

Speaker 1 (00:00):

At the middle of the night, you know, with people, the sheriff, depending on his mood or his ability to be the local Cardillo to set dogs out. Okay, you could have the local crazy SL loose. You could have the local trustees let loose. Okay. All kinds of things. And I've worked. The county of the queen county is one of black counties that was set up right after the civil war. The blacks never controlled. And he brought of the county, are you ready for this? Uh, whites came in from Arkansas and ran the whole natural gas operation, which is where the money in the county was. And, uh, we didn't have a car. We literally walked that county. So you needed a good pair of shoes. And the sheriff. I remember when I met the sheriff early on sheriff, David said, hi, y'all cuz you know, southerners are funny, you know, they'll, they'll greet you and shoot you too said how y'all y'all and agitated.

Speaker 1 (00:59):

That kind of conversation me as I'm walking down the road, you know, where are you going? No place, no place. Okay. So he'd go on by this business and you know, it's another day he'd come back and he'd see me again. And sheriff there, this I'm, I'm building you a, a, a jail out there. He's building this, cement me at one room's number out in the middle of nothing. I mean, heaven helped the poor soul who has to live with this because this unrelenting son is really gonna bake this poor soul. And he said, our building, I'm waiting for you to do something. You know that. And then another time he came through, I mean, every week he was improving his local, you know, judicial control system, he had this pickup truck and then he had this Barb wire over the back of the truck so that if he had to get, pick us up, he was gonna put us in the truck.

Speaker 1 (01:45):

Luckily for us, he never did. Because one of the things that I always tried to do, I always try to be articulate, you know? And I always, and sometimes I was not opposed to joking with him. I would say, oh, sheriff Davis, oh no, no, not, not me at this time. You know? And he would go on away. I tried not to ever, I tried to be the Willow, you know, if he was blowing hard, then I was bending. Okay. I didn't wanna go tat for TA. I wasn't gonna win that. Okay. A lot of times we just wanted to know where I was going. So I'd stop in the middle of the road and what, wait, I'd sit, sit down in the grass because I didn't want him to know where I was going. I may be going to somebody's house who was weak.

Speaker 1 (02:23):

You understand what I'm saying? I went to a man's house one time and he ran whiskey. And if you know anything about the state of Mississippi, Mississippi's dry. So anybody who's got whiskey, you know, what do you call it? That though? White lightning. Yeah. That's run by the sheriff. <laugh> so I'm sitting up there talking literally what the Sheriff's meant about joining us to go register and vote. So I don't know. We forget this man had this water glass, a white lightning and his position was, this is what I do for my living. Now you talking to me like a man, you drink that white lightning and still had the same conversation with me at the end of this glass that you having at the beginning of this glass convinced me that this is what I need to do. And I will be there tomorrow.

Speaker 1 (03:10):

Well, he had talked to the wrong person, cuz at that point I could drink many, a skunk to the table and I sat there and I said, for real, and he said, for real, I said, you got time. He said, yeah, good. And it took me six hours and I sat right there at the table and I went, I was giving him a lesson. Each the conversation was always around freedom. It was always around the right to dream this new world. You know, I used to say to people on the plantation, have you ever thought that you can live in the big house, never crossed their minds in life. Never. They had never even thought of it. You know, the notion. Have you ever left the plantation? Have you ever read a book of choice? You know, so I didn't Al it wasn't always go register to vote.

Speaker 1 (03:57):

It was opening with, I used to call it, opening up the curtain at the window. That's what I used to call it. And I said, and look out and don't be afraid to see what's out there and it's you gonna have to be responsible now. So when I finished this class of what's with this man six hours later, and I said to him, you know, two things, one did you know, you're gonna have to break the tide with the sheriff because you don't wanna be in a position where the sheriff is going to think that you are being duplicitous to him. That will put you in a worse position than the one you are already in and you gonna have to find some other work. And one of the things I keep saying to young black people think of a job, think of ways that you can work independently.

Speaker 1 (04:37):

Think of being able to support yourself, develop technical skills, find a niche. Because if you plan, if you have the mentality of going in to get that desk, that seat and that agency, they got you already, they got you already. You said, you know, you said something about, um, opening up the curtain. So this is going to my next question. Oh, bring <laugh>. How did, um, can you go into like how the movement helped you with your conscience? Cause I wanna talk about, you know, women like feminism and you know, uh, the women's movement, how sparked the women's movement. So how did it help you, um, raise your self worth, like your, um, notion of self-worth and your confidence and stuff like that. And if you know, like cases of different women where that's happening, if you can give, I, I had certain from the beginning, um, Muriel talked about it depending on whether people own the land or not.

Speaker 1 (05:37):

Well, I was born into a family grandparent. My grandparent had property, property owners and had farms and animals and all that sort of thing. And I told you about the very early on you given a task, a chore that you were supposed to and, uh, nobody ever expected you not reached the, and it even occur to you to think that you couldn't do it or that you maybe ought not to do it. You did it. And so cause, and, and your task of course become more complex and more demanding. The older you got and the more the group, and I don't remember ever being told Victoria, you need to do this or Victoria do that. And I said, I can't do it. Are you kidding? <laugh> without kind of thinking, just never crossed that your mind, it just wasn't there. So, so I, I had the confidence now I know that that was an exception also where, where in the state you lived also made a difference.

Speaker 1 (06:56):

Okay. Mm-hmm <affirmative> because there were others probably who did not have that confidence because there had been nothing in their lives, you know, that trained them to, to be. So I had a good self image. I had high self esteem. And so that was not an issue for me. That was not a problem for me, but I knew that it was for others. So here again was another part of my task was to find ways, to help people, to discover their real work in whatever ways that revealed themselves. As we worked together, as we did a citizenship education, as we set up a telephone, uh, tree in the community to, uh, alert people that something is about to happen and make sure that the word get around the, you know, the community rapidly, in fact. And so you, as, as you involve people, as people become happy, certain potential gifts reveal themselves.

Speaker 1 (08:07):

And, and when you see this, then of course you zero in on that, you encourage them, invite them to, um, cultivate that many of my citizenship education teachers. I mean, the first question would be, you really think I could teach this class? Of course you can teach this class. I could see, you know, that they have that potential. And so, and that's when you built that self esteem or that self confidence, people only need a couple of victories in order to begin, you know, to know that they have something of work to share with me. I dunno if that gets you that question. I like to answer from my perspective because I, it took me another 20 years to get a of it together, you know?

Um, I mean, I had to have my own family. I had to start raising female children, uh, to begin to put the other pieces to it because, um, in my own personal, um, experience, my grandmother was a very strong woman and had been very active on behalf of black people.

Speaker 1 (09:15):

But when it came to some of the socialization skills and especially I was in a, a largely female household, so I really didn't know anything about men <laugh> they were just a phenomenon for me, you know? And, um, and so to a large degree, I dealt with an unknown quantity. Okay. I mean, when it came to book reading and all that kind of stuff, I had that downfall, but the developing personal confidence and interpersonal skills and all that kind of stuff, it took me a while to really kind of get it together. But, um, just to give you some example, I mean, I was very confident about being an organizer I've been organizing since I was nine years of age, you know? So when I came to St I was like a veteran, are you kidding me? If you not take 10 counties? You know, I mean, if, if I could stay up that, that part at night, but, um, and I worked with two men in this Aquina cuz I finally pulled out a Greenville and just went into is Aquina and I told them what to do.

Speaker 1 (10:10):

And literally I told them what to do. I mean, we talked about it, but you know, you have to have organizing in part is convincing people or working with people towards a commonality. But the other part of it is, is you'd be surprised how few people have vision, how few people have any sense of what is beyond tomorrow, what is possible? What are we capable of? You know, um, they could look at a child and say that and the child is having trouble reading and writing and say, and most people will discount. Well, this kid is just stupid. What can you do with this kid? It has to be the visionary and I in the visionary as a parent, the visionary as a friend, visionary, not just an organizer or voter to registration to say, you know, this cat, everybody is born with gifts, you know, and it is UN you know, it is the parent who is the principal teacher who has to unlock the door and you don't know what door it is.

Speaker 1 (11:06):

And you may be fighting a school system. You may be fighting everybody and saying, no, no, my kid has gifts. You understand what I'm saying? Yes. And letting that come forward. I mean, I have a kid who's a, what do you call that? Um, learning disabled. I mean, we didn't know what the problem was, but you know what you got to college. We finally had to tackle it there. Something is not happening here. This kid's got so many other things going for her and then working on her confidence. So that was part of what kept me in terms of my own personal awareness. You know,

Speaker 2 (11:37):

Just quick comment I said before, and, and at the same time to, um, this applaud what both Muriel and Victoria have been saying since then. So often in my experience, the issue of gender and SNCC is usually framed in terms of whether or not SNCC was a half lap behind the women's movement because the women in SNCC did not say, I, I, I agree with you. I agree. Um, that whether SNCC was a half lap behind because the women in SNCC did not say the same things they did, they did not have the same fights about equity that we associate with the women's movement, uh, in other places, very

Speaker 1 (12:20):

Different than

Speaker 2 (12:20):

Struggles. Exactly. And, and I think the place that we're all coming from today is, is a place of acknowledgement of house. Um, many women's SNCC were rather a half lap ahead, um, in that they were already being powerful and refusing some of the differences. And so I, I think, I just

want to emphasize how much we're coming from that place of acknowledgement rather than looking for a confession about

Speaker 1 (12:48):

You're. Right. Well, lemme tell you about somebody that we have not talked about at this conference, Ruby Darris, Ruby Darris. You may want to give her a chance to, to raise her question and then respond. Okay. Okay, go ahead. What, sorry, go ahead. That's what I was gonna ask you. I was gonna ask you, how did you deal with the frustration of where you went in and you knew what you was doing and you knew what the plan was. And even though you knew it was gonna take a while to work, to wean people over or to win them over, to see what the, the whole picture is and to see what they need to do. How did you deal with the frustrating part of people having no vision of people feeling that they're so helpless and ho so, so hopeless and helpless. How did you deal with that?

Speaker 1 (13:33):

Because that's a main problem in the community. It's a big problem this way. Well, that what I was really alluding to about, first of all, you find the level of entrance that you can get the person to make. For example, when I'm out there talking to people in the community and, uh, I ask a couple of questions, you know, and then of course they make their responses. And I said, well, you know, I explained to them that what they're reading in the newspapers, what they're hearing on the radio, what they're seeing on the television is a false thing. If there's nothing true about it, I tell them about a person, you know, one of the young people who are in the community. And, uh, and I say, you know, it's really regrettable that these people are, are printing these lies and, and, and saying these things about people that are not true.

Speaker 1 (14:37):

Do you know, oftentimes these young people are here working with us. They don't have food. There are times when they are literally hungry, you know? And, uh, if we don't respond to things, I mean, they, you know, they believe, and I don't blame 'em I would too. Um, well, see, one thing I know that you will find in, in, in the rural areas of Mississippi people can, yes, sure. Do. You know, they, they raise their gardens and things and then they can things for the winter, you know? And then all of a sudden, somebody would say, well, oh my goodness, we don't want 'em be hungry out here. You know, I can give something. That's true. See, that's all I worry too. If I can get them, you know, whether or not they're, if, if they're willing to give me a jar of preserves or, or, or can, or, you know, whatever, uh, or a few potatoes in the SAC, you know, mm-hmm, <affirmative>, that's an entry, you know, once you can get them to invest something, then they become curious about what's really going on within a year's time. Our students were, the, our volunteers were the best fed folks.

Speaker 1 (16:01):

I had a whole around people I'm serious, who, you know, what that daily, what that daily contribution was, they come down to freedom house and cook. So when these youngsters come in from those Jos that, that Miriam is telling you about when they come in, honey, they have them a hard meal waiting when they got in there, I'm serious. They, they, they really did that. Uh, the young men walking around there, you know, shoes kind of wore out under the bottom and some of those fellas find out about it. Uh, they would say to me, I had an uncle who was really some thing why doesn't GIK does, you know, have such and such thing. I say, well, why he just simply is not able to do it. Oh, well, I forget him some, you know, <laugh>. And, and so what happens though, again, once you get them investing, then they get curious.

Speaker 1 (16:55):

They get to meeting these young people, listening, sharing, and finally, you ready? I could pass that test, you know? Oh yeah. Be all from a citizen, you know, to enroll in one of the citizenship education classes, if they weren't quite ready for that, uh, while they're down there, you know, in

the kitchen or whatever, somebody will go back there and sit with them, bring them for 'em along and little by little, you find something to affirm. You find something that they can buy. And you just, you work from there, you work from there. And like I said, one or two vites and their self-confidence goes up, their self-esteem goes up and they become brave and brave. And then you look up one night and here they are at the mass meeting. <laugh>, you know, you know, they're being little bit, let me tell you, this had a very close friend who was, when the movement came to Mississippi.

Speaker 1 (18:01):

I was a independent business woman. Okay. And I had a very D friend who had also served on, uh, as a member of my, uh, uh, my, uh, firm prior to my finally closing the business down and, and going full time with the movement. And her husband told her, and she told me this later, uh, I know that you will follow Victoria anywhere, but please hear what I say this time, not this time. Cause it's very, very dangerous. Those people will kill you out there. And so she, again, as I said, she distanced herself. She took her husband life distanced herself. I'm gonna somewhere one day. And I said, oh, by the way, Don, uh, there's going to be a very important, uh, event taking place tomorrow. Uh, Reverend Cameron is going to declare for congressional, uh, candidacy. He's going to run for office. And she said, what is that?

Speaker 1 (18:57):

You know? And so I kind of took the time to explain to her what it was. I said, it's gonna happen at 12, o'clock sharp. So you should be off of work by then. You can come by and see what's going on, seeing it better than hearing, you know? And so she said, okay, I think I'll come. So she, um, when she went to work the next morning, she told her, her boss lady that, uh, she was gonna get off early today. Cause she was a political meeting. She, she didn't have what a political meeting was.

Speaker 1 (19:41):

So, so, uh, uh, her boss said, and listen, you don't have time for any socializing. You have a job. I mean, this is the way she talked to that's. Right. And uh, she said, she didn't, she didn't argue with you. You know, she just went on a Bible work. So by the time she had done everything she needed to do, you know, she went in, looking for, and she had gone into her room and gotten in the bed. And so she went in and said, miss, uh, I'm getting ready to leave now. Is there anything else you need? And the lady forgot. She was supposed to be sleep. She jumped out bed said, I told you that you have a job. You cannot be going to these kind of things. And she said, well, ma'am, I am going now, if there's something else you need me to do, I'll do it before I leave.

Speaker 1 (20:28):

But I'm going to see, she said, well, if you go, don't you come back. And she said, she stood there and she, okay, thank you very much. She said, and I got my stuff together. All of my stuff where, before she would've left her, you know, work mm-hmm <affirmative>. She said, I will tell you no lie. When I walked out of that house and started down the street for the first time in my life, I knew I was an adult that I could decide what I was going. She said, I can't even, she said, I can't describe it for you. The feeling that came over me. Cause if anybody had told me she would've done that problem in 10 minutes before she did it, right. The situation just evolved and she just stepped to the place. Absolutely. And she said that

Speaker 3 (21:24):

Ions,

Speaker 4 (21:30):

Why Don you share, why don't you share me your sneak ions,

Speaker 3 (21:34):

You

Speaker 4 (21:35):

Impressions.

Speaker 3 (21:37):

Oh, um, I think that the conference is great. The, um, the main, the best part that I like about the conference was when Mr. Bob Moses got his award because he, he is truly a great man and the AI algebra project by me being in it, I can't say is the great program. And he did so much for the AI algebra project, not only for the algebra project, but for other people. And he just made so many people's lives better. And I believe that he really deserved the award that he got today. And that was the best part. I

Speaker 4 (22:07):

Agree with her. The conference was great. You know, I hope to come to the next one and that's it. And I'm agree with him. The conference was great. I really enjoyed this conference. It gives me an opportunity to get to know about my heritage, to get to know about, um, the accomplishments that others laid the way for us, um, to be able to go before other people ain and do other things is showing us what other people had to do to, um, to make pave the way for us to, um, to come and be able to just be here today and all the accomplishments that they had to go through and all the hard things that they had to go through for us to be able to be standing here and, um, listening to them and getting the understanding of what the project was about. What's

Speaker 5 (22:49):

On. I think what we had here today in the 40th anniversary of the student UN coordinated committee was a history that dealt with its its development who developed it, why it was developed and the role of Ella baker and the real accomplishments of the student non-violent coordinated committee. It's early maneuvers in McComb. It's move into the Delta of Mississippi. It's pull, pulling together the freedom summer project, which as far as I'm concerned was the most creative, extensive inclusionary, indigenous political operation ever done in the civil rights movement. It involved the national council of churches. It involved the creation of the freedom democratic party. It involved the Wednesday group, a group of people who flew in every Wednesday, got information and then flew back out and talked to their Congressman and their senators. It involved this creation of the freedom schools on today, 2000, you can go to the NEA building at six in six on 16th street in Washington, DC and buy that curriculum.

Speaker 5 (23:51):

The politicizing of the gender question was done by a memo written by Theresa Del Paso, Casey Hayden, Emily Schreder, and Mary King, that memo was fed throughout the country and led to the politicizing of the gender question as we know it today. So the ramifications of this conference will live on as long as people question, what is citizenship who has the right to vote, who has the right to make the decisions and how do we make a better, how do we make America? What it's supposed to be SNCC without Mississippi would not be SNCC, but Mississippi would not be changed without Mississippi recently elected elected of governor Musk Grove, who was not supposed to win the organi organizing of the, of the black vote in Mississippi made that happen. So I think that we have a lot to be proud of and, and the young people who turned out today from across the south are, have set made it very, very clear. They're not gonna wait for us to tell 'em what to do. And as, as Julian barn who spoke here today said, if they want to take the torch, that's what they got to do. Take it.

Speaker 6 (25:04):

Hi, my name is Krista Heson. I'm 11th grade at lair high school in Jackson, Mississippi. I'm a part of the young people's project with Dr. Moses. And I think that the conference was very well put together. Um, I learned a lot about the movement about more about Dr. Moses's past, um,

how Nick got started and what they're doing now. And I think it's great and I hope to be back next year for the, for the first year in her.

Speaker 6 (25:34):

Um, hi, my name is Tiffany andedon. I'm a ninth grade at Myra high school Jackson, Mississippi. I'm also part of the young project with bio Moses. And when I learned that I learned how elevate started it and how she related the, um, the students as her children, uh, from what they did within the movement. Um, I learned about bio Moses past and, um, I learned about what, what are his plans for the preacher and also for the speak, what they wanna do. And I guess they wanna start from young people. And so that's what we are here

Speaker 7 (26:02):

For. Oh me.

Speaker 8 (26:06):

Hi, I'm American Henkel. I'm sophomore at pro high school. I Jackson, Mississippi. And today at the 40th birth degree baker, I learned a lot about her as well. Um, we was here my congrats to Dr. Bob Moses for winning the Ella baker award, as well as I was, I had fun at this. I participated in the weldings workshop and I think they did a great job. I commend them all that as well.

Speaker 7 (26:34):

Thank you. You like to share your impressions of the conference? Um, sure. I guess

Speaker 9 (27:13):

I I've headache today, so I'm just getting a feel for it today and hopefully I'll get more tomorrow, but I've been enjoying myself.

Speaker 7 (27:19):

It's um, I guess it's I'll span later.

Speaker 10 (27:27):

Um, I guess I thought it was, it was really interesting. I'm coming back tomorrow. I'm kind of looking forward to coming back to hearing some more discussions on some more issues. Um, I, especially, I wish I could have gone to more of the, of the specific topic, specific discussions, but because they were all at the same time, it was unfortunate. We were only able to go to one, but I'm really looking forward to tomorrow.

Speaker 7 (27:51):

Think it'll be good.

Speaker 11 (27:54):

May I respond to any kind of questions or just giving some general comments,

Speaker 7 (27:57):

Just general comments and reactions most your most compelling experience?

Speaker 11 (28:01):

Um, most compelling experience has been, there's been a number one, um, being in the presence of Bob Moses and Casey Hayden, as we just kind of figure out how to create this space, to create some positive social change in, in American society. Um, that's been positive just being around so many people that you've read about and have talked about as a, as a budding historian. You know, it's great to be able to put names to faces, um, and actually, you know, meet and greet some of the folks who have who've done so much to, you know, make a positive impact on American society. That's it,

Speaker 12 (28:33):

The presence of movement, activists who have contributed so much to the uplift of America, but also the other thing that's inspiring is to listen to younger people and also people who weren't in the movement in the sixties who are talking about getting active for social change. I think all those conversations have been very

Speaker 7 (28:51):

Positive. Let me, uh, grab focus and okay, well,

Speaker 13 (29:08):

My name is ho wing and, uh, so far I think the conference has been going good. Uh, it's been a good process of, of sharing. Uh, I think it's a good in particular that enough people here is to, it's got different pieces of the puzzle, putting it together that allows one to get the hold. I'm very impressed also by the large number of young people that are out, not just ordinary young people in terms of just being out, but ordinary young people who seem to be doing meaningful work are interested in doing meaningful work and are very inquisitive. So ask good questions and make good comments so far. I've been very impressed with the,

Speaker 14 (30:00):

Well,

Speaker 7 (30:01):

I guess it's problematic. I did. And

Speaker 15 (30:08):

Did you, that's what I'm saying? I can. Oh, okay. I

Speaker 14 (30:11):

Thought,

Speaker 15 (30:18):

Yeah.

Speaker 7 (30:20):

And

Speaker 14 (30:20):

So it's kind of hard to

Speaker 7 (30:22):

See

Speaker 15 (30:23):

You want us, and here's another thing you, you let us know when you're ready. I'm ready. Do you want to ask me anything? I

Speaker 16 (30:29):

Just, your impressions of the conference, uh, your, your, you know, sort of the best experience you've had here, most compelling thing that's come across to

Speaker 15 (30:36):

You. The, uh, my impressions of the conference have been that it's like, it's like seeing a long lost family member. Okay. Because you have a lot of these folks who've come back together and who can share stories and who bring home memories about a lot of things that many people in 1990 have forgotten ever occurred. There there's another generation who don't even who are not even aware that these things took place. They just sort of take for granted what happens. Now, a



lot of the advantages that young folks are able to enjoy now are as a result of the extreme sacrifices that people during the sixties had to make. Um, I guess to really simplify it, there are those who are sticking their necks out for what are sticking their hands out for what others stuck their necks out for. And, um, I think the conference is great. I'm enjoying it. I'm like, it's a learning experience. You got some things to say about it.

Speaker 7 (31:32):

Um,

Speaker 14 (31:33):

I did over to that, but as a historian, I, I think the most profound part of the conference was, um, the presentations

Speaker 7 (31:44):

That shared

Speaker 14 (31:46):

That the movement did not stop in 65 or 66 and SNCC in fact did not. Um, I'm a member of SNCC in the late sixties. And as we moved from some of the direct action activities and moved on to the, uh, economic development,

Speaker 7 (32:04):

As well as political activities,

Speaker 14 (32:06):

Um, it's a part of the story that very often is not included because people get into the, uh, more dramatic times in the early sixties. So I find that in addition to everything, that's wonderful about the reunion and the remembering I'm gratified and humbled that we're beginning to piece together. Um, the rest of the

Speaker 7 (32:31):

Story kitchen, they found out you happen. Why do you think voting status such a, it seems like not proceeds, but like, we don't appreciate the right vote. Do you think it's, I don't see. I don't think we see the connection between our well being in voting. Cause they've heard pop and say vote for me. You know, you have better streets, you have all this and all this it's been bullshit. And so they've got disillusion with, they don't believe that there's no connection between voting for can a and their conditions. So think once they start beginning to see the connections, they begin to vote, see Mississippi and other places, they saw a connection. They saw how all the tax money was being spent over in white community. And the schools were better. Roads were better, everything was better. And they saw that by voting, you could change it. And it even the white politicians at some began to be more responsive because black folks have the balance of power. A lot of those places, a lot of those counties African-American made majority of the county prince county. Yeah. Yet there was an all white government time. It changed. So we have some copies back. That's my know. I was just wondering, cause I mean, like I realized, it's a huge problem.

Speaker 7 (34:00):

Thank you. Thank you. Thank you. Share some impressions of the so far. Oh man. It's my rolling. It's so great to get people back together, reunions to, uh, think back on, uh, the struggle, the freedom, uh, call you to renew your energy, renew your commitment. That is happen. I'm glad God, let me live 40 years to see it. She called you description.

Speaker 3 (34:34):

Go ahead right now.

Speaker 11 (34:36):

Well, in this conference, I believe that the evaluation of the problems that, uh, the generation, the generation that have passed before me phase and how they, you know, how they accepted them, not, not accepted them, but how they fought against them, you know, and developed a new, a new system for me to live in a better system for me to live in. Although it's not totally right, which what we're talking about in the, the comfort to how do we get to adjust society? We realize that the society we live in now is not just, and this conference is kind of, you know, giving us options and teaching us how they got to what they believe with adjust society and how we should attempt to do it once more.

Speaker 3 (35:21):

Um, I'm looking at this conference as an opportunity to meet some very wonderful people. I mean, this is a tribute to Ms. Baker. Um, but also as something that it's kind of developed for me as a way to identify how we, um, how we help our people, how we, um, narrow the generational gap and learn from the older generation and have the older generation learn and listen to us so that it's not just somebody talking at you about what happened, but have them listen to us and have us listen to them instead of screaming, you know, um, our generation is faced with this and saying, oh, well, we dealt with this like this and trying to put 'em together. Um, that's pretty much what I'm looking at.

Speaker 17 (36:02):

I'm here. I've had experience and pride experience in civil rights, all the movements. And I'm here to just share experience and meet a lot of people and talk to young people, see what their ideas and what changes they think should be made. And there's a lot of pressure on these young people that, and young students that come to these conference because their needs and their ideas are different. And we are setting our ways and want to change. And we have to change in order to work and learn from these young students. And that's why I'm spending time talking with them is trying to learn to get their ideas and what they think and what changes I need to make. And I don't want to give up the power and I don't want to pass the torch on to them. So they gotta take it from me, but I appreciate them. And they should, but because they have good ideas and their needs and their ideas are different because of technology and the changes. And I enjoy talking because they have a lot of ideas and we should be flexible.

Speaker 16 (37:01):

What do you think things are different now when they were in 1960?

Speaker 11 (37:05):

Well difference, maybe

Speaker 3 (37:07):

Be asking him <laugh>

Speaker 11 (37:10):

Well, I don't know. That's a good question. I believe I can say the problem that I face today. I, I believe it different from the problem they face then because we have more opportunities and some of these opportunities how, you know, they are opportunities, but they still may be harmful. As you know, I was saying earlier, had some friends that are in prison, some friends that are dead because of a gunshot and also have some friends that are addicted to drugs and I, where as I face these problems today, they face problems of injustice, oppression, and racism. And I believe, although those, those three things are prevalent. They're not, they're major fixtures in our society today, but other problems have risen. And that's the problems I come in contact with on a daily basis. Whereas I don't believe this gentleman right here had to face, or it is to a greater is to a big, certain extent.

Speaker 17 (38:01):

If I tell him we still have the same problems, but just a little different, he wouldn't believe it, but they're still here, but it's just different. When you go in these small towns and air, they still there, it hasn't changed. It's just the face of change, community change, but it hasn't changed. We still have the same

Speaker 16 (38:19):

Problems and those problems are not, huh? Problems are, what, what problem? What are the problems?

Speaker 17 (38:25):

Well, they have basic, we have basic problem on education, school level or how they treat kids in school. They make 'em line up for this, a line up for that line. For that. When we went to cafeteria, when I was in high school, I could, we could share, eat lunch with, with the next class, the senior class or the junior class. If I'm a sophomore, they can't do that. They have to, their class set in a certain position. Can't talk, can't do we could do. We had the freedom of the school. We didn't have strenuous rules and regulation because our parents, we knew what we were supposed to do when we went to school

Speaker 11 (39:00):

And a lot had a lot of pressure. Yeah. I believe a lot of that is a lot of, a lot of the people in the movement. And during the sixties had the, had the, uh, parental fund, the, the parental foundation. Whereas a lot of them, some of not, I'm not gonna say all of them did, but some of them, you know, have both a mother and a father. Whereas we live in the age where divorce is popular and where you have a lot of single mothers and teen pregnancy, teen pregnancy, and that kind of deprived the youth. Well, I'm not gonna say the youth cuz I'm one of them, my generation of some of the opportunities and advantages of that. They had, you have anything to share on that? Aaron,

Speaker 3 (39:41):

Um, the problems today I think are educational and not just educational, like our school systems, it's educational, you know, parents, aren't teaching their children and, and you know, we're not teaching our brothers and sisters. I feel that everybody is different and it should be appreciated that way we don't have, we don't have kids walking up to other kids or the older generation, just walking up to somebody that they might be different from you don't, you know, and that's a, that's the first thing that I need think needs to be, needs to be tackled is, um, you know, people have to just accept other people, you know, make a friend. That's not, that doesn't look like you or that doesn't come from the same economical background and you will, you will learn. And that's where the education needs to happen. I think. And that, if that happens, we won't have issues like the flag coming down in South Carolina or, um, anything like that. Any other questions.