

Tacoma Community History Project
FINAL TRANSCRIPT

Narrator: James Walton
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Interviewed by: Julian L. McGilvery
Place: Tacoma, WA

“James Walton”: Transcription of statements.

“Julian L. McGilvery”: Transcription of statements.

“JW”: Transcription.

“JM”: Transcription.

Julian McGilvery: So today is May 14, 2014. I’m here with Jim Walton. Or James? Do you prefer Jim or James?

James Walton: It doesn’t matter.

JM: Okay, I’m Julian McGilvery, and we’re conducting our interview on oral history for Professor Michael [Honey]. I’m going to ask you questions. We’ll just kind of go over your life history, leading up from Mineola?

JW: Mineola.

JM: Mineola, Texas, to the Mother’s Day Disturbance of 1969. We’ll start off with, Can you tell me about your family background, parents and grandparents?

JW: Yes, as you stated, I’m from Mineola, Texas, which is a small, rural part of Texas, population about 4,000 people all together, maybe, 1100 of those persons were African American or black during the time that I was coming up there. I’m number five of five children, and was essentially raised by our grandmother and mother, with the assistance of our two uncles. I never had the pleasure of

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knowing my father. So my world was shaped and formed in values and etcetera, principally by strong, black women. I have three sisters. One is deceased, and I have one brother.

JM: So your grandmother was in your life, though, you're saying, and your biological – your mother and your grandmother?

JW: Mother and grandmother kind of teamed up to raise us. My grandmother was kind of the day to day person who was always there. My mother worked in Dallas, Texas, as a domestic, and lived in maid's quarters on the property of these very rich white people. And so, of course, she was not able to have her five black children living with her, so we had to live in Mineola, and she came home on weekends and whenever she was allowed to do so. That was kind of the extended family kind of raising that we went through in a segregated period of time in America.

JM: So the schools you went to were mainly black?

JW: All black.

JM: All black schools?

JW: Right, all black everything, teachers, principals, students, janitors. It was a totally segregated upbringing.

JM: So how would you describe your life growing up as a black male during that time frame with the segregation and what not? I mean, did you interact with whites at

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all? Did you stick to your community? Did you play sports where you interacted with other races?

JW: No, I would imagine 95% of our time was spent within the black community or on our side of the track, so to speak. Very little interaction with any other races in southern segregated Texas during that period of time. It was a black/white world. I don't recall in my growing up ever interacting with any of the Asian populations. Or even in Texas I don't recall ever growing up with Mexican Americans or Latinos, just the black/white world. And the only interfacing was with the white community was for work opportunities, which was mostly in farm type of a – bringing in crops and baling hay and all those kinds of farming community kinds of activities. But for white members of our community in my same age group, the only time we really interfaced was on Saturdays when we would go to the theater. We would be upstairs. They would be downstairs, and almost without fail each time the theater – the films and things were over and we would head home, we would usually have a fight with white youngsters who would run us out of town over to our side of the tracks. And once we got on our side of the tracks, we then would turn and defend our territory. It was that kind of racial –

JM: It's almost like a gang mentality. This is –

JW: Pretty much. What I've called it back then, it was just a certain process. And so there was no positive relationships that you really could count on and build on. It was always adversarial at some point. And we resented the fact that we had to use second hand books and second desks. And for a long period at a time the football equipment we used was hand-me-down from the white school, whatever they were surplus we would use. So it built up that kind of resentment. So it was that kind of world.

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JM: So reading your story, when you left Texas, did you go straight to San Diego with your brother?

JW: No, I went to San Diego, my oldest sister had married, and her husband went in the Navy, and when he got out of the Navy, they settled in San Diego. And so when I finished high school, I went to San Diego to live with her. And my brother when he finished, he was five years ahead of me, he went to San Francisco to live with – we had two uncles in San Francisco, and he went to live with one of our uncles there. That's how he ended up in San Francisco and I ended up in San Diego.

JM: And your brother, referring to Willie Brown.

JW: Right.

JM: So then at what point, when did you enlist in the Army before you went – because you did two tours of Vietnam?

JW: No, I didn't do two tours. I didn't do a tour at all. I was a Vietnam era veteran, but I never went to Vietnam. When I left Mineola and went to San Diego, I started college at San Diego City College and didn't have the finances even to work through that. So I volunteered for the Army, so that I could have the GI Bill to help with education. So I volunteered draft – we still had draft then, so it was volunteer draft. And went in service for two years, served most of that time in Fort Campbell, Kentucky, as a member of the 101st Airborne Division there. And when that time was up, I went back to San Diego to continue my education and living. And that was the time when they were building up the units that – military units they had sent to Fort Lewis, Washington, from Wisconsin. And I had an exemption from being in a reserve unit, because I was going to school and

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working at night in the aircraft industry. So it was just a matter of paper checking at that point. So when they needed extra troops, they called people from the West Coast who were not a part of the reserve unit. So I got called back in service and sent here to Fort Lewis, which I stayed for about 10 months. When that term was over, there was no job in San Diego to go back to, because the aircraft industry was laying people off, and I actually thought I would stay up here and catch on with Boeing. And that never happened, so the rest of it is kind of history. I always intended to go back to San Diego because of the weather and how beautiful it was, but I hung around here too long before I could find a job and I was broke, so I had to go to work.

JM: So what years were you actually in the Army or enlisted in the Army?

JW: I enlisted in the Army in '65 I think it was.

JM: And you got out when?

JW: In '67, and then was called back in, and got out up here at Fort Lewis I think it was '68.

JM: So your brother is in San Francisco. Did he enter into politics right away? And when he did enter into politics, did that motivate you to go that route as well?

JW: Well, Willy didn't enter politics – well, not “right away”. He was a lawyer, and what really got him involved, he lived in the Fillmore area of San Francisco, which was predominantly black. And most of his clients were pimps and prostitutes and hustlers. And so Willy built quite a reputation in that community, because he was one of the few lawyers there who would represent that population. And then he went into – ran for State Representative the first time and he lost. And then he ran a second time, he won, and he served I think about 32 years.

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Most of that was as the speaker of the California Assembly most of that time in the highest level of leadership. But his start was representing the people who live in the Fillmore district for the most part who was poor and disenfranchised, etcetera. And I don't consider myself a political type, even though I ended up in public service. I never intended for it to be that way. As a matter of fact, I hated government, didn't trust government at all, because the enforcers and the shapers of the society that – certainly the segregated society we came up in – was shaped by government. Those were government policies that enslaved and kept us down and etcetera. So I was not a friend of government, because I understood the evilness of that in terms of what was public policy, in addition just public practice. I mean, many of the things that we had to fight against were public policy. And people took time, deliberated to put in place these things in order to hold us back, if not try to destroy us. So it wasn't something that I thought I wanted to do. But as life evolves over time, you find out that change is constant, and you don't really fully appreciate or know what God's purpose is for your life. So you just have to go on faith, and sometimes you go down roadways that wasn't intended. But things have a way of working out, and you end up in situations where, I guess, that was God's purpose for you to be. So that's kind of how I see all of that. And so that purpose was mostly outside of government. Then I had an opportunity here in Tacoma when they had a change in City Manager to – he had wanted to implement some of the change that the African American community was pushing for here in Tacoma. And he had just came up from Scottsdale, Arizona, and he said, well I hear you and understand what you're saying, but I have no experience in doing what you're talking about. The only way that could happen is someone or someones from the African American community are going to have to be a part of my team if that is to happen.

JM: That's one of my questions. We're going to come back to that piece.

JW: All right.

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JM: Something I didn't write down, but you triggered with your dislike of government, but when Lyndon signed the Civil Rights Bill, did any of that change during that time? Or were you still like, that's a smokescreen, that's not real? Or did that change your outlook on what the future could possibly bring?

JW: No, because the implementation of – the passage of laws could happen at a point in time, but there is quite a lag before those things are implemented. The fight to maintain the status quo or to change the status quo goes on. Things didn't change just because legislation is passed. You have to work to make legislation work. So, no, it didn't change. It didn't change for me until I went to work for government here in Tacoma, after some encouragement from people in the African American community that I respect. But we had to fight even when things were on the books. So those things they start, but as the saying goes from time to time, most politics are local. You have to make it happen where you live. And so that just framed the fight. It was an additional tool to help do some things, but it didn't bring about freedom and justice just because of passing the legislation.

JM: Okay, so going back to your time line while you were in the military. April of '68, where were you when MLK – when you heard about MLK being assassinated?

JW: I was working here in Tacoma what was then West Coast Grocery. It has changed names. I was working on swing shift and going to Tacoma Community during the day and worked from I think maybe it was 2:00 to 8:00 or so each day.

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So that's where I was on duty there. And what really was the turning – not only was that tragic, but what really resonated with me is that some of my co-workers was somewhat elated that it happened, because you know, King was a troublemaker and all this kind of stuff. So people were if not elated, thought he got what was coming to him. And so that really got to me, and I started thinking, what am I doing for others that someone would be able – willing to take my life to try to stop it. And so I determined then that probably my life was too substantive, and too individually focused as opposed to service to others to try and bring about the change that King and others had been fighting for.

JM: So that was a pivotal moment in your life. That redirected your whole path?

JW: Yep, a whole different mindset.

JM: So what if those co-workers would have felt the same sorrow, I guess? And these aren't – I'm going just on what you're saying now. What if they, you know, felt like disappointed and disbelief that that took place? Would that have still triggered you to make a change? Or was it just a man putting himself in harm's way to make life better for all people, not just blacks? Would that still have affected you the same? Or was it the co-workers reaction that got you –

JW: I never know, because it didn't happen. So, I can't say what might have happened. I just know what did happened. I don't know that maybe looking at their behavior might have helped to speed up something that was already in me, I don't know. I just know that that was a pivotal moment that caused me to go more to public service, community activist type of a mindset. And the other thing that happened to me, and you're somewhat in the same situation, what little that I know, trying to work and get an education. It's not an ideal way to do it. You know, the traditional, you go from high school to college, if that's where you're

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going. And you do that, that's kind of the textbook track of life, it's not by the numbers, it zigs and zags all over the place.

JM: Sure.

JW: And so like I said, I was at TCC at that time, and I had a very good job. It was a union wage job with retirement and all the things you could want. And I was only able to get that job, because I had been going down the West Coast trying to get on down there. And the time I'd go in the door, as soon as the lady look up, she would say, no, we're not hiring. And I was playing some semi-pro football here in Tacoma. And the guy who was our coach, I just happened to be chatting with him about looking for work. And he said, well, where have you been looking? And I told him. And he said, well I work at West Coast. And I said, well I go down there every week. And I can't get past the secretary. He said, oh I think I can help you with that. So the next time I saw him, he said go down and see Mr. [Smith], I will never forget his name, and tell him I sent you. And I walked in, and she was halfway into her spiel, and I said, I'm here to see Mr. Smith at the referral of Ben Hemp was his name. She said, oh, okay. Then she went to chat with Mr. Smith, and he came bounding out and buckled me in, and said when do you want to start? I said, at your next shift. It was as quick and as simple as that. It was just because of that connection. And so the point I was trying to make was, working and going to school, and with all the things that were going on, and there was an attempt to start a black student union at that time.

JM: TCC?

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JW: Right. And, of course, most of us didn't know what that was all about except it was happening across the country. So we formed an organization there. And they elected me to be the president of the [Obi] Society. And so here I was working with a good job. It was as comfortable as a black male could expect to be at that time. Life was good. And so, being an activist on campus, etcetera, just didn't fit in with my lifestyle. But it was what the other black students wanted me to do, so I had to fit that in and figure out how you do that. And I got my first real taste of what it means to be put into a leadership position, because as that effort evolved and grew, many of the people who were strong supporters became enemies within the black student union group. You know, just the politics of things.

JM: Really?

JW: Yeah. It kind of broke down because we had basically two clusters of people. And one of the beautiful things about two year institutions like that, it works well for people who were not just out of high school and trying to piece together an education, where people who were established in jobs. Many other people were – I wasn't married at the time. So you get a mixture of people who is more mature and engrained in work and all those kinds of things, as well as students just coming out of high school, you know, living at home and that kind of a thing. And so, that group of students was much more militant and wanted to – their basic strategy was to be destructive, tear up things and you know, just trying to copy what was going on across the country. My approach was – is to establish not only the Obee Society, but a better environment for black students. You know, that was my real focus. And really wanted to make some of the changes on the campus there that we were talking about. I realized that if you can be put in a situation where you think you're only power is destructive power, then your life is going to be short, short of the organization, because you can't win that battle.

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JM: So, if I'm understanding you correctly, within the Obee Society there was two factions.

JW: Right.

JM: Okay.

JW: Right. As we grew and existed, we ended up with two factions, one that were really trying to implement and make change and get black staff hired and studies and all that kind of stuff. Then there were other people who was there more, you know, on an angry destructive kind of event. They thought that was the way to make progress. And that was progress, you know.

JM: So there's also a situation that happened on campus there where you had to intervene. What initiated that incident on campus? Was it the more militant side of your – the Obee Society?

JW: What had happened is, we had a number of demands that we had presented to the president and the people there. It was a very tense time. And there was no movement on the part of the administration. Everything that we tried to do, they were nonresponsive. We would get to school every day, there were police everywhere in uniform and not in uniform. It was a very tense situation. So I suggested that we – and, of course, we would have campus rallies and that kind of stuff to try to get our issues known and etcetera, and as a way to try and bring about some change. And so we had had a number of rallies around. There was a very large boulder kind of in the middle of the campus, just this big, enormous rock there. And that's where we used to hold our little rallies. And so we painted that rock black as a way to symbolize we're here to stay. That boulder represented that.

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JM: Was this your decision to paint it black? Was it your decision that the Obee Society --?

JW: Well, our group, yes. That was a symbolism that we're here to stay, solid as a rock kind of notion. And so then the white students overnight would paint it white. And so we had a meeting, called for a community meeting to be held at the Urban League, at the encouragement of the Urban League president then to see how they might be of assistance with what was going on. And so while we were down there at that meeting, and this was one of the rare times during the day, the white students had a rally at "our rock", and it was painted white. Someone called and said, you need to get back to campus [indiscernible]. So we jumped in cars and went back to campus. It must have been maybe six or eight of us. And so when we arrived on campus, we were taken aback by the number of white students who were in this rally. We came up to that spot, and like every white student on campus was there. And so then they turned on us in a confrontational sort of way. Security was there and all of that. And the campus security was standing between us, and our backs was to the rock by then. And it was a rainy day. I had an umbrella in my hand. And so when the white students started to move on us, security just basically got out of the way. And so it was six or eight of us against what seemed like the world. But obviously it wasn't, but we knew we were greatly outnumbered. And so we were kind of pinned. Not only the rock was in front of a building, so we were kind of trapped. And I was using my umbrella to fend people off with a jabbing kind of motion towards the faces and etcetera. And then the two staff people, one black and one Asian, that was on campus then, I don't know how they were able to wedge themselves between the white students and us, but they did. And that stopped us from really suffering some serious harm I'm sure, because we were greatly outnumbered. We were trapped. And so but because of that confrontation – and then the – I don't know which group would have harmed us the most, the police officers who then had a

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reason to move on us – and I knew this was going to happen soon as something violent happened. I don't care what the nature of it, what might have triggered it, they were not there to protect us. They were headed for us. They had the justification, I guess, that they wanted to do whatever they had in mind. And then at the same time we had these students. So anyway, that didn't happen. And that afternoon the president had sent word through these two staff people that he would meet with us. He wouldn't meet with us up to that point to talk about our issues.

JM: At all? He never really –

JW: He wouldn't, no.

JM: So that event triggered a meeting with Obee Society and the school president?

JW: And the president. And we met in his office and went over our issues and etcetera. Very productive meeting. And that was our first breakthrough starting to make some progress. We were provided some interim money, and we were assured that we would be allowed to go through the process that groups go through to get established on campus. Once you're established, then you could benefit for [indiscernible] fees and all that kind of stuff. But that was a major breakthrough. The other major thing that happened is that the governor at the time, was wanting a black and minority trustees. There had never been any. And so we were invited, some of us were invited down to the governor's office, and we had a chance to chat with him. And then a black dentist, Dr. Tuggle, was then appointed to the board. All these things, of course, are first time. Then shortly after that, a Japanese American was appointed to the board. So that change was institutionalized, Obee was recognized. They started hiring black faculty, even though they had said they couldn't find anyone and etcetera. So that was the major breakthrough. Then the issues we were talking about that came and were

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institutionalized because of all that. So the kind of things that I always thought as a black student group we were wanting to achieve, we started to have some breakthrough without maybe getting some of us seriously injured or killed.

JM: So then we go from that incident to the Mother's Day Disturbance of May 11th of '69. This one happened first, right, the TCC incident?

JW: Oh right.

JM: So how do you describe the May Day incident and your role in that?

JW: Well, it was triggered by the police – first of all it was a traffic stop. And the person who was driving the vehicle at that time happened to be a person, African American, that they had traffic warrants out for other incidences. And he just happened to be the person that they pulled over. And the disagreement started with how they – the tactics they used to arrest this guy and, of course, what happens then the people in the car they get involved. Then you look around and there are police officers everywhere. And so you have that. And that was kind of a triggering device for that disturbance. I was never comfortable in calling that a riot, because for a couple of reasons. One, the notion that a riot was such a negative label was put on a community, being the African American community, because then that provides the framework then. Because people associate people who riot with criminal activity and etcetera. And so then that justifies any and all actions that the police or anyone else would take. If they can label you as a criminal, this is a criminal activity, it's disturbing the peace. Whereas, rebellions, resistance, disturbance is more pushing back against misuse of power and authority. But it allows people who are in a position to exercise that power and authority, they're off the hook, because they activity that people describe, they're

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not a part of. And they were the triggering device for what happened there. And it happened all over the country. If you look at many of the triggering mechanisms for civil unrest across the country, it was relating to a police interaction somehow with African Americans. And I guess, for me, I kind of had a flashback to while I was still in the throes of my mindset of the government being the enemy, you can't trust them. I mean, they never – shouldn't say never, but very rarely are they there for us, protecting the public kind of notion. It is a power over approach that was going on. So I just happened to be living in an apartment building just two blocks from the epicenter of this disturbance. Then it kind of escalated from there, certainly over that night time. And there was a lot of attention in the community. So because of where I was living at the time, I heard the disturbance and things that were going on. I was basically there on the ground and was trying to – with the assistance of mostly pastors and community leaders, Urban League president and people of that type was trying to cause the African American people who were terribly upset with the actions of the police not to be peaceful and joining the efforts that had been in – been underway before that to try and get the city to fix some of the things that people were complaining about. These things kind of build up and then there's a triggering mechanism, but the underlying problems people had been dealing with all the time just couldn't get any traction, no movement on it. So that's how, again, no grand design, was "not a leader" but was in the situation.

JM: You were like a peace worker.

JW: I just happened to be there. And again, given my upbringing, etcetera, that was just my way of approaching things. Yes, we want change, we want this, that and the other, but you can't go to battle with a stick when people have guns and everything else. It just makes no sense. It's almost suicidal.

JM: So how soon after the disturbance were you approached by the city mayor?

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JW: The city mayor, it was sometime – the time sequence is not as clear as I would like for them to be. But it was sometime after that. Because it almost mirrored what we went through in TCC. Because of this disturbance, there were a few people in town and in city government “started to listen”. So you start to see some movement, whereas before, they wouldn’t give you the time of day. So you try to build on that without it being such a big negative for the community that you’re trying to help. And that’s how government sometimes, because of its, it wasn’t as overt as the government in Texas, but it was maybe even more destructive, because all they had to do was ignore you. They didn’t have to – you didn’t matter. And so you just ride it out, align yourselves behind the police, so to speak, and the system moves on.

JM: So did you have any peers that were like, don’t join the – it was human relations department, right?

JW: That was my first job as director of human relations commission, it was called at that time. And the people who convinced me to – well, first of all they thought I was a person who might be best suited to work inside of the system to bring about some of the change that people were clamoring for from outside of the system. I was not so trusting. I was absolutely convinced that this was a way to placate or buy off – you pick a person from the African American community with some profile, and you give them a government job, and say you have a job, you sit there and be quiet. I didn’t want that to happen to me. And so, Donaldson, who was the city manager I’m talking about, then had gone unbeknownst to me, to [Chadworth], what they call the respectable leadership in the African American community, which included my pastor, for them to convince me to trust him to do what he was saying that he would do. And so that’s what happened. And part of what the deal was supposed to be, an understanding between myself and the people in the African American community talking to me, is that they would not

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let me – this was not a buyout job. They wouldn't leave me hanging out there to go to work for government and nothing really happens. They stated, of course, that I wouldn't be left hanging and appear that I was bought off with the government job. So that was kind of it. So that's where all that started. And you're talking about a whole other world. It was absolutely amazing when I started work for the city, there might have been a couple other blacks in much lower positions who were working, but I was thrust into a position of heading up the department. I had never developed a government budget. I had no idea of really how the bureaucracy worked. This was almost like the approach that some parents take to teaching a child to swim. You just throw him in the water.

JM: So you had to learn on the run.

JW: Yeah, just learn, figure it out. And so that's what I had to do. And there was absolutely no support. Lukewarm support from the city manager, but the people that you really have to work with to make things happen is all of the people that is basically below the radar. All the other employees, etcetera, they can make you or break you. And the way that they used to try and break me was a benign approach, just wouldn't assist you. Not that they were overt and all that, it's just you were on your own. You didn't have a support network, none of that.

JM: So with that mentality and you understanding that, would you just figure it out on your own, or would you still try to get assistance in some areas?

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JW: Oh, obviously you try to get assistance, and then you figure it out on your own. It's almost like building and flying an airplane at the same time. You have to design, build it and fly it. There was no getting things lined up and etcetera. Then you had this enormous expectation of myself, as well as the people that I represented. And it's always do this by tomorrow kind of mentality. But the system just, even when they are at their best, they don't work that fast. And now I understand and have appreciation for that, because you have to get so much alignment. And so that was very frustrating. But as God would have it, every once in a while the people who started to help me out were – and I wasn't smart enough to figure this out – were not the top level people. It was people who might have been a step or two down who were of a different mind frame. And then they would help. But the management team people and people at their level.

JM: Even Donaldson who brought you on, nothing lukewarm, anything?

JW: Just lukewarm and that was disappointing, too. I mean, all the things he had promised, he really didn't deliver. He just didn't, and you have to figure it out.

JM: Was he in a tough position, though because of his title?

JW: Well, yeah.

JM: Because he couldn't just jump in the car with you, because then his constituents would be like, no, you can't roll with him.

JW: Absolutely, absolutely. But I'm learning this as I go. This is – I was running into walls I didn't know I was running into. But I knew they were walls. And so I tried not to hit the same one twice, but you try to go in different direction, etcetera. And then you [indiscernible] with the person you report to, the city

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manager, and many times he was like, well, you know, keep working at this, that and the other. And so well, the other thing to his credit, and he did said before –

JM: Donaldson?

JW: I have no idea what you're talking about. I'm generally not opposed to it, but I don't know how to do it. So it could have been giving him the best case scenario. As an example, the first thing out of the chute that I – strengthening the human relations to try to give it some teeth. But one of the improvement strategies, so to speak, was the creation of an affirmative action program that will govern hiring and training and all that stuff for all of government. Donaldson didn't know anything about that. No one else on staff knew anything about that. So, the best thing I can say about many of them is maybe in hindsight their reluctance to help with things like this was they had no knowledge about it. There were some others who might have been just opposed to the notion, but there was no body of evidence and people to build these programs around. So, again, I had to figure out, okay, then how do I learn and get smart about how to do these things? But where the real help came into play was then how do you design it, get the alignment, get it implemented, then the longer term alignment of getting the implementation. Then, again, as [indiscernible] [00:50:36] would happen, there was a guy – and many of these things would go through a human resource shaping for hiring and how you do this and all that with all the grooves, was the chair of the civil service commission was a lawyer here in town and was very progressive minded and was very supportive. So his support assisted in just shepherding the legislation through the process. I had one friend – it was a five member board, so you're left with one person on that commission who was very supportive. And it was extremely beneficial that he was a lawyer, because the legal department where you need – I mean, you know, like if you have your attorney you want them to know the law and etcetera. And you have to have a trusting relationship to defend you or whatever it is that you're doing. You need

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that kind of advice, you have to turn to lawyers. Well, if you don't have them on staff, who do you turn to? It's not like they gave me a big budget to say, well, we don't have expertise, but you can go out and hire people to help you do this. And so this guy was a Godsend for that reason, because he was a lawyer and was able to think through and work through some of the barriers associated with drafting and compliance with language with the charter and all those other kinds of things. So you just take that where you can get it.

JM: So my final question. Just looking back at your career with the city, I think you did an excellent job of covering that, but is there anything you would have done differently? Because you said a lot of stuff you had to learn on the run and things that you realize now as you're older. If you could go back in time, is there anything you would have done differently with your communication with Donaldson or anything?

JW: Well, that is hard to say, but I guess if I'm looking back in a perfect world, I would have had a greater appreciation about how you change or re-invent an organization. You do it through relationships. There is absolutely no replacement to me in the world without relationships. Relationship as a strategy works in family situations and community situations because through those relationships you would have people who will step up and do what you need them to do in order to move the agenda. So if you don't have relationships, people are less likely to help and offer their advice, you know, going back to the legal. What legal people would do, clearly they would answer the questions that you would pose to them. But relationships and support comes into play when people help you understand the questions you should be raising. That's where the real support comes into play. If I ask someone is 2 and 2 is 4, they would say yes. But they don't talk about the theory of math, they just said yes. And so you don't know any more than you did before you came to the table. But partnerships is that people allow you to understand the concept and the theory about stuff that's going

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on. And so they help you pose the right questions before you get the right outcomes that you want. So, if looking back and you could stop the world and get it lined up, I would spend more time on building relationships and before I go with people my expectations that they are support, because we're all in this together. But the world operates on relationships.

JM: Well, thank you Mr. Walton. That concludes our interview on May 14, 2014 at 11:05 a.m. Signing off.