

SNCC 50th Anniversary Conference
Shaw University, Raleigh NC, April 2010
Transcript Video Recording #1
(Raw, unedited, no annotation)

Speaker 1 (00:01:18):

All of them Seeing all this positive I'm giving back tenfold.

Speaker 2 (00:02:00):

We Shall not be, be good.

Speaker 3 (00:04:35):

Good morning,

Speaker 2 (00:04:36):

Morning.

Speaker 3 (00:04:38):

Uh, my name is Chuck McDo and I said of the chairman of the student nonviolent coordinating committee from 1960 to 1963. I'm also chairman of the planning committee for the 50th anniversary of this conference. Great

Speaker 2 (00:04:58):

Job.

Speaker 3 (00:05:07):

On behalf of the planning committee, I want to express express our pleasure and gratitude for the tremendous response from all of you, uh, to the call here at Shaw university, the birthplace of SNCC for the conference of reunion and renewal. I'm overjoyed to see my friends in comrades in the struggle from Cambridge, Maryland, From Southwest Georgia, low county, Alabama, Danville, Virginia pine bluff, Arkansas, And up south offices in Chicago, In New York, in Los Angeles. And of course, Mississippi Today. I'm also excited as a, as A, uh, Student of Ms. Baker. Uh, Albert Baker was in, in 1960 When we came here And, uh, it was, you know, I was 16 years old and most of us were 1617, Uh, To found the student nonviolence coordinating committee. Um, today we have such organizations as the young people's project, the gathering the children's defense fund, the algebra project pen and pencil, and even the third grade class from Oakland, California Today, there are over 800 registrants from all over the country at this conference. So to put it, this conference has exceeded all of my expectations. I'd like to take this time to remember Two of the people who actually registered to come to the conference, Howard in

Speaker 3 (00:07:37):

And the Mississippi advocate, Helen O'Neal McRay who passed away recently, I was just with Howard two days Before he passed And he assured me of his plans to be at this conference. I'd also like to express The conferences, profound condolences to Reverend David Forbes, uh, chairman of the, this conference host committee for the loss of his wife, Hazel, who passed away this past Sunday. Please let us bow heads For a moment of silence and remembrance of these three And all the members, volunteers, and friends of SNCC who are no longer with us. All right, We're here on April 15th, 2010 to celebrate both the 50th anniversary of the student non-violent coordinating committee. And to now the continuance of the, the struggle to make sure that all Americans, including African Americans are able to attain life, Liberty and the pursuit of happiness On April 15th, 1960 at she hundred 26 participants from many historically black colleges and universities around the country, along with Northern students and observers participated in the formation of snit Inspired by the sit-ins in Greensville, North Carolina students from all across the south, decided to challenge the barriers in public accommodations, education, housing, economics, and employment that African Americans in this country faced.

Speaker 3 (00:10:17):

Fortunately, as the young students, mostly African American began talenting the system. They were embraced by oldest, all of the struggle like miss be baker Howard in and Amey Moore FA Lou Hamer, Hartman, Turnbull, and others, their experiences years before us provided the vital and essential guidance through difficult and unfamiliar paths. Ms. Baker and downers of her generation brought to us, brought us to a historic point. They fought against lynchings Segregation in the armed forces and other forms of terrorism, and also regularly challenged other barriers that Africans Americans face in this country. However, Still, still much remains to be done. And they put their faith in these young people leaving this world Could be better if they would carry on stuff. With the help of, of, of some of our mentors, SNCC was able to spearhead and make profound political changes, ending barriers to voting rights, electoral politics, and public accommodation. These changes, as we all know, came with a very heavy price, Many young people and not so young people were killed in the process. Turn off those phones. I'm gonna give y'all a second to do that. Many went to jail, Many suffered, Many suffered brutalization at the hands of the law, and many others still today have the effects of post traumatic syndrome

Speaker 3 (00:12:34):

That developed while fighting the terrorism visit upon the African American community in these United States, France phenomen And his classic work. The record of the earth stated the, That each generation must out of relative obscurity discovery its mission fulfill or betrayed. Many have said that those SCC working in the communities with local people have fulfilled to the extent possible is mission. While America is a different place because of the student nonviolent coordinating committee and many who have sacrificed over the years, The struggle still continues Today. We celebrate our 50th anniversary. We must continue our struggle. We must continue our struggle, but we also have to be prepared to pass the Baton to a younger generation of activists. As the Baton was passed to us 50 years ago, It is our fair and hope that this conference was served as a spark for the next 50 years Of struggle. As did the founding conference of student non environment coordinating committee did 50 years ago. Our hope our belief is perhaps best expressed And the words of poetry by Mar Percy a poem that was read, uh, Last week at, at the Memorial, um, for Howard Zen in Cambridge,

Speaker 3 (00:14:36):

It goes On one at a time. It starts when you car to act, it starts when you do it starts again after they say, no, it starts when we say we and know who you mean and each day mean one more. And now I'd like to introduce Me, Charles Mika.

Speaker 4 (00:15:26):

Well, thank you. Uh, and good morning on

Speaker 3 (00:15:28):

Behalf of

Speaker 4 (00:15:28):

Our city council and the nearly full hundred thousand residents here in city Raleigh, let me welcome the student nonviolent coordinating committee and all its friends, uh, to the capital city. Uh, it's great to have your here today, and I'm sure you're looking forward to an outstanding conference over the next few days, you know, and looking, uh, looking back, uh, things were very, very different, uh, 50 years ago, uh, look, uh, to the asked the staff to pull up some of the newspaper clippings, uh, about the, uh, the conference. And as you might imagine, the mainstream press didn't cover the conference 50 years ago. It wasn't covered at all. Uh, there were a few little things in the, uh, uh, in the Carolin, but there was nothing in the news observer, but, uh, you know, I also look back to see it was on the city council and as a group that isn't remembered too well now, except for one person.

Speaker 4 (00:16:13):

And there was a young city counselor named Jesse Helms who just, who who'd just been elected. He was on the city council, which reminds me of a story that, um, that John Winters, uh, used to tell, uh, John was a African American city council elected the mid sixties, and he was serving on the C when Dr. Martin Luther king Jr. Was coming to Raleigh after receiving the Nobel, uh, peace prize. And, uh, uh, John Winters who had edge about him was at the council table and asked the mayor and other the counselors, uh, who wanted to go out and greet Dr. King at the airport. And of course you can imagine none of 'em did. So, uh, John Winters went out there, uh, picked up Dr. King in his car and drove him around wake county, had one of the best days of his life. So it just shows you how things are different, but things, really, things really have changed.

Speaker 4 (00:16:57):

Raleigh is now a much better city, the rights that so many of you fought for are now established. They are not fully exercised by everybody as they should be, but many, many things change through the hard efforts of you and others in your conference here, you're here to celebrate rate the accomplishments of 50 years ago and also to seek renewal and seek the next generation, uh, to carry forward. Uh, in this struggle, you'll find this a very different city. Uh, Raleigh was less than, uh, 200,000 people. Uh, then, uh, now we're one of the 50 biggest cities in the country. Uh, we were a city that was then segregated. Uh, we're now of course, uh, fully integrated. You'll be able to go wherever you want to in town. You have been for for years. Uh, it's really a very different place, and I hope you'll very much enjoy your stay here. Thanks so much, uh, for having your conference here. I know it's gonna be a great three days and, and, and do, do whatever you can to have fun here. I've got to run to other events, but I will try to catch up with you later on today to see how things are going. Thanks so much for being here.

Speaker 3 (00:18:16):

My name is Timothy Jenkins, And I was, uh, initially humble and exalted to be selected by my moral superiors To make this opening statement Of this occasion and the purpose of this comment, But because they're also my friends, they wanted it to be known that in spite of the fact that I'd responded generously with my 20 page, uh, rhetoric, But they wanted me to reduce that to a few hundred words. Now, in my profession, that's called BA and switch, Which constitutes that some of you may know a high crime and misdemeanor. I'm torn here in some respects Between spending these few minutes In art, the art of the movement, or spending them in the science nuts and bolts of the movement and its history, But with the indulgence of this audience that will make use of the parliamentary device that Congress uses of saying that, uh, I, I reserve the right with him, unanimous consent of the body to amend and extend my remarks, But I will not do that here. Instead. I promise that within 12 months of this day, I shall produce a book called SNCC telling the truth, The people of the day before yesterday, reach out to the people of the day after tomorrow.

Speaker 3 (00:20:28):

And in that book, I'll tell the meaning and purpose of this conference, Born of the novel morals and tactics, SNCC prided itself on building a movement rather than a mere organization. It determined to draw its strength and wisdom, inspiration, and spiritual depth from the souls of the black folk Of the south, As evidenced by is extraordinary flash appearance, turbulent career, and its seamless reappearance in a fiery outburst of successor organizations and movements. SNCC was never about institutionally preserving itself. If it had been it would've operated like more traditional organiz worrying about cashflow and hierarchy rather than the soul of its revolution. The only legacy thought Was the altered condition of the people. Ultimate liberation of the masses from deprivation and manipulation. Our ideal vision Was of the last burden being lifted from the shoulder shoulders of the last oppressed man and woman. And while there have been numerous efforts by individuals, some professional and some amateur to write the history of S snake, this event constitutes the time when we collectively, after reflection of some 50 years,

make our own collective statement. The reason We must be at great pains to tell our story is not for breastfeeding,

Speaker 3 (00:22:35):

But rather to speak to the next generation, the me generation, the, the bling generation. So they know that there's something more revolutionary than wealth, More important and volume, And it has to do with morals and values and what better place to do it than here at Shaw Where some 50 years ago SNCC was born,

Speaker 5 (00:23:05):

It is

Speaker 3 (00:23:07):

Especially appropriate That we look into one another's eyes To tell our story. It's not just the, the, the business of giving facts and figures and places and dates. It's also remembering the hurts And the pains that we live through The celebrated names are not the history of SNCC long before A single head of state, anywhere in the world knew our names. We were people committed to a principle that was a eternal. And that's the significance of our being here today, While much has been said, and more has been written about the stumblings and stumbling of SNCC. It must be remembered that we started without an apprenticeship. We had nobody to school us before we stepped on stage for an international press. And yet it can be said To our eternal and undeniable credit That in spite of the many handicaps in our shortcomings, There was never a single case of internal corruption in our ranks. There were no traders or betrayals found within our 10 year existence. No money was embezzled from our donations. None of us was embarrassed by our past affiliation or went over to the enemy by bribery or seduction And no physical political or financial threat

Speaker 3 (00:24:56):

Ever succeeded in determining or even altering our programmatic directions. This was so because we suffered from no competing fears or incentives to do other than give power to the people, Even in the face of death itself, Where in the history of American reform movements, Is there a, a superior record of institutional integrity In return for our institutional loyalty People gave their loyalties to one another And we never forgot those who suffered in the trenches side. Us, even though they were after the sixties, sometimes rightfully and sometimes wrongfully the victims of cruel press or oppression. They were not written out Of our history. We did not surrender to co Intel pro pro. Again, This is likewise a distinction among our fellow progressive organizations, Both before and since Furthermore, when we sang black and white together, it was not to just hold hands or a photo opportunity. It was because it was a living commitment and we put it not only on our little badge and on our stationary, but we put it on our hearts And there has not been any comparable integration of movements from the, a, the abolitionist to us And from us to the Obama presidential campaign that even approx that kind of real integration

Speaker 3 (00:27:03):

Contrary to some propaganda, there was no gender discrimination in our ranks. Ella baker and Fannie Lou Hamer had long ago taught us the idiocy of such an ideology. It is the dual function of the word spoken at this conference to serve the interest of both catharsis and analysis For those who were together on the journey of the sixties, there is a longing to interpret the deeper meaning of making a human as well as political revolutionary movement. In summary, Let us be clear here and now to friends and for like, as to what is decidedly, not the motive of our coming together. Our being here is not merely to reminisce nostalgically Nor to self congratulate on past accomplishments nor willfully to reopen. Oh, It is not to rewrite history in our favor, but to provide its missing chapters, to give the much needed interpretation of all that has been accurately given and overseen and been the victim of oversight. If not a Deliberate mischaracterization, there are those who would have you believe That the civil rights movement

was a parade of prominent personalities and off quoted speeches rather than a grassroots rebellion. That is not so with SNCC

Speaker 3 (00:28:59):

In contrast to the post racial aspirin. And Escapers, It is our declaration that the major elements of the civil rights agenda of the sixties are still blatantly unfulfilled. This requires that even with our gray hair, We shall remain radical enough to insist on ceaseless action until the abuses are addressed and eliminated. That moved us for a decade to non violently, raise hell Risking life and limb Career and comforts Till we overcame For us, the newfound privilege and influence of a few Must not be allowed to outweigh the continued plight of the majority of poor and the black Still left behind Here. It will be important to explicitly say, both our objectives are now what we are not to minimize confusion after the fact A great deal of what will transpire here is born of the traditions of social inheritance of people meeting from the 17 hundreds, right up until last week to share laments protest. And even the sublime. We'll do some of that. But what we are really here to do Is to celebrate Not the property, right, that we represent In words, speeches, and pictures, But really to celebrate in spite of the fact that that we are meeting after 50 years,

Speaker 3 (00:31:13):

That the real essence of what we are doing And the unique property, right, is not in the minutes, But in the living character of what be began in America. In spite of the fact that there'll be electronic recordings of these proceedings, It is only by our presence here. One with another, that the full electricity of the moment we'll meet reality. The Haku, These were not the only times to try men souls. They tried their bodies as well. KWI said that victory comes when you break the will to resist, But not before SNCC elders can well say with a fellow We've done the state, some service, and they know it. Lunacy can be converted into magnificent prophecy When accompanied by zeal and endowed with In the eyes of the public. The dissent from prophet to pariah is sometimes a short distance. Courage is not a fearlessness, Which is often based on the stupid inability to see danger. Rather, it is a lordly commitment to duty When desperately afraid A people without a nation, A people, a people without a memory is a nation of mad. Men said, Santana, The present is the product of the past.

Speaker 3 (00:33:13):

And the crucible of the future Said, Timothy, Our hearts Have been hung on Sunbeams for a long time. Our lives have been the serenade of our spirituals. We have undertaken this Because there is a large in the nation, The need for a defense Against those semi illiterates, who are the backbone of talk radio Who have now genuinely characterized Obama With the ancient weapons of the gutter vile, violent malicious speech Through tweaks blogs in the publicly endowed airway. Yes, We will not go silent into that tonight. The question is often asked why Didn't SNCC in incorporate? Well, the principle of incorporation is to limit you from the liability of your acts And CC never wished to have that kind of immunity. In spite of the fact that we were a brief duration, we askeded longer than the Friedman's bureau. Our 10 years of fasting was not for protests, but for purification, We taught the world that the grass can stand up to the elephant. Honest was a lesson of spiritual respons against ideological tribalism. We made people know that a Walmart, mine in an Amma suit is still a desecration to the constitution. We told the people in the white house and the justice department that we didn't want to be teased, and we didn't want to be TAed.

Speaker 3 (00:35:50):

The foundation of our movement Was within, It continues to day in new forms, five Cuban de detained in Miami, Florida, migrant workers, oppressed in Virginia's prince Williams county. The world's social form that neglects the unemployment in Detroit Nuclear disarmament by nation that is responsible for the crime of hero, Mexico and El Salvador and Iraq. The footprints of imperialism Anti-war and anti Columbus holiday are synonyms. The death row crowded with convicts is an indictment on our soul Mania, Jamal And Amal. Holly Are part of our continuing

obligation Like Lynn poultry. We are Felter. We are guilty of being innocent. We have grief Without remorse For our guiltless. We taught and learned the words that Paul Robson gave us some hundred and 12 years ago when he was born. And this, this Jubilee singers renewed them. And the freedom singers gave them modern life. Mary Anderson Told us what to do with them, And we changed their words, Steal away. Swingle sweet chariot. The storm is passing over Joshua, the, that the battle of Jericho Paul and Silas found in jail. Plenty, good room. I've been booked And I've been S scorn This little light of mind, I've been

Speaker 3 (00:38:22):

In the storm. So Lift every voice and sing. This may be the last time Lord, I done undo What you told me to do. I'll be alright Someday. Be intellectual ethical, Moral Heritage. That is S snake Sterling brown In 1930s knew there would be a Snick someday. And he wrote a little piece of verse Called for a certain youngster, Never fear my lads and lasts the dark winters. Rages Are the lightning nor the blistering sun. You're not the hideous side racking stages, Making the marathon that we must run. See that you waste no time whining with your words upon the tire. Some time ask of puzzling out the pages, filling life's textbooks We have, but just begun The struggles that tortured our elders for ages. Were there no power stronger than the forces beating our way opens down Numbing the brain. We must go then without undo remorse to the hog level For getting our pain, All the proud power BI us rebel Make from failure. All we know of hell SNCC Marches off.

Speaker 5 (00:41:26):

My name is Hollis Wakin.

Speaker 6 (00:41:36):

At this time, I would like to present to some Introduced to others, A giant that was humble And gentle. I say giant, not because the size of the statue, But because of The degree of dedication, Commitment To the struggle Because of the intense seriousness And the ability to overcome fear. The person that I'm talking about Is someone that Had a little different experience Than many of us. Most of us was chased by people with guns. Some of us even shot at attempted to be five bombed With this giant that I'm talking about Was shot in the back of the head Where the doctor told him said, If it had gone a fraction of an inch further, it would've killed you. And if it had been a, an inch at a different angle, you would've been paralyzed for the rest of your life. This giant did not allow Him carry A bullet in the back of his head for over 45 years To slow him down, to reduce his level of commitment and the love that he had for his people. This giant Loved his people and especially the young people. So at this time, I would ask that you give your undivided attention

Speaker 6 (00:44:06):

To a giant, that I had the opportunity to know This giant, that I'm talking about. My coworker, This giant was my college roommate. This giant was my brother, Brother than I attempting to show you him. I think he can best do that himself so well, if you will give your attention to my brother, brother, Jim Travis.

Speaker 7 (00:45:04):

See that What we did was not invited. When I say to my grandchildren, you can attain anything that you want to The election of Barack Obama speaks to the fact that it is possible. I don't know how person you want this to be, but, um, In September I was diagnosed with pancreatic cancer And Guess was probably one of the main, biggest blows that I've received because Here I am, I stopped drinking. I stopped smoking many years ago and I called myself eating right, trying to make sure that I was taking care of myself. Cause I wanted to be here to continue. And then to Have that dropped on you. I'm, I'm working through that now, But I decided that cancer will not take me out here. In fact, nothing's gonna take me out here until I fulfill my goal.

Speaker 8 (00:46:51):

I

Speaker 7 (00:46:51):

Want young people to know, But the only barrier that you have is you, It is possible To attain any goal that you set. If you set that goal, you can't attain a goal for somebody else. But if you set the goal, you can attain it.

Speaker 6 (00:47:40):

This giant did not want to go along. Neither did the founders of SNCC. And that's part of the reason as we sang the different songs, that was an invitational song that we sang. And once you accepted the invitation, they all wanted you to walk dignity, pride, and not be afraid. So I had asked that you join me and singing a couple verses of both invitation of song and the one that would keep you, you for being afraid,

Speaker 9 (00:48:34):

Get on board

Speaker 10 (00:48:35):

Children, children,

Speaker 9 (00:48:37):

Get on

Speaker 10 (00:48:38):

Board, children, children

Speaker 6 (00:48:40):

Get on

Speaker 9 (00:48:41):

Board,

Speaker 10 (00:48:42):

Children, children last

Speaker 6 (00:48:44):

Five

Speaker 9 (00:48:44):

For human. Right

Speaker 6 (00:48:47):

Now I know some of us have gotten a little older and, but we still want to do it. Like we mean it. You know, we, we clap our hands. Those are us that feel like it. We can even stand on our feet or whatever, and let's put ourselves into it.

Speaker 9 (00:49:06):

Get on board

Speaker 10 (00:49:07):

To,

Speaker 2 (00:49:08):

To

Speaker 9 (00:50:05):

When you,

Speaker 2 (00:50:49):

Once you get board, we

Speaker 6 (00:50:50):

Need want folks to be scared. So we say ain't scared of nobody. Cause I want my

Speaker 2 (00:50:59):

Freedom. I want my freedom. I, my freedom. I want freedom. Freedom, freedom, freedom, freedom, freedom, freedom, God, freedom. I want my freedom. I want my freedom. I, my freedom. I, my freedom

Speaker 3 (00:52:25):

Ladies in gentlemen, I want introduce you to Reverend Bobman. Ain't scared of nobody, But we want our freedom. Could we just join and our hands and our hearts? And if you want to sit is fine. If you want to stand whatever tradition you pray in, but if we could join hands and unite together In this time of Prayer, We are on this, In this such a sacred moment, Internal God in your word, You have said, let justice Roll down like waters And righteousness, like a mighty stream. Thank you God. For The flow of justice. Thank you for how that flow Moved upon the founders of SNIC Moved with such force that they refused to say Yes to racism. They refused to say, okay To injustice, Thank you for the flow of justice. That Carries us to the place that enables us To be free to rebel Free, to use the weapons of truth, Grassroots organizing, and commitment To stand for. What's right. Thank you for SNCC. And all of those named and unnamed Written in history books and not yet Chronicle Who like David were told they too young to fight the life, but they fought anyway

Speaker 3 (00:54:52):

And won. Who had their youthful age, came to understand what Esther young girl came to understand. Maybe we've been born for such a time As this Gracious God. We remember those who gave The ultimate sacrifice of life That others might live better. Now God, in this 50 year Jubilee celebration, Let righteousness and justice continue to flow that we might Clearly understand what we must celebrate And where We must keep fighting. Let this, oh, God get a time of Remembrance, but also a time of recommitment.

Speaker 5 (00:56:04):

Yeah, yeah, yeah.

Speaker 3 (00:56:07):

Once again, oh God. In this space and time and Part of history, Let the spirit Of justice Continue to flow Upon us That we might stand and address the continuing injustices of our time. Let it flow. Let roll down like waters And righteousness Like a mighty dream.

Speaker 5 (00:56:52):

Amen.

Speaker 3 (00:57:05):

We thank God for all of you who have come for to this tremendous time. I would take a moment and just ask our prayers to go out to Dr. David Forbes and his family as His wife will be eulogized at 12 o'clock on today. Let us all just remember that family,

Speaker 5 (00:57:30):

Uh,

Speaker 3 (00:57:31):

Remember him, Uh, in this place. And I'm sure there are others. This just this morning that we've not found notice about the past great warriors, but I'll let, uh, I still say chairman Emer to the bond.

Speaker 5 (00:57:47):

Um,

Speaker 3 (00:57:48):

Bring that to our attention. I was born August 28th, August 30th, 1963. The running joke in my family Is that My mother went into labor on the 28th and suddenly stopped Because I wanted to see what was gonna happen after the March on Washington. So Part of me is trembling today to even be asked to do this and to be a part of, of SCC. I bringing your greetings on behalf of the entire state conference of the NAACP here in the state of North Carolina, But The story of SNCC and those that served at the song, I just heard some and were those things that my father Made me read

Speaker 5 (00:58:59):

Well,

Speaker 3 (00:59:02):

Indoctrinated me

Speaker 5 (00:59:03):

With. Well,

Speaker 3 (00:59:06):

So in many ways, when I see now the opportunity to introduce Ho Julian bond, It's like introducing a hero, somebody that I was told you need to know about this person, somebody And, and, and this is quite significant. Now I could talk about the fact and being civil rights leader. I think I even have the date of his birth here. I know he went to the house, does not merely a college, but an institution Morehouse. I could talk about it being in the general assembly and Georgian being denied as seat general assembly And, um, Many, many other things, including 10 years being the chairman Of the national association for the ask color people.

Speaker 5 (01:00:04):

Um,

Speaker 3 (01:00:05):

But I want to introduce if I made it this way, The word horror Means time keeper And in some languages, the word Julian means youthful. And I thought about that, Mr. Chairman, ER, that HARs Julian bond, his words are always timely And relevant, Timely and youthful And words are important. Detractors will say, oh, it's just a speech. But Ru Kipling said words of course are the most powerful drugs used by mankind And drugs in a good sense, bring healing. The Bible says that life and death life and death Are in the power of the tone And CLA O'Neil who the Fulbright scholar said that as a political tool, Ory has a proud and powerful record. It was a vital weapon in the fight for civil rights, the battle for women's suffrage and the war against slavery. Great speeches has have helped nations come together to confront disaster and inspire the masses in every revolution, whether it be a call to arms or words of idealism or words of empathy, good or, and special power That the same words printed on page on a page just cannot. And the timekeeper har Julian bond, his words have always had a youthful relevance to the time in which we leave is

Speaker 3 (01:02:07):

His words have always been time in relevant, whether it was the words that he used to say, The war in Vietnam was wrong,

Speaker 3 (01:02:18):

Whether it was the words that he used to say, I was intimately involved in the civil rights movement, which was built on the first amendment, the right to speak in protests. Whether the words that he has used to say to young people, I tell young people to prepare themselves as best they can for a world that grows more challenging every day, get the, the best education they can. And couple that with education, that education with real life experience in social justice work, whether it's the words he said, many are attracted to social service and the rewards are immediate, the gratification quick. But if we have social justice, we won't need social service. Yeah. When he said the, the war in Iraq has as much to do with terrorism as the administration has to do with compassion Have only been and youthful and relevant, whether it was the words that say violence is black children going to school for 12 years and receiving six years worth of education. His words have always been timely. And even just a few weeks, weeks ago, when in an email, he wrote me to say, stand firm on the issue of fighting against resegregation right here in North Carolina,

Speaker 3 (01:03:52):

The word to hardest Julian bond have created action. That's what good words do social justice action. Now out to his detractors, he's just a speaker, just a cricket critic. Somebody that they said is an old man stuck in the question of race, but they don't know our ho Julian bond to his friends and his followers. He's a general, he's a leader. He's one who wields words like a master sword to strip away our illusions and make us see our continuing dilemma with race and calls us to a better and a brighter place.

Speaker 9 (01:05:01):

Thank

Speaker 3 (01:05:03):

Reverend Reverend barber has, uh, set a high standard here. Um, and I hope I'm equal to it. Um, and it's, it's daunting to appear before an audience of my heroes and heroines of people with whom I shared the most intense experiences of my life. And I don't want to deprecate the experiences of people who've been in actual wars, uh, because I think the experiences we've had don't equal the experiences of actual wars, but, uh, the experiences that we share commonly were so intense and so meaningful to me that for me, at any rate, they overcome the experiences I had with my high school classmates and my college classmates. And while I, and have a deep bond of affection for those people, it's greatest with the people gathered in this room today. And those who have gone away, who are no longer with us like Jimmy, Travis is my sad duty to say to you that on last night, another great warrior in the movement for civil rights passed away.

Speaker 3 (01:06:15):

Dr. Benjamin Lawson hooks the longtime CEO of the NAACP. And it's especially personal for me because he married, uh, Pam and myself. And, you know, they said, who Benjamin hooks has joined together? Let no man put us up. And he sort, he did that. He, he will be sorely, sorely missed. Uh, but let me get to this. Uh, Ella baker told us strong people don't need strong leaders. And we were strong people. We did strong things. And I wanna talk about the things we did. This began for me as it did. For many of you gathered in this audience on February 4th, 1960, I was in a cafe near my college campus in Atlanta, Georgia, a place where we went between, or instead of classes,

Speaker 3 (01:07:06):

A student named Lonnie king, who would be with us today. But he has an illness in his family in Canada, student named Lonnie king approached me. He held up a copy of that. Day's Atlanta

world newspaper, the Atlanta's daily black newspaper. The headline said Greensboro students sit in for third day. And the story told in exact detail how black college students from North Carolina, a and T university in Greensboro for the third day in a row had entered a Woolworth's department store and asked for service at the Whiteson lunch counter, describe their demeanor, describe their dress and describe their determination to come back the following day. And as many successive days as it took, if they were not served and he brandished this newspaper before me, and he said, have you seen this? I thought he was asking, do you read the newspaper? And I knew every college student, every college student read the N

Speaker 2 (01:08:01):

Day.

Speaker 11 (01:08:03):

And so

Speaker 3 (01:08:03):

I felt insulted.

Speaker 11 (01:08:05):

I said, yes. I said, I read that. He said, no. I

Speaker 3 (01:08:08):

Mean, the story he said, what do you think about it? I said, I think it's great. He said, don't

Speaker 11 (01:08:12):

You think it ought happen here in Atlanta where we are.

Speaker 3 (01:08:14):

I said, I know it's gonna happen. Somebody here's gonna do it To me. As it came to others in those early days of 1960, a query, an invitation and a command while we make it happen here. And he and Joe Pierce and I canvas the cafe. We talked to students, we have invited them to discuss the Greensboro event and to duplicate Atlanta, the Atlanta student movement had begun. We formed an organization. We recored downtown lunch counters. And within a few weeks, 77 of us had been arrested and went to jail In an early 1960 freedom song. The young people who joined together to create the Southern student movement described ourselves in this way. The time was 1960. The place the USA February 1st became a history making day from Greensboro across the land. The news spread farm wide as quietly and bravely youth took a giant stride, heed the call America side by equal side sisters, sit in dignity brothers, sit in pride. My wife told me, don't make sure you don't sing that. As former president Jimmy Carter told Mary King who seen it here, president Carter told Mary King, if you wanted to scare white people in Southwest Georgia, Martin Luther king and the Southern Christian leadership conference, wouldn't do it. You only had to say one word snake.

Speaker 3 (01:09:46):

And if you listen to the white house oval office tapes, if you listen to the white house oval office tapes, you could hear John F. Kennedy say that compared to Martin Luther S SCLC SNCC workers were sons and bitches.

Speaker 3 (01:10:10):

We were founded, as we all know here in Raleigh in 1960 by Southern student protestors engaged in demonstrations against lunch counter segregation. Within a year, we evolve from a coordinating committee to a hands on organization, helping local leadership in rural and small town communities across the south, participate in a variety of protests and political and economic organizing campaigns. Setting us apart from the civil rights mainstream of the 1960s, our members, our youth, our independence enabled us to remain close to grassroots currents that

rapidly escalated the Southern movement from sit-ins to freedom rides, to voter drives to political organizing. But 1965, we fielded the largest staff of any civil rights organization working in the south. We organized nonviolent direct action against segregated facilities and voter registration drives in Alabama, Arkansas, Maryland, Missouri, Louisiana, Virginia, Kentucky, Tennessee, Illinois, North and South Carolina, Georgia, Texas, and Mississippi. We built two independent political parties. We organized labor unions and agricultural co-ops. We gave the movement for women's liberation, new energy. We inspired and trained the activists who began the new left. We helped expand the limits of political debate within black America. We broadened the focus of the civil rights movement and unlike mainstream groups, which merely sought an integration of blacks into the existing order. We sought structural changes in American society itself.

Speaker 3 (01:11:53):

The dominant organization fighting for civil rights was the NAACP an organization I proudly served today. Its preferred method was litigation. It had achieved its greatest victory in *Brown v. Board of Education* out long segregation in public schools. It lobbied Congress and presidents to adopt anti segregation measures. Its local branches who are often the main civil rights outpost in many communities. But the NAACP and similar groups of many individuals fought against a tripartite system of racial domination, which whites had solidified over time. Alden, Mars, the sociologist says this system protected the P of white society and generated tremendous human suffering for blacks in the cities and rural areas of the south. Blacks were controlled economically, politically and personally relegated to the worst jobs prevented often by force and terror from free participation in the political process denied due process of law and personal freedoms.

Speaker 3 (01:12:55):

All whites routinely enjoyed. Ironically, a consequence of the segregation system was the development of close knit communities of institutions, churches, schools, and organizations, which nurtured and encouraged the fight against white supremacy. The young people who began the 1960 students sit movement, lived and learned in these communities. The student movement goals were described to the democratic conventions platform committee in 1960 by S Nick's first chair, Marion Barry, as seeking a community in which man can realize the full meaning of self, which demands open relationships with others. Barry declared Southern students wanted an end to racial discrimination in housing, education, employment, and voting. Our goals were similarly described by executive secretary James Foreman in 1961 as working full time against the whole value system of this country and working toward revolution in 1963 as a program for developing building and strengthening indigenous leadership. And by our third year, John Lewis at the 1963 March on Washington as building a serious social revolution against American politics, dominated by politicians who build their careers on demagogic moral compromises and delight themselves with open forms of political, economic, and social exploitation.

Speaker 3 (01:14:20):

We helped to pioneer first time races by blacks in the 1960s, deep south, we added foreign policy demands to the black political agenda, and we broadened the acceptable limits of political discourse. We were in the Vanguard and demonstrating that independent black politics could be successful. Our early attempts to use black candidates to raise issues in races where victory was unlikely, expanded the political horizon, our development of independent political parties, merit the philosophy that political form must follow function and that non-hierarchical organizations were essential to counter the growth of personality cults and self-reinforcing leadership for much of its early history. We battle against the fear which had kept Southern rural blacks from aggressively organizing and acting in their own behalf. We strengthen or built aggressive locally led movements in the communities where worked while organizing grassroots voter registration drives. We offered ourselves as a protective barrier between private and state sponsored terror and the local communities where we lived and worked.

Speaker 3 (01:15:23):

The rural south, we entered in 1961 had a long history of civil rights activism in many instances. However, our staffers were the first paid civil rights workers to base themselves in isolated, rural communities. During, as it was reported, then to take the message of freedom into areas where the bigger civil rights organizations feared to tread SNCC workers were more numerous, less transient than those from other civil rights organizations. And our method of operation was different as well. The NAACP was outlawed in Alabama in 1956 and did not begin operating there again until 1964. Although NAACP activists continued under other sponsorship in 1962, the NAACP had one field secretary each in South Carolina, Florida, Alabama, Mississippi, and a regional staff of headquarter in Atlanta. One historian rights S SCLC has had to adopt a strategy of hit and run striking one target at a time. S SCLC is willingness to run as well as hit provoke, consistent criticism from stake, which organized the same communities for years and years, rather than months and weeks S SCLC mobilized. Someone said SNCC organized

Speaker 9 (01:16:42):

In the spring

Speaker 3 (01:16:43):

By the spring of 1963, we had 11 staff members, Southwest Georgia, and 20 staff with six offices in Mississippi, by August. We had pride and permanent staff in a dozen Mississippi communities in Selma, Alabama in Danville, Virginia, and pine bluff Arkansas. There were 12 workers in the Atlanta headquarters, 60 field secretaries and 121 full-time volunteers. Typically we began campaigns by researching the economic and political history of a target community field workers were supplied with detailed information on a community's economic and financial power structure, tracing corporate relations from local bankers and business leaderships and the local white citizens council to the largest American banks and corporations. Other research provided the economic and political status of a state's black population. Our organizers spent their first weeks in a new community meeting, local leadership formulating with them and action plan for more aggressive registration efforts and recruiting new activists through informal conversations, pains taking house to house can and regular mass meetings registering Southern rural blacks as SCC worder wrote would greatly liberate American politics as a whole.

Speaker 3 (01:17:57):

At the very least these new voters would defeat the powerful hide bound Southern Democrats who are holding the reigns of Congress and the Senate on the basis of being elected year after year from districts where black citizens were denied the franchise, the Southern democratic legislators, weren't just holding up civil rights legislation. They were a serious impediment to any kind of liberal social or economic changes. SNCC and other organizations fought white terror and helped create a willingness to risk danger to register, to vote by one estimate, a majority of the unregister had at least been confronted with registration's challenge by 1965. But our broader definition of the civil rights movement's purposes was obvious from our beginnings at the founding in April of 1960 snake executive committee member, Charles Jones declared this movement will affect other areas beyond lunch counter services, such as politics and economics. A report from that conference concluded with a warning about America's false preoccupations in early 1960 civil defense and economic power alone had said will not secure the continuation of democracy.

Speaker 3 (01:19:05):

Democracy itself demands great. The great intangibles strength of the people, a able to unite in a common endeavor because they are granted human dignity. The challenge cannot be met unless, and until all Americans enjoy the full promise of our democratic heritage. First class citizenship. Another recommendation from that conference 50 years ago, read students have a natural claim to leadership in this project. They have high pioneered in nonviolent direct action. Now we can

show, we understand the political implications of our movement, that it goes far beyond lunch counters. We're convinced of the necessity of all local areas joining in the campaign to secure the right to vote. No right is more basic to American citizens. None more basic to democracy. Within four months of these declarations SNCC volunteer worker, Robert Moses was planning a student staff voter registration project in all black mound Bayou in the Mississippi Delta for the summer of 1961, Mississippi, the most resistant state became a laboratory for our unique brand of organizing our work began in Southwestern, Mississippi in 1961. But when our workers were driven from the area by state, by violence, state suppression, and federal indifference, we regrouped in Jackson and Mississippi's Delta counties in the early 1962 earlier in one that or me telling I'm busy

Speaker 3 (01:20:31):

Earlier in 1961 six's Nashville affiliate

Speaker 3 (01:20:38):

Icks Nashville affiliate had continued the freedom rides when Alabama violence threatened to bring them to a Hal after they were released from Parchman penitentiary, many Dale jail writers joined the Macomb movement. Several became part of the organizing cadre for the Mississippi movement that fo unencumbered by allegiances to the national democratic party, which frequently constrained other older organizations. We encouraged two black candidates to run for Congress. Bob Moses served as official unofficial campaign manager. They ran to shake loose the fear among Mississippi blacks and through their progressive campaigns gave their intended constituents and expanded notion of what meaning politics might have in their lives. They talked to matters which white Mississippi politicians had never dreamed of mentioning which resonate today. Legislation improving the schools system, a broader plan of medical coverage, special training facilities to develop industrial skills among the great mass of Mississippis who lack these completely to demonstrate that disenfranchised Mississippi blacks did want to vote.

Speaker 3 (01:21:41):

We mounted a freedom vote campaign in November of 1963, over 80,000 blacks cast votes in a ma like for governor and Lieutenant governor 100 Northern white students worked in this campaign attracting attention from the department of justice and the national media as black registration workers had never been able to do paving the way for the freedom summer campaign. In 1964, that campaign bought 1000, mostly white volunteers to Mississippi summer of 64. They helped to build the new political party SNIC. It organize the Mississippi freedom democratic party. They registered voters and staffed 28 freedom schools intended by their designer, Charles Cobb, to provide an education which would make it possible for them to challenge the myths of our society, to perceive more clearly its realities and to find alternatives and ultimately new directions for action over the next several years, SNCC back candidates for Congress ran in Albany Selma, Danville and infield, North Carolina.

Speaker 3 (01:22:42):

We help candidates for agricultural stabilization and conservation service boards in Alabama, Arkansas, Georgia, North Carolina, and Mississippi. We aided school board candidates in Arkansas in 1965 and worked towards solving the economic problems of the Southern Negro by organizing the Mississippi freedom, labor union and poor people's corporation and mounting economic boycotts against discriminatory merchants among our contributions to electoral politics were a formation of two political parties and the conception and an implementation of my successful campaign for the Georgia house of representatives. The a Mississippi freedom democratic party challenged the seating of the regular all white delegation at the 1964 democratic convention. And in 1965 challenged the seating of Mississippi's congressional delegation in Washington. The convention challenge ended in failure. When pressures from president Johnson, erased promised support from party liberals, an offer was made and rejected

of two convention seats to be filled by the national party, not by the free him Democrats as Fannie Lou Hamer declared. We didn't come for no two seats. All of us is tired.

Speaker 3 (01:23:55):

Each of these challenges served as an object lesson for strengthening black political independence and the organizing and lobbying efforts for each laid the groundwork for congressional, a passage of the voting rights act of 1965. The MF DP served as a prototype for the model of black power advocated and popularized by Stokely car. In 1965, the McComb MFD P branch became the first black political organization to express opposition to the war in Vietnam, state MF DP officials not only refused to repudiate the McCombs statement. They reprinted it in the state, MF DP newsletter, giving it wider circulation and laying the groundwork for future black opponents of the war in MFD P's legal efforts against white resistance to political equality proved important to black political efforts across the south. An MFD P directed court suit resulted in the Supreme court's landmark, 1969 decision in Allen versus state board of election, critical to continuing black political protest throughout the south.

Speaker 3 (01:24:59):

For the first time a scholar wrote, although in the context of interpreting the voting voting rights act, rather than applying constitutional principles, the Supreme court recognized and applied the principle of minority vote dilution that the black vote can be affected as much by dilution as by an absolute prohibition on casting about the M FDP wasn't the only organization we helped build and not the only one that survived the demise of the parent in 1964, we in a group of New York, progressive health professionals to form a group to provide healthcare for workers in the freedom summer campaign. Most of them were veterans of past attempts to organize physicians, to push for integration of the American medical association, segregated Southern affiliates, and those sporadic attempts to win support for national health insurance. They call organization the medical committee for human rights. Whenever there was a demonstration or a confrontation historian, John Ditmer rights, be it at the Edmund Pettus bridge outside Selma on the narrative March in the south in resurrection city in the poor people's campaign at Columbia university, during the student rebellion in the streets of Chicago, outside the democratic national convention, or at wounded need with the American Indian movement, men and women in white coats and red cross arm bands were on the scene providing medical presence and assistance to the people who were putting themselves at risk Denver rights throughout it, all medical committee activists were in agreement that healthcare in the United States was inadequate, unjust, racist, and the need of a major overhaul medical committee members,

Speaker 3 (01:26:36):

Medical committee members established free health clinics in inner cities and treated the Mo created the model for comprehensive health center. They also campaign for a national health service that would provide quality healthcare for everyone. In summary, he writes the medical committee for human rights, help bring about permanent improvements in the availability and delivery of healthcare. It's five year campaign against the AMA facilitate desegregation of Southern and local medical societies and the, the subsequent awarding of hospital privileges to hundreds of black physicians. It played a major role in desegregating Southern hospital and other health facilities. The mid 1950s were turning point in the sixties where turning point in the Southern human rights struggle, the 64 civil rights act and the voting rights act of 1965 accomplished the immediate goals of many in the civil rights movement. Cleveland sellers wrote when the federal government passed bills that supposedly supported black voting and outlaw of public segregation.

Speaker 3 (01:27:34):

Snake lost the initiative in these areas. Northern urban rights in the late 1960s, made the nation in Southern civil rights workers aware that victories at lunch counters and ballot box meant little to blacks locked into Northern ghettos. Snick had long believed its work ought to be expanded to

the larger cities in the south and outside the region. Executive committee minutes from December, 1961, quote 63, quote foreman saying SNCC is going to have to go into poor sections of large cities to work my campaign for the, the Georgia house of representatives in 65 was an attempt to take the techniques we had learned in the rural south into an urban setting and to carry forward snicks belief that grassroots politics could provide answers to problems faced by America's urban black blacks. In keeping with Snick style, a platform was developed in consultation with the voters, the campaign supported a minimum wage of \$2 an hour, the appeal of right to work laws and abolition of the death penalty.

Speaker 3 (01:28:32):

When the legislature twice rejected me objecting to my supports of cc's anti-war position, the resulting two campaigns gave SN a chance to successfully test is critique of American imperialism at the ballot box. That campaign like the MFD P enables SIG to provide a political voice for the politically imminent inarticulate black poor in 1966 in Alabama, ick helped create the black political party called the lounge county freedom organization, an independent political party, which would prove to be a factor in Alabama politics for years to come. The party was formed in reaction to the racism of local and state democratic parties. Like the MF DP, the new party was open to whites, but no whites and loud county would participate in a black dominated political effort concurrently with the organizing of, of the MF DP and the L county freedom organization. And the bond campaign SNCC was reassessing its concentration on the south and a retreat in may of 1966, Ivan O Donaldson argued in favor of cc's replicating its successful Southern political organizing efforts in the north.

Speaker 3 (01:29:37):

And the staff agreed Donaldson and Robert Moses, the suggested the techniques learned in Southern campaigns could be employed to east next's passage into Northern cities, organizing for political power and community control could mobilize Northern urban dwellers. They contend Michael Falwell proposed in 1966 that the organization should move to the ghetto and organize those communities to control of themselves. The organization must be attempted in Northern and Southern areas as well as in the rural black belts of the south. He said we established projects in Washington DC to fight for home rule in Columbus, Ohio, where community foundation was organized in New York. City's Harlem, where SNCC work is organized early efforts, that community control of public in schools in Los Angeles, where SNCC helped to monitor local police and joined in efforts at creating a freedom city in black neighborhoods and then Chicago, where SCC workers began to build an independent political party and demonstrated against segregated schools.

Speaker 3 (01:30:37):

In each of these cities, the Southern experiences of SNCC organizers informed their work as S stick chair, Marion Barry had written members of Congress in 1960 to urge members of Congress to provide self government to the vote list, residents of our nation's capital, the district of Columbia. What could he have been thinking about in February, 1966, Barry, then director of S stakes Washington off us announced the formation of the free DC movement. He wrote. The premise is we wanna organize black people for black power Barry and the free DC movement conducted a successful boycott of Washington merchants who did not support home rule in New York city SNCC worker, William Hall helped a Harlem group working for community control of intermediate school, 2 0 1 in fall of 1966. His work laid the groundwork for later successful protests for community control of schools throughout the city in Los Angeles, SCC worker, Clifford Vos described his work as a manifestation of self-help self-determination and power for poor people as the focus of the Southern and movement had changed.

Speaker 3 (01:31:45):

So would the aim of the Northern organizer, desegregation had proven both elusive and insufficient to the problems of American blacks, both north and south, their ability to control the

community itself and to direct the community's elected officials had become paramount in rural Mississippi and in urban New York, just as concerned for social change had never been limited to the Southern states alone. Cc's concern for human rights had long extended beyond the borders of the United States. It linked the fight for American blacks with the struggle for African independence from its public statements at its founding conference here in Raleigh, we first announced identification with the African liberation struggle. We said, we identify ourselves with the African struggle as a concern for all mankind and our fall 1960 conference in Atlanta, a featured speaker was Alfons. OCO an Antioch college student and brother labor leader, Tom and Boyer.

Speaker 3 (01:32:41):

The mass meeting program said OCO brings to our attention, the great significance of the African struggle and its relationship to our fight. Snake chairman John Lewis told the March on Washington in 19 63, 1 man won vote is the African cry. It must be ours in December, 1965 egg workers in Atlanta conferred with Kenyan labor leader, Oginga O Dinga and then September, 1964 and 11 members SCC delegation went to Guinea's guest of that, that country's president secre, two members of the group toured Africa for a month. Following the Guinea trip in October, 1965, two workers representing Snick at the annual representative snake at the annual meeting of the organization of African unity in Ghana. Snake's January, 1966. Anti-war statement challenged the United States with being deceptive in claiming concern for the freedom of colored people in such other countries. As the Dominican Republic, the Congo South Africa and the United States itself, singer Harry Belafonte organized a supportive reception at the United nations with 15 African diplomats and myself in early 1966.

Speaker 3 (01:33:51):

And in March 22nd, 1966, seven stick workers were arrested at the south African consulate in New York proceeding. By 20 years, the south African movement that later saw hundreds arrested at the south African embassy in Washington at a June, 1967. Staff meeting SCC declared in itself, a human rights organization dedicated to the liberation, not only of black people in the United States, but of all oppressed people, especially those in Africa, Asia, and Latin America. At that meeting foreman became director of Nic's international affairs commission. In that capacity. He visited Tanzania and Zambia SNIC chair, Stokley Carmichael visited Algeria, Syria, Egypt, Guinea and Tanzania in mid 1967 in November, 1967. Foreman testified for S snake before the United nations committee against American investments in South Africa. There are many, many reasons for the demise of this important organization. The current of nationalism ever president in black America widened at the end of 1960s to become a rushing tar, which S swept away hopeful, not notions of black and white together that the decades beginning at promise SCCs white staffers were asked to leave the organization and devote their energies to organizing and white communities.

Speaker 3 (01:35:07):

Some agreed, but many believed this action. Repudiated the movements, hope hopeful. Call for Americans all signed by equal side for many on of the staff, both white and black, nearly a decade's worth of hard work at I regular subsistence level pay under an atmosphere of constant tension interrupted by jailings beatings and official and private terror proved to be too much when measured by the legislative accomplishments of the 1964 civil rights and 1965 voting rights. I snakes efforts were successful, but the failure of the Mississippi freedom democratic party to gain recognition in Atlantic city predicted the coming collapse of support from liberals, the murder of four school girls in Birmingham, men GRS in Jackson in 1963, civil rights workers in others in Mississippi in 1964, Martin Luther king in 1968, argued that nonviolence was no antidote to a violent society. The outbreak of urban violence at the decades in further produced a sense of frustration and alienation in many stake workers, but throughout its brief history, we insisted on group centered leadership and community based politics. We made clear the connection between economic power and racial oppression. We refuse to define racism as solely

Southern to describe racial inequality as caused by racial prejudice alone, or to limit the struggle solely to guaranteeing legal equality. We challenge American imperialism while mainstream civil rights organizations were silent or cowered with president Johnson could do Mick's linkage of domestic policy and racism with overseas adventurism. We refuse to apply political tests to our membership or our supporters. We oppose the red baby, which other organizations and leaders endorsed or condone.

Speaker 3 (01:36:58):

We created atmosphere of expectation and anticipation among the people with whom we worked trusting them to make decisions about their own lives. We widen the definition of politics beyond campaigns and elections for us politics and compass, not just electoral races, but also organizing political parties, labor unions, producer, and alternative schools. We initially sought to liberalize Southern politics by organizing and enfranchising blacks. One proof of our success was the increase in black elected officials in the Southern states from 72 in 1965 to 388 in 1968. But we also sought to liberalize the ends of political participation by enlarging the issues of political debate to include the economic and foreign policy concerns of America's blacks, our articulation and advocacy of black power redefined the relationship between black and white American black Americans and white power no longer would political equity be considered a privilege. It had become a right. One legacy of ours is a destruction of the psychological shackles, which it kept black southerners in physical and mental phase. The student nonviolent coordinating committee helped to break those change forever. We, we demonstrated that ordinary women and men young and old could perform extraordinary tasks they did then, and they can do so. Again, what began 50 years ago?

Speaker 3 (01:38:29):

What, what began 50 years ago is not just history. It was part of a mighty movement that started many, many years before that. And that continues on to this day. Ordinary women, ordinary men, proving they could perform extraordinary tasks in the pursuit of freedom. Thank, Um, We're now about to proceed to the workshops that in your schedules will show which room to, uh, be meeting at, at the.