

Speaker 1 (00:00):

Tonal quality to get good one going and, and all I'm saying is we must, we must, we must consciously understand that we must do both simultaneously. That's all I'm saying. See, can I think the point that was left hanging that what your, your statement was? What we did in the movement was politicize the movement. We said, Jim, Lawson's a great man. We know he can step we'll let him to Congress. We'll check on him every two years and we'll stop teach ends. We'll stop mobilization, we'll stop mass political education. We'll stop supporting the, the rise of local leadership. We politicized it. Now we've got to do is take governance back from the government. That's what we gotta do. And we do it neighborhood by neighborhood.

Speaker 2 (00:47):

Yes

Speaker 3 (00:48):

Ma'am. Yeah. Um, this business about, uh, whether racism has changed. I think it really important to note that, uh, there has been, I think, some shifts in meaning and that a lot of racist agendas get, uh, perpetuated because people do not agree on what words mean, and they don't agree on what, uh, you know, issues mean. I mean, for example, this whole thing about, uh, school vouchers, uh, which I think is, you know, both an assault on the public school system, an assault on the public sphere of life, and also a way to, uh, you know, begin, uh, you know, reinstating, you know, class and racial differences. But the, the reason why this isn't that clear is that a lot of, uh, you know, working class blue collar, black people feel exploited, manipulated and cheated by the public schools mm-hmm <affirmative> and are, are therefore perfectly willing to go along with, uh, an agenda, which, you know, poses itself as being democratic about educational empowerment, so on and so forth, uh, about, uh, resentment of, you know, uh, uh, arrogant teachers union, so on, so forth, but which in fact also has another agenda. And I think until we can somehow disentangle this question about meaning and language, there's a lot of racism that's masquerading under facially neutral stuff.

Speaker 2 (02:24):

That's what I said had changed. That's what I mean when I said had changed, but answer another question, answer another question. I'm trying to answer the questions that you Haven forgotten about those questions and that a question comes up, uh, about did we do right in desegregation schools? Did we do right in, uh, in the integration of student? Do we like the results of what we, what we have? What,

Speaker 4 (02:58):

Uh, that question really? I have asked that question since 1972, when I went into the fifth grade from a segregated school here in North Carolina, and then I went to college at central, I left college, and now I'm back in college now, private school, which is show, which is basically a segregated school and

Speaker 4 (03:28):

Which is better, which is worse than what, and was the result better. But I like knowing that if I want to transfer from haw and go to state, I can, I think it's a personal choice. Whether you want to go to a predominantly black or predominantly white or totally mixed, or, but the choice, the option, the freedom to do it guess it was worth. Yes, definitely. But I think that the, the choice, if you want to go to a predominant black or predominant white or mid school or whatever is yours, but, but to have the freedom to do that, to make that choice, did you a choice when high school <affirmative>? Did you have the choice when you were in high school? In school? Yes, I, yes. I, I could have gone to a private school, you know, and there are schools in North Carolina, many church schools in North Carolina now that are basically black, you know, predominantly black. And if my parents could afford it and could pay for it, and if I want, you know, I could, I, I do

now have the choice and I think that's, and to me, that is what it's all about. At one time, we didn't have the choice there. Wasn't a Cho, you know, there wasn't an option. Well, that's what

Speaker 5 (04:45):

May I say? Something about that? I think that violence, racism, sexism, greed, capitalism, and greed, which in many ways are the same thing. Um, have all taught the American people. A lot of individualism rather than teaching us democratic values of community. The issue is more than an issue of choice mm-hmm <affirmative>. And I can speak as one who had choice all of his life. Uh, uh, I have always done to desegregated schools. I grew up in Ohio. So I'm not talking about whether or not choice is important or not. That was the only thing available to me in Ohio. I'm talking about the fact that is the responsibility of a democratic society to have quality education available for every child, whether they live in Ohio or Mississippi or, or in Guam and a quality education that is accessible, that helps them to become literate human beings, human beings, who are able to attack the resources that are in them to accept life and to grow in life and to become life. That it seems to me is the fundamental question,

Speaker 2 (06:12):

Liz and human beings.

Speaker 5 (06:14):

Yeah. Literate and human beings, uh, capitalism, since the sixties has directed the educational system of America towards stay in school. So you can get a better job.

Speaker 2 (06:27):

Mm-hmm <affirmative>

Speaker 5 (06:28):

While we are not just people who get jobs, we are human beings. We bleed and hurt and cry. We love, we hate we're human beings. Education should be about helping to enrich children so that they can take full advantage of the gift of life that is in them and

Speaker 2 (06:49):

The church say, amen.

Speaker 5 (06:52):

So that does mean we have to find some ways to help we, the American people to develop a sense of community, a sense of democratic community that looks at these issues, not from my personal situation only, or primarily, but from the point of view of the whole people

Speaker 2 (07:16):

And a system that deals with racism and the school system,

Speaker 5 (07:22):

No way.

Speaker 2 (07:24):

See some, some that, let me, let me, let, let, let see if you can go to your belly. Okay. Can you understand why a black man would not want a white man or woman beating on his children discipline his children? Huh? Can you understand why a white man would not one a black man, poor woman be no issue. I wouldn't want nobody be all, all. You might say that, but there's gotta be some discipline. Now we can argue over that, but I'm, I'm, I'm saying why it's easy was to accept this, the stopping of all discipline in our schools, there's got to be discipline in our schools. There's got to be some discipline around school, some kind of way. And I don't know, we're the old school. I'm from old school. Yeah. I'm saying I'm, saying's a connection between your, in your head.

Speaker 6 (08:42):

My side, every point of view, I mean, I'm a young black male and I was in school. When you were punished by your teacher. Cuz I used to get some serious weapons from my teacher with rhythm stakes or whatever, whatever. And it also curved the appetite of anybody else in class that would want to act up because the teacher had the power to keep them from acting up because this is what you're here for. You're here to learn and you're here to do this. And then on the flip side, I wanted to school where you couldn't do anything. The teacher's hands were tied. And I see the teachers getting hit with chance and all different types of things going on in the public school system that don't need to be there for. The simple fact is the discipline is gone. And also the whole community is gone.

Speaker 6 (09:21):

I mean the breakdown of our community and our people as it takes, it's an old African proverb. It takes a village to raise one child. And the whole thing is our whole community is broken down. Now you see little black kids walking down the street before you couldn't go down the street and do something wrong without your parents. Knowing by the time you got home, you would get three Whipp. You get a whipping from the person that saw you doing it. Then you get a whipping from your pops or your mother when you got home. And then you get another whipping from the other person, your other parent, when they got home, you know what I'm saying? And that's what happens. And that's, what's wrong with our people today because our kids are so lost and so mad because, okay, well now you can't touch me. You're not my father. You're not this. You're not that. And then here come the parents trying to defend that. But yet they don't understand that we all need to help discipline all the little ones. So when they get older, they understand it is a community and it's all of us together.

Speaker 5 (10:13):

But may I may I say we need to stop bashing our children and young people that's right. Because our children and young people have been birthed into this American environment and they have gained from the environment no matter where there's at birth, whatever that environment is offered, their values have been taken out of the environment in which they've been birthed. And if there's violence in the schools, that is because we have a violent society that nobody really wants to deal with. And it's equal to the issue of racism. Racism was a violent institution. What do you think, lynching, who do you think went after escaped slaves? The sheriff, the, the, the sheriff said that the, um, the militia, the, that, what became the police, who do you think have been a major Vanguard to help keep black folk in their place, especially black male, but the police, I mean, the system has been day one of violent system and the children did not learn the violence from the man on Mars.

Speaker 5 (11:30):

They, they, they drank the milk of violence here in the United States, which is one of the reasons why you cannot be against racism. And then for the Iraqi policy of bombing in Iraq, you cannot be for racism. You cannot be against racism. And then for, be for B four police forces that are able to batter and torture people in jail or kill them on the street though, they're unarmed and you cannot be against racism. And then for an economy, which says that it's fine, that some people work for nothing and a few have the wealth from the poor switched over to them. It's why these issues are interconnected and interdependent. And, and what, one of the things that the movement of the sixties came to, and one of the reasons for a non-violent perspective was to recognize fundamentally human problems are interconnected and interdependent, and you cannot become myotic. People who see race as a kind of a singular task. And don't see the way in which the, the, um, the, um, what's the octopus, uh, technical, the, uh, tentacles, the tentacles of racism are everywhere across this nation. And you can't cut one off. You've gotta deal with all of them to stop the stuff,

Speaker 7 (13:03):

Reverend laws. And I, I agree with the broad vision that you have is, is beautiful. I mean, I, I, I love that vision. I wish everybody could embrace it. Can I, can I take us back to the point where we were before, which was on a smaller scale, think about a, a specific school, think about being in a school at the time of desegregation. And I've read, you know, about communities where when schools were desegregated, um, you know, one of the big problems of course, is that the surrounding the majority society, the white society, uh, finally is forced kicking and screaming to desegregate schools when they did it, they didn't do it in the best way possible. Usually what they did is they, uh, just threw some black kids into white schools and expected them to deal with the majority culture and the way to respond at all in any kind of reciprocal way.

Speaker 7 (13:51):

But that having been done in that bad way, a lot of teachers, both black and white would say that some things that had been present in the old school maybe got lost, um, in the whole black schools had been lost as far as teachers, um, uh, supporting students, letting them know that they were loved as well as discipline. Um, because all of a sudden you've got white teachers and black teachers having difficulties figuring out how to still express that concern that goes beyond academic concern for students that they feel like they don't know. And I think that, you know, the expressions that I've heard from many African Americans who experienced segregated schools and remember them as being nurturing places, despite the fact that this books were old and they were torn up and the desk were, and whatever, remember them as being nurturing places, what they feel was lost was some of that nurturance that was there, uh, in the segregated setting. And I just, you know, leaving aside the questions of Iraq, when I think about desegregation of schools and maybe what was gained, what was lost. I wonder if you could respond to, you know, the idea that, uh, you know, what could schools do to sort of regain some of that, uh, um, that feeling of community that was present with 40 segregation, not

Speaker 1 (15:15):

Go back to the basis.

Speaker 7 (15:19):

As soon as I comes down to human relations, right? We're, we're talking about teachers have to have to notice, we gotta replay my schools.

Speaker 8 (15:26):

Yeah. I'll just tell you, I've been very involved with these school issues. I worked for these aggregating school system when I was right outta college and participated in the de segregation. And, you know, we were really excited at the time we thought this is great. We didn't realize all of these issues that were emerging. And of course, part of what was happening was that black teachers were losing their jobs. Yeah. Black principals were losing their jobs. These community institutions were being shut down. A lot of times the schools were sacrificed community.

Speaker 1 (15:57):

Let's why victims speak.

Speaker 8 (15:58):

And, you know, we did it wrong. I mean, that's the reality is that it was done wrong.

Speaker 5 (16:03):

Well, it wasn't done according to the wishes of the, of the African American community. It was done by the school board that had maintained segregated schooling. And who thought that segregated schooling meant that the black folk were inferior and that the black folk got the secondhand textbooks. If they got textbooks and all the rest of it, it was, it was the passion of the teachers, um, in the segregated school systems, especially in, primarily in the south, it was the passion of the teachers and educators

Speaker 7 (16:38):

Who

Speaker 5 (16:39):

In spite of the circumstances, cause the school to become a productive community for learning and for becoming,

Speaker 1 (16:48):

Let us please not make a mistake of trying to

Speaker 1 (16:54):

Enhance segregated schools. I know, but let us look at what we are not talking about, where we have to go back to. And that is stability order. The respect that education was given by the black community. I lived in a small town. Every I knew everyone in that town and everyone in that town knew me. And from the time I was 10 years old, until I left at 17 to go to <inaudible> college, I was told by everyone in that time, whatever you learned, not be taken away from you, mm-hmm <affirmative>, the land can be taken away from you, your property, all your money. So I'm saying that to say this, I was buttressed by an entire community that knew that I was gonna be the first one for my family to graduate from college, that I was going to do that. And it was, it was became solid self.

Speaker 1 (17:41):

We don't have that anymore. Let us understand that we do not have that. And if we start looking at the school system, without that social underpinning of a community that says in my day and age, it would've been Treous for someone to say that because I'm trying to get a, I'm trying to be right. Young blacks are faced with that in the educational school system today. That's so let us let's let's when we romanticize put a little pragmatism in that romanticism and say, we need to build that culture that supports and gives credence and credibility to education and not to a segregated school system. Okay. All yes, sir.

Speaker 9 (18:20):

In the back. I see your hand. Okay. Thank you. First off. I want say that, um, it's real privilege to be here, to actually see some actually connect names to faces with all the people that you've been kind of reading about and, and hearing about, um, I'm a student in Charles Payne's class over at duke. And, um, so I'm really excited to be here. I, I have a question kind of related to, um, some of the things that we've talked about in terms of, uh, in, in terms of education and, um, people's relationship to education, and also, um, kind of a democratic response to, um, undemocratic initiatives mainly of this voucher voucher program here in North Carolina. And I know professor love, you could probably do this better in terms of there's a, there's a large number of African American families and children who are moving into charter schools in the state of North Carolina. I think state of North Carolina has the highest per capita, um, percentage of African American students, um, from all income levels in charter schools, it's, it's pretty high. It's not the highest in the, in, in the country.

Speaker 10 (19:18):

Um, and one of the phenomenons that's going on, one of the things that's happening in places like Durham, um, and in Charlotte, uh, and in other cities in North Carolina is that, uh, um, low income families are being approached by charter schools and by charter institutions and are being told, look, your schools, the schools that your kids are in right now, aren't providing them with the things with the basic essentials that they need. And here's an opportunity for you to take your kid out of that school and come into this charter school. Um, and so my question is, and, and it seems to me that this, um, I, I, I'm thinking of a lot more about these things. My, my wife is pregnant with our first kid. And so I'm already thinking about, okay, schools, what's up, where are we gonna have? Where are we gonna have to move to?

Speaker 10 (20:02):

What are we gonna have to do? Who am I gonna have to smack? I'm not above smacking somebody, if somebody wants to mess with my kid, um, I'm not there yet. Reverend Lawson, I'm getting there. <laugh> um, and so I guess my, my question is, is, um, in with this phenomenon, what is the kind of the democratic response to this phenomenon? Which to me seems like one of those, one of those really serious intersections of personal and political, you know, when I don't have any kids, um, you know, yes, I'm a, I'm an, I'm an avid supporter of, of, of public schools. And I'm an avid supporter of this, but what happens when it comes down to the calm down when I'm given an opportunity, you know, when I'm given an opportunity to make this move, my question again is what is the democratic response? What should be the democratic response to that phenomenon?

Speaker 11 (20:48):

Yes, sir. The, uh, I wanna say two things. One is

Speaker 11 (20:55):

We're, we can't go back to where we were. Cause we're not the same people. We're no longer with Southern, with three generations, two or three generations. We moved from the south. It's not a question of whether or not some black schools were nurturing and some were strict. And some of us would to I integrated schools, they got the rat hand, like, like your white conference did, we cannot recreate those situations. But part of the discussion is revolves around symptoms. When Jim Lawson talks about, we have to change the culture and the white house and the prison system. One of the, one of the developments that came out of the movement is we began talking about system that we were fighting a system. We are still fighting a system. It doesn't, it's all it's. Jim also said, it's all connected. It doesn't matter whether it's the print.

Speaker 11 (21:46):

What is vouchers? When Jim talks about the names of people, the Republican party is the organized expression of reaction in this country today. They, they define conventional discourse. Vouchers are simply one of their fundamental tenants, which is raid the public treasury privatization. That's what vouchers and charters are. They want the public treasury, whether it's privatized the schools, whether it's privatized, the prisons, privatized the sky, air earth or water it's to raid the public treasury. And that's where WTO comes from. That's right. Who funds IMF, who funds it. And that's where it's, it's no longer simply a question of surplus coming from the labor. You must, the times are different.

Speaker 8 (22:31):

Can I just say one thing about charter schools that, that,

Speaker 11 (22:35):

Well, our people, our people are not the same. If we used to say and was implied, it was very clear. We had to be twice as good as white boys to make it. That was clear. That was how we were taught, right? But now you have a situation where a little, 12 year old kid on a crew being a lookout for the gang bangers makes more money than his daddy if he has a daddy. So the myth of America that it's about education. When it was always about power, the myth of, of education no longer holds no longer obtains. It is not the way. In fact, it's not the golden road. You can be as ignorant as you want to be. And VI are V George W. Bush Jr. Resident, Ronald Reagan, which error of confusion in which they're continually being misinformed. Disformed given false explanations, false rationales, false AEs, and our task is to try to see do a glass dark.

Speaker 5 (23:45):

Okay.

Speaker 1 (23:45):

Uhhuh, I think, I think one response to your question is thank you. We have got to, the way to stop violence in schools is to bring more creativity and more involvement of parents and students into the curriculum and into the day to day activities of schools. It, the freedom schools proved that the success of the freedom schools was people felt a sense of ownership. And then unless we can work that kind of the labor unions and the parents and the students into that equation, because we can't argue for the sake of argument, they're gonna wanna look at the test scores because we gave the charter schools test scores. We gave us schools and test scores and look at this. And we, the mistake we shouldn't make is using Goodwill and altruism as an argument.

Speaker 5 (24:28):

Well, I think I, right now, the most exciting union organizing in the country is in Los Angeles where a number of our unions that are waking up to the necessity of organizing the poor workers have discovered that it can't be done 10 by 10. It has to be done one by one because the management is harassing and making people fear for that little bit of money so badly. So there has to be a one on one process until that person with the, at, at the new Otani hotel, where we've had a struggle going on now for four years, until that one person in fear, um, who needs that money for his household or her household, um, gains from that one-on-one relationship enough courage to recognize I could do something about this and I will do something about it and they join the cause. So we have rediscovered the importance of that one-on-one business or for the terrible organizing we have to do. So focus in and get started, do something that is in large measure. What many people did in the fifties and the sixties that produced the movements of the sixties. Uh, focus, work at it, research it, um, develop strategies for acting, train people to do it, go to work on

Speaker 1 (25:59):

It. And then please, before you use the freedom democratic party, as a justification for not acting, please, please listen, please listen. All of you to Linda bang Johnson's tapes for the two weeks of the convention, he spent his entire time stopping that

Speaker 5 (26:16):

Movement. Exactly.

Speaker 1 (26:17):

And he did. And he pitted the entire federal government. Exactly. Yeah, that's right. That takes two

Speaker 5 (26:21):

Demonstrated. Exactly. And incidentally, that, that is one of the historic tools of nonviolence to create a parallel institution, right? <laugh> freedom. Democratic party is a classic. One is a beautiful examples of creating a parallel institution that

Speaker 2 (26:42):

Caused, but you can't do that son part time. Can't do just when you get off of work between classes, stop signing so much reading, do need people to commit themselves and, and drop out and fight. We need that. Now, where is it going to come from? I don't know, but, but when it comes, I'm gonna be supportive,

Speaker 11 (27:18):

But you also need to have, take the relationship between the local issues that you're fighting on and the national and the national

Speaker 2 (27:26):

Exactly

Speaker 11 (27:26):

The national, because there are people sitting around little rooms like smaller rooms than this who are plotting as Jim pops about the heritage Institute or the vouchers and the charter schools. There are people sitting around plotting. They they're plot may manifest themselves impact a variety of institutions, a variety of ways, but they applauding, uh, to take over in fact, the right way now controls the house and the Senate of United States. They appointed two thirds of all the federal judges, which is why kind stark kept winning all those appeals and what she wishy wins. The white house. They will be in control of all three branches of the American government.

Speaker 2 (28:03):

Exactly. Bible says why? I'm just, I'm just saying my assumption is bro, that this, these guys here, whoever under the hearing of my weak voice will commit themselves, drop out outta school, talking I'm talking about in a sense drop outta society. Don't, don't be touched by the golden apples, the \$200,000 house. Some things got to win. It's getting hard now. Well, that's he's right though. He's absolutely right. I'm saying that we must have no loyalty to racism, sexism, violence, greed. Capitalism is as president as strong for sexism. We're in a group like this. If there's a group withdraw all loyalty. If you got 10 guys that committed themselves to go for it, and all you doing is going for it, like we used to do. You got time to read, you got time to get on the internet. You got time to see what the national issues are and who are acting. You got time to get in a, a, a push mobile and go to California and hook up with them guys and go to Minnesota and hook with those guys and go to Chicago and go to New York. You got time to do it.

Speaker 2 (29:49):

And that's what it going to take the hookups, the hookups. And I just hope I'm alive. Cause my dream is that you, in about 15 years, numerically, some matches gonna happen in our country number wise. And it's going be possible for, for some political things to happen that never happened before in of our country. And I hope that I'll be alive when it does happen. 25 years. Yes, sir.

Speaker 12 (30:30):

Just a couple things of,

Speaker 2 (30:32):

Oh, I've gotta see some women's hands. I haven't been okay. I' see. One. We, men are talking too

Speaker 12 (30:38):

Much. Well, I just, I just want,

Speaker 2 (30:40):

And I'm talking too much.

Speaker 12 (30:41):

One of my name's Wally Roberts, I, I worked in Mississippi in 64 and one of the things that I learned and I still carry with me is the freedom is a constant struggle. And there's, there's, there's not, there's not little solutions that solves like integrated schools that can solve a problem. Right. The problem is there, it's a system like bill said, and you may have a victory or you may have a defeat, but that's not the end of it. Right. You know, it just it's there and it's gonna take the rest of our lives to straighten it all out. Yeah. And you just gotta keep on going deep

Speaker 2 (31:18):

At it.

Speaker 12 (31:19):

And for you with a kid on the way, go into that community where he's gonna go to school and run, start running for the school board now or better yet go to the people who's lived there for a long time and get them organized. Little more kinda

Speaker 2 (31:32):

Organized.

Speaker 12 (31:32):

First second.

Speaker 2 (31:36):

Yes,

Speaker 13 (31:36):

Please. Yeah. I mean, this sort of piggybacks on, um, on what was just said, because I think, you know, part of this, uh, young person's, uh, frustration that I was hearing was this idea that no matter how hard people fought this, the system didn't respond in the way that it should have. But, and I think when we say things are the same, it might give the impression that no progress was made. I mean that, you know, Vincent Harding said this once, you know, if you, I think it must be in movie or something, but you know, if you think things haven't changed, you don't know how, how they were. And you know, we have to understand while, you know, struggle is eternal and constant. Each generation has, you know, destiny to fulfill. What's a quote. Uh, I know Strickling knows all

Speaker 2 (32:16):

This Ison

Speaker 13 (32:18):

Generation

Speaker 2 (32:19):

OB

Speaker 13 (32:19):

Discovery,

Speaker 2 (32:21):

Phil,

Speaker 13 (32:22):

What's that page number again

Speaker 13 (32:28):

There, but you, you know, that there has been progress and there has been change that while there's still racism. It is in a different form today. And each generation has to figure out the particularities of injustice and oppression. I mean, I, I teach I'm a historian. And one of the things that I find comforting about history is that things don't, I mean, things don't stay the same. They do change. The one thing you know about the future, this is gonna be different than today. It can be better, it can be worse. Uh, but, but it's gonna change. And human agency plays a role in that human beings and what we do or what we don't do really does matter. Um, and I mean, that's the ultimate source of not that we are gonna achieve some utopia, but that what we do matters is, is what keeps me from being, you know, terribly, terribly cynical.

Speaker 13 (33:09):

So I think that, you know, I mean things that people in and, and the, the sixties did was absolutely heroic. It made a difference. It didn't solve all the problems, but it did make a difference. And that's part of, I think, what we have to understand in order to give young people confidence. And the last thing I wanna say is that there are student struggles going on. I mean, you mentioned the sweat shop movement, which is very active university of Michigan, just had a, what was it? 18 day, uh, sit in over racist, uh, club that exists there. And I'm always getting emails about struggles. I think one thing about understanding the new situation is that our enemies, and I think we ought to say it like that. Yeah. You know, have gotten more sophisticated measures of, of not allowing movements to spread. I mean, one of the ways the sit in spread was partly through word of mouth, but also was through the media, through the black press. Um, cetera media doesn't cover a lot of, um, struggles that happen on campuses and so forth. So we have to develop other networks to do that

Speaker 5 (34:04):

Georgetown. Yeah. To be, to be, to be fair, we need, we, I need to say to you, what many of us from the sixties have said about today that everything has changed and nothing has changed. There's sort of two parts to the pictures dialectical. Yeah. Now the, one of the biggest evidence that things did change is the organization of the religious and the political, right? Just turn it back, still fighting. Another illustration. The things did change is no president. Since the civil rights bill of 1964 has ever funded the affirmative action entitlement section seven, title seven, uh, with staff and the educational resources, because title seven was to convince the American people that we do not have meritocracy that you get hired by who, you know, and to convince the American public and marketplace of the necessity of genuinely desegregating. And desex the marketplace <laugh>. Um, now that that has never been done. And that's why the right has been able to say all reverse discrimination, preferential treatment, all of which are lies, but that's what you hear because they organized so vigorously and thoroughly with a great deal of money from right wing foundations, for the purpose of reversing, the changes that the sixties did begin to initiate, everything

Speaker 1 (35:46):

Has changed. Nothing has changed. The other thing that is most effectively is they removed the respectability from the descent, from the, from, from the descend descend and the right to descend. Right. That's and we must restore that. Yes. And must regenerate it exactly and rewrite it. And we must be very concerned of evaluating social movements and mobilizations by the number of people they get involved rather as well as the objectives. But I think once you get someone to join a labor union, or to register the vote or to speak out against the world trade organization, they don't suddenly retreat and say, I'll never do that again. Yeah. They find other things to do.

Speaker 5 (36:26):

Uh, yes. Ma'am.

Speaker 14 (36:27):

I would like to ask if Y are gonna be around the rest of the conference. Uh, I teach at Ole miss and, um, I advise a student group that's two years old,

Speaker 5 (36:37):

That seed

Speaker 14 (36:38):

Seed. Yes.

Speaker 14 (36:41):

That hosted a statewide student summit on race. Last October attended by hundred 80 students, all eight public institutes of higher line plus four private schools. And, and some of it is that they had to go back to their schools and organize on some of those campuses because there wasn't any organizing, but there's a core there now, and they're interested in reaching out and there's some of those students here, and if y'all meet, maybe you can energize each other and then you to pick this expertise, go back to again, so that you can start an organization that you're talking about right now. Don't wait for

Speaker 15 (37:14):

Someone currently. We've just formed a progressive Alliance at duke that is attempting to network all the progressive organiz that exist. Let students against sweat shops, something similar to

Speaker 14 (37:24):

That. Let's hook up and then y'all come to

Speaker 15 (37:25):

Mississippi. So despite my frustrations, you still frustrated, but you're doing the work

Speaker 1 (37:30):

That's right. That's combination.

Speaker 5 (37:33):

Well, it's a good idea to be frustrated as life trying to do right.

Speaker 1 (37:38):

Trying to do

Speaker 5 (37:38):

That, which is just confession

Speaker 14 (37:41):

Coming tonight.

Speaker 5 (37:43):

Uh, I see any other hand, it is that 4 45 period. It

Speaker 1 (37:47):

Is 4 45. I have a reading list here. My reading list is a special reading list. Those people who do not read the books have inflection and they go to hell anyone like, and, and if you don't, if, if we run out, I wanna reproduce it. Cause I want you to have it. I concentrate on Mississippi and on race. And I especially refer you to, by the color of our skins and a nation of strangers to read those two books. It's those two folks to understand racism America.

Speaker 4 (38:27):

We were talking about discipline in school ones. And that's something that Dr. Didn't point out about showing just welcome this morning. And today is that haw was in book. Then in 1865, it had a policy of non nondiscrimination in 1865. The only one of the few schools in America that had that.