1504		came the building was not in any way
1505		useable, it was sitting there and it
1506		was deteriorating. And so boy oh
1507		boy, go back and try to recap all
1508		that.
1509		INTERVIEWER: You don't have to recap
1510		everything.
1511		DR. GLASCOE: But what was clear to
1512		me when I first came was that because
1513	01:06:38	the building--because literally I was
1514		given an office that was about twice
1515		the size of this room and I was told
1516		to work in that office. And of
1517		course that first year I had enough
1518		money to get me through the budget
1519		year, I actually had some money left
1520		over at the end of the year. So the
1521		first thing I started thinking about
1522		was how was I going to spend that
1523	01:07:03	money, how was I going to make it
1524		worth the while of it being there.
1525		And so I purchased collections from a

Civil Rights History Project

Line#	Timecode	Quote
1526		Guy and Candy Carawan of the music of
1527		John's Island. I purchased that
1528	01:07:19	collection and also the art, the
1529		photographs. I can't remember—you
1530		know all this.
1531		INTERVIEWER: Mm-hmm.
1532		DR. GLASCOE: So that was my first
1533		purchase. And so I found out that
1534		was—actually Guy and Candy came by to
1535		say hello and we got into this
1536		conversation and they started telling
1537		me about how the people on John's
1538	01:07:42	Island really did want those
1539		materials to be available to them.
1540		And so he talked about it as if, if I
1541		could I would make this available.
1542		And so I said well Guy, I think I
1543		have enough money in my budget that I
1544		could possibly work on bring those
1545		materials here and so I did. And so
1546		I let him know shortly and then we
1547		got this process going where we
1548	01:08:10	purchased the collection, I don't
1549		remember what we paid for it, we
1550		purchased the collection. We

Civil Rights History Project

Line#	Timecode	Quote
1551		purchased the photographs, was the
1552		guys name Yellin [phonetic], I don't
1553	01:08:18	remember what his name is. We
1554		purchased the photographs from him
1555		and we purchased the music, I don't
1556		know who owned the music, anyway we
1557		got it. So I got that and I bought
1558		some furniture for my office. That
1559		was the way I used that budget money.
1560		And I got busy thinking about what
1561		kind of ways could we do other things
1562		to let people know that we were there
1563	01:08:46	and that we were alive. And so the
1564		first thing I did was to plan a
1565		conference on the work of black women
1566		in South Carolina. I think prior to
1567		that--no I think I did that right in
1568		the beginning. So at the end of the
1569		budget year I found out that the folk
1570		in South Carolina who make decisions
1571		about who's going to get money and
1572		who's not going to get money had
1573	01:09:10	made a decision, and since we didn't
1574		have any operation there was no
1575		reason for us to have any money. And

Civil Rights History Project

Line#	Timecode	Quote
1576		so they said that to me and so I
1577		started telling them all the things
1578	01:09:23	that we had done and all the things I
1579		had intended to do so they gave me a
1580		budget for the next year. And it
1581		went like that for the next couple of
1582		years. And then with me planning—you
1583		know the program that Elaine talked
1584		about on the study of African
1585		American funerals and mourning
1586		customs we also did that project and
1587		Elaine worked with us in that
1588	01:09:51	project. And we did all kinds of
1589		stuff until we had a building where
1590		we could do stuff in. And then of
1591		course as I was going along we
1592		started working to do the building,
1593		we had to come up with a plan for how
1594		we were going to do it, where we were
1595		going to get the money from and there
1596		was black person in the legislature,
1597		a black Charlestonian who was in the
1598	01:10:21	legislature and he was instrumental
1599		in helping us to come up with a plan
1600		for how we could do that. And the

Civil Rights History Project

Line#	Timecode	Quote
1601		other thing that I didn't mention was
1602		prior to my coming the organization
1603	01:10:37	of graduates had lobbied the state
1604		legislature and gotten a commitment
1605		from them to support the development
1606		of the Avery Research Center. All of
1607		it is about how I was able to figure
1608		out ways to keep it alive until we
1609		actually got into the building, got
1610		the building going and of course part
1611		of doing that was the building had to
1612		be fully renovated. And of course
1613	01:11:06	the college was doing that. What
1614		else do you want to know about that?
1615		I could talk about that for the rest
1616		of the afternoon.
1617		INTERVIEWER: Do you see that work,
1618		in working with the center for—let's
1619		see you were there—
1620		DR. GLASCOE: [interposing] Do I see
1621		it as part of my activism?
1622		INTERVIEWER: Yes. And in what way?
1623	01:11:28	Or when looking back on it now.
1624		DR. GLASCOE: I mean bottom line on
1625		that is that—I may be mistaken but

Civil Rights History Project

Line#	Timecode	Quote
1626		the average person who would come
1627		somewhere to work would expect people
1628	01:11:40	to tell her what to do and to say
1629		well you can use these funds to do
1630		this, you can use these funds to do
1631		that. My position was the funds are
1632		there, I'm in charge of them, I'm
1633		going to figure out what to do with
1634		the money. I'm not going to ask
1635		nobody what I should do with this
1636		money, I'm going to figure out—then I
1637		began to realize that my boss who was
1638	01:12:08	the Director of Libraries at the
1639		college had said to me I don't want
1640		any surprises. So I took a position
1641		that anything I was getting ready to
1642		do I would tell him. And I literally
1643		would tell him, I would say David
1644		what I'm thinking about is this, and
1645		I would lay it out what I was
1646		thinking about, whatever it was, and
1647		instead of him saying I don't think
1648	01:12:36	you should do that he would say well
1649		I don't know if that's a good idea.
1650		If he did not tell me no, I was gone.

Civil Rights History Project

Line#	Timecode	Quote
1651		That's the activism. If he did not
1652		say no, I mean I just went ahead and
1653	01:12:52	did it. Which means that every
1654		budget I had I spent all of the money
1655		when I was supposed to spend it. I
1656		bought books, I bought tapes, I
1657		bought equipment, I have a copy of Du
1658		Bois' papers there, I did a whole
1659		bunch of stuff. And so you know it
1660		was about we're going to keep this
1661		thing going, we're going to make it
1662		work, we're going to bring it to
1663	01:13:15	life, it's going to have a life—I
1664		mean literally and of course that's
1665		where I ran into trouble with the
1666		school, it's going to have a life of
1667		its own. Because my position is when
1668		you put something into action it does
1669		create a life of its own and your job
1670		is to see what that is and then to
1671		implement it. But the college didn't
1672		want that, the college wanted to put
1673	01:13:41	the Avery together, they wanted it to
1674		sit over there so they could say, oh
1675		you see this lovely place that we

Civil Rights History Project

Line#	Timecode	Quote
1676		gave the black people, isn't it
1677		wonderful. It is wonderful but it
1678	01:13:53	has a life of its own, if you're not
1679		going to honor the fact that it has a
1680		life of its own, I had to leave. I
1681		literally had to leave because I got
1682		to a point where it was clear to me
1683		that the college wanted me to sit
1684		there and move papers. Mm-mm.
1685		Because I was interested in an oral
1686		history project, I was interested in
1687		having the freedom to see what needed
1688	01:14:20	to be done and getting out there and
1689		doing it. You know this is an
1690		institution that is here for black
1691		people and it goes out to find the
1692		black people and to do the work that
1693		the black people need to have done.
1694		You don't bring me in here and set me
1695		up in this place and then tell me I
1696		have to have this hat on my head
1697		that's going to keep me from seeing
1698	01:14:40	stuff. Nope you don't do that to me,
1699		not me. And then of course I went
1700		over to the college to teach in the

Civil Rights History Project

Line#	Timecode	Quote
1701		School of Education. And they gave
1702		me a syllabus to teach the
1703	01:14:54	introductory course in education to
1704		people who were going to be teachers.
1705		And the first thing I noticed was
1706		they had nothing in there about
1707		anything except white people. So by
1708		this time, you know in education
1709		circles we were talking about
1710		multicultural, so the first thing I
1711		do in that course is to introduce
1712		native people, African people, Asian
1713	01:15:27	people, all of the different
1714		permutations of that. And I don't
1715		ask them can I do this in my course.
1716		In so many words when people would
1717		ask me I'd say I don't know how to
1718		teach the course unless I teach this,
1719		do you see who I am.
1720		INTERVIEWER: We didn't get to talk a
1721		little bit about your work with
1722		W.E.B. Du Bois and Booker T.
1723	01:15:53	Washington in your research. And I
1724		was wondering if you brought any
1725		insight to that given your

Civil Rights History Project

Line#	Timecode	Quote
1726		involvement in the Freedom Movement
1727		when you started to work on these
1728	01:16:03	topics or teach and write about them.
1729		Were there any kind of new insights
1730		that you had bringing their words and
1731		writings of a previous era?
1732		DR. GLASCOE: Well the bottom line on
1733		all of that is I've done one
1734		published article. Actually I've
1735		done about three published articles
1736		about my work on Du Bois. I did my
1737		work on Du Bois educational thought
1738	01:16:29	and how it evolved and how it changed
1739		over the years. And I'm getting
1740		ready now to go back and publish that
1741		material, I'm getting ready to get
1742		into that dissertation and pull it up
1743		and bring all of what I have now to
1744		it. And I mean it's interesting
1745		because I was invited to give a paper
1746		at Greeley, Colorado on Du Bois' role
1747		in founding the NAACP and in that
1748	01:17:05	context I wove the ideas on education
1749		onto all that. And so what I
1750		realized then was I'm much better

Civil Rights History Project

Line#	Timecode	Quote
1751		prepared now to approach that work
1752		from the perspective of what I can
1753	01:17:18	bring as a result of all my different
1754		experiences. What I can bring to-
1755		what insights I might be able to
1756		bring to his thoughts. And I haven't
1757		given as much time as maybe I will
1758		give to Booker T. Washington. But
1759		one of the things that I'm clear
1760		about is that the whole two-ness
1761		idea. Where I take it is that the
1762		two-ness idea reflects on the
1763	01:17:47	one hand-what I believe Du Bois was
1764		saying was that on one hand we are
1765		African and on the other had we are
1766		American. And where I take that in
1767		terms of education is that as
1768		teachers we must be aware of the fact
1769		that African American children must
1770		have opportunities to reflect the
1771		culture that they come out of and at
1772		the same time they must prepare to
1773	01:18:19	live in this society, even though
1774		their lives in the society will
1775		contradict many of the values that

Civil Rights History Project

Line#	Timecode	Quote
1776		they bring with them from their
1777		culture. And that for me is a level
1778	01:18:31	of the complexity and the intricacy
1779		of those ideas and that in terms of
1780		the two-ness. And so I'm trying to
1781		think if I can just bring anything
1782		else right off the top of my head in
1783		relationship to all of this. I don't
1784		know that I can. And I see myself
1785		connecting to Du Bois' ideas about
1786		what we'll call the Talented Tenth.
1787		You know that in the beginning he
1788	01:19:08	envisioned the Talented Tenth in
1789		terms of what they were bringing as
1790		well as who they were in terms of the
1791		class base for it. And you also know
1792		that later in the 1930's he got to
1793		the point where he began to say, well
1794		the way I approached it in the
1795		beginning doesn't work. And what I
1796		want are the most talented and the
1797		most gifted of our young people to
1798	01:19:37	come forward and be ready to serve.
1799		And the way to get them is not to go
1800		about it in the way that I was going

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Line#	Timecode	Quote
1801		before. And what I see now is
1802		there's so many things that are going
1803	01:19:50	on that are about those of us who
1804		have must turn around and give.
1805		That's what I see. And I will have
1806		an opportunity to write about that
1807		later as I take that work to
1808		publication.
1809		INTERVIEWER: In your perspective are
1810		there lessons to be learned or to be
1811		passed on based on your involvement
1812		in the Freedom Movement to young
1813	01:20:14	people to today? Are there some
1814		things that worked then that won't
1815		work now, are there some lessons to
1816		remember from then that we need to-
1817		people need to implement now? What
1818		would you say in that regard given
1819		the current climate of things?
1820		DR. GLASCOE: What I would say is
1821		that our struggle is to fully prepare
1822		our young people to know on the one
1823	01:20:44	hand who they are as individuals and
1824		as members of a particular community
1825		and at the same time enable them to

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Line#	Timecode	Quote
1826		see clearly what the society is
1827		about. To see the contradictions
1828	01:21:01	between who they are as members of a
1829		particular community, the
1830		contradictions between that and what
1831		the society says it is and what the
1832		society purports to offer. And to
1833		prepare those young people to live
1834		and to survive in the context of the
1835		reality that we face. That's what I
1836		would say.
1837		INTERVIEWER: Thank you very much.
1838	01:22:24	DR. GLASCOE: Anyway, we're in such a
1839		dilemma in so many words, our
1840		children are lost, so so-called
1841		desegregated education is not serving
1842		us, it does not prepare our young
1843		people for the lives that they need
1844		to lead in this society. And
1845		furthermore there's no place, except
1846		that we do it ourselves, where our
1847		children can know and understand
1848	01:23:02	what's going on in this society. How
1849		the oppression is still here, it's
1850		alive and well and it surrounds us

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Line#	Timecode	Quote
1851		and it eats on us. And my challenge
1852		and the challenge I think that faces
1853	01:23:17	all of our people is number one to
1854		accept the fact that the racism and
1855		the oppression is here, it's alive
1856		and well, it's not going anywhere and
1857		that our job is to do the same job
1858		our ancestors had to do, is to face
1859		it, accept it and work out ways that
1860		we're going to have decent lives in
1861		spite of it. And what that means is
1862		on the one hand we're going to know
1863	01:23:43	who we are, we're going to know what
1864		we can do, we're going to have skills
1865		to do it, at the same time we're
1866		going to know about this thing that
1867		calls itself a society. And what it
1868		is and how it functions and how we
1869		fit into or don't fit into it so that
1870		we can manage our lives in it,
1871		because we ain't got no place to go.
1872		You know one of the most exciting
1873	01:24:10	things I've heard lately is how the
1874		Universal Negro Improvement
1875		Association, Marcus Garvey's

Civil Rights History Project

Line#	Timecode	Quote
1876		organization is saying we need dual
1877		citizenship. We need citizenship in
1878	01:24:23	African country and we need
1879		citizenship here. So that those
1880		people who will be able to can pick
1881		up and go someplace where they're not
1882		going to be the enemy, where they're
1883		not going to be treated like dogs.
1884		INTERVIEWER 2: Myrtle.
1885		DR. GLASCOE: Yes.
1886		INTERVIEWER 2: You started talking
1887		about the education system and how
1888	01:24:45	you feel like it has failed provide
1889		the kind of education that African
1890		American children need, can you say
1891		some more about it?
1892		DR. GLASCOE: Well first of all the
1893		teachers do not believe our children
1894		are capable of learning. Not only is
1895		that the case for European American
1896		teachers, it is the case for black
1897		American teachers who have been
1898	01:25:15	educated in this system, who have
1899		been taught how to teach by people
1900		who accept the idea of the innate

Civil Rights History Project

Line#	Timecode	Quote
1901		inferiority of people of color. So
1902		when we have teachers who are with
1903	01:25:33	our children having those attitudes,
1904		there is no expectation that the
1905		children will learn, will have the
1906		capacity to learn. And so the
1907		experiences that the children need
1908		are not offered to them. And many
1909		times the teachers don't even know
1910		that they have these attitudes
1911		themselves which is the reason why
1912		when I'm working with people who are
1913	01:25:56	going to be teachers I ask them what
1914		are you bringing with you, what are
1915		your attitudes, what are your
1916		beliefs, what did you bring from your
1917		house, what did you bring from your
1918		upbringing. How do you know how
1919		you're going to approach these young
1920		people? And so many teachers tell me
1921		so many young people that are taught,
1922		and especially at Gettysburg College,
1923	01:26:19	believe that their job was to keep
1924		the children quiet while they gave
1925		lectures to the children. While they

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Line#	Timecode	Quote
1926		tell the children what they're
1927		supposed to know. They had no sense
1928	01:26:29	of the fact that the children are
1929		human beings and that they have inner
1930		selves that need to be awakened and
1931		part of education is about that.
1932		They didn't even know that about
1933		themselves. When I would ask them—
1934		you know when I would be teaching and
1935		I would say to you well you have this
1936		assignment and your assignment is to
1937		read X and X and X and come back
1938	01:26:56	prepared to discuss. So the students
1939		would come back, well what are you
1940		going to give on the test. I would
1941		say to them, I said well you read—I
1942		said now that is my question for the
1943		test, you have read such and such and
1944		such and such and such. And you have
1945		also learned that such and such and
1946		such and such is going on in schools.
1947		So how do you take those ideas that
1948	01:27:19	you learned when you read and apply
1949		them to what's going on in the
1950		schools. In what ways would you

Civil Rights History Project

Line#	Timecode	Quote
1951		change the kinds of things that are
1952		going on in the schools. Of course
1953	01:27:29	the students don't want to do that
1954		because it makes them think. They
1955		want to do that, they don't want to
1956		think. They want to have the answer-
1957		they want me to ask them questions
1958		that's going to give them an
1959		opportunity to give the answer that
1960		they read in the book. Mm-mm, that's
1961		not me. You have to think. In order
1962		for you to teach my child you have to
1963	01:27:52	be thinking because my child has to
1964		learn how to think, if you don't
1965		believe in yourself and you're not
1966		able to think, how you going to teach
1967		my child? You can't. And I'm not
1968		talking about just black children,
1969		I'm talking about all children, all
1970		of us, all of us. And in this
1971		society poor white children are in as
1972		much trouble as black children are
1973	01:28:15	and other children of color. Anyway,
1974		those are my thoughts. Did that
1975		answer your question?

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Line#	Timecode	Quote
1976		INTERVIEWER 2: Yes, thank you.
1977		DR. GLASCOE: Okay.
1978	01:28:36	INTERVIEWER 3: Can I ask you one
1979		question?
1980		DR. GLASCOE: Yes.
1981		INTERVIEWER 3: I was wondering when
1982		you were thinking about going down
1983		South-
1984		DR. GLASCOE: Yes.
1985		INTERVIEWER 3: --that first time.
1986		Did people try to talk you out of it?
1987		DR. GLASCOE: I didn't tell anybody,
1988	01:28:50	I just went ahead and did it. But of
1989		course my mother came down to visit.
1990		And when my mother got there she was-
1991		I mean I met a new mother. She
1992		behaved like she was an activist.
1993		And she was going around talking
1994		about what her group--and her group
1995		was doing things. She was a nurse
1996		and her group of nurses had decided
1997		that they were going to find clothes
1998	01:29:13	and package them and send them down
1999		to us, which was fine. And so she
2000		went around telling everybody and

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Line#	Timecode	Quote
2001		everybody was talking about oh the
2002		daughter's just like the mother. And
2003	01:29:25	then when I got home my mother looked
2004		at me, I hadn't been in the house
2005		five minutes, she says you will never
2006		get a husband down there. And I
2007		didn't have enough sense to say to my
2008		mother, well mama I didn't go there
2009		to get a husband, I went there to do
2010		some other things. No one actively
2011		tried to deter me. As a matter of
2012		fact as I remember some people
2013	01:29:49	thought I was courageous. Are you
2014		going to do that, yes I am, and they
2015		thought that was courageous. But I
2016		wasn't at home, I was in California,
2017		my family was back in D.C. But my
2018		family wasn't happy with me being
2019		there. My Godmother was—she
2020		understood what I was about, she was
2021		good with it. But my mother was—as I
2022		know now, my mother was terrified.
2023	01:30:19	She was afraid for me and she was
2024		worried about me and she wanted me to
2025		be on the path that she thought I

Civil Rights History Project

Line#	Timecode	Quote
2026		needed to be on which was going to
2027		get a husband and getting married and
2028	01:30:30	having some kids. Does that answer
2029		your question?
2030		INTERVIEWER 3: Yeah, thank you.
2031		[END afc2010039_crhp0003_mv2]