

**TRANSCRIPT: ARLENE DUNN**

Interviewee: Arlene Dunn  
Interviewer: Karlyn Forner  
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**START OF INTERVIEW**

Karlyn Forner: I'm just going to start off by saying my name's Karlyn Forner and it's April 16 and we're at the SNCC fiftieth anniversary conference, and it's about 2:33 in the afternoon. So I'm going to start off by asking you what's your name, birth date, and age?

Arlene Dunn: My name is Arlene Dunn. My maiden name was Arlene [00:21]. I was born June 17, 1942, so that makes me sixty-seven years old.

KF: All right and where were you born?

AD: I was born in Boston, Massachusetts and grew up in the Dorchester area, the Jewish section. [Electronic noise] Oh, I didn't turn my--.

KF: Oh, that's all right. Don't worry about it. All right, well were your parents involved in organizations, like Movement organizations and things like that?

AD: No.

KF: All right. Growing up in Boston, or in the Massachusetts area, did you have a sense of racial issues as a child?

AD: No, I did not. I would say, I mean part of my story is when I did become aware of race as an issue, which I guess I was a teenager--

KF: All right.

AD: --at that point, so,--

KF: And can you tell me about that?

AD: --[do you want me to talk about this?]

KF: Yeah.

AD: So in 1957 I was a student at Girls Latin School, which was a citywide high school, so I wasn't going to a regional high school, so I was in a school that was a little diverse because people came from all over the city. I wouldn't say that there was a lot of people of color in the school, but interestingly enough we sat alphabetically, it was very-- this was the '50s, after all--and I sat behind a girl who was African American. Her name was Lily White, which always gets a laugh.

KF: [Laughs]

AD: Anyway, I truthfully did not think about race at all. It didn't even enter my consciousness much. I certainly at that time had never heard of *Brown v. Board*, I'd never heard of Emmett Till, I'd never heard of Rosa Parks, I had never heard of any of this. But I was in high school and I was a good student and I was studying hard and I came home and saw pictures on our television set--we were fortunate enough to have a TV--of the Little Rock Nine trying to integrate Central High School, and I could not believe my eyes. Except for color these boys and girls were just like me. They dressed like me, they carried their [Sound drops out from 2:55 to 2:59] and what totally freaked me out was the anger and hatred in the eyes of the parents of the white students, adults.

They should know better. I mean I was just floored. I didn't know this existed in our country, I had no idea, and then to see the National Guard in uniform actually preventing them from entering the building. This was very disturbing to me. So that was my first really awareness of race as an issue in our country.

KF: So from that moment how do you get involved in the Movement then? What was your path to that?

AD: I graduated from high school in 1959, I went to Brandeis University, and my mind was thirsty for anything. I mean I was just really interested in everything that was happening. In February of 1960, I'm sure there must have been a sign in the student union or something about if you're interested in supporting the sit-ins in the South come go to this meeting. So it turns out maybe every Saturday for awhile, and I can't remember how many Saturdays we went, but every Saturday a few of us, probably two carloads, drove to Harvard Square and picketed in front of Woolworth's, sometimes in the snow, which I thought was [Laughs] somewhat of a sacrifice but hardly in comparison to what these students were doing in the South. So this was the first political demonstration, the first demonstration of any kind, I'd ever done. I do have to say though even as a youngster I was other-oriented, so I did like March of Dimes, I would collect dimes for the March of Dimes and infantile paralysis then, I did trick or treat for UNICEF, so I had a certain kind of consciousness about not being so concerned about my own self.

KF: Where do you think that came from?

AD: You know, I don't know. I always try to tell my mother, who was very upset about my involvement in the Movement, that it must have been her that trained me in all

of this. [Laughs] She always talked to me about treating people fairly and doing the right thing and that kind of stuff, but the truth of the matter is that I have a brother and sister and neither one of them did anything like what I did, but I was probably a bit of a rebel from the beginning and kind of outside the mold, if you will. I did go to Girls Latin School, I was intent on going to college even when I was in sixth grade, fifth and sixth grade, that was a real dream of mine, and my mother was really encouraging of that. She had wanted to go to college but was prevented because of the Depression from being able to fulfill her dream so she kind of instilled that in me. But even at Girls Latin School, my senior year was the first time that physics was taught in our school and that was because I and a few other of the math wizzes in the school started petitioning the school to offer physics, that here we were in Sputnik era and we should be studying physics. It hurt me a little that MIT was still all men then and I found it kind of curious that here we were in this Sputnik thing and people weren't trying to get me to go into math and engineering, because I was such a math person, but that was then. [Laughs]

KF: Where did you go from protesting in Harvard Square?

AD: I participated in a couple of other protests. The first time I ever did a march on Washington was in 1961 for a protest against nuclear testing in the atmosphere, and we did this silent march. It was eight thousand people. We thought it was a humongous number of people. Then in my senior year I met Chuck McDew, who was then chairman of SNCC, or was soon to be chairman of SNCC. I can't remember the years he was actually chairman. He spent a year at Brandeis and I met him and became good friends with him and learned a lot about what SNCC was doing and found it interesting, but I still

wasn't on a path to go to work with SNCC. I was on a path to graduate and to find a job and fulfill that part of my life.

As it turns out I ended up moving to New York when I finished school and it turns out Chuck was also living in New York at that time so we continued our friendship there and as a result I met people in the New York SNCC office, which had quite a substantial operation there and provided a lot of support, financial and otherwise, to SNCC. So I started volunteering in the evenings and found that this was very fulfilling. I met a lot of people that I liked and that I agreed with politically and socially. I mean we got along socially as well so we worked hard in the office and we played hard. We did a lot of good things. The head of the SNCC office in New York, Julie Prettyman, her name was then, it's now Poussaint, she in a breakout session this week made mention of how the New York office provided an R&R haven for the workers, so as a result I got to meet a lot of folk who were working in the trenches and this, I think, really started to inspire me to think about doing more than just volunteering in the office. But I was just out of school, I'd finally gotten a job, and I was pretty settled.

So work started to build for the '64 summer project and the New York office was very busy raising money and raising other resources to support the summer project, so we were very, very busy. We were either stuffing envelopes inviting people to some event or just asking them to send money, or we were opening envelopes with the money they sent in, and it was really encouraging to see all this activity. Then in June when Chaney, Goodman, and Schwerner came up missing this was just a devastating blow to everybody. The New York office bought a full page ad in the *New York Times* looking for more support in response to this and how we needed better cars, stronger cars, just

more resources to help with security, and we were overwhelmed with the response. It was incredible. So we were there many, many hours opening envelopes and sorting checks and money and other things.

We got our share of hate mail as well, and one night I opened a piece of hate mail that actually had a piece of feces in the envelope and I was just shocked. I thought how much hate you have to have to actually put your finger on this [Laughs] and do this, and I said to myself, I can't let these people scare me off and make me feel like I should be afraid. Now of course I had not gone through the training. I talked to Julie, again the director of the SNCC office in New York, and asked her do you think even without the training there might be a spot for me. Well, and it wasn't just one conversation; it was probably many conversations. [Laughs] And she was like a mother to us even though she's not that much older than us. So she came back and said if you go to Atlanta they might be able to find a spot for you. That's where the main office was. So, I quit my job at a moment's notice, I broke a lease. I don't know what I did with my stuff, maybe I packed some stuff up and sent it to my mother, maybe I just gave it all to Goodwill, I don't really know, I don't remember, but I took a suitcase, maybe two, got on a bus and went to Atlanta. I hung around there and helped out with whatever. There was plenty to do in the Atlanta office and I was helping out as much as I could even though they didn't know who I was. [Laughs]

Within about a week or ten days they said, okay, we have an opening in Arkansas if you'd like to go to Pine Bluff, Arkansas, so I said, sure. So I got on another bus and I went to Pine Bluff, Arkansas. This was a small project, maybe a dozen people there, and I think partly because I hadn't really gone through the training and also partly because I

was pretty good at office organizing, I was a good organizer and that kind of stuff, so I was primarily responsible for keeping things together in the office. I did a lot of typing and I did a lot of the mimeographing and writing notes and newsletters and this kind of stuff. I did however have the opportunity occasionally to do a little canvassing and also to participate in an occasional demonstration. We did some demonstrations; one I think was about retail, and I can't remember what it was about, but whatever. I remember taking part in a--. I remember meeting a very handsome young man, African American, who was a lawyer and I was just really impressed that there were professional blacks in Pine Bluff. But at the same time I also had an opportunity to do a little canvassing, voter registration, and other kinds of organizing, grassroots organizing, canvassing with some people, and I remember being taken somewhat aback at the level of poverty that people were living in. I don't think I'd ever witnessed this kind of poverty in my life. I thought we were relatively poor but in comparison we were, you know, streets of honey. [Laughs] Nonetheless their homes were always very clean and orderly. I remember one house had two pictures on the wall, one of John F. Kennedy and the other of Martin Luther King, and I thought, [oh,] so I took note of that and remember it to this day.

In about six months the Arkansas Project decided to open a state office and to expand some of its other activities in addition to Pine Bluff so we opened an office in Little Rock. The Pine Bluff office was essentially the state office until then. We opened an office in Little Rock and expanded some activities and we had some activities in West Helena and West Memphis and a couple of other places. Again my job now it was even more administration because there was more projects to keep track of, but I was content to do that and felt like it was a good spot for me.

Now in 1964 the Civil Rights Bill, or the Public Accommodations Bill, was passed and that went into effect on January 1, 1965, and on January 1, 1965, or probably starting in December, lots of restaurants put up signs and suddenly became private clubs. That was their way of getting around the new law. Well, we kind of thought about that and wondered what we might be able to do about that but then we got wind of the fact that the cafeteria in the basement of the capitol building was now a private club, and we thought, huh, the most public building in the state of Arkansas, that's owned by the public, is going to have a private club in the basement of the cafeteria? So we put a plan into motion. Nancy Stoller, who was another white woman in the project, and me, went to eat there two or three times, maybe even four times. There was a guard at the post. He never questioned our going in. We made it our business to engage him in conversations so he would be sure to remember us and we went in and ate. We actually ate. We came back with about--. I think the first day we went was with about fifteen people but the numbers don't really matter.

So like many capitol buildings the basement is this very large open rotunda with a lot of marble and marble stairs and marble floors and this kind of stuff. Then there was this quite narrow hallway to enter the cafeteria. It was maybe fifteen feet wide by maybe twenty, twenty-five feet long. So we were walking down the rotunda and then we turned the corner to go in, and of course Nancy and I were in the front so that the guard would recognize us, and the guard stood up immediately and said, "You can't eat here. I'm sorry, you can't get in. This is a private club." So Nancy and I talked to him and said, "Well we just ate here yesterday. Don't you remember us?" He was of course very flustered and he was an old guy and probably a retired cop. I don't know what he was,



but he was not with it and he was quite flustered by this whole situation. He just kept repeating himself: "I'm sorry, you can't eat here. It's a private club." Finally the manager came out and started to try to reason with us, and then I actually was just reminded because I just read a piece that I wrote [Laughs] way back in 1965 that reminded me that the secretary of state actually came down to talk to us, and he's trying to tell us that they don't really own this cafeteria, that there's some company that's leasing this piece of property and that we should talk to them. It was crazy. [Laughs] What are you talking about? This is a public building. He's trying to reason with us and just try to get us to leave the corridor.

In the meantime we came at about 11:30 and now people are starting to come down really wanting to eat, and some people, the first few people, that came down started to pull out their driver's license or their business card or something and say, "I'm a member, I'm a member," [Laughs] and they let a few people in. But then they just stopped the whole thing because it was clear that we were not going to leave. They thought that we would just turn around and leave, and we did not.

Then they closed the doors to the cafeteria, which were glass doors, so we could see through what was happening in there. As the secretary of state and the manager, they're all trying to talk us out of just walking--they're trying to push us back a little bit and we're just not going anywhere--we see a line of Arkansas state police behind the doors, so I think many of us thought, well okay, the next step is we'll be arrested and we're all expecting to be arrested. This is what we were expecting to happen, but instead what happened is that they came out and they started pushing and shoving us out of the corridor, shoving us to the floor, beating us with billy clubs, really being pretty brutal

with us, but mostly they were just trying to get us out, and they kept pushing us all the way down this marble floor down to the marble staircase to leave the building. When we got that far we did leave, so we left. Some people were hurt enough to have to go to the hospital but I don't think anybody was hurt really dangerously.

We went back to the SNCC office and we tried to regroup and we said what are we going to do? We thought we were going to get arrested and they didn't arrest us. They said, well, I guess we just have to go back tomorrow. So we went back the next day, I think with more people, maybe twenty, twenty-five people, and essentially the same thing happened, although we didn't go through--. I don't think we went through the reasoning part. [Laughs] They skipped that part, or they probably did come out again though, briefly, to say look, you really can't come in here, you know you can't come in here, so try and be reasonable and leave, and we said, we're just not. [Laughs] They did the same thing, and on the third day they were even more prepared. They had tear gas canisters with them, and if you've never experienced tear gas, especially in a confined area like that, this is pretty amazing, and I tell people this is kind of like taking a whole double packet of hot mustard in a Chinese restaurant and just swallowing it, and it's like your whole sinus is exploding and the tears are flowing and it's really painful and very uncomfortable.

Now my memory is a little faulty here and I can't remember if we actually went back the next day or they closed the cafeteria the next day. I know they closed--. By the end of the week they closed the cafeteria. They would rather close the cafeteria than serve people of color; that was the message there. So we decided to sue the state and said you can't close this cafeteria and you can't deny people to eat in this cafeteria, and the

NAACP Legal Defense Fund wrote the suit and defended--not defended but prosecuted the case for us. Both Nancy and I testified that we had gone in and eaten without ever being challenged. We got accused of being--. The defense attorney wanted to be sure he knew where we were from to prove that we were outside agitators. They didn't quite realize that Nancy was from Virginia and she pulled out her quite Southern accent to say where she was from [Laughs] and that kind of threw them a little bit.

Eventually the cafeteria was opened again, and just as a little side note, in 1979 I was working for a little regional airline in Fayetteville, Arkansas and I needed to go to talk to the director of economic development for the state to talk to him about how our airline was going to really be good for the economic development of Arkansas. We met for a little while and he says, "Why don't we go have some lunch?" and we went over to the cafeteria in the basement of the capitol building, [Laughs] which was fully integrated. The tables were integrated, so by 1979 black people and white people were eating at the same table and talking to each other.

KF: Did you mention to him that you had been there before? [Laughs]

AD: You know, I didn't, and I'm really sorry I didn't. That's one regret I have, to not mention that, but anyway.

KF: [Laughs] That's a great story. How long were doing that in Little Rock?

AD: Okay, so I ended up staying until the fall of 1965, so I was there about fifteen months or so, fifteen or sixteen months. I do want to tell one little story about what contributed to my leaving. I mean maybe I was probably ready to go, I was burned out or whatever it was, but in addition to that there was now the Black Power movement getting established, there was a lot of talk about SNCC wanting to be a black organization, and I

don't think at that point people were saying that whites should not be involved but that whites needed to take a back seat, if you will. But I was at a national SNCC meeting and a young girl from Mississippi, she was probably maybe seventeen, eighteen, nineteen years old, African American girl, she stood up in front of all these people--I mean there was lots of people--and she had no fear, it was really quite wonderful, and she said, "I want to be a part of this movement. I want to be able to come in and type the newsletter and run the mimeograph machine and do the jobs to help the Movement." And she said, "I know I probably can't type as fast as you white girls from the North but I want to do it anyway." Well, this really touched me. I thought why should I be taking a spot from someone like this, a local person who wants to be involved in helping her own life?

So I did leave. I went back to Boston where my roots were because I had no money, so my mom said I could come live with her for awhile. [Laughs] She thought I was going to live with her for longer, but anyway I landed a good job and I got an apartment and after I was settled for a little while I started volunteering, which as I said I can't seem to stop myself, [Laughs] and I love to do it. But I was tutoring. I mean I'm a math person as I said and I was tutoring kids in math at the local settlement house and the head of that settlement house was Mel King, who was quite influ-- Well he became even more influential in the Boston area, African American person, and he introduced me to a small group of other white people who had worked in the South who were working with a group called PAR, People Against Racism, trying to develop programs in the white community about teaching people about race, institutional racism, how racism affects everybody in this country, not just the African Americans.

So this was good. We weren't doing a lot except developing a lot of written pieces. We were studying, writing and making some presentations to students and churches, people who were receptive to hearing our message. Then when Martin Luther King was assassinated the white community in Boston really didn't know how to respond. Harvard students came to us and asked us if we could help them do a student strike and conduct a bit of a freedom school for students, and we had the materials, I mean we'd been developing these materials. We also led a march downtown. I think my picture was in the paper, which [Laughs] I didn't know what my mother thought about that, but that was common as opposed to having been in the South where--. She was afraid for my life, which I think is probably a reasonable fear that she had. Within about a week or two weeks of that event we got a call from Detroit PAR. Detroit PAR was a much larger group, they had like forty or fifty people, and it turns out that there was another group in Philadelphia, People for Human Rights, that was like fifteen or twenty or people, and there may have been a few other small groups, and there was a call to come to Detroit to talk about forming a national organization. So I went and we agreed to do it and some question came up as to who was going to run the office and I said, "If you don't have somebody in Detroit, I'm willing," and went home, quit my job again at a moment's notice, probably broke another lease. I did have a friend in Boston where I could store all my stuff. [Laughs]

KF: Well that's good this time. [Laughs]

AD: This time, because I at this point had some stuff that was probably worth keeping. This was someone actually that I had met through the Movement when I was in New York and she lived in New Jersey then when I was in Boston, but that's another

story. So I left, I went to Detroit, found myself a little basement apartment and was back living on subsistence wages, sold my-- I had just bought a new car, sold it and bought a junker and drove to Detroit. I stayed involved with PAR for another almost two years. I met my husband there. We're still married after forty lovely years.

KF: Congratulations.

AD: Thank you. A lot was happening at that point, the way the Movement was--. There were a lot of strains on the Movement, externally, internally, and once the Public Accommodations Bill was passed and the Voting Rights Bill was passed explaining racism became more difficult. We all understood that it was still there, and I still believe that it is right now and I think it's very insidious, what is happening, but it's not the easiest thing to communicate other than--. Not that I encourage anybody to get hosed or have dogs at them but that was pretty blatant. You don't see this sort of blatant activity, even in the '70s.

KF: What kind of organizing did you do with PAR, and were people receptive to that?

AD: Well, yeah. I mean we--. Well first of all we also--. And SNCC also had come out against the war and we were also against the war, so part of what we were doing was working with young people, which is where I met my husband who was organizing youth, people, some quite a bit older than him, but that's okay. So one of the things we were doing was trying to educate, for example, the youth--. The people who were against the war, we were working to educate them about the role that race played in the war in many ways, not just that there were people of color that we were fighting over there, but most of the troops were people of color, and that kind of thing. So we were

trying to--and don't get me on the military industrial complex, and all that kind of stuff. But I will tell you about one--. We worked a lot with church groups, and again this was combined with--. The Youth for Peace, Freedom, and Justice is what that group was called, and they called themselves [34:32 "yipfugs"], and by the way that was before Abbie Hoffman ever said the word, "yippie." [Laughs] But, whatever.

KF: [Laughs]

AD: The Methodist Church in some town, I forget which one it was, asked us--. Or maybe it was a few churches because they asked us to run a retreat for this Methodist youth group and try to educate them about race and how it affects them and how it affects people, and what we did, we divided--. It was maybe two hundred people so we divided them into groups and we gave each group a color and we predetermined which group was going to be the ones that we were going to discriminate against and we set them up constantly. We told them different times for the meetings; they came late. They didn't have resources; they didn't have pencils and paper; all kinds of things. I can't remember all the details that we did but I do remember that the other groups did not find it difficult to jeer at them when they were not acting according to the plan, so we were just amazed at how they were just falling in our trap. [Laughs] The debriefing session on Sunday morning, or Sunday afternoon, whatever it was, was really heart wrenching. There were a lot of tears shed by the kids and even by us, the facilitators. So that was some of the stuff we did, and it was pretty powerful.

KF: Were your SNCC colleagues in PAR with you, people you had worked with in SNCC? Was there overlap?

AD: No, not any of the people that I had personally worked with, but there were people who had worked for SNCC, I just hadn't met them, and some of them had worked for other organizations, but this was a whole new cadre of people that I met, which was great.

KF: Yeah. You mentioned burnout at one point. How did you sustain yourself through all of this, so many years of organizing and working?

AD: Well, one of the things we did was we played hard too, and I probably--. [Laughs] I'm guessing that I probably put my colleagues in danger. In Pine Bluff I dated a local African American student from Arkansas AM&N college and he was a rich kid from Little Rock, so he had a motorcycle and I would ride on the back of his motorcycle in broad daylight, which was probably very bad, [Laughs] very risky behavior. But I did, I mean we had outlets like this. We had fun. We sang a lot of songs and that always lifted our spirits, to sing freedom songs. I remember also we did a lot of potlucks in the community so I got to taste a lot of soul food that I'd never been introduced to. That was pretty interesting. There was an occasional time when we went to the local Elks Club. Now the local Elks Club was where bands would come in and play and we saw people who are really heavy stars right now. I think B.B. King came through and Bobby "Blue" Bland. I always found this really interesting. You go to this club, you bring your own liquor--they don't have liquor licenses--you bring your own liquor and you buy setups from them. So they bring out soda and tonic and whatever, ginger ale, Coke, lemons and limes, you pay for that, then the music came and we danced, and this community--. I mean I was probably the only white person or one of two or three white people in the room and this community accepted me warmly. I don't think they laughed at me when I



danced, [Laughs] and I love to dance. So I think there were ways to relieve tension. We also occasionally went north and took a break and a lot of times we would do fundraising, but you got to see family again and that kind of stuff.

But I didn't feel like I was at the end of my rope. I do think--. I have to say, Arkansas was not Mississippi. There was a big difference. Mississippi and Alabama, people were getting killed there, and a lot of people were getting beat up really badly and many people were killed, and that was not happening in Arkansas to that extent. There was definitely harassment, definitely we did get beat up by the cops when we did that demonstration, and there were other occasions when there was serious injury, but this wasn't Mississippi so we didn't have that kind of pall on us.

KF: Did you ever see yourself--? Did you ever leave the Movement, or did the rest of your life kind of reflect all of what you had done?

AD: Well I have to say that I did leave the Movement to some degree. It never left me. This period of my life was life-transforming. There's just no other way to describe it and I feel all of that today. There were times when I was not involved with anything and just working and doing whatever else I was doing, but frequently I would find myself back doing something, and I'd say over the last ten years I've gotten back more involved. I'm involved with a group called the Race Relations Council of Northwest Indiana. But I want to say one thing about this too. Some of the work that we're doing in our study circles, and there's a group in Connecticut now called Everyday Democracy that used to be the Study Circle Resource Center, and I went to a conference of theirs once, a national conference, several years back and I explained to them something, and I don't think even they got it and these people are the ones [42:10]. But

one of the ways that I understand how racism works is that no matter how involved I am, no matter committed I am, and I have risked my life and everything, all that, in a moment's notice I can say I don't want to do that anymore and take a step back, and I've just blended into the rest of society and nobody knows anything about what I am. I think that's really profound. I can't wear a sign that says, [Laughs] you know, "I believe in civil rights" or "I believe in social justice." You just don't do that. People of color carry this around with them, whether they like it or not, and I don't know if a lot of people understand that, that feeling. White privilege, it's a concept. And the other thing that's interesting, somebody, I can't remember his name now, said being white in America is not having to think about it, which I think is really true. We're trying to get people to think about it. We're still working on it.

KF: Yeah. It seems like we could use some of your PAR organizing now.

AD: Yeah, well and the Race Relations Council of Northwest Indiana, my job really is communicating with white people. I don't need to communicate with black people, African Americans. So I'm still doing it. [Laughs] PAR doesn't--and we could probably use something like that.

KF: So when you mentioned that the Movement really transformed your life, could you talk about in what ways that did? Are there specific things that the Movement really changed?

AD: I would say--. I said this once in a group setting that freaked some people out, but most of the time I'm not proud to be an American. I'm definitely not proud of my history, and I was once. I mean I thought America was the greatest country in the world and that our history was the history that any country would want to have, and I

don't believe that now. I think what our country really needs is a truth and reconciliation with our past and for us to truly recognize what we have done to the native people who were living here, to the Africans that we brought here, and to the rest of the world that we have essentially colonized economically. That period of my life has informed my politics since then and informed my view of the world, which is completely different from what it was before.

So, how does that affect my daily life? That's a tougher question to answer, but I'll say that my husband and I made an attempt to just completely drop out of society and to live on a farm and try to live off of the farm, and we failed because it's harder than you can possibly imagine it is. [Laughs] But I think I am--. I still view everything that I see in America through the lens of racism, and I have always done that since I've been an adult, it seems like. So for instance once I retired I started to--. There's a local university about half an hour from me and I've been taking history classes and restudying history and I'm rereading a lot of things. I'm still continuing to educate myself about our history and what it means.

KF: So in some of the histories that you've read about the Civil Rights Movement from the '70s and the '60s, what have they gotten wrong? What do you feel has been left out of the story, because I guess that's a theme that's been talked about throughout this weekend?

AD: Oh, well, I haven't actually studied that part too much. I mean I know they don't teach very much about the Civil Rights Movement in schools so I can't really answer that question.

KF: All right, that's fair.

AD: I must say I did take a class that covered the civil rights era and the Vietnam War and I didn't learn that much new stuff about the Civil Rights Movement but I learned a lot more about the war that I did not know about before, so that was kind of interesting.

KF: There's always more stuff out there.

AD: Yeah, and this teacher was a fairly liberal guy so he had a viewpoint that, you know, matched mine to some degree.

KF: Okay. Well is there anything else that you would like to tell me about that I haven't asked or that you feel would be good to say?

AD: No, I think that we've really covered it. I will say that I wish I could be more encouraged about the future, so I'm looking forward to tomorrow when the young people are in charge of the day to tell me what they're doing and I can figure out a way to help them, or step back and just let them do it, which is probably the right thing to do, [Laughs] since we asked our elders to step aside. [Laughs]

KF: [Laughs]

AD: Okay.

KF: All right.

AD: Thank you.

END OF INTERVIEW

Transcriber: Deborah Mitchum

Date: September 13, 2010