Glendale Community College

Associated Students of Glendale Community College

Deconstructing Racism

Historical Resistance to Institutionalized Racism in the U.S. –

A Discussion of Successful Attempts to Respond to Institutionalized Racism Through Various Modes of Resistance

Presenters:

Maite Peterson

Michelle Stonis

Tuesday, June 16, 2020

5:00 p.m. – 7:00 p.m. PST

* * *

[Webinar commenced at 5:00 p.m.]

>> Welcome, everyone. Today is our 4th day lecture of Deconstructing Racism by our own Social Science Division and Associated Student Glendale Community College and student equity. Thank you for tuning in tonight to learn in community that education drives us towards action. Before we begin, we have a few announcements. First we have interpretation and closed-captioning services available.

Tonight for our Deaf and Hard-of-Hearing attendees. You have the option of pinning the interpreters by clicking on the 3 dots on the box where their picture can be found. You can also follow along with the closed-captioning. A transcript will be saved after the event. This lecture will be recorded and published on glendale.edu and we'll have the lecture on Historical Resistance to Institutionalized Racism.

Followed by a 30 minute Q&A where you can ask questions afterward for GCC students only, we'll have a hearing circle open immediately after the event led by GCC counselors to provide students with a safe space to discuss and process the heavy topics we'll discuss tonight. The healing circle link will be sent separately. My name is Royce Kalaf and I would like to introduce our presenters today, Professor Michelle Stonis and Professor Maite Peterson.

>> MAITE PETERSON: Hi, everybody, I'm Maite Peterson. And I teach history at

GCC and we want to thank ASGCC for organizing all this work and thank student equity and Michael Dulay for Social Science Division and we're really fortunate to do this.

>> MICHELLE STONIS: Not only do we want to thank everyone for their support if this great informational event but we want to remind you of quick reminders. Professor Peterson and I will take you through the presentation. Today we're going to be talking about topics that can be upsetting such as physical violence and sexual assault.

During our time together through this screen, Professor Peterson and I would like to create a brave space. Meaning we're going to have hard conversations and it might be uncomfortable. But sit in it with us and hear us out if you're able.

In addition to the healing circle for students, I want to mention a few resources which ASGCC has kindly put into the chat box for us. The crisis text-line which is a 24/7, 7 days a week free crisis text-line. All you have to do is text home to 741741 if you need a safe place to talk through text. And RAINN 24 hours a day if you're a survivor of sexual assault. The number is in the chat.

With that, let's go ahead and jump in. [Video clip]

>> MICHELLE STONIS: So opening up with that song, one of the many songs of the Civil Rights Movement. Before we move any further, I just want to set our attention on our intention with this great quote from James Baldwin who is an American author,

novelist and Civil Rights Activist. And says not everything faced can be changed, but nothing can be changed until it's faced.

So today, although we're talking about resistance and talking about success and we hope when you leave here today, you feel not only inspired, but activated with a call to action. We're going to have to go through some hard history to hear first. So with that, let's go ahead and jump in.

Professor Peterson and I tried to come up with some main ideas of what you should take away from this presentation. We're going to be talking about a lot of dates and names. And as I usually tell my history students, we're not here to prepare for Jeopardy. We're here to get activated and activated and there's three points we like you to consider throughout the presentation and what you would take with you as you go on to the rest of the great presentations.

The Q&A this Friday and every real life. And there's been social progress through success physical resistance in the pass and there's leg of oppression and still continuing today. And to contemplate our own past in the past and also the present to change our presence. People make choice and choices make history.

So keep that in mind today as you see the faces of people you hear about their stories. This is not an inevitable history. They didn't know they were going to be in an

history book some day. They were making individual choice and we have that call to action too what our own legacy is going to be in our history.

So, I thought it would be helpful as we're starting out this discussion of historical resistance against constitutionalized racism to first kind of set the understanding of if it even exists, right? What are we talking about when we're talking about systemic institutionalized structural racism? Where does that come from? And remember everything has a history.

Kind of a plug for the history department. Everything has a history. History of fashion. History of hamburgers. History of the word. So I want to spend couple of minutes talking about the theory and talking about some ways we ask different questions over the last 60 decades -- 6 decades. We ask different questions as historians. And that's how we're able to shift and look at things differently.

So let's look at our first bullet point. In our presentation title, we called it institutionalized racism, but really these words are interchangeable. Systemic, institutionalized, structural. So really what we're talking about are the systems, the organizations that shapes society.

And I'll talk about them in a macro level in just a minute. But they're probably the ones you're thinking about. Healthcare. Politics. Education system. And, really, the

foundations of what we'll call systemic racism, we can see those foundations all the way back from when the very first 20 or odd, meaning 20 or so Africans arrive on the shores of Jamestown and that's where this history begins.

Maybe you've seen the image that's going viral on social media that says "This alarms been ringing since 1619 and you've been hitting the snooze button." Even in our own historical moment we might turn on the news and think this is happening because something happened yesterday. Really, as a historian, we're making the argument there are long-standing threads that are linking different eras and times.

So the foundations of uncovering what is systemic racism, well, the terms won't be solidified later. And the terms of W.E.B. Du Bois in the early center set the tone for identifying this thing. It's not a thing. It was already created and it was just labeling it. W.E.B. Du Bois is a historian, activist, Civil Rights Activist and very first African-American, period, to get a graduate degree of doctorate from Harvard.

And he was a co-founder of the NAACP and Niagara movement and intellectual black movement. He focused his life and work and writing in gaining equality for Black people in a country and world that he said was dominated by whites.

And, really, his work focused on presenting evidence. So right now Colbert, telling the truth to us. But presenting specific evidence to refute the myth of black inferiority.

He wrote over 20 books. Over 100 essay and gave presentations around the world and what he demonstrated through research, through in a sense of academia, is this what you want?

Like you want the degree and books? Fine, I'll dot degree and the books. He basically showed that inequity was in the world racism was built into the system. Like individual outcome, like I made bad choices or that only happened to me. To being built in, the fabric of what knit this nation together.

And, so, the terms systemic racism, structural racism, institutionalized racism was created during the social movement during the 1960s and during the Civil Rights Movement as people of color, and women, basically non-white men started entering academia.

And they started asking different questions conducting different research. And creating new departments in colleges themselves. Like black studies. Ethnic studies. Women studies. I often tell my students, and Professor Peterson and I was talking about that. It's not like they just discovered women in the 1960s oh, there they are. It's just that new questions were being asked. And research of Niagara movement and W.E.B. Du Bois and 1960s starting to pick up that social movement.

What we look at those who have been disenfranchised and the way they have

been from the system. Part of this count cultural and anti-establishment was a pushback against colonization, which is work that still continues today. We really see that many scholars, for example, Bell Hooks discover the power of education to throw the shackle of education. Oppressed were truly educated about their own history and about their own power to make change, they would be able to.

So you have to call a thing a thing. Even though the research was done, nearly 80 years before with W.E.B. Du Bois, this was in essence talking about the only way to combat systemic racism and institutions was to decolonized those institutions themselves.

And in a sense, take -- how do I want to frame this? The institution from themselves that gave themselves the power. Like the Hamilton in the room where it happens. In the room where it happens in the founding documents of our father were written. Or how they decided who was going to vote. Or who could own property. Or who the professors were going to be. People in those rooms, they were like we're good.

We should give it to each other. Yeah. Give it to each other. So this idea, this idea of decolonizing it from those who gave themselves the power to begin with. I mean, just this set of framework, you have to remember right before the 1960 social movement, World War II. So 1941 to 1945, there was not one black judge in the United States. Not

one black judge.

There's a primarily source of reading I assign to my students during that time period where manhood had been beaten and abused by the KKK. And he gave an interview, very bravely and they said, well, why aren't you going to take this to court? Why would I take this to court when the KKK member who beat me, his uncle is the judge? And his friends are on the jury. The all-white male juries.

There are few professors in the 1950s. W.E.B. Du Bois is an exception in the beginning of the 20th Century. The idea that all the list of classics, must read books they're all white known author. And KKK that broke the news yesterday in Orange County. They're going to rename the seminal name of the building because it was named by a clan member. And, so, decolonizing means not just adding diversity for diversity sake, but adding a strong coherent group of people who aren't just not one.

But who can be a majority and who can change the institution from the inside out. Last week, Professor Dulay in his talk with Professor Kamei on Thursday defined racism as a social construction that leads to systemic inequity based on real or perceived physical differences.

And, in fact, just two weeks ago, Drake University graduate, her name is Kennedy Mitchem, where she read two weeks prior in an email, and she mentioned systemic

oppression should be in her definition of racism. And two weeks ago, they wrote her back and they said you're right. And now the new Merriam-Webster in print, but that's already online will conclude racism.

Racism is prejudice without power. We're not just talking about a neighbor who's rude to you or that aunt at Thanksgiving who is racist and white supremacist. We're talking about power. We're talking about racism embedded into the very institution that try to make it look like they're legitimate, when it's racism under a different name.

And I want to read one last quote which would agree with Professor W.E.B. Du Bois and recent graduate Kennedy Mitchell umm and this is going to be a book we're going to recommend at the end if you're white, and it's by Robin DiAngelo. So it's hard for White people to talk about race. She says, "Racism is what happens when you back one group's racial bias with legal authority and institutional control."

When you back one group's collective bias with that kind of power, it's transformed into a far-reaching system. It becomes a default. It's automatic. It's not dependent on your agreement or your belief, or your approval. It's circulating 24⁄7, 365. That's what we mean when we say systemic. Right?

It's like the David Foster Wallace poem where if you ask a fish how's the water? And the fish is like what's water? So this is the society that's been built. And we've been

swimming in for 400 years.

And it's built into the very fabric of this nation. This means that those in history who built this systems, who made the laws, who adjudicated the laws, who enforced the laws, they built it and they built it to work for them. And that's how we can say that systemic racism is white supremacy institutionalized. It's the racial bias of anti-blackness and false construction of whiteness baked into the system.

Where the winner was always meant to be white. And, so, without going too far-off topic, what do you mean false construction of whiteness? Let me go on the record. Because of science, real science and DNA, human beings are 99.9% the same. There's no such things as race when it comes down to how we are biologically the same.

Now that is not to say we don't have real lived experiences based on how we're perceived by our race and the community and how we organize, in some cases our DNA is part of a community that can make us more susceptible to dissatisfies. It's not saying any of that.

What it's saying though that Dr. Peterson talked about on her talk last week, trying to make the case there are biologically separate races. That you would have more in common with someone who looks like you isn't always the case. Biologically there's only one race. So in terms of race, if you're white, well, I'm not racist. This whole

presentation, I can log out now and it's not going to apply to me.

But if you're born in this country, you were born into a system that provides you racial privilege. And it's like you're playing an easier level on a computer game. This system is broken, but it's working the way it was built. And privilege doesn't mean your life hasn't been hard. It just means it hasn't been hard because of race. So to become anti-racist as we're going to talk about today.

You have to do the work. It's unintentional unpacking. And the slides we're about to show you and the images that are hard to look at, in a sense, you're deprogramming yourself. And deinstitutionalized yourself so you can know more about your own people's history. Find solidarity with other people of color. If you need to, deprogram yourself.

And just like a fish might not know what water is, fish is touched by water. It's undeniable. So this happens at the macro level. The big bird's eye view type of level. And the systemic racism is what happens when power and policy come together. It's about creating racial inequity and nearly every facet of life.

Remember, just because it's legal doesn't mean it's moral. And there's a way in which this thing about racism, it's baked into the system that organize and shape society. It creates disparities that often appear to be on the individual level when the success or

the failure and the outcome was actually built into the system.

So in a sense, it would be like looking at your computer and realizing there's a problem. But then realizing there's systemic racism means that you realize it's not that you have a virus. It's that it's an actual computer code of your computer.

It would be like going to your garden is seeing a wilted flower and realizing it's not an issue with the wilted flower. It's an issue with your rotten soil. So think political healthcare, that we'll talk about in couple of minutes. Economic system. Employment system. Housing system. Criminal justice. Education. The big building blocks of society.

But often the repercussions are experienced at the micro-level. While this systemic racism is built into the broader institutions, the measurement of success and outcome is experienced by individual person or community. And, so, in a sense, it's also realizing your personal experience, although we have human free will is being impacted and influenced by a greater system.

So I just want to give you within example. And we're going to unpack some more in the minutes to come. But this is also to show you to kind of give you a framework to start thinking about and how do you start to unpack these really big institution like politics, right?

So thinking about systematic racism within the healthcare system. Should I go

fact? Like I have a note card like fact. U.S., unfortunately, has one of the highest maternal mortality rates in the world for women. Highest maternal mortality rates in the world. According to the CDC, with considerable racial and ethnic disparities within that. And according to the national partnership for women and families, Black women are 3 to 4 more times likely to experience pregnancy related-

Death than a white woman. We're breaking down in a sense this horrible statistic that the U.S. has the highest maternal mortality rates in the United States. Well, you're like, well, those women weren't taking care of themselves. Whatever kind of explanation you would try to give to talk about specific women and their outcomes. But we have to look towards the way the system was built.

The racism in the medical field. Jay Miriam Sims the father of gynecology who experimented on 3 Black women without anesthesia, and his horrific heritage and his statute came down about a year ago in the Central Park. This idea that Black people don't feel pain. Or Black women don't feel pain in childbirth. I believe Professor Krum Beck mentioned this last week. Hell yes, they are.

And incoming equality, Black women are paid 63 cents on the dollar compared to white non-Hispanic men. And they're more likely to be uninsured. And that would affect healthcare. And you don't have health insurance and discretionary income for

healthcare. If you're interested, I know you're capable Google searches, Google Serena Williams pregnancy story.

She's an well accomplished Black woman and asking having money can't always override the system. And she almost died when she had her child. So we're talking about the system. We're trying to explain the very real lived experience that are different amongst different groups of people. This leads us into the discussion with next bullet point of historical agency, which is a term used since the 1960s.

As a way to talk about how to ask questions about what people in history did. And in a nutshell, it sounds really fancy. But it's just means human free will in the past. That people in the past regardless of the systems have been actors in their own lives to various degrees. And we'll talk about in a moment, maybe small ways or very large ways have expressed their own humanity.

So what historical agency does it immediately starts kind of comparing and contrast. Of like what are the rules? What does this system say? And what does the human being do? So, for example, there's no show of hands. But how many of you sped this week? You saw the posted speed limit but you sped this week. I'll be honest. But doesn't it help to know if I said, yeah, I was going 80.

Doesn't it help to know if the speed limit was 10 and you're like you're nuts? Or I

was on the freeway and it was 65. It's the context. Historical agency means we don't think, even if people were victimized, the very real oppression that they face, we also know they have had the power and various degrees to leave their mark on history even if we didn't get to see it.

That they have resisted in small ways and in large ways. Meaning, this is not just a story. If we think of history as a narrative, which it is. We're not just talking about the people up here with all the power and all the people down here on the bottom that just did what they're told. Often we're only taught this. And when you learn about this, people pushed back and broke the laws and expressed humanity.

So historically agency is what we're going to keep in mind today. And it doesn't mean there's necessarily an immediate happy ending but people made choices in their own life. People make choices, choices make history. Intersectionality and I'm excited and many people know this and it's become mainstream. Intersectionality was a term coined by Kimberly corn Shaw and she's a Professor at UCLA.

And she wrote her dissertation about intersectionality. And the term there kind of helps us understand what it is. So it means intersect, right? Overlap. And intersectionality is a theory. It's not science. It's a theory. It's kind of goggles that we put on to try to understand what we're looking at. And her argument is that there are

different social identifiers. And that no one is one social identifier alone.

In fact, some of these social identifiers overlap and create multiplied levels of oppression. Heightened levels of oppression. For example, if you're interested, you can Google. She has a very popular TED talk where she talks about Bruce brutality against Black women.

And she also talks about a court case in which a Black woman sued for discrimination. And it wasn't just racial discrimination. And it wasn't just gender discrimination, because she was a Black woman. And in that particular place of employment, they only hired Black people to do the men's jobs. The labor-intensive jobs. And they only hired White women to do the secretarial work.

So this left Black women discriminated against. And they didn't see her. These different social identifiers, race, class, gender, sexual orientation, disability status, ethnicity, native speaker, nationalization. I'm trying to think if there's anything else. Class, sexual orientation. So these are all the main different social identifiers, in fact, different groups are talking about the accounts up to 17 different social identifiers.

And, so, as we talk today, think about the ways that person is not just fill in the blank. But they might experience systemic oppression in different ways, like misogyny and racism.

We want to talk about resistance today and focus on how resistance has such a story in story and maybe this speaks to you as you go on social media or you, yourself, are taking on forms of new forms of resistance. Or maybe this is work for you. Like you've been at it for a while.

Before we talk about specific examples of history in resistance, we want to do codify different groups to help us understand more clearly. First that we can make into a group is daily agents of resistance. So there's a range of resistance. Maybe we talk about daily agents of resistance. So not necessarily breaking a law. Just basically non-obedience to the status quo.

Pushing back what's a small or might be to you feels like a big way. But it might be in inevitable to everyone around you. For example, be I have 3 daughters and one is a teenager. So it might be rolling your eyes. It might be writing in your diary and no one is going to read it until hundred years have passed. But you talk about you said something under your breath.

You played into stereotypes to get what you wanted or to show the system was broken. You spoke truth to power. Maybe I'm thinking of in periods of enslavement, you singing a song that had a hidden message. That up until the 1950s by the way in this country when people weren't asking different questions. Oh, look, they're singing

something and they're happy and they loved being enslaved.

And in 1960s, you get people looking at oppression. What is the pedagogy of oppression. Why don't we look at lyrics and those are map songs telling people how to escape. It's divergent and submersive and it could be about talking about your stories. Sharing your stories nobody cares and maybe it's nobody cares.

Next one is civil disobedience which is a term we talked a lot about at least I've seen on my social media feeds. Like what's happening outside? Or how do I join this? What is this? Civil disobedience has a history in its term. I'm going to explain in history and how that term is being used differently today. In 1849, Henry David Thoreau wrote this essay called resistance to government.

Now it's just called civil disobedience. And he argues if the laws are moral, and laws are unjust, then citizens should protest it peacefully. He said it's actually not enough to believe the right thing. Such as slavery is wrong. That a person of conscious has to act, even if it's against their own government. That you have to, as a human being, prioritize your consciousness and your conscience over the law.

That's some pretty inflammatory stuff to be saying in 1949. Building upon David Thoreau and this notion of deliberately breaking the law to force the issue into course and to then use the judicial system to prove this was an immoral, unconstitutional, or

unfair law.

So the example I would give of it would be, let's say for those who are GCC students or those of you are like I don't remember jaywalking. Live a little. So you might jaywalk. We have a bridge that goes from one campus to the other side of the street where the yummy food is. We're supposed to use the bridge. Not suppose to jaywalk. But you're going to have daily active resistance and dart across the street.

And that's just a daily act of resistance. You're just sticking it to the man. But civil disobedience means whether, you, as one person or you get 100 of your friends, you call the police because you're breaking a law. You call the police. At hey noon, we're going to be jaywalking and we're particularly breaking this particular section of Glendale code and you should come down.

And when you get arrested and you have your day in court, you bring all your evidence to bare and show why this law is unjust. That's civil disobedience. In fact, built into civil disobedience according to American political philosopher John Rawls, it has to be public. Like people have to know about it and it has to be non-violent.

But since civil disobedience is both an action, according to Thoreau, it's something you do and according to Raul, it's radical. Like what are you doing? And then really there are some conversations now in academia and public culture all over social

media and in media overall. If civil disobedience should be reconceptualized for the future, it should include violent acts? Destruction of property fill in the blank.

Historically, that's not how the term was used. But even with the word freedom, that meant different things to different generations of people. So, too, could the words civil disobedience can be changed in what it means in our own lifetime. We're not there yet.

Last, the next one is non-violent direct action. Non-violent direct action. And historical, Jesus, Gandhi, Alice call from the suffrage movement, participated in non-violent direct action in their perspective historical movement. Often that term non-violent direct action is closely associated with Martin Luther King, Jr. He's the Black American Christian. Preacher. He's the 1964 Noble Peace Prize recipient.

And the seminal figure of African-American Civil Rights Movement. And all the way to his assassination in 1968. A principle tenet of King's approach under the law was non-violent directing action which if you listen to anything by King, you know that as a preacher, he has that oration style and according to the King institute and adapted from King's essay, Letter from Birmingham Jail. There does 6 steps to non-violent direction. You can find it through a quick Google search if you're interest

Information gathering. Like we're doing that now. Educating others. You're like

great, after I watch this, I'm going to immediately tell my roommate. Information gathering. Educating others. Personal commitment. Like well what are you? Who's side do you stand on? 4, negotiations, and then 5, now you can do something. Direct action. It's the thing you're probably already thinking of. Right here on the screen, you have one.

Marches, public speeches, boycotting. Sitting in a restaurant and allowing you to publish what you want in their paper. Bitches. Pools. And sipping when New York said that bars could not serve to gay men. And they let the bartender know and we would like to order alcohol. For those who are legal drinking alcohol. It can be direct action to. Voting. Voting.

Public arts performance. Street blockades. But King didn't experience non-violent action until the Montgomery direct action is 6, it's reconciliation. And I want to read from the King institute what they're saying about how they're interpreting King's legacy with reconciliation. Non-violence does not seek to defeat the exponent. Non-violence is directed against evil systems.

Oppressive policies. And unjust acts. Not against persons. So I'm not saying you have to agree or disagree. I'm just saying these things are different categories in and of itself. So non-vicinity direct action is just non-violent. And it seems to dismantle the system but not the human being that's part of that system. If you're interested, too, you

can also find through online. Racial reconciliation.

Academic programs now are springing out through the country. And you can get a master's degree in racial reconciliation. And last but not least on resistance is self-defense and violence. And it's important to realize all the different resistance in its many forms it takes which includes and has included violent resistance.

Nat Turner Rebellion. Where escaped people freed themselves and went to kill 65 people, and 55 of those being white. Whether you agree with that or not, that is an example where violence was used.

Harriet Tubman. Well, great. Harriet Tubman carried a gun. She went to the south after she freed herself, help to free 300 people. She carried a gun and told the people she was helping to free an underground railroad if they tried to escape, if they yelled, if they in essence let everyone know they're escaping, she was going to use violence against them.

The Black Panther party for self-defense. That was the original title. Black Panther party for self-defense. Formed in 1956, armed in public. Community policing and protecting the community from police brutality by exercising their constitutional Second Amendment right.

Known for school lunches and offering free education on black history. Black

Panthers were often painted in the media and by the FBI in COINTELPRO as being the worst terrorist the nation had seen. Ultimately they clashed with police several times and including Huey Newton was convicted of killing a police officer during a traffic stop.

We have to look at the history. This is a tool that's been used in the past. Malcolm X. He's known as a black militant leader and he's multi-faceted Civil Rights leader who stated that his statements about violence and non-violence should be viewed in terms of self-defense. That it's justifiable in face of violent attacks. And according to this great organization for teaching, I found it online and on social media. It's called teaching tolerance.

Many consider "Malcolm the antithesis only to the racial status quo." Malcolm X also said if you're not careful, you have people hating the press and loving the people who are doing the oppressing. So he reframed violence if it's violence, but what if in our society, we have this way that's called violence in reaction to. That's self-defense of courser so why aren't we calling it self-defense?

Which opens our conversation for the last bullet point. One of my high school mentors that I'm still in contact with, and she sends me great books all the time and we do lunch when we're allowed to them we're not socially distancing back then. She got this book called you're in charge of celebration now. When you grow up, you decide

what you do in your household.

Think about the books we read. Political power. Educational power. People who write the textbook and they say this is what happened and this is what we call it. Who guess to name it? Who gets to decide? Language has power. So who gets to decide what something is name. Historians say history is written by the victor. It's written by those who have the power at the time.

And that's where the social movements of the '60s, and lie would argue social movements of today are going to change the history book, your grandchildren and neighbors will be reading. Because it's not that new documents are going to be unearthed, but that we're going to have a different beam and shed a light on them. Kimberly Crenshaw stalks about shedding the black light.

Looking at this but through different eyes. There's an African-American proverb, until the lions have their own histories, the history of the hunt will always glorify the hunter. So we need to be really careful as we're kind of naming things. That's violent and that's not. Or that's self-defense and that's justified.

It's just a whole thing is kind of at arm's-length and try to get more information and try to see things from opposite perspectives. Because in some cases, at least in the way things have been named in the past, self-defense has not been called self-defense

because the people defending themselves didn't get to write the story. And this opens up the conversation we're now having in public circles between the riot and uprising.

I don't know if you've seen that medium. My teenager shown it to me. You raced a whole generation on Star Wars and Hunger Games, what did you think people were going to do when they're oppressed.

I would pause it to you. I'm not saying I have the solution. But there's smorgasbord of ways to think about it. What about looting? Looting has a legal definition. We can go if change the laws, and we can start that today. Of course we could, but that takes time. And that's one type of resistance.

So I'm aware looting right has a victim. And there's a legal definition to stealing. But why don't we use the same word looting when in this country, systematic racism has through red lining saying you can't buy a house here. Or you can't get a job here. Or you can't get at a promotion.

Or you're not going to get that healthcare and you're not even here anymore to even tell your story. Right? That language has power. So who decides, right? What's illegal and what's legal, and what looting is and what's justifiable? And I'm not saying I have the answer, but the words matter, and the more we hear those words over and over, it's easy to shut down the conversation and say yeah, this is right and this is wrong.

But not having historically empathy. We're allowed to feel things about the past. And when things are unfair, it would really help if we did. So Maite, I know you're going to talk about things that were oppressive in the past. So I'm going to kick it off for you.

>> MAITE PETERSON: Thank you so much. So I hope that, you know, Michelle, great job in explaining the structural issues and all of that. This is very helpful. So what I'm going to do for my chunk of the presentation here is I'm going to really folk it primarily on Recy Taylor and I'm going to do a few things, the story. I'm going to show this in one case, and we can see few different types of modes of resistance.

And one of them is women speaking out about rape of another being, for example, specific example. Rosa Parks and the NAACP conducting their own investigations when the law wasn't. And then community organizing and specifically for this one and the defense of Recy Taylor.

So I'm going to talk, as I've said in telling this story, I'm going to unpack a lot of things. Going back to what Michelle was talking about, one of the things I wanted to explain is that in talking about the story of Recy Taylor, we are actually looking at the Civil Rights Movement. Also the Montgomery bus boycott in another lens. That's a story we learned early on in our education.

The Montgomery bus boycott which I'll talk about in a minute, but this is what

we're doing with Recy Taylor. I'm going shine a different light and look at different perspectives on things. So Michelle, next slide, please. Thank you. Requests so this is Ms. Recy Taylor. Recy Taylor when she was 25 years old. Let me step it back a bit and remind you, I'm going to talk about some sensitive topics.

I'm going to be talking about violence, sexual violence. So just, again, if you need to sort of make any adjustment or if this is hard for you, reminding you this is that I will be discussing a lot of these things. Okay? Well, Recy Taylor was, when she was 25 years old, she was gang raped by 6 White men. Way this happened, she was at church one evening with her friend and her friend's teenage son.

When they left church, they were walking down the road on the way to her house, and they started noticing that a car was stalking them. So they see a car drive by. It comes back around. They slow downright next to them and comes back around. Eventually, what happened is the car stopped next to them. And 6 White men were in the car.

At gunpoint, they directed Recy to get into the car. What they claimed was that Recy had committed a crime just a few hours early and the police was looking for her and they needed to get into the car with her so they can take her to the police station.

This was a false accusation clearly and she had been at church with her friends

during the time they specified this crime had taken place. Well, what ended happening was she's at gunpoint. So they forcefully take her into the car. Her friend and her friend's son get to leave. Right? They leave and go and try to tell Recy's family what's going on.

What happens to Recy at that point, they take her into a field, the 6 men then at gunpoint take turns raping her. Okay? Now, Recy Taylor. Am I freezing?

>> You just did but you're okay.

>> MAITE PETERSON: The sad thing about this is this is not an isolated incident. This happens regularly or Black women in the south during this time, the mid-part of the -- well, actually much earlier than that too. but they had this fear at any point that they could happen to this. And sadly this night this happened to Recy Taylor. Another thing that happens with these instances. When it was over, they put her back in the car.

And they drove her back on to the road. They threatened her if you tell anybody, we will kill you. The other threat that's underlying and that also happened with other women, not only will we kill you, but we'll also kill your family. So you must understand having experience this type of trauma, and there's no reason why she would have thought they weren't going to kill her.

Again, violence against Black Americans were common during this time. Therefore, she had a choice to make. Does she stay silent? Does she tell? And another

thing that she knew very well, the law didn't necessarily protect Black men and women, especially if the accusation was against White men. But she made the choice and Recy Taylor spoke about her rape.

She went home by that time. Her father contacted the sheriff. So when she got home, the sheriff and the father were waiting for her. What happened to you Recy Taylor? She had that choice to make. And she told. In front of the sheriff she told her father and sheriff that she had been raped.

Because you have to remember this is a small community, this is in Alabama 1944. And she knew some of the men, not personally but in the small town she knew the guy that lives in that house. The son of this other person. So she reported this.

The sheriff asked her who did it. They took her and they ended up, the sheriff ended up picking up two of the guys and they were questioned. And the sheriff asked the guys were you with this woman this evening? And they said, yes. And the sheriff let them go.

So you have to wonder on the first side of it, why did the sheriff ask her? Why did he go looking for the guys? But once they were found and once she identified two of them, why were they let go? In some way, it is partly him pretending to do his job, right? Pretending like he was going to do something.

But, really, he knew those boys. He knew one of them was the son of his neighbor. And he knew the other one's father as well. So you have to understand here nothing was done. After this, the other thing that starts to happen. Her and her family are going to be receiving a lot of threats.

So her father, in this question also of violence, it gets to the point that her father ends up having to, every evening, have a shotgun and he camps out on a tree actually to make sure nobody is going to come and attack the family home.

And, so, this goes on for a few days. What ends up happening is because there is no -- her dad said he's going to talk to somebody about this. She's not sure if he did talk to somebody or not. But what does happen, few days later, the NAACP sends one of their lead investigators on cases of rape to her home to investigate this instance.

And, so, again, Michelle, would you mind going to the next slide, please. So the woman who arrives at Ms. Recy Taylor home to investigate this case is Rosa Parks. And, so, some of you, I hope that this is sort of becoming more well-known. But I teach about this during my semester. And I still have a lot of students who say they didn't know this part of Rosa Parks.

When we learn about Rosa Parks, usually it's early on in our childhood, right? And the story we get is she helped to fuel the Montgomery bus boycott. And I put this

image of her as an older woman. And she's an elderly or older woman who was a seamstress and she was very tired. She gets on a bus in Montgomery, Alabama. If this is a time of segregation.

So there was a black section and white section. When you were in the -- if -- am I freezing again? If you, as a Black man or woman were in the white section, you would be escorted into the black section. Well, we understand the story is that she refused to give up her seat, right? And then that's the catalyst. That's the catalyst to the Montgomery bus boycott.

And then after that, we're going to have a lot of activism and leaders or men who will become leaders in the Civil Rights Movement who will push the movement forward and then we have the broader mostly. That is true that she was on that bus. And that is true that she refused to give up her seat. But couple of thing you need to understand that Rosa Parks had been a seasoned activist by the time that we get to 1955 and that bus incident, she had already been active for a decade or so.

With the NAACP, and not only that, specifically investigating cases of rape. So here she is. This beautiful picture of her at her older age. This is a picture of her being booked and getting fingerprinted. And in case you didn't know when she was refusing to give up her seat, she was 42 years old. This is something I joke with my students. Some

of my students think that's old. 42 is not old.

So she was a young woman. The other thing, so what I want to do is step it back a little bit. In talking about Recy Taylor, I want to talk about the different types of resistance that we can see in that. One, again is being Recy Taylor speaking out about this. She could have kept it to herself, right? When Rosa Parks comes to investigate, she could have said, I don't want this to become public. Right?

Maybe she wants to tell her family and that's that. Leave us alone and let us go on with our lives. But she doesn't and works with Rosa Parks. So the other thing that I want to point out is we know, again, I think this is one of the big ones. When we talk about the Civil Rights Movement, we learn early on in our education, Martin Luther King, Rosa Parks and one of the big names we know.

But think about in the way that Michelle was talking about that we're going back and we're re-examining things. So she, just talking about Rosa Parks again. The bus boycott is major. It's very impactful. And, again, it does lead into the larger Civil Rights Movement. But the work that she had done for the decade priority for the most port goes unnoticed.

Have you Michelle and I gobbling up the information. But for the most part, average American, you lesson you get and you take your test and that's that. Especially

thinking about the period where we are now as far as I'm sure. So you are in this lecture today because you want to know. Okay, I want to be educated. But then what? What do I do next, right?

One of the things I want to point out resistance always doesn't end in grand successes. But it doesn't mean we should not resist. We should always do much as we can on our daily, and usually what we end up finding is those little resistance as Michelle was saying, the eye rolls, right? The little things. There's a lot of cases of this also with domestic service workers, African-American women who do all kinds of stuff in the home.

Those acts of resistance actually lay foundations usually for something larger. Right? So think about that when we're thinking about this. So I want to point that out that Rosa Parks had been quite active in, and, again, the bus boycott is one thing. I hope for some of you are surprised to hear about sweet Rosa Parks that she actually had been a major badass well before the bus boycott.

She wasn't just a woman refusing her seat. I'll say more about that in a minute. So what ends up happening, because Rosa Parks is out there investigating, she is again not doing it on her own. She's the secretary for the NAACP. What ends up Hap is that community organizes and because the law doesn't do anything. As I've said, the sheriff

let the guys go.

Just sort of a reprimand and stay away from her and that's that. Therefore, the community organizes the committee for the justice of Ms. Recy Taylor. I have another slide in a second where I'll give you a little bit more impact. The other thing though is Recy Taylor is one story. Right? One story that we are bringing about very recently that we're starting to look at it.

And as I've said, we're getting a new idea what Rosa Parks did. And sexual violence against Black women had been common from the period of slavery well into, you can even argue well into today. Right? And, so, there's couple of other cases here. Case of Gertrude Perkins in 1949. Is this woman was attacked by two white police officers and also ended with rape.

The two police officers are arrested. But they're not indicted. They're let go. Same thing as Ms. Recy Taylor. Gertrude Perkins goes on and tells her story. The first person who she told was the minister of the church. And that's another thing that happens in these black communities, especially after slavery is abolished, the church becomes a center for the community.

So she tells the minister. And, again, they rally to support Gertrude Perkins to the point where it becomes, it starts to be published in the newspapers. Now these two

men, again, they are let go eventually. There is a jury. They're let go. They do end up quitting and moving because of all the attention they're getting.

We have Flossie Harman in 1951 raped by Sam Green owner of a small grocery store. He's found guilty after 5 minute deliberation. This is another example of sort of going through the motions. Like going back to the sheriff in the Recy Taylor case. This is going through the moment. Fine, we'll arrest them and we'll put them in jail for a while and put them in court. And, again, 5 minutes later, not guilty.

Think about it. What's the case? A grocery story owner, person of the community raped a Black woman. For that period, going back to all the wonderful information that Michelle gave us think about that. Who is the jury? Who is the judge? Who are the police officers in these cases, right?

So what ends up happening in this specific case is again the community rallies around in order to support Flossie Harman. And they boycott, Black men and women in the community will no longer shop in Sam Greene's store. And in this case, sadly Recy Taylor, she gets an apology from the State of Alabama 70 years later just so you know. That's basically what she gets.

She doesn't get the justice she deserves. But, again, the networking that develops. And the speaking out will lead to other things.

So before the Civil Rights Movement, so this is what I'm talking about. So we know when we're thinking about this period, right? This period in the 1950s, and 1960s, thinking about the Civil Rights Movement. There are images that come to mind. Again, Dr. Martin Luther King is one of the major ones and Rosa Parks and there are again, those networks that we're most familiar with.

That didn't happen from nothing. It wasn't like with the Montgomery bus boycott, it wasn't that this random woman had a Bay day and didn't want to move and everything was set to notion. Again, when we're talking about these things, this is one example. This one case study we're looking at, there are many. This one is a major one because it's connected to the Montgomery bus boycott and connected to the Civil Rights Movement.

But sexual violence against Black women is at the center of the Black women and that goes unnoticed. We don't want to look although that part of the history. Who had been writing history? It really is going to be, you know, mid-20th Century and then afterwards that you're going to have non-white men start to go write these histories. And it going to take a while.

When you're really looking at that's not that long ago. So we still have a lot of work to do in order to uncover all these other thing. And Michelle, I really like what were

you talking about who's sort of like this like superficial history you're looking at and all the progress being made, that's really true. We have -- so I'm talking about, I really like what you said. The way history had been taught. And just looking at this one layer of it.

And, really, this is how we are all conditioned. Hopefully the younger generation is starting to, again, with new literature and all of that, more diverse educators, right? They're going to have a different idea of things. But my generation and earlier were looking at progresses like this. Right?

It's just like those at the tippy top did it all. It again, White men of power at the tippy top and White men of wealth. So, it's not until -- am I freezing again?

>> MICHELLE STONIS: I like what you said. It didn't happen not too long again because Recy Taylor died within the last three years?

>> MAITE PETERSON: Very recent. And, so, what ends up happening is we have this idea that history is just sort of, or had this idea that this is way progress had worked. And there's more to it. So it's not until the mid-20th Century that we start to uncover all these other thing. So one of the things that is now being examined too is work that women are doing.

Sorry, for those who don't know me, Michelle and I are women's historian rights. And not only the work they did women were always very active in these things. But the

other thing is a lot of the violence against them, because usually when we talk about violence against black bodies, it tended to be that what we're looking at is Black men primarily. When we're talking about lynching, we're thinking about men and that sort of thing.

But when we have those periods, and especially in the south when White men are trying to still control the behavior and sort of maintain white supremacy, they're also violating Black women. And this is a way of maintaining power. Right? Keeping the black communities under control, keeping them in fear and that sort of thing, right?

So community organizing creates network. So what I was saying, again, it's not just Rosa Parks had a bad day and that sparked everything. There had already been networks created. So by the time we get to that point, they're not starting from scratch. There's already a foundation that have been laid there and what we're discovering is a decade-ish before that, the foundation had been laid, again, by those who were organizing to protect Black women in their communities.

The other thing that, this is something I like to say. Usually in my classes, in teaching history, and as I've said, I'm a teacher of women's history. So sadly, when you study women's history, you have to go through a lot of the terrible things women went through from different groups. But the other thing is we have to. Like we have to talk

about that. We cannot deny that and that's problematic.

But the other thing we don't want to slip into is women sort of like just being passive or victims or just life happening, history just happening to them. So one of the things I need to point out before I go on is that women were active participants also. So Recy Taylor, Gertrude Perkins, Flossie Harman, they were not just sitting there waiting for someone to rescue them.

Being brave enough to use their voice and continuing the work and women like Rosa Parks as well. Would you mind going to the next slide, please. So here are examples of what I'm talking about when I say community activism. So here's the community for equal justice for Recy Taylor in 1945. The other thing I want to point out Martin Luther King, Dr. Martin Luther King is pretty young at this point.

So 1945, when we have this committee formed, Rosa Parks being at the center of this, he's quite young. He's not doing everything we know he's going to do later on. This committee, the members involved in this committee will actually, as I said, later be those who are part of the core group of the Montgomery improvement association of 1965. Later that will develop into the Southern Christian Leadership conference.

Again, for those who are familiar with the Civil Rights Movement, those are the bigger groups, the names that we're sort of more accustomed to. Sorry, everybody, I was

having technical issues. I froze last week. And I was knocked off.

>> MICHELLE STONIS: That was me. Sorry.

>> MAITE PETERSON: So we're kind of sensitive to that right now. But I'm still here.

>> MICHELLE STONIS: I'm going to move on. Are

>> MAITE PETERSON: So we get to the Montgomery bus boycott and we start with Montgomery bus boycott. And some of the actions. So resistance also like activism. So specifically for this point, so we do get to that point. Rosa Parks, again, she did refuse her seat. There was another young woman who had done it may be almost a year earlier. You're probably familiar with that. She was 15 years old.

And some of the leaders are going to push for this boycott and they decide not to for a few reasons. That's why later on when it's Rosa Parks, also having to do with image. A little bit like what Michelle was saying, too, when she was giving that example of like if you're going to run across the bridge and call the cops saying we're doing this right now, right?

When it was Rosa Parks who refused her seat, they knew this will work. Rosa Parks, again, you see her. On the one hand still having to do with racist ideas. She's a light-skinned African-American woman. If there's going to be inclination to have

sympathy for her, especially the White Community to have sympathy or care about this. That does make a difference.

Again, she had a very clean background considering, right? Just her image was going to work well for this. So she does refuse and we have the bus boycott for 345 days, and African-American are not going to ride the buses in Montgomery, Alabama. Some other things they're doing, printing flyers. Calling potential supporters, giving them the education.

This is why we're doing this and this is what you need to do. Women were organizing carpools. Raising money for the moment. Walking. Do you understand? So walking, you're not going to take the bus? Well, we're going to walk. And then this was a way for African-American women specifically to reclaim their bodies.

Again all these things are act of resistance.

>> MICHELLE STONIS: And we talked about allyship. Being an ally, like Thoreau's determination was not enough. And you had White women driving them home, they organized carpools and things like that. So there's ways in which we set allyship in past too, which is helpful and inspirational.

>> MAITE PETERSON: I hope one of the things you're getting, as I've said, I imagine some of you are here because you're thirsty for education. We're going through

a movement now and you're started to become educated and become aware it's not personal issues. It's systemic. And, again, sometimes we do. We get so frustrated. I want to do something, but what can I do?

This is sort of one of the things we're doing here. We want to let you know. You have to find what works for you. Right? You don't need to, if protesting and demonstrating is not your thing. If speaking is not your thing, there are many things you can do and here are some examples of action taken for this bus boycott.

When I'm on this, I get to this. This is something I struggle with. When I start on any subcontractor I want to shove everything down people's throat. And sometimes it's not the most helpful. But, again, I want to point out how intentional Montgomery bus boycott was also. So the question of why the bus? Why did this happen on the bus? Sometimes you hit them in the pocketbook, right?

So when it has an economic effect, and economic impact, then it will raise attention. So African-Americans in Montgomery, Alabama were using the buses. If they're not, what is happening with that money? But not only that, what I want to point out is that the bus was a very specific place of tension, right? And that so I talked about Rosa Parks. And I also talked about the other young woman who did it earlier.

I don't know why I'm escaping her name. Claudette, the woman who did it prior.

So with history, we'll take this history and that's who did it. But the reality is that people will refuse to move their seats all the time. And not only that, but there was physical altercation on the bus all the time. Because this is a period of segregation, but drivers were given full authority. And, basically, like the authority of the law to maintain order within the bus.

So if there is someone in the wrong seat, or the other thing you have to understand, too, is the abuse of power. The person didn't necessarily even have to be doing the wrong thing. They may have been in the quote-unquote "Black section" but if they're asked to move from there, there's that thing. So bus drivers quite often harassed, humiliated, and even beat black passengers, the

So this here is a picture of a Blackjack because other thing is they were armed usually. The bus drivers usually had a gun under their seat and this is a Blackjack. And this is like a club where you can hit somebody with. And bus drivers would also sexually harass women, Black women who were riding on the bus. Or grope them or do all sorts of terrible thing to them.

And this is again something else, why the bus, but I think it's important to know also. I think we need to step it up.

>> MICHELLE STONIS: So I already know. I'll skip mind. And this is a friendly

reminder to send in questions to the questions through chat if you're interested. I want to do yours with Emmett Till and I'll not do my last one.

>> MAITE PETERSON: I'll just close it up with Emmett Till and wrap it up. I want to contrast this with the story of Emmett Till. Again, some of you may be familiar. Everybody needs to be familiar. We're doing this murder of George Floyd is getting us to act. And then we have to remember, like say their names.

Brianna Taylor. And it's not good to just look at the victims but this goes way, way back and I want to talk about Emmett Till. A white woman owns accuses him of insulting her. And it doesn't matter at that time, because what mattered was her husband discovered this. Her husband and I can't remember it was her brother or his brother and they find Emmett. They beat him to death.

They torture him essential and eventually when it's over, they tie a big sort of fan to him and throw him into the river so he will sink and nobody will find him again. And they find him few days later, and as you can imagine, his body is disfigured. Similarly, guys go to court and this one takes 7 minutes to decide a non-guilty verdict.

And one the jurors joked we would have decided sooner, but one of us had to go get a Coke. So I want to contrast. And I'll just wrap it up because we have to move on. But I want to contrast that. What does it mean when White men exercise violence

against black bodies, it goes unpunished. It's done with impunity and they can just do it.

The flip side, the accusation or suspicion that a Black man might have done something, in this case, a boy who might have done something to insult or harass a white woman, and people can take that into their own hands and whatever happens to the Black man or boy is justified because he shouldn't have been doing that.

Is it the next slide, Michelle? So what I want to point out, just go to Carolyn Bryant. That's Carolyn Bryant. She's the one who accused him. In 2017, just couple of years ago, she confessed she made it all up. And, so, now just go to the next slide.

>> MICHELLE STONIS: And nothing happened to her. There was still public sympathy, well, now she's old. Yeah.

>> MAITE PETERSON: So another act of resistance. He was from Chicago and his mother was not there. So the local law wanted to bury him right away. They just said let's put this away. It's so sad. His mother came and saw him and she said absolutely do not bury him. When she saw his body, she decided to have an open casket.

And that, again, is resistance. She exposed the reality of what had been going. And sadly Emmett Till is not the only Black man. And this is her quote here. For holding the open casket, I wanted the world to see what they did to my baby.

>> MICHELLE STONIS: Next image is pretty graphic, but, again, we're creating a

brave space. If you can lean into looking at it, if not, Professor Peterson will verbally let you know.

>> MAITE PETERSON: So we're going to show you the image of Emmett Till.

>> MICHELLE STONIS: This image, by the way, ran on the cover of Time Magazine or Life? And it's the opening scene of Selma too. This image really solidified, like the hellfire. We have to do something. Like while we're waiting, like boys are dying. Thrown in rivers. Yeah, so this image is so hard to look at. What a brave choice for his mother. It must have been so horrific and hard.

>> MAITE PETERSON: So we can turn away from the image now.

>> MICHELLE STONIS: In terms of time if you want to play them.

>> MAITE PETERSON: Or we can just list them and people can look at them themselves. Or we can come back to it.

>> MICHELLE STONIS: I have another idea, Professor Peterson, why don't we post them on the GCC history Instagram. Done and done. So let me move that.

>> MAITE PETERSON: Sorry, I just want to wrap-up and point that out. And as Professor Stonis was saying, like what a brave choice for her mother. You can imagine how that moved the nation. Right? Think about, again, George Floyd's murder that we have that video of him being held down for over 8 minutes. And that's moving us. Right?

But sadly, in the same way Emmett Till was not the only victim, George Floyd was not the only victim.

Now we should go straight to the interview. Because this is important.

>> MICHELLE STONIS: And also too, I hope this is okay, Professor Peterson, but she and I are some of the co-organizers of women's history month. So this is not the last time to talk about this conversation . So we Really enjoyed making this presentation for everyone and we're happy to come back at a later date with the things we have not gotten to today. So they're going to play as I move on.

So Dr. Maya Angelo would say, you do the best you can until you know better and when you know better, you do better. And you might be sitting on this other side of the screen thinking I'm completely overwhelmed. You're depressing, our history is depressing, there's so many choice and what do I do? And people use their own calling with thing people were interested in and good at.

King was a preacher and he got a degree in it. So what is it you're uniquely designed to do and interested in doing could be your gift to moment in history. There are so many different ways you can contribute. Before we go to Q&A, I wanted to introduce you to a friend of mine. I know Moriah Macklin. We met at church.

And she has been such a gift to my family. She has recently graduated from Cal

State Long Beach with a BA in economics. And she took many classes sexual women and Africana studies and after the death of Trayvon Martin. And she's moving to Washington, D.C., and she's going to do math for racial equity. Math. Like she has found a way to take the thing she loves to do. Math? Economics.

Not only is she going to get a career of this but she's going to be a scholar activist. I'm going to introduce you to Moriah Macklin. Moriah, go ahead and unmute yourself.

>> MORIAH MACKLIN: Hello.

>> MICHELLE STONIS: So we're going to do a speed round. We have 10 minutes which I think would be enough. And if there's something specific you want to talk about, first of all, thank you for being here. And I don't take it lightly in this historical womb you're willing to show up. And we were on the phone and she was telling me all these great podcast. And I was like can you tell people, my students. Will you just come and share? So thank you, Moriah.

So Moriah, I'm really curious. We talk a lot about intersectionality. And I know you are all about that. And, so, well read and well podcasted. But can you explain to a lay person why does intersectionality matter especially when we're talking about racial justice? Isn't that just like a racial thing? Like what do you mean about all this other

stuff?

>> MORIAH MACKLIN: Intersectionality matter, because it is basically the set-up to how we understand systems of oppression. Right? We can just look at race or we can just look at gender. But those two things separated aren't going to give us our full story. So we need that intersectionality. My experience as a Black woman, as a queer Black woman will be staunchly different from the experience of my mother as a straight Black woman.

Because I have that additional intersection of being queer. Or I have the additional intersection of being a student. So we have to look at it and get the full understanding of what that full scope and full story looks like for the individual especially when we're looking at systems of oppression.

>> MICHELLE STONIS: How you highlighted that. It's both, and it's the individual, but then the system. And it's kind of in this like, you know, feedback loop. Can you share, as much as you are comfortable with like the resistance that you've experienced as you try to educate others and work towards racial equity? Like how have you dealt with that resistance?

>> MORIAH MACKLIN: Most common form of resistance I've gotten is white silence. And that's a really painful one to get especially when you're talking to friends

who always listen to your stories. I can talk to my friends about relationship or other dumb things I do.

But the time we stop talking about race and police brutality, things fall silent and what I've been able to push through it is honestly keep talking bit. I understand discomfort is a powerful tool. My conversation with Trayvon Martin's death has pushed a pursuit of understanding activism and police brutality and now my blackness if career choice, they can be uncomfortable for 5 minutes.

If I have be uncomfortable my entire life, you can be uncomfortable for 5 minutes. And I kept talking about it and kept making them uncomfortable. They start to do pay attention to the world around them to 5 years later are activated and being better allies.

>> MICHELLE STONIS: Like showing up to the dinner table and social media and protest too and all the form it takes. What advice would you give to those who are trying to do the work who are feeling overwhelmed by the content of the news or trauma of the current events.

>> MORIAH MACKLIN: My honest advice and sounds counter-productive, but stop watching the news. Step away from the well money media outlet and go to your local organizers. What a lot of local organizers will do, because we know work is tiring.

And we know it's emotional work. It's a labor. It's a true emotional and spirituality labor.

And I would move away from the media. I would move away from your social media. And in addition to it, you don't have to consume things from what you're getting on TV or CNN or NBC or Twitter or Instagram. There's some great resources to understand this in a gentle way. And I have a quick stock of my favorite books.

>> MICHELLE STONIS: I love this. Yes.

>> MORIAH MACKLIN: Audre Lorde sister outsider is an amazing book to read from a black feminist scholar. She's a queer woman. Mother of so many great thoughts. And this she talks about the violence against women. She talks about police brutality and systems and capitalism. And she does it in a way that's both personal and systemic. So you're really able to bring things into it and kind of go on your individual step journey with it. Another great one, you probably heard the movie is Andrew Thomas the hate you give. It's a great piece. It is fiction but it's based in so many black folks experiences which is absolutely 100% amazing. And, of course, reading the works like Maya Angelou if Tony Morrison.

>> MICHELLE STONIS: That's really good. And now I'm going to sign you up for a book club. Last question. What are some ways that people can take effective action for change in the community. Besides just reading and educating themselves? So what are

some ways you would say that you've seen it worked? I'm not just thinking about students, because we have such a diverse audience today.

Maybe someone is home and they say I have little kids and I can't read 300 pages. Or I'm worried because of coronavirus and I don't want to go to a march of. So I'm going to sit this one out.

>> MORIAH MACKLIN: Start having conversations. The most powerful thing that you can do, and I understand. I've been out to protest. But to anyone who has not attended a protest, the most powerful thing about being there is the discourse and the conversations that happen in that space. People don't talk about it a lot. But most of the things that happen between us we're just having honest conversations about what we're seeing.

We're having honest conversations about what's paining us. We're having conversation about our trauma. So as Black people, and other people of color, having those really honest and sort of painful conversations. Start journaling them. One of my professors at Cal State Long Beach Dr. Carr always says you want to get out the dirty laundry in the house.

So start airing some of that out. And that can become a catalyst for a lot of personal change. And remember, one person changing their deal, their viewpoint in your

small circle might seem, you know, like it's not going to do anything. But the more we talk about it, that's the more people are starting to understand it. We're seeing it now as people are trapped at home. And they're seeing this across their screens.

They're starting to talk about it. So keep that doing in any way you can. Another way of course is to find your local groups to go ahead and donate to any local bill funds. Volunteer with local groups that team together with Black Lives Matter. Or help black youth or LGBTQ+ black youth. Or whatever it is with what you can step in and help marginalized groups when things open up or even online.

Any way you have a resource can be of help.

>> MICHELLE STONIS: I'm so proud of you and all your work. And she wrote this bio, I hope to be a scholar activist and I said I'm putting your work towards it. If you're doing the work, then you get the credit. So Kudos to you and thanks for showing up.

>> MORIAH MACKLIN: Thank you.

>> MAITE PETERSON: We need to bring her back in March.

>> MICHELLE STONIS: Yes, you do. I'll take on location. I'll take one for the team.

>> MORIAH MACKLIN: I'm more than happy to. By the time, I will have more time.

>> MICHELLE STONIS: Let's open it up for Q&A. This slide is just one-stop

shopping. And kind of we call it listen, learn and leverage. So like your first job is to listen and to like quiet down and to figure out what you need to learn. And sometimes you don't know what you need to know. And how do I bloom this?

This is a book called book supervise soup. There's educators and resource and you can take a quick snap with your phone, you might be interested in one type of history or podcast for you. But we basically want to leave you with a message of get plugged in and get the education. We're glad you spent your time and evening with us tonight.

If you are a student at GCC, we just want to not only welcome you but invite you to be part of the student club that Professor Peterson and I am faculty for. So Professor Peterson is the awesome history nerd student faculty advisor and there's information to get plugged in and connected there. They're active in social media and they're a growing amazing group.

And we have couple of board positions open and writing something that's not just academic. Our organization is going to collaborate a lot in the year and years to come. And really, what this is how do you see yourself doing the work? We need you doing this work on campus. And then lastly, hear all the ways.

>> MAITE PETERSON: Sorry, I want to say one thing. This is going to be a new

initiative in the works, HSA history association is going to be teaming up with a new initiative called GCC votes. And leveling the field. And it's at the beginning stages, but keep an eye out for that too.

>> MICHELLE STONIS: That's wonderful. Because we're heading into an election cycle. Here are the classes Professor Peterson and I teach. Ways to get connected with us on social media, email, LinkedIn, honing pigeon or whatever works for you. And we just want to open it up for questions at this time and we want to thank you for being open-minded, open-hearted and being open with thus during this time.

And thank you for all your help on this presentation.

>> MAITE PETERSON: Thank you, Michelle, for all the work you put into this too. So Professor, Ramos, do you have any questions for us?

>> MICHELLE STONIS: I do, Professor Stonis. Do we want to keep these slides on the frame? Should I exit out of it?

>> Yeah, maybe undo the screen sharing. There we go.

>> Hello, everyone. Thank you for being here this evening. So I have some questions to ask you from our participants. Thank you for sending them my way. I am the questions person. So the first one is from Royce. And first one talked about individual choices. And Professor Peterson talked about Rosa Parks as an organizer and participant

in the NAACP.

What are critical organizations in the organizing work if train the people in history books? What are critical organizations that did organizing work and trained the people in history books? I apologize. That was from Nadine and forwarded by Royce.

>> MICHELLE STONIS: Maite, do you want to take that first?

>> MAITE PETERSON: Go ahead. I'm not sure exactly. Organizing --

>> MICHELLE STONIS: Nadine, if you want to clarify in the comments and Professor of questions can let us know. But the way I interpret that had question is what are the other ways in history that people have got organized and become, like giving examples. So NAACP, if you're looking at organizations of the world. Remember Black Lives Matter was founded from a hashtag right by 3 Black women.

Two of whom are in L.A. And that started in 2014 in response to Trayvon Martin. And, so, Black Lives Matter is another organization. Often, if we're talking about early U.S. history, a lot of abolitionist were rooted and created out of religious organizations. Like the Quakers or even like through the Great Awakening. Although Christianity was often used as a tool of oppression.

There was oppression within the religious ideas. It's good to know what religious organization do, but not everybody in history has been part of a religious organization.

Like national women's party. Yeah.

>> MAITE PETERSON: I don't know if I'm add to go answering the question specifically, but what I want to say is something about what's going on now about the movement that's neat. It's nice to go back. This was touched upon yesterday during the question answer section. It's nice to go back and look at what was done. What I'm hearing especially from older generation, they're really inspired what the young generations are doing.

So one thing first of all, that I'm noticing for the black life matter movement now, maybe not the couple years ago, but it's becoming more diverse. You are starting to see more allies out there that is quite important. The other thing is that like as Michelle said, it started as a hashtag. Like that's really important that young generations are finding their ways. Right?

So I just wanted to add that. That's not answering the questions but.

>> Nadine, does that answer your questions? Okay. Perfect. Thank you so much. Next question is from anonymous. What was it like to attend your first protest for act of resistance. That's to both of you.

>> MICHELLE STONIS: Go ahead, Maite. You can go first.

>> MAITE PETERSON: Okay, that's a really good question actually. I'm happy to

answer that because I probably went, let me think of how old I was. I used to go to protests a lot and demonstrations and I was like 18 years old when I started going. And I would go regularly. Put what I want to say is, and I loved it. Similar to what Moriah was saying, you find community there. Right?

Like you go there. Again what you see in the media is really specific. They're doing something. But you get to talk to people who are there for a reason. Similar reasons, different reasons, and you get to learn. So my experience was always very, very positive. But what I want to say is that for me personally, I don't do that now. I'm a mom. So I'm a mom. I have two little kids. COVID-19. I don't want to put myself out there right now.

So I have not been out there in the demonstration. Because part of my wanted to get out there. But I found other things to do. So I started posting on Instagram. I was like desperate to find something to do. And I want to take this time, too, just thank ASGCC students equity and Michael Dulay for putting this together. Because this lecture series practically speaking comes at one the worst times in the semester.

We were about to finish finals and start grading, for those teaching summer, start prepping for summer. Our division of Social Science Division sent that out. And we were like not now, but of course yes now is when we have to do this. So just to answer my

experience has been fantastic, but I don't protest anymore. So I love that we're doing this. So Michelle.

>> MICHELLE STONIS: Well, first, Maite, as another mom too. So life comes in different stages. And it might change for you. So I would say anything that makes you feel shame is not right. So you're contributing and being here. So I'll speak with you later and give you a pep talk.

>> MAITE PETERSON: I'm going to be out there with white hair at some point.

>> MICHELLE STONIS: I'm the opposite. So my first protest was Women's March in 2016 after election and I have 3 kids and I took them. And for me, it was like a moment of solidarity feeling like I wasn't alone. And perhaps didn't feel so upset about the world that my kids were inheriting. And I have taken them to many protests since. So I'm the opposite. My kids are older than Professor Peterson's.

So they're not teeny tiny. Couple of years ago I went to the gun march. And I had the stroller and she had apple in one hand and she had is this sign that says I don't want to be part of the shooter generation. And she was 2. And, so, in the same way, I have 3 kids. We're quarantining at home. And my husband works outside of the home and he's back. Even the idea of me going out anywhere at this point.

But we did a caravan for justice through Long Beach last webbed and just in our

car and just had the windows down and honked horns. And drove through. And had signs. And that to me felt like I was able to show up.

And I also in a sense take, because my kids are older, it is a big responsibility for me to educate my own children. And to start with anti-racist work around my own generation. And, so, for me, you know, I showed my almost 14-year-old last night, I'm going to show you the picture of Emmett Till and, so, the work that I'm doing starts around the dinner table.

And I want to be discerning about it. I would say go to a march you feel comfortable going to. Misogyny, trans rights, wherever you want to put your body, they need you.

>> Thank you, ladies. Let's see. We have a few more. If people from Europe are considered European and people from Asia Asian, people from Africa African-American, and people --

>> MICHELLE STONIS: I'm always done. So what I would say is I would say that politics of identity have changed overtime. And we first should remember, too, that Sovereign people, which Native-Americans are also have the right to name themselves. So they have their own ancestral lands and we also wouldn't want to ask if they speak for all of them. They might not even want to be called American.

There's a lot of divergent views about that. If you go to a protest, for example, I know the women march does this. They will start by acknowledging whose land they're on. Right now we're standing on stolen land and they will tell you the history. And I will is also say too, to be really careful of looking about how people are named and those names change overtime. Right? And so, for example, right now, there's a really vibrant discussion. And I think we should at least for me, I'm listening. And Black with a capital B. And I like Native-Americans were the first people here. They're the first people regardless if we call them American or not. But I would also say that word American often is in view with race. National ethnic and Professor Mac talked about this on Thursday, do we agree with the definition of being American based on ethnicity? Like there's a racial component and/or do we believe anyone who upholds the idea of the Constitution.

So I hope that holds your direction from multiple perspectives.

>> MAITE PETERSON: I think that's great.

>> Here's an interesting one with issue of racism. From Cody. Why should I talk to my family about this if I know they're not racist.

>> MICHELLE STONIS: Do you know they're not racist? And I'm only saying --

>> Let's assume they're not.

>> MICHELLE STONIS: Okay.

>> MAITE PETERSON: So why should he speak to his family if they're not?

>> But the issue of racism, why should they talk about that with their family if they themselves are not racist?

>> MAITE PETERSON: Because we should all talk about it. As Michelle laid out in the beginning, this is systemic. This is institutional. This is what I'm grateful for the mostly, I'm realizing more people are waking up to understand it's not good enough to say you're not racist. You need to be actively anti-racist. I'm sorry if we're joking and saying that about your family.

But a lot of people who don't have racist tendency, it's not enough anymore. It's just not.

>> MICHELLE STONIS: I wasn't trying to be disrespectful. Because the question was why would I talk to them about it if I'm not? My question is have you sat down and asked them? Or are you assuming they're not? Well, they're not lynching people. Or they're not doing these horrible things. And with systemic racism, water we're all swimming in, you can be a good person and nice to people who are of other colors.

And even have them in your home. And you're nothing like what the history books talk about. But you vote a particular way. Or you think that these people deserved

to be treated like that. So I think, really, and, again, I wasn't trying to be, you know, placate or to be disrespectful. But sit down aren't dinner table and bring it up.

What do you think about these things and racism? Once you know they're not, the next thing you should talk about is okay what are we going to do as a family? What can we do in this moment of history? I would say be careful assuming people around you aren't racist just because they haven't said anything racist around you.

Because systemic, I'm sorry, systemic racism and the water we're drinking all around us comes out inadvertent ways. Well, that person deserved that. Well, that person could never. And, so, I would have the conversation. Yeah.

>> Can I add something too? This is like a really good moment for us to be thinking bigger. What this also made me think about is this idea of what do we do about our police departments? And we hear a lot about defund the police. Some of us may have positive experience with the police. And me included, some family members who are police officers. But that's not the point.

It's not about my family member or that nice neighbor across the road who is a nice family guy and he's a police officer and is not fair people are saying defund the police. It's much bigger than that. And that's how we need to think on that scale too.

>> MICHELLE STONIS: And I think this ties back to the presentation from last

Thursday with Professor Dulay and Kamei about implicit bias. We all have boys. We all have stereotypes like we try to have our brains work in a particular way and make sense of the world. And we may think we're absolved from our responsibility. But those things are dangerous too. Just because you're not doing these other particular things, I think there's always room.

So it's not you're berating your family member. My daughter has been showing me secretly filming and yelling at grandma and grandpa about their racist beliefs. But you're having respectful conversations. And we're having conversations in the beginning. And once you know better, then you help others to know better so they can do better. Thank you for that great question.

>> Thank you, lady. Cody did say he found your answers very helpful. So thank you for that. We have one more question, and also one item of information that was shared with us. Person didn't give their name. So this is about, I guess organizing training right. Black Lives Matter. Patrisse Cullors. And San Fernando Valley high school specializing in special education and organizing training and working with others before they created hashtag.

And her bio is called they called me a terrorist.

>> MICHELLE STONIS: Which is a great book. Is it EC Sparks?

>> No, that's all the name on the participants. I don't know. Yeah. So the last question on the list is about music and art as a type of resistance. If you could talk about that. I think you could have some things.

>> MICHELLE STONIS: And we can share now. We have 6 minutes.

>> Hang on. Actually, I think we have to end, I was told 6:57 because there's another event via the Zoom link. So we have 2 minutes.

>> We had 3 sections titled resistance through art, music, and education. And we were going to address those things but we ran out of time. Those are definitely loads of resistance and they're very important and they're very impactful and they're very good at influencing people. Motivating people and some of them are long-lasting.

So those are definitely things. So I think Michelle and I will end the division. We have to figure out and keep doing these things so we have time to address anything. Can I say something about it?

>> MICHELLE STONIS: We hope that things we gave you inspired you and to look at art and music literature in different ways. So when you're listening to Beyonce or Billy Irish song about climate change, you're listening with different ears. And it's not just as ear worm but as resistance. And there's power in telling your story. Just like Recy Taylor. Just like Patrisse Cullors did.

And just showing up and telling your story. Whether you're in a classroom next time and you raise your hand and I want to share about my family and my life. We need you in this movement and thank you to ASGCC and Social Science Division and equity.

And we were all joking in the beginning, but I want to thank you, Professor Hazel Ramos. She's not only a Professor but department chair for the history. Thank you so much for being here for us.

>> Thank you. Thank you, I'm happy to be here. It's a pleasure. Thank you, everyone, for attending our wonderful event. And thank you Moriah for being here as well.

>> MORIAH MACKLIN: Thanks for having me.

>> ROY: Thank you, everyone, for engaging. And special thank you to our presenters and moderators and Professor Stonis and Peterson, and Ramos and Moriah Macklin. If you have connections that were not addressed tonight, we'll send you an evaluation form for additional feedback for tonight's lecture. We'll also be addressing any questions on June 19 from 5 to 7:00 p.m. Please join us for the rest of our lecture series on the same link meeting I.D. and meeting time.

More information scan be found on glendale.edu/anti-racism. For GCC students, if you need a safe place to discuss any of these topics, we'll post healing circles led by

our student councilors. We'll start the healing circle. Thank you again for joining us. Have a great rest of your evening.

[End of Session]