

KENNESAW STATE UNIVERSITY ORAL HISTORY PROJECT

***HISTORY OF THE COBB COUNTY BRANCH OF THE NAACP AND CIVIL RIGHTS
ACTIVITIES IN COBB COUNTY, GEORGIA***

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INTERVIEW WITH MIRIAM CULVER

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CONDUCTED BY ERIN SANDLIN

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Kennesaw State University Oral History Project
Cobb NAACP/Civil Rights Series, No. 36
Interview with Miriam Ward Culver
Conducted by Erin Sandlin
Wednesday, 30 December 2009
Location: Residence of Miriam Culver

ES: Miss Miriam, thank you for interviewing with me today. If you could just tell me a little about where you were born, grew up, and went to school to start with?

MC: Yes, my name is Miriam Culver, and I went to school in Atlanta—Northwest Atlanta, Georgia—in a little small area called Scott’s Crossing. I went to Archer High School, which they did away with it, but they combined it with Harper. They call it Harper-Archer, I think now.

ES: Was it a segregated school or integrated?

MC: It was segregated, because it was not “integrated.” They *could* come, because it was integrated. But when I started out, it wasn’t. It was just for blacks. As they say “blacks.” I say, “Dark Americans.” But, we went to William Jefferson Scott’s Elementary School, which was named after my great grandfather—my mother’s grandfather. He established it in the community, and the community was named after him, also. And so we went to the public schools there. And then Archer, they built Archer because back then, I would’ve had to go all the way across town to Turner. When there was a school not too far, it wasn’t integrated then. So, I was glad when I graduated that they had built Archer High School, and it was about maybe five minutes from my house. That was good. We could walk to school. And it was great. I loved school, loved school. And we rode the street cars—they didn’t call them busses, they called them street cars—we had to go in the back [and] sit in the middle to the back. So, I didn’t like to ride them. I didn’t like to ride the bus, because I hated going to the back. And so, the majority of the time, if I did ride it, I sat as close up toward the front as I could, because it felt like I should sit where I wanted to sit if I’m paying my money. So, I had a lot of doubts about things, and I wanted to change a whole lot, because when we got downtown they had these water fountains [segregated]. So I never did drink water when I was downtown, because they had “colored”—and I don’t like that word, “colored,” because I’m *not* “colored.” I’m just one shade. I’m not “colored.” And I didn’t like to use the bathrooms, because it had the same thing—“colored” and “white.” I’ve never seen a “white” person. I’ve never seen a “colored” person. All of them were different colors, but not “colored.” So, I didn’t like that.

But we enjoyed coming up, because my parents were very, very outstanding. And they taught us, not color, but they taught us people. My father worked at the railroad at Fruit Grower’s Express. Then he was mostly an entrepreneur. He liked his own business because of that time. And he didn’t like working for people. He liked working for himself. My mother worked thirty-eight years at Whittier Cotton Mill. And it was a good living. She had a good job. She moved up from a sweeper to a machinist. That

wasn't done. You know, it was really not an ordinary thing back then. But she had been working there long enough—thirty-eight years is long enough. I was the first girl out of the children to graduate from high school.

ES: What year was that?

MC: In 1962. You know that was in the heat of change. It was really in the heat of change, back with Martin Luther King. He had just started, and all and everyone was excited about the change because we thought [we had waited] too long. It should have been started a long time back. God had just been working with me. I'd go to work with my grandmother, and they wondered why we'd go in the front door instead of the back door. I refused to go in the back door! My dad told me we weren't supposed to go in *no* back door! If somebody wanted to come in our back door, fine. But we weren't going in nobody else's back door. We were raised pretty stern, as far as outgoing. And so I was glad about that. And I'm glad about our heritage over here in Cobb. I moved over here right after I graduated high school. And it was kind of prejudiced. A lot of things were.

ES: Was it more subtle or overt? Was it “in your face” like the segregated water fountains and bathrooms, were “in your face” in Atlanta?

MC: Some of it was. I went to a trade school, and I was trained to be a PBX receptionist, and back then that was really nice and big. And I trained to be a shipping and receiving clerk. So, I went down to where my mom worked, and I'm thinking “contacts.” You know, people that you know. We knew most of the people who worked there—the so-called “whites” and the dark Americans. But they hadn't hired any for the PBX receptionist, and I would have been the first. And they said, “Oh, we've got a sweeping job.” And I said, “No, I didn't apply for a sweeping job. I didn't graduate from high school to sweep a floor!” You know? And they looked at me and said, “Well, we do not have any openings” when they had openings, right there. They had an opening. I got up and I said, “Okay.” So, I went home, and I called the NAACP [laughs and claps her hands]. I told them about the job. Evidently, they thought that my mother worked there so it would give her a hard time. So, we didn't like that too much. It was a lot of changes. It was a whole lot of changes. And going into different places and applying for jobs, and you *know* you have the training; and you *know* you went to school, and you were tops in that, and everything. Wait a minute now; we're not going to have this. We're not going to have this. So I got on at a few places for the PBX receptionist; and to make ends meet, I had to take two lesser jobs because you've got to live. But, after I married, I went to the hospital, because I knew that they had different openings—operator, and different things like that.

ES: Was this Kennestone or another hospital?

MC: I was at Crawford Long. And you *know* about Crawford Long. That was back then when you probably weren't even born. But Crawford Long was right in the middle of Atlanta, out there on Peachtree, and they were prejudiced. They were still prejudiced. It wasn't the *company*; it was the people that worked there. And they were just working—just like

my father said, they were working for a salary. They don't own that place. They have a job. But little do you know, after I got into the workplace, you find out that behind the scene, they have to do what they're told to do in order to keep their job. So a lot of them really weren't prejudiced. They had to do a job in order to make a living. And I found that out. Some of them were prejudiced. But quite a few of them were not. That was different. And the thing that got me was I was born in America, and I'm American; and someone that was *not* born in America could come in and get a job, but Americans couldn't. And it's still going on. It's very prevalent in 2009, a few days from 2010. It's still going on. So I imagine you have prejudice and it takes the people to change it.

ES: I would have to agree with that statement. Can you provide some experiences from your time at Crawford Long—such as your job duties and any memorable moments?

MC: Well, it was kind of hard, because the supervisor—she was a very strong Caucasian—and she hired me. I guess it was time to hire a black [laughter.] Because when I worked at South Fulton, the supervisor there would hire black, she'd hire white, and then she'd hire a foreigner. And I figured—“Oh, this is the system. This is how they do it.” But when I went to personnel, I had put in my application and everything. They said, “Well, have you ever thought about working in the lab?” I said, “No, I don't know about that,” because I didn't like to be stuck, and I don't like needles. And they said, “Well, from your application, you don't need...” I was looking for a job because I needed to work. I heard somebody say that they had a job in Dietary, and they had one in the Laundry—which I *really didn't want*. But I said, well, just to make some money I will go there. But it was God's gift that they lady was there and said, “We need some phlebotomists.” And I said, “Phlebotomists?” And then she told me what generally their duties were, and I said, “You know, I don't mind trying. I'll try it.” And she sent me to the supervisor, and they hired me. And so I was a phlebotomist for thirty years. And I enjoyed it. And it was very, very interesting. And I had thoughts about going into histology. But, I really didn't too much care for that.

ES: I don't think I'm familiar with that term. I *think* I know what phlebotomists do...

MC: Well, we're like a laboratory technician. They collect blood samples and different other samples for the lab and the different areas, because the lab is huge, and it has hematology, blood bank, and histology—all of those different areas. So, we collected different specimens—picked up different specimens—for testing. Anything concerning the body when you're in the hospital went to the lab. Whether you lived or died or amputation, whatever, they had to do tests on it to find out why. So it was very interesting. I worked at that, and then I came home for a while. Back then, everything was new, and they were pipetting with the mouth. And now you know today that is a *big no-no*. OSHA came in and said no, that was very unsanitary, because people were dying from getting blood in their mouth. You know, they got the gloves and a lot of other changes were made over the years. And it was for the better. They were washing the utensils that they were using, and sometimes they weren't clean. They weren't washed as well. You know, they had a process for experimenting and different things like that.

Labs, that's what they did. And so, I was used to it. But it's a whole lot of changes over those thirty years. And most of them are for the better.

ES: That's comforting to hear!

MC: Yes, you don't have to put a rubber tube and mouthpiece in your mouth to try to pull it up to a certain point, hoping and praying it doesn't get excited and—[laughs]. So, I've seen a lot of my friends that I worked with—associates—some of them got some germs and diseases. One of the techs—he was a diabetic. And you know how you have these diabetic sores? He got some germs in him. He didn't make it. They caught hepatitis and different things. But, thank God, I didn't. But I was very cautious, and I read a lot. So, I was cautious. I'd come home, and I'd take my clothes off. Nobody could touch me before I'd take my clothes off.

ES: Have a shower and whatnot?

MC: That's right. You have to learn different things to keep your family safe. When they found out about the AIDS, a lot of people quit; a lot of nurses, even doctors—a lot of people. They changed their profession because they were so afraid of it. But, I dealt with all the different types of patients. I figured if I dealt with somebody who had hepatitis, then I could deal with somebody who had AIDS. You can die from hepatitis, and it was here years before AIDS was. And other diseases—TB and all that stuff—you learn how to dress and you learn how to be cautious in anything.

ES: So, coming back to civil rights in the workplace, you were entering the workforce at a pivotal time. It was the most exciting time, and definitely the greatest upheaval in policy that this country has really ever seen.

MC: Oh yes, there was a lot of favoritism. I remember one time, one of the higher up administrator's daughter had come from college, and other people needed jobs, but they gave it to her because she needed a new car to go back to school with. She didn't have to pay for college, didn't even have to pay the insurance on her car! Folks were out there that just barely were eating, but then we had to train her to be a phlebotomist!

ES: It's good to know "spoiled rotten" isn't new.

MC: Yes, they could have easily bought her a car. They did a whole lot of different things in the lab. I was quite sure that if they did it in the lab and in the hospital, they did it elsewhere, too. People came in who had been to school for these different things, and they didn't get hired because either the doctor's child or the administrator's child had to learn how to work for the summer to where they could buy their handbag or something they especially wanted.

ES: Were all the physicians and administrators Caucasian at the hospital or—

MC: At first. At first they were. You had a few older doctors that they trained them through the Service. They weren't going through too much mess or bother with them because they were Service people. They were limited as far as where they could get their training through. When they were working at Crawford Long, you could just about count them. I remember hardly any of them. They would stay at the black hospitals because they knew they had more freedom as far as working there. I did not see very many at Crawford Long. From that procedure, they have to be affiliated with two or more hospitals. If they sent [a patient] over to Crawford Long or through the emergency room and everything, one of the doctors there had to service them until they got better, and then they went back to their regular doctors from what I saw. I didn't do the paperwork. But then I worked at Southwest Community, and it was a black hospital. It was one of the last black hospitals around. And they struggled. That hospital struggled. Sometimes, we'd take our paychecks, and they'd say, "Well, you have to wait until such-and-such a time." The doctors were getting up the money to pay the employees. I got in good with the administrator, and I found out that Crawford Long and the other hospitals were getting a good bit of the government money. You know the Medicaid money? And they were giving them some of the Medicaid money every month. You wouldn't know, but Medicaid paid a good bit of people's salary. It was a lot of people who were on Medicaid and on Welfare and everything. So when they went into that hospital, they had to see them. A lot of people didn't know that. A lot of the blacks were turned away and were sent somewhere else, to Grady or to the black hospital. There was a lot of prejudice around there even from the government.

ES: One interesting development, once we deal with the racist issue, we also come in contact with the sexist issue. A lot of professional women who were interviewed for this process were told that the prime obstacle would not be the color of their skin, but their gender. How do you feel about that? Do you have any experience with people discriminating against you because you're a woman?

MC: Well, sometimes, yes. But then you use whatever advantage you can use, because you knew that you had the training and all. But, just like I said, I was taught you didn't go by color, you went by people. And there weren't that many male nurses. If you weren't a doctor or a doctor's assistant, they were prejudiced as far as hiring male nurses. They thought, "Oh, well they must be homosexual if they're going into nursing." That wasn't [the reason]—it was good *money* into nursing. It was good money into what women just did, you know. And they did very good. They had a good skill. And some of them went on and got to be head nurse, and just a whole lot of things. So, I don't think that they should have, but there was a lot of prejudice in that. People think it's just prejudice in the color of your skin. But, oh, yes, it's in gender, too. There's a lot of it, even nowadays; it's in gender. Some places, they feel like, "Oh, no. Men shouldn't be doing this. Women should be doing this here, because it's not a strong job." But you don't have to be a strong male or a female to do a lot of the jobs.

ES: I know a lot of female nurses, and you have to be strong—psychologically and physically—to do the job.

MC: Yes, you do.

ES Any hospital work is difficult.

MC: Yes, because they got a quite a few people that they trained in the Service. And in the Service it didn't matter whether you're a woman or a man; you have to do the job. So, they found out there are a lot of places in the hospital field. Some patients didn't want a woman or a man to examine them or do what a woman had been used to doing. They didn't want the man to do that. Because they thought, "Oh, he's trying to touch me inappropriately," and all, when that wasn't the case. They were just doing their job. I prefer a male doctor over a female doctor because the female doctor is going to think they know everything there is to know about a female, when they don't. They don't know my pain. They don't know my pain tolerance. They know *theirs*. But a lot of them will go on how they feel a lot of the time, and they try to put you in that perspective. But a male doesn't know. So you can tell them, "I'm hurting," or "I'm feeling this way, or that way." And they have found out that a lot of the female doctors, even nurses, went on how they felt. Even at the surgeries. A woman used to be able to be at home for a certain period of time after certain surgeries. And now, they go back to work. Because the women have said, "Oh, they can endure. They can do this. And they can do that." And all of them can't. Everybody's body is different. So you can't go on what a few women *had* to do, because they had a family to take care of, and they couldn't sit at home. But anybody who's had a baby needs some time to recuperate. You have surgery; you need time to recuperate. And a lot of things have been cut out because of that prejudice.

ES: Do you think a lot of it has been cut out *because* of the feminist movement? Because there were several key figures who insisted on equal treatment with men?

MC: Yes, some of that has. But they're finding out now, way back men weren't having surgeries; they were just dying. You know, they felt like, "Oh, everything is fine with me, and if I go to the doctor for this, they're going to think, 'You're a wimp.'" But they're finding out now, that when they have to have surgery, they go and have their surgery. Or they're going to die. Or it's going to turn into cancer, and a lot of them are afraid of cancer. But, I think that when the women try to be a man—you can't be that. You can't. Men are *built* different. The way they're made—even down to the smallest man—is they have that—I don't know—they're dominant. But then there are some women that can do the jobs that men do. It doesn't make you a male or a female because of the job that you do. You see what I'm saying?

ES: Yes.

MC: The jobs. You can do a lot of the jobs out there. We have women climbing telegraph poles, going up under the house, being electricians, and all of that. We have men, they are nurses; they are flight attendants. That's fine. A job is a job. If you're trained to do a job, whether you're male or female, then you should get the pay that [the other gender makes]. I think that was a male thing.

ES: Agreed.

MC: That was male thing to try and keep us down under them. And, no, you cannot keep us down under the males because if you can learn it, we can learn it. If you can do it, we can do it, just can't put no sperm to produce.

ES: Men can't have babies.

MC: Men can't have babies, and women can't make babies. You know. We can carry them, and that egg can produce and can grow. But we can't make the sperm. To think about it, that's just about one of the things we can't do, and they can't do. But that should not be an issue as far as your strength.

ES: Agreed.

MC: You know it should not be an issue, because of your strength. I think if a man tried to have a baby, he wouldn't make it. It takes women—they go through that pain, and it's a pain you cannot explain. My mother used to say you just die and come back after each child, after each one. And you have to; your body is down. And it takes your body to get back the energy that was drained out of you. And I don't think a man could undergo that.

ES: I think the duration—the gestation period would do them in. That's a substantial bodily resource investment, in time, and energy, and nutrients, and whatnot. And it changes your body. But I think we're getting a little off of subject. To bring it back, as you worked in the changing workforce—a lot of policy was changing when you entered the workforce—do you have any specific instances of either seeing prejudice in action or seeing its rectification? Did you see it corrected?

MC: Well, yes. I saw quite a few things that were corrected. They did not want you to say what you needed to say. Even down to today, sometimes you see things that need to be said and changed, but you can't say it because your job would be in jeopardy. And back then, you couldn't, you didn't, you learned not to say certain things, even though you saw a lot of wrong things done. You just said, "Lord, you work that out. You fix that." And then you get aside and you tell that person, "We're going to pray over this, and it's going to be all right. God's going to work that out because you were right in what you did or said." Even though their job was on line. And a lot of times, it was according to who they liked or who they disliked. If you were light brown, you got a lot of advantages over the dark brown. If you were light brown, they figured, "Oh, they've got some Caucasian in them." But it might not have been so.

ES: That's true.

MC: Because you find an American that's not mixed. The Indians, they're light. Some are dark. If you were light brown, you had more advantages than a darker brown person. That was very prejudiced. In the schools, even down to the dark brown Americans, they

would take a light brown American over a dark brown American. And they might have been darker than the teachers and the outside world. You know, the working world, when you're working out there, and everything. "They're more on my level, than you are." You could be smarter than them or whatever, but that color. How can that be? You know, you're not as smart. Color doesn't make you smart. You could be just as dumb; you didn't even have to read. But sometimes they would hire them more so than they would you. And the same way prejudice—I had lower class whites. They weren't treated fairly. They were poor. And then here comes a lighter brown, you know what I'm saying, upscale—that poor-class white, they were pushed out. Because this here lighter brown with more prestige—so prejudice was there, and you saw it with your eyes. And sometimes you could say something, and sometimes you couldn't. So, you learned how to talk and not to say certain things because you had to have a job. And it existed. It existed. It really existed. And it still exists even in 2009.

ES: Unfortunately so. Though I have to say, growing up as I have, I haven't been exposed to the overt prejudice. I'm very used to the subtle brand of prejudice, where it's not said. It's not politically correct. So, all of this is very disappointing for me to hear, but I think it's necessary to hear. It's necessary to record it.

MC: Yes. Well, I taught my children, generally like my father and my mother taught us, that you take nothing off of nobody and you give them nothing. You stand up for what you believe, and you don't take down. At some times, you might have to take down for a minute, but then you come back to let them know, "Nuh-uh, I'm not having that. I'm not going to take that." We sent our children to school, college, where they could better themselves; and we taught them there that you don't take down on anything. And it's a lot of things they should have been teaching in college, and in high school, and elementary school. Just like this one month of black history. That's prejudice. How can you have one month of black history, when so many made America? What's one month? And that comes from the government, so you *know* it's prejudice! [laughter] They're going to do a census now. At first you were a "Negro." Then you were "colored." Then you were "Afro-American." I didn't come from Africa. So, I'm not "*Afro-American*" because I didn't come from Africa. I go back to four generations, and four generations did not come from Africa. My great-grandfather came from Germany. I can go back that far. Then you were "black." In 1970, you got to be black. In 1970, I had children, so how could I get to be black? [laughter] And I definitely wasn't colored. I was never taught that I was colored, nowhere.

ES: Good! Good for you.

MC: I never put "black." Now, one person scratched out and put "black," and I said, "Excuse me? What did I put on there?" And half the time I left it blank. Why are you asking a person—now if they come from England or if they were born in America, you put American. That's what my dad taught. He said, "You're a mixed American. You've got white; you've got black; you've got German; you've got Indian." So, I guess all of us are colored.

ES: In one way or another, yes.

MC: Of course, all of us are different complexions. I don't use the "N word," and I don't like people to use the "N word." Because, any one of the mixed Americans, or Americans, could be that "N word" or they could be that "W word." As they say, "It's mighty white of you." That's a slang expression.

ES: I haven't heard that in forever.

MC: It's just like, "That's mighty N— of you" [laughs.] So, we don't use those things and put those phrases out. People are people. And you treat people as people.

ES: It seems that this attitude stems from a strong sense of self-respect. Can you perhaps elaborate on that? When I interviewed Mary Ward Cater, she did go on a bit about how she raised her children to treat others as individuals, not as a color. And I think we could do with a little bit more of that. I have a lot of respect for that.

MC: Yes. Well, my mother's grandfather raised her, with her aunt, because her mother died after childbirth. She had a daughter—so she died. So, she only knew my grandfather—her grandfather—which was white, Caucasian, he was mixed. He was a mixed American. And my grandmother on my father's side was Indian. She was a mixed American. And from what his grandfather taught him, he told us the story of how he purchased this land. They heard that this Caucasian was married to this black woman. So what he did was he hid her because he didn't want her hurt. But she was mixed. She was Indian and I guess black because I didn't know her. He told them the story and everything, and he said, "What are y'all talking about? I bought this property where I could raise a family." And that's what he did. But they were mixed Americans. All of them were mixed Americans. All of them were light. My great uncles and my great aunts were light. You couldn't tell the difference. You know he was light; my father was light. I have different colored sisters. So, we're a mixed family. But they raised us and taught us, people are people. You look down on nobody, no matter who they are. Her grandfather, my mother's grandfather, grandmother—didn't matter who came in that neighborhood. If they were hungry, they fed them. If they needed a place to stay, they stayed. And my father, his family, they were brought up the same way, in respect. He was a very stern man, and he worked. That's why he preferred his own business. He had a chicken farm, and he raised chickens. He'd take them out and process the chicken. He'd clean your toilet. You know, because they had outside toilets. He didn't care; he just wanted to make his money. He worked at Fruit Grower's Express, and then for probably the last thirty years of his life he was the Vegetable Man. They called him the Vegetable Man. He had his own rolling store, and he gave out a lot of food to people who didn't have the money. He knew he might have needed it, but just like he said, he had his land and that was more valuable than money. Thank the Lord that it's still in the Family. It's been since 1835.

END OF TAPE 1, SIDE A

START OF TAPE 1, SIDE B

ES: I'm sorry to have cut you off at the end of the other side. If you would like to pick back up with the statement you were making, or we can move on.

MC: Just that my great grandfather said that he would prefer them selling the land to each other, not to outsiders. He looked at it as a heritage. My father picked the same thing up. He never sold his property. And when it was lost, my great uncles and them moved up North, and the land was vacant. My grandmother was in Atlanta and all. So, my father had a desire, said he was going to raise his family on that land. He always brought us over here to see the land. And so he talked with the people who had purchased it for back taxes, and they sold it back to him. And he informed his uncles that he had gotten the land back. And he let them even keep their part. But his mother's part and one of the uncles gave him his part because he wanted to move to Africa. The rest of them, they bought the different ones. But the land that he kept, he said that was a heritage for his children. So, we've still got it.

ES: That's wonderful! It sounds as if you were brought up in a family with a sense of strong community. And looking at the changes that have taken place since integration, what would you say is the greatest accomplishment?

MC: To see the change. To see, not *all* of the change, but to see some change. You know, with the whites and the blacks, you've seen so many of them who've taught their children that people are people. They did not make a difference in the other. They didn't teach their children that. And that made me feel good, because they're teaching their children to be responsible adults, and to be responsible, not to look down on people. And that's all—the gender and the color. You'd be surprised to know that they just want them to be sweet people, you know, not prejudiced. Because we've had enough of that. We've had enough prejudice to last a lifetime, and we don't need any more prejudice. We need the families to teach the children to hold on, that money's not everything. Hold on to some of these strong principles that were taught from their grandparents, if their grandparents taught them good principles—to hold onto that. And you'll have a better life. You won't be as stressful. And you could go on to my children; they're teachers and they like teaching special children. They are teaching regular children, but they like teaching special children, because they want them to accomplish something in life. My husband and I are foster parents. We've been foster parents for about twenty-some years, and we like it because we see the accomplishment that a lot of the children have made. And not just the fostered ones, but the others that were not our foster children; and put other things in with the foster care that they need to know how not to abuse these children—how to take care of them and have patience with them. We learned that from our parents, and they learned it from their grandparents. So it's a good heritage that we have.

I was glad that the NAACP came into existence. I'm happy about the accomplishments of Martin Luther King—he was a strong person. And Coretta was even stronger because she carried it on. She could have let it die. But she knew the foundation of what God instilled in him and her to do. Because if it wasn't for her, a lot of things he would not

have accomplished. It was a lot of things. And she was giving him the courage to go on because he was tired of this mess; and we're not going to keep on having this here; our children are going to have a good life; and they're not going to go through what we went through. He didn't live that far from us. He lived right over there on Sunset, and he was maybe about eight to nine minutes from where we lived in Scott's Crossing. If I had to go to Turner, I would have had to go over in that area. He saw the need for change. All through history, you read and you know about change. People changed when the War Between the States occurred. The black Americans saw the need for change. We wanted equality. We did not want—down in the South, you made a little money and tried to live off it, and you've got to buy groceries. Up there, you could make a lot. But just because you lived in the South, [you experienced more prejudice]. Look at the pay scale. We still have to buy groceries, have to pay house notes, have to pay rent, have to buy a car. And they didn't change the price. You can't come down South and get a cheap car. So there's a lot of prejudice that still exists in different things. I hope that you all, the younger generation, can change even more of this prejudice—in male and female and jobs, and education. It still exists.

ES: Oh, it does. A lot of people see the Civil Rights Movement and think it ended once the 70s rolled around. And I cannot tell you how much I appreciate strong individuals like you and your husband for influencing the young minds through foster care. Those are children that have nothing. They have no sense of family or value.

MC: Yes, they call them—what is it—dysfunctional? And they can have a foundation.

ES: Yes. And it will make them better people in the end. And so I thank you. And if you would like to wrap up the interview, I will go ahead and turn off the tape.

MC: Well, I'm glad to have the interview with you because it seemed like a lot of the segregation and things they wanted hidden and died down, and I'm glad that you're able to bring it back and let them know that it is necessary to know that different things still exist, and they need to stop.

ES: Yes, we all need to work together to put an end to it. Thank you so much, Miss Miriam.

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