

Peter Messick: Okay.

Hollis Shaw: I was saying you probably could have learned the same kinds of things, gotten the same kind of motivation in public school because many kids did go to public school and were motivated just as highly as we were motivated. But one of the difference is that in private schools, and you go to Duke so you know this to be a fact, the student body is more selective and probably more homogenous than it is. Duke is certainly more homogenous than UNC. I would be willing to bet that without doing a survey. But that's—

Peter Messick: Economically.

Hollis Shaw: Well, intellectually also. There's a relationship—

Peter Messick: That's true.

Hollis Shaw: —between those two. So, same thing happens in private boarding schools, there's a selectivity of kids going there so that one tends to get more motivation because of that, I think. We had that experience so even though eventually you have a spectrum of friends, when you go to a little boarding school, there's more similarities than there are differences. There's not that diversity of economics or of intellect that you would find in public school.

Peter Messick: And this made you interested in excelling?

Hollis Shaw: Of course. Because as I said before, you learn vicariously also. Durham had plenty of Black models when I was a kid. There was no shortage in terms of models of teachers and lawyers and doctors in Durham. So we knew about that. But there were other kinds, but that wasn't something that I was able to touch first hand. I could touch some of those things through friends, however, and I could learn a little more. I could not have learned those things from the kids in my community because they didn't have those experiences either. So, it was not only the education, it was exposure, cross-cultural exposure, to the United States that you got in boarding school, at least in this boarding school. And yeah, I think that made a difference.

Peter Messick: And after boarding school, you went to college and what college did you go to?

Hollis Shaw: I went to Howard University in Washington, D.C. Initially. I went to Howard probably because I had a football scholarship. And also because my family wanted me to go there, Howard, probably considered by many Blacks, as the most prestigious Black college at the time. I don't know if that's true today. But I stayed there a couple years and I was drafted by the army because I didn't get up one morning to take the test. And I think I was happy to be drafted because I never really liked that school. It was too large and too impersonal.

Hollis Shaw: And then, I spent four years in the military, went to work in New York City as a printing apprentice. And some of my schoolmates had already finished school, college, and they were working in various entry level jobs in New York City. And before meeting them at the bar or for dinner, I would always have to go home and shower and change and scrub all that ink off my hands, et cetera. And some of them I began to look at said, "Geez, I was smiling at that guy in school." It was just crazy. And part of looking at the achievement of my schoolmates from boarding school sent me back to college.

Peter Messick: Did you return to Howard?

Hollis Shaw: Did not return to Howard. Returned to the school that was like the high school I went to. It was a school founded by the Congregational Church, the AMA Church. And that school was Talladega in Talladega, Alabama, which is probably most famous now for a race track when anything else, very small school. Again, highly selective. I mean valedictorians were a dime a dozen, they were all over the place.

Hollis Shaw: And there were kids who were going to go someplace, they were going to do something. And that's something you hear I think more from the Black community than you hear from the non-Black community. And that is the constant repeating of the fact that, "I'm going to be someone." And one would say, by definition, if you're in college, you're going to be somebody. But I think that by verbalizing that incantation becomes part of a possible belief system there, part of a possible motivation. It's like a religion.

Hollis Shaw: If you declare something publicly, you begin to practice it no matter what it is. That's part of a marketing concept. So, you hear a lot of people saying, "My kid is going to school. He's going to be somebody." Never specific. He's not going to be a lawyer or doctor or something. "He's going to be somebody." I think you hear that from a lot from poor neighborhoods because that tells you what the self-image is. That "poor" is really nobody that I want to be. I want to have my child go to school, become educated and become somebody. It's like a sad commentary on our society but that is probably something that's common to all poor areas. People want you—

Peter Messick: When you returned to college, did you have a specific career goal in mind or were you just trying to finish?

Hollis Shaw: No, I knew early on what I wanted to do. And I think I discovered that when I was overseas. When I was at Howard, I thought I would be a pre-med student. But coming back from service, I had become more interested in human behavior, more interested in psychology than anything else. And I knew I was going to major in psychology, so it wasn't a question for me, it was just going and do it. I was still tied into the concept of medicine. I got a minor in biology, didn't need to do that but that was where I was pretty much headed. And that's what I did. I got a degree in psychology and later on got a master's degree in psychology.

Peter Messick: Why didn't you use those degrees? And Paul told me that you were some type of medical administrator.

Hollis Shaw: I worked in North Carolina as a psychologist. I also taught at a college in Greensboro. And I worked in New York state and in Connecticut as a clinical psychologist, in all instances working for the state. And in New York state, I moved from psychology into administration for its head of the department. And later on, into other areas. There's a cricket. [Muffled microphone] I'm sorry, did it break loose?

Peter Messick: It's still going.

Hollis Shaw: I got into administration of a facility for the mentally retarded, developmentally disabled, some twenty years ago. And so I moved from psychology. One of the things about human service work, if you get involved in that, you don't necessarily find people always in charge of those facilities. Even the general hospitals who are necessarily trained in hospital administration.

Hollis Shaw: You find somebody excelling in his area and he's identified on a team and suddenly he's in another supervisor position. There were twenty centers state-operated in New York state. I think I knew two people out of that who were trained as hospital administrators. Most of us had come up through the clinical side and in the little town I lived in, the hospital administrator there was trained as a pharmacist. So, he came up through the clinical side also. But yeah, hospital administration for I guess the last twenty years.

Peter Messick: After you came out college, I guess, for the second time you worked in Durham in North Carolina for a while?

Hollis Shaw: Worked in Goldsboro.

Peter Messick: Goldsboro?

Hollis Shaw: Worked in Goldsboro. First psychologist at a new facility they built only for Black retarded people. This facility was open in 1958 or '59. I became a psychologist there in 1960. 600-bed facility. And a mile down the street from that facility was a psychiatric facility, Cherry Hospital. And I met my wife there. She came to work at Cherry Hospital and when she interviewed there, she had informed the administration that she would come there, but she wouldn't work in a segregated setting.

Hollis Shaw: And she got there in 1960, the dining rooms were segregated and the housing was segregated so she wouldn't live in a segregated housing. Now the facility a mile up the street, Oldbury Center where I worked, was built with Hill-Burton funds, a hospital construction fund. Federal legislation passed in the fifties. And you couldn't segregate people in those facilities.

Hollis Shaw: And even though this facility was built only for Black—it was built to house Black, mentally retarded people, theoretically they could take anyone in. And in the employment section and the housing, they did not segregate so that the dining rooms were integrated and the administration was quasi-integrated for the most part. The top positions were White, but there were some upper level positions like head of personnel or head of social service, head of psychology, head of education were Blacks.

Hollis Shaw: And my wife refused to live on a campus at the psychiatric center. Whites were given brick cottages, professionals, I mean, and she was qualified for a house, but they didn't have one for her. She wouldn't live in one of the little wooden cottages, she wouldn't live in the nursing home, so they moved her to the campus where we were because she had a private room, private bath, that wasn't segregated. And she didn't drive.

Hollis Shaw: The administration of Cherry Hospital would pick her up every morning and take her to the large dining room to eat, which was not segregated, wait for her, bring her back to her room and she would tie it up and do whatever she wanted to do. Time to go to work, they would drive her to work because she wouldn't even segregated dining hall down there. They would drive her back to Oldbury and she would have lunch. They would wait for her, drop her back to work. The other day they dropped her back to Oldbury because she refused it to eat in segregated facilities.

Hollis Shaw: Now she had a contract with the state, North Carolina, like many southern states, made special financial provisions for Blacks who wanted to go to professional schools, particularly medicine and law. And they could get stipends, they could borrow money.

Hollis Shaw: They literally were paid if you look at it, the position that the state took, they were literally paid, so they would not apply through the courts to go to White schools like UNC. So, she went to med school down in Tennessee, all-Black med school. And she had an agreement with the state that she would either practice in rural medicine or practice in a state facility. So, she elected to practice in a state facility, but she was going to practice only if it was not segregated. And since it was segregated, she worked there I guess six months and walked away from it and set up a private practice.

Hollis Shaw: But the whole era of segregation was not as people simply think separate facilities, but there was a concerted effort legally and socially to dehumanize Blacks. And the impact of that was really devastating because there were many Blacks who didn't believe they could achieve, who got all the negative messages from the environment saying that you can never be anybody and who met that self-fulfilling prophecy couldn't be anybody. And these little boarding schools were set up initially because there were no public schools you could attend. And they stayed long past their need because by the time most schools closed, there were many public schools for Blacks. [phone rings] Let me get that phone.

Peter Messick: Were oral histories in—

Hollis Shaw: We did oral histories at the institution where I worked. And we were unable to get oral histories of any previous residents. And that would have been interesting because New York state admitted people under the poor law. So, if you were indigent and you were picked up on the streets of New York City, and we accepted people mainly from New York City, and it happened that you were also a person who didn't test well or had a low intelligence course, so you could very well end up in the facility for the mentally retarded. Although you may be dull, normal in intelligence.

Hollis Shaw: And so, there were people who could have given us a lot of information about the facility. But this concept of all history is interesting because frequently people don't get a chance to write their own histories. And when they do, it turns out considerably different.

Hollis Shaw: Churchill says something to the effect that "the world would look kindly upon the British empires' involvement in World War II because I will write the history." And the history of Blacks is seldom written by them. So, this project makes a lot of sense in terms of hearing it from that perspective. Of course, oral histories don't have the same level of verification as written histories, but perception may be more important, sometimes a reality anyway.

Peter Messick: Written histories are based on someone's perception so it all goes back to a certain amount of—you have to verify everything.

Hollis Shaw: But if you look at the sixties and talked to Whites who were in Durham at the time and look at the sixties and talked with Blacks, I think you get a vastly different point of view of what the world was like. I mentioned to you that very fair-skinned Blacks played a major role in something that happened in Durham. The sit-down demonstration started in February, 1960. February first, 1960. Students sat down at that counter, Woolworths, in Greensboro. I was fortunate enough to have one of those students, again, in my class, a young fellow named Ezell Blair, who was one of the original four students. I taught him psychology at a college a year after the demonstration, not the year it happened.

Hollis Shaw: But the thing that happened as a first in Durham, Durham was a first place where the counter seats were taken out of. And the perception, I think, was that the seats were taken out to prevent Blacks from being served. That's only partly true. That wasn't the real reason they took the seats out. Students would come to those places at lunchtime and just mill in trying to get seats, pushing and shoving, et cetera. And the cops were out there.

Hollis Shaw: North Carolina Central College had a relatively large number of students who were very fair. And the procedure at the county at Woolworths, and I think the other store was Silvers, was that young White kids would occupy those seats, males, early. And when a White woman office girl came downstairs or came to have lunch, she would sit over the lap of the White kid and he would slide out and she would plop down the seat.

Hollis Shaw: Enter these very fair, complected youngsters who are Black, they would sit over the White kid's lap, he would plop down, give her the seat, she would relinquish her seat to someone of my complexion. The seats were taken out in Durham when they could no longer distinguish between who was Black and who was White. Very, very interesting. Now I told that story to a guy who published the Amsterdam News, which is probably the largest and probably one of the most prestigious Black newspapers on the East Coast.

Hollis Shaw: And he is from Durham. And he had never heard that story. And a lot of people have never heard that story. So, I said to myself, "Is this is a real story? Did I make this story up?" So, last year I talked to some people who also were here during the sixties, doing that through the sixties, the early sixties, and they

said, "Yeah, now I remember that, but I had forgotten that." But I think in a place where segregation was a big factor, that's very interesting to me, that first of all, obviously there has been some relationship going on between the Black and White community to produce a population that's indistinguishable from White except by tracing the paperwork and seeing that there must be some Black blood involved.

Hollis Shaw: And secondly, people who believe in discrimination can't even tell who they discriminate against because there's so much alike. Very interesting thing happens. A lot of contradictions in the south about segregation and a lot of misunderstanding.

Hollis Shaw: I literally hated White people. I mean if you were White, that was it. And it turned my life around, I guess, in a lot of ways in terms of different kind of motivation. I recall, in boarding school, back to boarding school, we were going to a movie. We were on the school bus. We had a bus, Black and White bus. The bus was called Black Beauty. And we were getting ready to go to the local theater in Kings Mountain. And our coach came by and he was a man's man. All the fellas wanted to be like coach. I mean, he was a big guy. He was from New York City, had made All City in football in 1933. And he was really rough and tumble. He had been a lieutenant in World War II, he had been wounded, temporarily blind, temporarily crippled.

Hollis Shaw: He overcame that and he walked with a high gate and had a huge voice and he came by as we were sitting on the bus with our girlfriends, he says, "Where are you fellows going?" "We are going to the movies coach." "Going to the movies now. Where is that?" I said, "Oh, that's King's Mountain. You know that?" He said, "Oh yes, I know that. That's the one where you pay your money and then you walk up ten staff flights up to the balcony and you watch the movie there. "Is that right? That's where you pay to be segregated." He really gave us, humorously, hell. Went to the movie that day, could never go to the movie again. My wife has difficulty even having me go get the movie now. Just couldn't go.

Hollis Shaw: Because here's a guy who gives you some insight that here you're paying to be segregated. Worked at Duke University when I was sixteen, probably frightened my father to death because I sit in an empty seat on the bus, would not be segregated. And if I couldn't sit where there was an empty seat, I wouldn't ride the bus. I remember walking home with a suit, I had come downtown to pay a bill and had a suit on, just gotten out of the cleaners, hot as hell. At that point I decided I wasn't going to ride a segregated bus, walked home, soaking in a rainstorm.

Hollis Shaw: In the military, I was a guess a fairly good athlete. I played football, basketball, ran track, I played softball. But my highest motivation came if I was playing against a White kid because I don't played against White kids when I was growing up except a little bit in Farris Hill, that almost always ended up in a fight. And that was sandlot football. You got to play for a few minutes and then suddenly some adult male would come by and we would all scatter back across town, across the street as it were.

Hollis Shaw: But highly motivated to play against and to work against. And this went on for a long time before—it was a long time before I accepted the fact that just like all Blacks aren't alike, all Whites aren't alike. And it was a long time before I accepted that there were Whites who were not in favor of segregation but who were caught up in a system that they couldn't change and one I could change, and who didn't

necessarily hate me but who went with the flow. And I think that's what people normally do. You go with the flow.

Hollis Shaw: It was just a few people willing to stand up and say, "Hey, I'm not accepting this." And it doesn't make any difference whether it's smoking marijuana in the dorm or drinking beer in the car. Just a few guys are going to say, "Hey, forget it. I'm not going to do this." And it doesn't mean that everybody who is there believes in what's going on. It means that they just don't have the anatomical structures to stand up and say, "Hey, we're not going to do this anymore. I'm not going to participate in this."

Hollis Shaw: But even in my work life, New York state is a state where the state system is for employment. It's a competitive system. If you want to be a psychologist in New York state, you have to take a written exam or oral exam. If you want to be a social worker there, you're going to come on as a pharmacist, you're going to have to take an exam because it's what they call a merit system.

Hollis Shaw: And I took the exam there, we were hired provisionally before taking the exam, I took the exam and one of the fellows who worked with me who had a degree from Cornell took the exam and the other guy had a degree from Columbia, he took the exam and both of them failed. And I went to the North Carolina Central University for a master's and I passed the exam. But that was still racial to me [laughs]. You see my school is just as good as they is. I mean, I didn't just think of it as individuals though. When you have been involved in a segregated system, it takes a long time, at least it seems to me, for most of us begin to see people as people. And it's not part of a monolithic group. Hard to see individuals. You just see. And I think Whites suffer from the same thing.

Hollis Shaw: They see Blacks and we see Whites and it doesn't change until you begin to look at people individually and have some experience with people individually. And that is probably the sad legacy of segregation, is that still isn't happening. We still are not touching base with people on an individual basis. It just doesn't happen in this society. That's why John Hope Franklin is involved in trying to start a conversation with people and people don't understand the term "conversation," I'm convinced.

Hollis Shaw: They think conversation is like this talking, conversation is simply communicating between people. If White students are tutoring in the ghetto, that's a conversation. If White parishioners and Black parishioners are exchanging visits to the church, that's a conversation. That's the kind of thing that we may move to. We tend to be so separate and so set apart. But race is as definitive an issue today as it was when there was legal segregation, maybe even more.

Peter Messick: It's just not acknowledged, I think.

Hollis Shaw: We don't talk about it as much. We don't talk about it as much. And that's part of—

Peter Messick: It would be politically incorrect to talk about it.

Hollis Shaw: And part of the movement at places like the college level where you have Black studies, a Black

center, there is not only certain protectionism there, but there's also a certain kind of reluctance to live in an integrated world. And all it is inevitable. I mean if you want to be a banker, you're down well ought to be trying to aspire to be something at the level of the best bank in town. If you want to be a broker and you live in New York City, you will try to be good enough to get down to Wall Street. So, an integrated setting, it's inevitable. Only have to look at the population trends up to year 2050, you can see that the world is going to change not only from immigration but simply because of the growing populations. And so, how are we going to face the diversity?

Hollis Shaw: That's going to be an interesting problem. I think experience that you're getting through Paul's class is not only the experience of learning to interview people and learning how to do oral histories and to put that together. But it's also for many students across cultural experience that normally wouldn't occur. I don't know how big is that class. I think you have a small class. What do you have, twelve people? Twelve or fourteen?

Peter Messick: I think it's about fifteen actually. It's pretty small.

Hollis Shaw: It is an elective.

Peter Messick: It is, yes. I don't think it's required for any—

Hollis Shaw: Why did you decide to take it?

Peter Messick: Why did I decide to take it? I have always been interested in talking to people rather than—history books are great, but people tend to be a little bit more interesting. I have also heard a lot of good things about the Center for Documentary Studies, so I wanted to try to experience one of their classes, which is what this is. And it looked like it was an interesting subject material. I have family from Durham. In fact, my father grew up in Durham so my grandparents live down the road from Hawthorne Drive, right up Cole Mill Road.

Hollis Shaw: Oh, okay.

Peter Messick: I thought it would be interesting to learn a little bit more about Durham's background and therefore learn a little bit about my own.

Hollis Shaw: Was that part of your motivation for selecting Duke?

Peter Messick: Duke was the best school closest to home.

Hollis Shaw: You're a homebody?

Peter Messick: No, close enough to home—[indistinct 00:30:35]



Hollis Shaw: Okay. Not against supervision. I understand. I understand.

Peter Messick: Both of my parents went too so I guess I'm sort of a legacy. I'm not sure what that means, but—

Hollis Shaw: Well I can tell you what it means, in part. It may not be something that has impacted by you, but we talk about, "You got to throw out preferential admissions. No affirmative action." But legacy is a situation where people get preferential treatment on that basis alone. So, if your parents went to Duke, your parents went to Harvard, and this particularly for a graduate school and professional school, and no one seems to understand that as part of an affirmative action thing. Well, it's not affirmative action that is, that's sheer preference. That's sheer preference. Affirmative action is preference but from a different point of view.

Hollis Shaw: Debbie Davidson is in personnel at UNC and she's going to be running for the city council. She is running for the city council out of ward one in Durham. And I have been working with the Durham Committee on the [indistinct 00:32:01] of Black people since I have been here.

Hollis Shaw: Because I came down last year and volunteered for five months in the GANT campaign. So, I got to know a lot of those people. That's a pack, but a very strong pack. And one of the things all the packs in Durham seem to do is to invite candidates in and interview them. And Debbie indicated that she was opposed to affirmative action. And I think it's interesting because she's in personnel, she doesn't know what affirmative action is. She thinks affirmative action, like a lot of people believe, that affirmative action is where you give preferential treatment to Blacks because they are Black.

Hollis Shaw: I ask her if she had or if she was familiar with the GI bill and she perked up and she said yes. And I believe she indicated to me that she is a veteran. And I then ask her if she believed in the GI bill. She said yes. And this is from the floor because we had a chance to—I asked her if she understood that the GI bill was affirmative action process. "Oh no, no, no." And I explained to her that the purpose of the GI bill was to help people catch up with their peers, that the GI bill was developed because GIs have been taken out of the mainstream of life and life passed them by.

Hollis Shaw: And here was a boost to get them to catch up. Most of them have been taken out of the mainstream of life only three or four years. So, you provide them with the GI Bill. Not because you ever went overseas, not because you were ever in combat, not because you were a very good soldier, but only because you have been taken out of the mainstream of life and didn't get a dishonorable discharge. And we will give you a GI bill, we will send you to college, we will help you buy a home, we will set you up in business so you can catch up with those people who you were away from for three years and they were moving ahead of you.

Hollis Shaw: That bill and the affirmative action bill is designed to do the same thing. Affirmative action is designed to help people catch up with the mainstream American life, except they weren't taken out of mainstream for four years or three years, they were taken out for a hundred plus years. So, it's the personnel

not understanding that. And that's why the bill is being destroyed, because people think it's just preferential, based on color. They believe that—I don't know how people can believe this. They believe that unqualified people would be admitted to Duke. Jesus.

Peter Messick: The argument again?

Hollis Shaw: But based on legacy, you can get in Duke with scores less than your roommate.

Peter Messick: I think, well this is just what I was told in the admissions process, that if you have relatives who went to Duke, then if you're equal with someone and they have the exact same scores, then the fact that you had relatives who went to Duke would put you slightly above them, which was to say that you would be below everyone who had higher scores still, but you would be slightly above the person's equal scores. But that's just what they say.

Hollis Shaw: And that may be the way they work it. But nonetheless it's preferential treatment based on legacy. And Duke and UNC and a lot of other schools across the country have gotten caught up in this damn score thing. It's sad that the president's advisors are saying to him, "Let us develop a national test for third and fourth grade." Just it distorts the meaning of tests. I mean you get—what do you get on the SAT for writing your name? 200 points?

Peter Messick: Something like that.

Hollis Shaw: Is it 200 points? Is it 400? Is it 200 on each section? I mean, and people who know test construction know that you get a California achievement test. It's not standardized on people who grew up in Mississippi. And by definition the test is not valid. It can tell you something when you start treating it as if it's a—when you start treating 1045 on a SAT as if it is significantly different from 1040, we have got a problem. And that's the way it's treated. And it is not significantly different.

Hollis Shaw: And the scatter may be such that one that combines score may be high for verbal for one person and high for math for another. But we are caught up in this testing thing. And those of us who I guess lived through the era of segregation have a justifiable suspicion that borders on paranoia. That we believe certain things happen to people because they are Black and Black alone. And people say, "Well there's no motivation for that. We didn't do that because the person is Black. It was done for some other reason." And I will give you an example.

Hollis Shaw: In the National Football League, a penalty was developed for celebrating in the end zone after running a touchdown. Are you familiar with that?

Peter Messick: Yes.

Hollis Shaw: But when that penalty was developed, at the same time, a tackle or a linebacker could sack a quarterback or stop a play at the line, and could celebrate all he wanted to. If you look at who most of the

tackles are in terms of race and look at who most of the running backs are in terms of race, you see that the time and he was celebrating, I'm thinking of a guy particularly who was on the Jets at the time. The large, big tackles tend to be White and the fast [indistinct 00:38:53] tend to be Black.

Hollis Shaw: And when the rule was put in place, people said, "Dang, they are discriminated against Blacks." I don't think any Whites would have perceived that, would have said it that way. I think most Whites would not have said that. But Black fans all across the country convinced that that was designed in a manner to punish Blacks. And we have a lot of examples of that kind that tend still to separate the races. And I don't think that—people began to talk about them, they would be understood.

Hollis Shaw: George Thompson, coach at Georgetown, basketball coach, was very much opposed to the imposition of a grade point average to permit people to play basketball. And we are doing it or football. So, if you don't have a certain grade point average, you can't play ball. Now the people that hurts most are Blacks and people who believe in standardized tests, they say, "Well, they don't measure up." I don't think most Blacks believe that. Exactly. Now, we have some research to support it. Are you familiar with a piece of research that came out just a few days ago regarding doctors?

Peter Messick: I don't think that—been a busy week.

Hollis Shaw: It says in a nutshell that those doctors who got into med school through an affirmative action program, who made their—made space for in the professional medicine, have done equally as well as those who had high grades. Yet, high test scores, sorry, not high grades, high test scores. And yet we are going to use those test scores. All the research, all the educational research. You can talk to other psychologists, the school.

Hollis Shaw: Educational research shows without doubt that the best predictor of college success, high school teachers' opinions and high school grades. And I don't think it makes a difference whether you went to a great high school or a bad high school. Because achievement is based on study habits and motivation, et cetera. And yet we use the SAT as a determinant again for in colleges and out colleges.

Hollis Shaw: The young fellow got a Morehead scholarship—Black kid—to UNC this year, and he also got an offer to play with the Yankees for 1.8 million. Valedictorian in his class. A 4.22 average on a 4.0 scale. That always blows my mind, that we print shit like that in the paper. Excuse me, print stuff like that in the paper. I mean that's just insulting. But anyway, they ought to say, "He took extra courses." But you can't have a 4.22. Well, anyway. Hooker praised this youngster, he was very laudatory about the fact that he chose to go to college to take the Morehead scholarship, which is a lot of money. I don't know what it cost to go UNC, probably a thousand dollars. No, it doesn't cost so much. It's a state school. Doesn't cost what it does at Duke.

Peter Messick: Morehead has got excellent fringe benefits. They do stuff during the summer. Honors. The programs that they are given are excellent.

Hollis Shaw: I think he made a very unwise decision.

Peter Messick: You do?

Hollis Shaw: Oh, yeah. In a capitalist society, you shouldn't decide to pass up 1.8 million to go to college.

Peter Messick: That is a lot of money.

Hollis Shaw: You can go to college at any time. I think of a person like Allen Page who went to Notre Dame and then played football for Minnesota. And in the off season, he went to school, got a law degree. He's now a judge, a Black guy, I think a Billy County who went to LSU, a White guy, who finished college, all-American, like Allen Page was. He went into the pros, he took that money. On the off season, he went to school. Today, he's a dentist. This kid gets his leg broke out here, he wants to be a doctor. I just think it's a bad decision in a capitalist society to pass up that kind of money to go to college. And Hooker just praised him because we have been sold a bill of goods. That's important for athletes to finish college. That's just bullshit in my opinion.

Hollis Shaw: In Connecticut, I live next door to a theater, it's just a summer playhouse. And for four years they had a contract with the University of Miami. And the woman who was president of the theater group loved musicals. And she loved Neil Simon, she loved comedies, and they put on musicals. These students they brought from the University of Miami for the most part were students who majored in song and dance. That's a major. Now, I don't really think there's a significant difference between majoring in song and dance and majoring in football and basketball. But then, I have a bias of being an athlete. But I think our society locks us into images and we begin to believe them because we have such a good propaganda machine. And that propaganda machine is not the newspapers or the radios as people think. It's a political machine.

Hollis Shaw: We have welfare reform today, not because of anything that was done by Clinton as such, he put into place. But the real person who created the concept of dead beats in the welfare system was Ronald Reagan. He painted a picture of the welfare norm that looks very much like the picture of Aunt Jemima on the pancake box. That is purely racial. Without question, I think that's racial. Although, the overwhelming number of people in welfare are not Black. And the overwhelming number of people who are going to be hurt in welfare are going to be White children, not Black children. But once these decisions are made—