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Glendale Community College
Deconstructing Racism: A Persistent American Challenge
June 12, 2020

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>> Welcome, everyone. Thank you so much for tuning in to tonight to learn more as a community in hopes that education will drive us to action.

Before we begin, a few announcements.

First of all, we have interpretation and closed captioning services available tonight for our deaf and our hard of hearing audiences.

You have the option of pinging the interpreters by clicking on the three dots where their faces can be found and you can follow. I would like to welcome our guests for today. Beth Kronbeck, and Kevin Mack, instructor of history. And Maite Peterson, instructor of history.

We will be having a one and a half hour lecture on the construction of American racism followed by a 30 minute Q&A.

For GCC students only we will be having a healing circle open immediately after this event Led by student equity counselor Alexander during that everyones to provide a safe space to discuss and process the heavy topics.

A second link to the healing circle will be sent in the chat.

>> BETH KRONBECK: My name is Beth Kronbeck, thank you for having me. As Noah said, I'm a professor of history, ethnic studies and social science.

I want to thank all of you who have given us your Friday night to listen to our talk

>> MAITE PETERSON: Hi, everyone. I want to thank ASGCC, student equity and Mike, the division chair for social sciences for putting together this really important event.

>> KEVIN MACK: And I'm Kevin Mack. I guess a way to start this thing is to ask what we hope to do for the next 90 minutes.

The way to think about this, we have three questions for today. One is how was race created? Last night we heard a professor define race as a social construction that leads to systemic inequality based on real or perceived differences to produce power.

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What we're going to be demonstrating is that the history of this country has been a history of whites being over blacks, white supremacy.

We want to look at how was this created and how was the concept of race perpetuated over time.

We will look at a ton of stuff, revolution and revolts in the 1600's, welfare policies in the 21st century.

Don't lose the forest for the trees.

And you can draw a line from George Floyd's death to the 1600's.

And as looking at how white folks -- what they believe about black folks.

We're saying a lot about whites. Whiteness is constructed around this other than African-Americans.

So we will be talking as much about white folks as black folks during this presentation.

>> The three of us are going to sort of be switching slides, it's not one speaker doing a third of the presentation.

And then a second third, we will talk to each other and try to have a conversation as best we can.

So you might not want to pin just one speaker unless you are watching the interpreters.

So when we got together and started talking about how far back do we want to go when we talk about this construct of racism in the United States....

We thought well, we should go back to where we see it begin in Europe.

And where we see it begin in Europe are these travel accounts of the 16th and 17th century.

Historian Jennifer Morgan writes in her book laboring women how visitors to Africa.

Reported they saw pregnant women squat in the fields and give birth with no pain.

And then take the newborn babies, throw on their back and throw breast over their shoulder to suckle.

And you can see that image here.

And we may hear this and say this is totally ridiculous, why should we pay attention to this?

>> Well, they're starting to lay a narrative, about Africacs. If women don't experience labor pain, means they're not a descendant of Eve if following Christianity.

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And also laying another narrative that women are good laborers in the field.

>> And there is a vacuum there, with this vacuum of information about African-Americans all sorts of terrible ideas can take root. On the map, there is like a Cyclops where Nigeria and Cameroon is.

And left white philosophers to define what black folks are actually like allegedly.

And some are [indistinct] philosophers.

Two we will focus on is David Hume, arguably the most important English language philosopher and Immanuel Kant.

A movement that shifts over to the United States and surrounds the debates of the constitutional convention. Frames how the country first created.

Hume, he's a Scottish guy, and he contends that where one is born, i.e. geography, determines one's characters.

And because he's a European guy, he says if you live in Europe, superior tropic's inferior.

Qualities alleged, by this white guy, promiscuous.

Hume used as evidence a reading of history said Africans never achieved any great civil lying achievements.

Of course he had never really studied Egypt, these people but I guess part of white privilege is being able to talk about things you don't know much about.

Maybe I'm doing that right now, will let you see.

Now Immanuel Kant built about this foundation in this influential essay on aesthetics.

And he's concerned about what is beautiful and art that is the sublime.

And according to Immanuel Kant only superior people, races, capable of doing that.

Africans only capable of course pleasures, that the basest of the base can achieve.

He organs even lower class whites can achieve great art but no Africans had ever achieved great art.

.

Why do we talk about these guys? Because they had a profound influence on Thomas Jefferson, author of the declaration of independence and.

Usually called one of the foremost intellectuals of his time.

Jefferson believes that negroes act, according to a book published in notes out of

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Virginia.

That Africans are quite inferior in reason, powers of imagination and that for these distinctions, Jefferson believed even if you freed slaves, they never can be equal to whites.

>> And before we get to Jefferson, we have to start in the colonies trying to get to the next slide.

>> MAITE PETERSON: Before we get into Jefferson, we have to start with the colonies.

When looking at the travel account, you have to then and as Kevin said, you have to put the pins in these running themes.

Have to understand in 1619 in the colonies -- we don't have a real understanding of Africa.

Of African culture, society.

Therefore when we have the first arrival of 20 enslaved Africans on the colonies, you have to know the foundations here are lack of knowledge....

Lack of wanting to get knowledge about these cultures.

And then the institution of slavery developed here in the colonies that would develop in the United States.

That's really important because something different happened here that hadn't happened in other places in the world.

By 1619 there was slavery throughout the world in different civilizations.

By 1619 you have people bringing Africans to the Caribbean and other places with the slave trade.

So what happens in the colonies that will develop in the United States that creates the institution of slavery.

That will get us into eventually a Civil War.

So let's talk a little bit about that. 1619 a Dutch ship brings 20 enslaved Africans into the colony.

Looked at as another source of labor. Before using slaves in the colonies. What were used as cheap labor were indentured servants.

And it wasn't based on race, this was a class thing.

So you have white English people is the way they had done it in England as well.

Using servitude of usually poor white young men and women.

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Contracting yourself to pay off a debt.

So you will work but then you can be freed.

So when we have the arrival of these first Africans here, you will have resemblance.

>> KEVIN MACK: And no basis of race, black, white, you're working.

>> BETH KRONBECK: And treated based on your class. Not like white indentured servants treated much better.

So initially not divided by race.

So what ends up happening, you have a tobacco boom in the Chesapeake area.

So why the English colonists will look for a more abundant source of cheap labor.

And why they become involved in the slave trade that had already existed.

So just as Kevin noted, it wasn't based on race. In early America those earlier enslaved black people could earn their freedom.

Almost in the same way indentured servants could earn theirs.

They should purchase back freedom from the master and even own property, establishing independent lives.

We have this case here, a really great example of this, Anthony and Mary Johnston. He first is able to buy off his freedom.

Able to purchase property. She I think being the only black woman -- they get married and establish a life.

So it could have gone a little bit differently.

So they buy a tobacco farm and they get to the point where they have by 1650, everything they had done, won two different court cases.

Having freedom, economic independence, own property will grant four.

They won't two court cases.

And able to now to convert to Christianity.

Because the idea -- Christians cannot enslave other Christians.

This is one of the reasons it was sort of justified that you could go into Africa, kidnap people, bring them and force them into labor....

Because they're not Christian. They're not really human, descendants of eve, dehumanizing them and they're not Christian.

So you see the justification of why they could be treated a little bit differently.

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>> KEVIN MACK: However, if you can't enslave your fellow Christian, what happens if that slave converts?

>> MAITE PETERSON: So the colonists here will try find justification. And it really does have to do with money. You have the tobacco boom.

Want to profit as much as you can out of this fertile land.

So we have a period -- the House of Representatives will put into place a series of laws that will slowly strip anyone of African descent.

Straightening their rights and protections and some laws will really protect white wealthy property owning men.

So I will read these two and talk about a few others.

Whereas some doubts have arisen [reading] [refer to slide].

So if there is question of a status of a person.

From moving this point forward, any one born here either free or enslaved based on condition of the mother.

And that's not how it had been. You take your father's last name.

But here turning it based on the condition of the mother.

You can see who the mother is, it really means for from this point forward, their children enslaved.

One of the things happening at this time and will continue to happen is the rape of black women.

White men making laws and protecting their interests and stripping the rights and protections of Africa origin.

So what happens? Can someone convert to Christianity? So what happens can someone convert to Christianity [reading] [refer to slide].

So now it doesn't matter.

If somebody converts to Christianity, still enslaved. Doesn't.

And when Kevin.

>> KEVIN MACK: And we see one, slavery now becoming a permanent condition, has never existed legally.

And as you said before, almost doing a 180 in terms.

>> BETH KRONBECK: And you can have your own children as slaves, own others as slaves and don't have to feel guilty about it.

Because the House of Representatives first colony is saying it's okay.

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>> MAITE PETERSON: So now with these laws, slavery now inheritable, it's a life term, can't buy or work your way out of it.

And now it's based on race.

And again, think about that. First we have the accounts what Kevin was talking about, what Beth talking about.

And moving forward with these laws, we really put these things into concrete, concrete ideas.

Here's another series, I won't go into every one of these laws.

But again, stripping them of their rights. 1639. Want to disarm black men.

All colonists will be provided arms and ammunition except Africans.

So the other thing, begins to separate black and white.

So not only is this institution now based on race but starting to see the wealthy class, plantner, owner class we start to see a divide.

Create a little bit of a divide on race.

So Virginia -- freed blacks may not use white labor.

So in the case of Anthony and Mary, you can't do that anymore.

If a white man mayors a negro, mulatto, or Indian, banned and not until loving versus Virginia.

>> KEVIN MACK: And 1639, blacks can't own guns and can't sleep with white people.

>> BETH KRONBECK: You can't get married court cases. [reading] more court cases.

This crime indentured servants. So if your white indentured servant, maybe you don't want to put your neck on the line for a black person.

And look at the white person their punishment not as severe as the black person.

1669, crime black man disobeys his master, punishment, toes cutoff.

Important to understand the violence exercised upon black bodies from early on.

Going back to the reason we're having this lecture series. Violence again black men, women, bodies. For generation and is generations.

[reading], white master killed his slave, punishment, none.

Able to do these things with impunity.

We have deep roots in this history.

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>> BETH KRONBECK: So as constructing these laws and these court cases being passed, what we see happening in the historical record....

Shift in the type of labor we use.

We have preferred white labor, white indentured servant and cheap, coming from England and we know them, and they're expendable.

But by the time we get to the 1670's and 80's, life expectancy increases in the colonies.

People living longer.

Something else happens, royal Africa company loses monopoly on the slave trade.

So what will happen to the price of slaves? It will drop, easier to purchase slaves.

Economics improve in England. Not so many of the poor white indentured servants want new England anymore.

And this prestige. Look at how many I own.

>> KEVIN MACK: A mark of prestige and

>> MAITE PETERSON: By the time we get to the Civil War, people in the south, especially the planter class, you are attacking their identity.

>> BETH KRONBECK: And one more thank solidified the labor shift.

>> KEVIN MACK: Bacon's Rebellion, arguably the most important event in American colonial history. A giant rebellion in Jamestown colony around the Chesapeake bay.

And scares the hell out of the powers that about in Virginia.

We will talk about first why it happened and momentous event.

Virginia growing.

Enjoying advantages comes to them by owning tons of slaves and employing indentured servants.

And typically you work for about 7, 9 years, typically land at it. Well the problem is all the land's fertile land taken over by elite families.

So servants struggling to realize the life they envisions.

As the indentured servants can't find land, they go Inland they bump into American Indians.

These tensions on the frontier kind of the spark.

This massive coalition comes together made up of indentured servants and also interestingly black slaves.

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You have this cross racial coalition come together and try tear down the power structure.

Led by Nathaniel Bacon, hence why it's called Bacon's Rebellion, and they torch Jamestown to the ground.

Eventually Bacon dies, execute some of the ring leaders.

But white elites recognize after this they can't allow something like this to happen again.

They begin making alliances with the middle and lower classes of Jamestown. Middle classes can be like a tax collector.

And white elites realize we have to change the demographics of Jamestown. Frustrated, indentured servants.

Import more Africans.

The elites had to encourage a racial consciousness, that poor whites would never look to black slaves as possible ally against the elites.

Had to sort of teach or encourage poor whites to enjoy feeling superior to black slaves.

Wb DuBois, the professor talked about yesterday major sociology, talks about the wages of whiteness.

A poor white gets something good from feeling -- I might be poor but at least I'm better than blacks and this idea perpetuated over the years.

>> BETH KRONBECK: I want to talk about the House of Representatives. Jamestown in Virginia.

And the House of Representatives is the government in Virginia. And if you don't think that Virginia was an important colony, think about how many presidents came from Virginia.

We have Washington, we have Jefferson, we have Madison, we have Monroe. Four out of the first five presidents come from Virginia.

So please recognize, Virginia, House of Representatives laying out what will eventually become our American values.

Keep that in the back of your mind.

>> KEVIN MACK: In the wake of Bacon's Rebellion, we see this massive shift to slavery.

In Virginia colony 165-300 slaves, later 150,000. Once the colony shift, we see a lot of the slaves in the south but significant numbers up north.

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In New York City in particular had a lot of slaves.

1790's, on the table on the right from less than 700,000, almost 4 million living in the United States.

As all these black folks being imported into the country and later filling these plantations....

Whites had to, felt this almost the psychological need to create another there.

And part of was through pseudo science, scientific racism.

The notion it's not enough to believe Africas not capable the intellectual achievement but almost like a different species.

We see this image from 1799. They're comparing skulls.

>> BETH KRONBECK: And the first image that women don't have labor pain.

>> KEVIN MACK: And to 1854, if you see in the middle, the skull alleged to belong to an African-American, closer to a chimpanzee.

And the quote unquote would measure cranium.

>> KEVIN MACK: And oftentimes disciplining blacks -- this serves no practical purpose but human humiliates them.

>> MAITE PETERSON: This type of violence and humiliation on the body functions to keep control over the person but also other enslaved people seeing this.

So if someone punished or put into a specific type of shackle, or beaten a certain way, I have to be careful in what I say or act or do.

>> BETH KRONBECK: And I think it's important, no white indentured servant would ever have to wear that.

So again, it's part of that divide of the poor whites against this black labor.

So how could people do this?

We saw the rise of the numbers. How do people support this condition of slavery?

When we look at the historical record, there are three pillars that the south used to support the ideology of slavery and slavery being good.

The first pillar was the Bible. They said will Bible approved slavery because the Bible has scriptures the masters and servants.

And I'm sure there are some of you out there who have read the autobiography of Douglas.

And you might recall he said the cruelist masters of all were the most religious.

The second pillar with the scientific notions that Africans simply inferior.

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Unsuited for life in any other type of condition, suited for servitude to superior whites.

And the final pillar was they argued that the slavery supported freedom.

Argued that Greeks and Romans had slaves and look at what they were able to create.

And looked at the poor whites living in the south and said yes, slavery grants you freedom.

Because if we didn't have this black labor to do all this horrible work, you would have to do this work.

And this is important when we think about the Civil War.

Why did poor whites fight to support this institution when poor whites didn't own slaves.

They didn't want to be those slaves.

All right. So what does life look like for slaves in the south? I want to briefly talk about the three fifth's compromise. I think often misunderstood.

I have heard people say the constitution said from him American as only word 3/5 of a person.

No, it's worse than that. That would mean you would have 3/5 worth of human rights. It meant the white southern in hers that count them could count them as population for more representation in congress.

So even worse than how bad people think it is.

If tarp leave a plantation, all day u all day u always had to have ID on you.

Always worried you would wake up one day your spouse or children would be gone because the master was in need, needs cash, will sell a slave or two.

It was illegal to become educated.

To have your own religious serves unless a white person there to monitor.

And think about the difference in light ofs between men and women who are slaves.

Women always ran the risk to be sexually assaulted, ripped, typically by the master of the house.

And he did it one because he could and also because if she became pregnant, she increased his wealth.

And a good field hand was worth in today's money about \$40,000.

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So a female slave giving you another slave, increases E increases your wealth quite a bit.

>> KEVIN MACK: Sorry, what you were talking about there, creating this notion that blacks need to be watched. Need to be surveyed.

If one was leaving the plantation, always had to have papers.

Always need to be watched, so remember this as we.

>> BETH KRONBECK: The controlling of both sides, again.

What we see after the declaration of independence, state after state will start granting [indistinct].

We do have free blacks in the north. Their lives were not easy. Businesses boycotted, educational opportunities restricted.

Again, sort of this controlling. Like you can be successful but not too successful.

You can be educated but not too ending indicated.

And it's important to note in the in the north when people antislavery, for the most part they were antislavery because they didn't want unfair competition.

If you own ad small farm in up state New York didn't want someone moving in next door because couldn't compete.

Often the antislavery movement was economic.

And in 1851, I am sure you have seen movies after the Fugitive Slave Act when California becomes a state. No free black safe.

They had to go out in pairs because slave catchers coming north and catching people forcing them back into servitude.

And this is Mr. Robert Morris. The first African-American to win a case in the United States court of law.

Take a good look at dressed and carrying himself.

Because we will show you how the north depicted free blacks.

>> KEVIN MACK: We have been discussing this notion of whiteness, Edward Clay commissioned a bunch of images called life in Philadelphia during the 1820's.

And while this says nothing about what African-Americans are like, it says a lot about what whites are afraid of.

We see a slave to the left named Caesar and a woman in yellow dress. Named Ms. Chloe.

Obviously poking fun at Africa if hers suggesting they're stewed, can't speaker

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English correctly.

Ms. Chloe says only I aspire too much. It's very deliberately the word chosen because in the eyes of Edward Clay, her real sin is trying to aspire to whiteness.

>> MAITE PETERSON: And the woman's dress and hat, it's exaggerated, not really placed on correctly, showing again even when they try, they're not getting it right.

Going back to the early idea, they're just different.

>> KEVIN MACK: And actually the most popular form the entertainment in the century is the minstrelsy where white entertainers would darken face.

And behave in ways typically attributed to stereotypical Africa behave.

One famous is Jim Crow, zip coon, poking fun, put them down, reassert superiority of whites.

And on the white, advertisement for a black face group.

And what is important about the Virginia serenaders, they would come out out in white. No decoration or costume.

They wanted to assure the audience, you're watching white people.

We've got this, we will go back and make fun of the blacks, but you won't see blacks, making fun of them.

And all to relieve the sense that whites fear blacks rising up to achieve equality.

And this last image by Edward Clay, laws made it illegal for white black to get married.

This is a black man sitting on the couch married to a A white woman to the left a white being a servant, that's not supposed to happen --

>> MAITE PETERSON: When African-Americans any time they were trying to make progress, even later in the period. That was one of the fears for white men.

The only think that will come of this, black men I want to marry white women.

Where that's not the case and the violence, it was usually the other way around.

>> KEVIN MACK: And remember human said blacks are promiscuous. This is what they have been saying over 100 years.

>> BETH KRONBECK: Goes back to the philosophers.

And you could be in the north and antislavery meant that it was an economic argument but you could also be pro union.

If you notice at the bottom, it says the union forever -- so people not in the confederacy -- and then outrage abolitionist, among you, inciting feelings of the north

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against the south.

So they will have a lecture about it in the house of god to talk about how horrible this abolitionist.

>> KEVIN MACK: Stands for slavery, for the union.

And another argument, it's actually ethical, especially as the industrial revolution beginning in the north.

And whites being paid low wages by factory owners.

White slave owners in the south, said we actually care for our slaves.

We see their owner to the right.

The slave saying god bless you master, you feed and clothe us.

When too old to work, you provide for us.

And on the right, these poor creatures are a sacred legacy from my ancestor.

And while a dollar has left me. Nothing spared to increase their comfort and happiness.

>> MAITE PETERSON: These ideas were really common at the time. After 1850 when photography becomes popular.

You will see family portraits where they include the end slaved next to them or with the children look at how we treat them.

So benevolent, so good.

>> KEVIN MACK: And if you define African-Americans as not able to live in society, --

>> BETH KRONBECK: And this narrative still continues today.

I can't count how many times politicians have made a comment well the slaves dis didn't have it to bad.

Everything was taken care of them. I don't know if I should bring up Trevor Noah. Said if it wasn't so bad....

How come white people didn't volunteer to be a slave.

>> KEVIN MACK: And we want to emphasize this problem of racism so entrenched indeed American culture and institutions, it was not a southern thing.

What is called racial capitalism, national thing. Northerners who perhaps never seen a black person addicted to goods provided by slaves.

Liked sugar in tea, smoking tobacco after dinner.

Text most economic activity tied to slavery.

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Racism will continue, even in places limits to slavery.

The Oregon territory becomes a territory in the 1840's because of its northern location. Something called the Missouri compromise drew a line down the middle of the United States.

Territories to the north can't be slave territories and to the south must be.

[refer to slide] when Oregon -- 89 percent of voters voted to exclude people of color.

That was actually expelling African-Americans of Oregon at that time.

When federal law said you can't really do that.

The state constitution did vote to prevent any black American interests owning property or voting in Oregon.

When Oregon forced to stand down in 1862, it levees a \$5 tax on any none whites who persist indeed living there.

These racist ideas don't even have to be connected to slavery or the south truly corrupting society.

In one of the most notorious court cases, Dred Scott had been a slave.

Taken to the north to the Wisconsin territory, declared off limits to slavery.

Master dies and Dred Scott petitions Supreme Court and says I should be freed.

And the Supreme Court really putting an official print on so much of what m Al te and Beth have been talking about.

The chief justice declared Scott doesn't even have stong prase case in court. The case thrown out.

But he argues that reading.

>> BETH KRONBECK: And ironic. Who took their freedom?

And for anyone listening, if you have questions, please feel free to put them in the chat.

They're being taken down. We're going really fast and covering lots of territory.

But if you have questions, please put them in the chat and we will get to a.m. as we can.

>> MAITE PETERSON: Cornerstone of the confederacy....

By the time we get to the point of the Civil War, Alexander Stevens, becomes the vice president of the confederacy.

Gives a speech, ends up being called the cornerstone of the confederacy.

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Our new government founded on the opposite idea of the constitution.

>> BETH KRONBECK: I think she got frozen.

>> BETH KRONBECK: (Continues reading) [refer to slide].

And we wanted to put this in here with the white confederate statues coming down.

My daughter sent me you are worried about knocking down these historical monuments, the confederacy was only around for five years.

>> KEVIN MACK: The Civil War primarily about race. They wanted state rights so they could maintain slavery.

When we see confederate flag heritage, it's actually a symbol of white supremacy.

Civil War fought, spoiler alert, union wins.

And the three amendments passed supposed to legally end slavery. Thirteenth amendment officially ends slavery. Fourteenth grants citizen and constitutional protections to all persons.

And the 15th supposed to give voting privileges as long as they're male.

>> BETH KRONBECK: So we didn't live happily ever after, Kevin.

>> KEVIN MACK: We see the period of reconstruction. For a brief moment there is an idea that African-Americans might have a chance of creating a life of independence and autonomy.

An idea attributed to 40-acres and a mule. Sherman discusses with African-Americans look if you are going to enjoy freedom.

Equality, it's not enough just to be free.

You have to have the ability to support yourselves.

So all slaves given 40 acres and a mule. Not always exact but that's the idea.

But that's removed by president Johnson.

>> BETH KRONBECK: Right, can we back up? Sherman the only manner actually asked the black community how do you guys perceive freedom.

And the answer is we want to own our own labor.

And he says we will give you this and some broken down mules that the army no longer need and the last act to pardon all the men who thought in the confederacy.

They all got their land back.

So these individual who had worked this land and thought they owned it had to leave.

And basically the black Americans have nothing at the end of the war.

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>> KEVIN MACK: And once they're freed, what will steadily happen, southern whites will steadily create almost all the conditioned.

A number of states passed these things called vagrancy laws.

So really the only potential employer is probably your former owner and probably not going to pay you much.

And I think if you are a freed slave probably don't want to work for that owner.

If you were guilty of vacancy, fined a steep fine.

African-Americans when freed didn't have a lot of money and because they have this fine hanging over their heads.

The state would auction off labor to pay it off.

Almost like a slave action, the difference being now auctioning off the labor of a black man or woman.

>> BETH KRONBECK: And the system, you go to prison, the state auctions off your labor.

Shouldn't an surprise by the time we're in reconstruction, 80 percent of the print population now black men.

>> KEVIN MACK: Solidifies is Jim Crow. Poll taxes, literacy tests, you have to pass a test usually really tough to pass.

I usually assign it to my history class and they fail.

I don't think I'm the dumbest guy in the world, shows how difficult it is to pass.

But if your grandfather would have been able to vote before the Civil War you didn't have to take this test.

That was called the grandfather clause.

It's suggesting blacks shouldn't take part in a democracy because they're not capable, can't reason and have law.

All of this will be approved by the Supreme Court by Plessy vs Ferguson emphasizes the idea of separate by equal.

Not only are these laws and attitudes separating races, whites also need to continually reassert their white superiority to blacks.

And violence and mob activity overwhelmingly attributed to African-Americans.

The vast majority of these cases done by whites.

1863, New York City draft riots. Largest in terms of death.

Bunch of white working class folks do not like the Civil War --

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>> BETH KRONBECK: Don't want to be drafted.

>> KEVIN MACK: And also don't like the fact it's a crusade to free slaves, who maybe will come up and live with them.

Only put down by the union earlier, African-Americans killed, lynched, --.

During reconstruction these same things happen. We won't go into the details of each one.

But major ideas, usually caused because of the white I know security and anxiety.

Memphis, a city that saw its black population quadruple in the years before the Civil War and started seeing a thriving mobs slaughtered dozens of African-Americans.

Antagonizes white residents of Louisiana, immediately go go around beating and killing lots of African-Americans.

One of the biggest cases during the reconstruction era was in Colfax Louisiana.

That state in the previous year has Republicans who were the party of emancipation win a lot of gains state I know infuriates whites.

Bombing down on coal fox.

And eventually the town surrender, and the whites massacre estimates over 100 blacks there.

I didn't learn that until grad school.

Wilmington, it was a coup de ta that happened in broud daylight.

Had elected a black mayor. Over the months though Wilmington whites had grown really angry about black political power.

As the newspaper clipping to the right shows [reading].

[refer to slide].

.

So that's all pretty language but what actually happens, white mobs descend about Wilmington.

Actually use a gatling gun against black citizens, this thriving black community flees, and the press called it a race riot caused by blacks.

Again, area these sorts of things happening? Because whites threatened by black social mobility.

>> BETH KRONBECK: Exactly. And this image represents a shift in the narrative. Black bodies had always been used for labor.

And then when the Civil War open E over and we have the Freedman's Bureau,

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the US government organization to really help black Americans get on their feet....

How does the south view this?

And if you at this, the black American gone from being the laborer to kicking back

--

>> KEVIN MACK: And as we see, something that's an attack on African-Americans that we will see later on, the black person lazy and supported by the labor of the white man.

That his labor is supporting this welfare agency for African-Americans.

And you said southern in her's push back, this is the Democratic party of Pennsylvania.

Whites felt tax dollars going to support black Americans hopefully everyone in this talk finds that come athlete abhorrent.

>> MAITE PETERSON: I just wanted to say I'm back, I don't know what happened.

>> KEVIN MACK: We're done [jokingly]

>> BETH KRONBECK: From this image we have of black man who is lazy, just letting the whites do all the work while he reaps the benefit of the government.

We will see other images produced of free black men.

>> KEVIN MACK: And remember how human said blacks are lazy in the 1700's?

Same idea coming back here. That African-Americans not capable of actually literary debates.

Because of their inferior intellectual ability to conduct themselves in democracy.

Evolves into physical acts against one another because that's all they're capable of if you go back to the philosophers.

>> BETH KRONBECK: So we wanted to introduce this slide. Those are the images being produced.

But yet this is what real black American, black men who are behaving politically look like.

It's amazing to me to think that as soon as the 15th amendment passed, giving black men the right to vote....

We have immediately three black congressmen from the south, 1869, from South Carolina, and Georgia. Amazing.

The 44th congress, there are eight black congressmen all from the south.

Wow, things really going great. Black Americans really going to get their foothold

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in American democracy.

But after 1877 we see a drop and then another drop.

1891 there is one. By the time we get to 1900 there's zero black men in congress.

And believe it or not we're not going to get another black man in congress from the south until 1973.

So what the heck happened?

When we look at what happened. When again we're talking about black men gaining mobility through government, politics....

There's going to be this huge push back to put them back in their place.

And one of the things besides the riots Kevin was talking about, cannot not talk about the KKK.

Formed in 1865 as a way to stop reconstruction when northerners coming in.

1869 the Klan started using violent tactics.

And then in 1882 starts to fade but then roaring back in 1910.

And the reason, there is this huge influx of European immigrants coming in.

So how they will expand their membership. They will say not just against the blacks, we're against everybody.

All the European immigrants. Catholics, Jews, expanding their hate list.

And by 1925, 4 million in the Klan.

>> KEVIN MACK: I believe it was closer to 6 million.

This was the biggest social organization of the early 1920's, and it was a respectable social organization.

Because it offered you all sorts of social connections.

And presidents part of the Ku Klux Klan, Harry Truman was, and then the Birth of a Nation, blockbuster hit.

>> BETH KRONBECK: This film first feature length film, this was actually screened in the White House for president Wilson.

Some of the first social protests of the black community is asking theaters not to show this film in the early 1900's.

And as you can see, the film, the Ku Klux Klan were the heros, they saved the white woman from the grasp is of a black man trying to rape her, the Klan saved her....

The Klan was very mainstream. If you look at this picture, they're not covering their faces, nothing to be ashamed of.

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>> MAITE PETERSON: So 1915 the film comes out. But the film takes place in the era of reconstruction.

Hitting on the fears. Another way to perpetuate this idea of we have to protect against these dangerous black men, hypersexed, violent.

And if not someone there to protect, look at what happens.

And two images of the black men, one the.

And then other images kind of mimics dark town, don't know how to communicate, function appropriately.

And it really resonates with people of the time.

>> BETH KRONBECK: So how else will we keep black people in their place beside the Klan.

>> KEVIN MACK: It's the sequel, more riots, massacres, African-Americans seem rising socioeconomically.

Race riots, called Red Summer. Why insecurity.

White servicemen served and came back demanding equal rights.

And African-Americans often lived in the countryside in the south moving up north to fill necessary jobs vacated by soldiers fighting over in Europe.

Black and then women living in communities that had primarily been white really upsetting.

So as the stats say there, 43 people lynched that had summer, [reading].

The postcard on the right, it's a postcard of a lynching in Duluth Minnesota.

These postcard were really popular in the 20's, there would be a family celebrating under a body hanging on a rope.

And some of the most know noters race riots in American history.

Both interesting Oklahoma a black man steps on a woman's foot, she yells out, wrongly accused teenager.

And why Tulsa? It had what was called black Wall Street?

Not a coincidence difference happens in Tulsa. A spark so the powder keg of racial tension.

Eventually they raise those symbols of black me ability to the ground. Rode wood Florida, just a couple hundred residents.

A rumor of a black assault on a white woman, KKK eventually gets involved and entire town razed to the ground.

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>> BETH KRONBECK: For those who are curious about the Trump administration holding his first rally since the COVID-19 in Tulsa... This is why people are upset.

>> KEVIN MACK: And also on Juneteenth, celebration of emancipation of slaves so dripping in irony.

>> BETH KRONBECK: So we have I think -- I hope serve understanding how we're showing how race has been developing in our nation.

And again, this idea of white supremacy.

And we have the erection of confederate monuments. These are not history, just sort of perpetuating a false narrative.

Only 11 of them found in the confederacy. And the reality is it is to intimidate, to show African-Americans stay in your place.

For the people in the areas who have to look at these, again, to really push this idea that -- of white superiority and hold people in their place.

These monuments put in public spaces, in parks, in front of courthouses, public spaces.

But there is no context to them.

So you can't really understand -- so when viewing a big statue of one of the confederate generals, it's really memorializing them and honoring them.

Which you need to understand, it's minimizing all of the atrocity that slavery was. And the construction of these monuments, you see two spikes when constructed.

One around the early 1900's, to the 1920's, a response to progress attempting to be made by African-American.

Enactment of Jim Crow laws. A push back to some of the progress in addition to other practices.

Another spike in the 1950's and 60's. And again, this is a period where you have some progress for African-Americans or the fight for progress.

So it's going to be again this response to that.

The first spike in the early 1900's actually a larger spike you see a lot of these going in different places.

But in the smaller spike in the mid 20th century, it's not just statues going up.

It's memorializing these people, naming of roads, streets, schools --.

For African-American kids who are entering these schools, what is that saying to

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them?

And then also like military bases.

And again, this is a response.

So mid 1950's, a response partially to brown versus board of education, desegregation of schools.

And this is very relevant right now, the question of what are these monuments about? A lot of people saying removing these monuments means erasing history.

Not the truth, this is no history, especially with no context.

Who are the people who created them or funded them? It's private groups.

One of the major ones is the unite daughters of the confederacy.

Meaning these are in public spaces but the public had no opportunity to vote on these or decide they could be there.

But it's now taxpayer money maintaining them and keeping them there.

So history to something very relevant to our time.

>> BETH KRONBECK: [indistinct] and Georgia redesigned their state flag to resemble the confederate flag more closely.

And South Carolina started flying their flag over the state capital during this same period of time.

What does that symbolism mean?

>> so we have an understanding I hope of the way racism developed, developed in our nation.

But then it becomes difficult to go back and fix all the policies, law, everything put in place that will benefit whites and take opportunities and protection away from black Americans.

But this stuff continues.

When we get to the 1930's and the great depression, we will have the new deal programs.

High unemployment rates, people struggling, sufficiently.

The new deal programs supposed to help Americans.

The agencies created under the new deal will deny a lot of these opportunities and benefits to African-Americans.

And perpetuates the exclusion of African-Americans.

So for example the Agricultural Adjustment Administration, this is where they

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destroy sections of crops.

So regulate the price.

This does not benefit farmers and share croppers and tenant farmers.

People who do not own land, not going to be beneficial.

The national recovery administration, minimum wage, protecting any employment you must make certain amount of money.

Does not apply to fieldwork or domestic service work.

You need to understand those are two sections of employment that are predominantly, especially in some areas held by African-Americans.

So where a lot of the Americans will get these benefits, African-Americans will not.

And this is brand new in the 1930's. This is we could have done better and we don't.

One of the big ones of the new deal, Social Security, old age pensions also denied to these two groups, mainly made up of black workers.

Pushing for progress, sort of like uphill battle where other Americans able to take what is developed here.

And you need to know a lot of the things created in the new deal program are things that benefit Americans moving forward.

Don't always disappear.

So while others getting opportunities to stabilize lives, come out of the depression.

And later we will talk about housing....

This is not afforded to African-Americans.

>> BETH KRONBECK: After the war they did better, right? When they went overseas and fought and came home.

>> MAITE PETERSON: You would hope.

>> BETH KRONBECK: And so we have the GI Bill. It was the southern congressman that demanded that the states administer the program.

Because they could monitor who got the benefits.

>> KEVIN MACK: Can talk about what the GI Bill was?

>> BETH KRONBECK: It was for the veterans coming home who had fought during World War II, guarantees home loan, money for college or vocational training.

And it was the ticket to middle class.

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The United States always boasted we created a the middle class immediately after World War II.

And this is primarily how it's done. You get educated and property. What what we see with the bill.

What happened for black American veterans who came home, all those fabulous suburban homes, they were not allowed to build.

Many banks refused to give them home loans.

And we put a static here that it's not just the south -- statistic here -- not just the south, look at New York and New Jersey.

Only 100 over 67,000 of the va loans went to black veterans.

When they want to go to school at northern universities they often drag to their feet or reroute to other colleges uncredited.

Or routed to vocational school and even there your opportunities limited.

Because the fields that paid money, electrical plumbing and printing reserved course for the white veterans.

So they're completely block interested joining this middle class.

The easiest way it was for white Americans to do it, they're not allowed to.

>> KEVIN MACK: So we see African-Americans denied the benefits of arguably the two biggest social benefit programs in American history.

And that's a symbolic pushing away of blacks to second class citizens.

So let's look at when African-Americans fed up.

If you are not going to give us these benefits, we will struggle and protest for them.

And as we have discussed for the last hour or so, whites did not take too kindly to this.

The brown v board of education decision in the 50's.

The decision integrated schools and said the separate but equal clause is unconstitutional.

Promised that blacks and whites would come together.

And it immediately inflames this violent rejection. Down south white citizen councils, pseudo KKK on the right, newspaper saying school integration a racial suicide.

>> BETH KRONBECK: At the bottom -- we were laughing that we think this is such a beautiful u beautiful picture of all the school children.

And the bottom says I above is an example of what the race mixers want to happen

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in every school in America [reading].

>> KEVIN MACK: As African-Americans demanding more rights, whites opposing, public polling.

Gallup did a series of policy in the 60's. 84 percent of American as thought early civil rights actions actually not helping.

I don't know how else they were going to get integrated.

>> BETH KRONBECK: And they were's peaceful protests.

>> KEVIN MACK: Again, the Martin Luther King, Jr. who would up for good reason, 63 percent of Americans had a negative view of his a couple years before he died.

And George Wallace, the segregationist, the 8th most admired American.

Something to keep -- this is our country.

The black panther party, a group of African-Americans demand rights. Usual completely violates the historical reality of the party.

Three major goals, one to provide leadership though their country. They argued whites have betrayed strayed us, we need to support -- betrayed us.

We need to support ourselves.

And what they were most known for in their own community was providing food and healthcare for their communities.

Because the system not working for them.

The picture is a black man giving free breakfast to these kids.

J Edgar Hoover declared -- the reason the black panthers so scary they argued persuasively that the black Americans were equal and deserved equality.

Black power challenged the tenets. COINTELPRO, a counter intelligence operation, black panthers immediately disrupted by this sting operation.

Break up the panthers and the party falls apart because of the fear of persecution and murder.

A case of two panthers murdered in their sleep in Chicago.

>> BETH KRONBECK: And the image of black pen they ares carrying guns.

>> MAITE PETERSON: And that's important. The party was go B making progress for the African-American communities.

But there were the images of them holding guns in front of the capital building, looking awesome, but they used those images.

The media and others to say we told you, they're violent, look what happens.

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This question of violence, I hope you are thinking about the direction science has always gone in this country when talking about race.

The reason they were holding guns or why they started to do that was because at that time it was legal in California to hold exposed weapons.

But they were doing that to patrol their neighborhood. Police were exercising extreme amounts of brutality against young black boys and men.

So whenever somebody being pulled over in their community, they would stand there and observe. To ensure the safety of people in their communities.

So the police would not abuse their powers physically.

So they were sort of protecting against violence.

But those images were pr shown to just demonstrate look, they are violent. Be afraid, we told you you need to be afraid of these men.

When as Kevin laid out nicely, look at all the wonderful things the black pen they ares were actually and 1631, why don't we let the Africans in the colonies have guns? And they were giving guns to the English colonists to protect themselves against the Indians.

But not going to give guns to the Africans and that has carried through for 400 years.

We're very afraid, right, of black men that have guns.

>> MAITE PETERSON: And I I want to add, it wasn't really to protect against native -- although they were conflicts, it was because they wanted to use guns to can I have natives to take their land.

>> KEVIN MACK: Right, right. And quickly, the topic of surveying, black bodies, oppressing them.

This country gross increasingly segregated, red lining, denying minority individuals to buy house.

The denial of those loans means African-Americans becomes larger communities of renters rather than owners.

Meanwhile, where the homes are built, come attached with restrictive covenants that said if black you cannot buy in these communities.

You see white flights from cities, attracting by the low cost homes and favorable structural structural policies.

And meanwhile, cities starting to decay, less and less money going into urban infrastructure.

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Schools for largely minority communities.

And large part, suburban communities don't like to see tax dollars going to support African-Americans.

But isn't like there's no money going into cities.

They're going into police departments, becoming militarized. They have better powers of surveying people.

And as talking about the police departments, what we want to note, there is this culture of surveillance.

That could not be ignored.

And it's difficult to say when we say defund the police, -- saying we -- but the argument is not that there should knob police departments.

It's that why don't we spend less money on police department and is helping out African-American communities in ways the country has failed them for 400 years.

Now Nixon becomes sort of the godfather of this playing upon white anxiety.

The epitome of law and order, rebellions, riots happening, he's the man to restore order and the racial status quo.

And the candidate of the majority, implicitly white people, and the protesters threatening to disrupt what they would say makes America great.

>> BETH KRONBECK: Ronald Reagan in the 80's, he gives a speech where he talks about this woman who was driving a Cadillac had bilked the government.

And there was a woman. She was a con artist, she was driving a Cadillac, no one was really sure what her race was though.

Someone did find a 1930 on the census she had marked herself as white.

But she had gone by being Jewish, Asian.

So Ronald Reagan talks about this woman as he talks about the government's need to reduce dependency.

And the idea of this welfare queen gets attached to black women.

And when we think about why is this attached to black women? What is it saying.

And I want you to think about to this freedom.

>> KEVIN MACK: Demographic party of Pennsylvania 1866.

>> BETH KRONBECK: The image of the black men lounging about while the whites work really hard.

So the image comes back again.

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And in addition, if we think about a black woman who is mooching off of the federal government....

Why does she need to? Does she have children? Probably so? Does she have a husband? The insinuation is that there is an absent father.

So again, not just denigrating the African-American woman, it's denigrating the black males.

>> KEVIN MACK: So let's sum this up.

>> BETH KRONBECK: Let's sum this up we've got 400 years. Gone through 400 years of a narrative.

That talks about black Americans as being inferior, lazy, and at times dangerous.

>> KEVIN MACK: And after the Civil War, when they tried to move beyond this narrative, white Americans responded with riots, mass asks and killings.

After World War II, African-Americans denied fundamental government that would presented social mobility.

And when they started to avail themselves of those programs, they're shamed as lazy.

>> MAITE PETERSON: So the construct of white supremacy narrative not only affects black but all communities of color.

We put this lecture on because of what is going on in our country. We need to keep the focus on African-Americans.

And this is deep history, not something that happened recently, not a 21st century practice, this is a longstanding problem.

But you node need to understand the creation of whiteness and the creation of the other affects everybody, all communities of color.

And it actually does affect and impact every single one of us.

You shouldn't care only when it impact you but all the time.

And we hope you understand, again, what our real history looks like.

>> KEVIN MACK: So, I believe now we have 24 minutes for questions.

>> HAZEL RAMOS: Hi, everyone. I mean here. I have seven questions for you.

I don't know if we will be able to ask all send. Let's start one from George, thank you for your question.

Were there free Africas in the colonies priority 1619?

>> BETH KRONBECK: In the colonies? Not in the English -- are you talking about

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the English colonies in the new world?

>> HAZEL RAMOS: He didn't clarify. George, are you talking about the English colonies? In the Americas? I would assume so.

>> MAITE PETERSON: Well, in the English colonies like Jamestown I would say not in the colonies but there were by that point different people, populations in the Americas.

Yeah.

>> KEVIN MACK: And in other colonies of the Americas there are Africans there. In the Spanish colonies, a lot both free and legislative.

But in the English to my knowledge there aren't.

>> BETH KRONBECK: The first slaves rid of 1619 and as soon as they hit shores the captain of the Man-o-War trade them for food, goods. They immediately become labor.

But not sure exactly probably 5-7 years, we see they're able to obtain their own freedom.

They can purchase their own freedom back and convert to Christianity which creates free Africans in the English colonies in the early years.

>> HAZEL RAMOS: Thank you and George added a clarification to his question. I guess it pertains to indentured servants so wondering if Africans that were themselves indentured servants.

>> BETH KRONBECK: Indentured servants were white. We really need to make that clear. They were always white and from England.

And then you have the Africans that rid of.

>> KEVIN MACK: The deal was if you are a poor white loving in London, can't afford the trip. Get someone in America to pay the ticket and then you pay that off by working.

Because there weren't many Africans living in England at that time, that way of doing things was off limits to them.

But because the notion of modern slavery hadn't been constructed really at that time. There were African-Americans who were practically servants.

The notion is slavery created over time.

>> HAZEL RAMOS: Thank you. And George said that answered his question. Thank you, George.

Let's see. Second question from George. I am asking these questions

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sequentially for fairness.

There is a similarity between the photos of slave owners that you showed earlier attempt to go sugar coat slavery.

By being photographs with their slaves police officers being photographed kneeling with the protesters.

>> BETH KRONBECK: And I saw something that the police who had kneeled with the protesters apologized to their police force.

So you were talking about the image with the families with their servants and the photographs they would take.

>> MAITE PETERSON: I am trying to think about that. Yeah, those first minimums, they were sort of a couple of things....

Like with the photographs after 1850, like us now when there's new technology thoughts how you show off if you have money, bring the photographer in.

And then families who own slaves it's this way saying look I'm wealthy enough to own slaves.

And the other thing, this idea of also that they're almost like a part of our family we treat them so well.

So in thinking about it with the police. I'm trying to think about what that means.

I wouldn't say -- correct me if I'm wrong, -- I wouldn't say there's a history to that where the police are taking images and saying look at what we're doing.

I'm not sure -- that is response. Them kneeling and so forth is a response so maybe them trying to mistake things, calm things down.

Show a different side of them, not that I'm saying it's correct or not.

But showing a different side, sort of being with the public demonstrators.

>> BETH KRONBECK: I would hope it's not for show. But again, that article that just came out today where he's apologizing for being on the side of the protesters, makes you wonder.

>> KEVIN MACK: The problem that these protesters are going up against problem is they're putting up against this 400 year pile of.

>> HAZEL RAMOS: Can you address other areas of racism E racism.

>> MAITE PETERSON: We really wanted to focus on racism Americans in our country, it's very specific to our country, yes, similar things i things happen in other places.

But we create this binary early on black and white.

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And then from that point forward you will use that template to other immigrants, people coming from Asia, eastern Europe, southern Italy.

This creation of the idea of race as it develops here will be impacting all types of other groups.

Then it's easy to sort of use this template.

One thing that happens for example with school segregation -- did I freeze again?

>> BETH KRONBECK: We can hear you.

>> MAITE PETERSON: In Texas when talking about Mexican American kid coming into schools, then the question is well you can't come here, you're a white kid.

Well they're not black but.

>> But yeah, you're not white.

And this is early on don't want races mixing because it becomes too blurry.

>> KEVIN MACK: From the perspective of whiteness, I mean, there is a little bit of a distinction.

Because of African-Americans unique history of slavery, but Mexican and Mexican American community, we see things in Southern California.

Mexicans coming into the country, working, demanding rights.

An affront to whiteness.

And we see similar ways to put Latin x groups, if you know about World War II and the [indistinct] riots, white mob violence zutu riots, you have Chicano and Philadelphia bean owe.

Teenagers who would wear these you know what I means.

For a couple of times u combined in Los Angeles, riots broke out where whites, say say lores beat the hell out of these kids.

Similar pattern to what whites regard these to reassure themselves of their whiteness.

In the case of the riots, in the in the case of World War II when facing a crisis.

>> BETH KRONBECK: And it's not just black Americans, not just Mexican Americans. We can go back to the 1880's, Chinese exclusion act.

With these immigrants coming into California and riots against them.

And downtown Los Angeles, hung up Chinese immigrants the same way we lynched African-Americans in the south.

So we're so nervous about whiteness that when all of these European immigrants

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start arriving, we actually constructed levels of whiteness.

Because those European immigrants, well they're not white like me but kind of like me.

>> KEVIN MACK: What I tell me students -- is America a country of race or ideas. It's not really like who are Americans, we're a country of immigrants, or are weigh country of white people? And I think that's always in conflict.

And I would like to think that fight hasn't gone on but I think it's upon us as Americans to keep going to the voting booth.

And decide what vision of America do we stand for.

I think putting it in those terms not inaccurate.

>> MAITE PETERSON: And sadly I think we could go into any of these groups and show a history, Japanese internment camps in World War II, sadly.

>> KEVIN MACK: Good.

>> HAZEL RAMOS: People outside and inside of the United States claim if the US system was racist it wouldn't let Michael Jordan be is successful millionaire.

Oprah get so rich or have a black president, and controversial and manipulative.

>> KEVIN MACK: It's something we often see -- I have heard that argument made as well.

I think for one thing we can make the argument that usually I think in the case of Michael Jordan didn't inflame white supremacists the same way Obama did.

We can use black Americans labor on basketball court, it's not threaten I think there's a big difference between Michael Jordan selling air Jordans and Barack Obama controlling the military.

And big difference between exceptions and patterns.

In the wake of these riots, in Memphis or New Orleans or Wilmington, it isn't just there's one.

It's okay tiger wood making hundreds of millions in golf, but when you start having sort of these patterns here.

A critical mass, then it can be sort of dangerous.

And I think that if it was entire cpongess of Barack Obamas, then it would be threatening. I think white supremacy can stomach one or two successes.

>> MAITE PETERSON: And the question specifically addresses Michael Jordan. Again, exceptional player, person.

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But out of him, consider how many Michael Jordans we have.

And also think about the labor of black men as Kevin was saying.

How many white men behind the scenes making a ton of money off of their labor. Compared to a few Michael Jordans.

You can't really compare it.

So I wouldn't say they're letting them succeed for the sake of uplifting African-Americans.

But so they can make their own money.

>> BETH KRONBECK: And I would sad because you have one or two sphwhranches of successes, it's not representative active of what is happening to the entire community.

I used to struggle when I was trying to teach ow African-American women make the lowest wage. White minute, wheat men sort of equal with black men and then black women even lower.

Yet what woman was making the most money in the United States at the time, but Oprah, so yeah, these single individuals but what about the rest of the community.

And if somebody wants to bring up Barack Obama, they denied he had the right to be president, right?

That he wasn't born here, the whole birth certificate argument that fold him for eight years.

And who led that argument but our current president.

>> MAITE PETERSON: And these kind of ideas also dangerous when they seep into communities of color.

Because for those who succeed, this idea of I got out what is wrong with you? That's also dangerous. Because it's institutionalized. It's not any individual person.

Going into the history we see it's in everything that America built on really.

>> HAZEL RAMOS: All right. Next question is white supremacy mentioned throughout the presentation but not verbally refused.

Dot instructors believe there is truth in the idea of white superiority.

>> MAITE PETERSON: Absolutely not.

>> BETH KRONBECK: No, everyone is equal.

>> MAITE PETERSON: On the record, absolutely not.

>> BETH KRONBECK: Yeah no,.

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>> KEVIN MACK: I think it's useful because we did cite these philosophers, and.

One thing we can do is realize so much of what you read and what are alleged authority figures.

It's kind of bs. What is the corpus of academia -- I guess this sort of answers her question.

I think white supremacy -- we obviously refute it but I think part of what we see as a white person myself.

I never really have to engage in questions of race or forcibly refute it because I'm so used to it.

And that reveals of how I'm a beneficiary of white supremacy. My colleagues might have to deal with it you know daily basis.

I think that question points to the idea that I don't engage with it enough or forcibly refute it enough.

>> MAITE PETERSON: This is such an important wonderful question.

In our history we're struggling. Our history had been written again by white men.

We had been told, been denied everything we were trying to do today.

But in doing that, the next steps is also along with everything that had happened, look at all the African-Americans that they had contributed to our country.

Music, art, and then ripped off by whites.

That's part of our job as historians be clear about the tragic history of name our country.

And then include all the wonderful things, not just for African-Americans, women, Latin x, the gay community, you can go on and on with everything else groups have done.

Just been omitted in history and it's really recent we're start to go dig these things up.

>> HAZEL RAMOS: Thank you. You cannot assume, no one has said it is untrue, it has to be said acknowledgment.

>> KEVIN MACK: Absolutely.

>> HAZEL RAMOS: Two questions left but only time for one more, Kayla, is that okay? That we ask one more and the other we can post on to our list of questions.

And on Friday next week we will have an open forum that we will north that, Noah, is that okay.

So the last question, were there the same problems in Canada with Africa

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Canadians as in the United States in the 20th century.

>> BETH KRONBECK: That's such a good one.

>> KEVIN MACK: On one hand African-Americans were able to create communities in Canada, especially 19th century that they were unable to do in the United States.

Oftentimes the underground railroad did not end in the US because if you ended up in Indiana you were going back home.

So oftentimes Canada offered a refuge.

>> BETH KRONBECK: And remember at this period of time Canada still part of England and when we fought in the American revolution and the war of 1812, the before I different said.

To the slaves, if you fight with us we will free you.

But great Britain and a lot of the former slaves can escape into Canada and they're actually taken care of. And they do live freer lives.

We have a letter of a slave who he is escaped to Canada, writes letter to his former slave owner.

Canada will have their own issues with their native populations which they still deal with today.

But yeah, I would say for the African-Americans that were in colonial America and own post colonial America.

If you could escape to Canada you were definitely free.

>> KEVIN MACK: And a big reason why too, it was a different deal in Canada, slavery doesn't exist there and there isn't large scale plan agriculture.

Tough to grow cotton in Montreal.

So this link of racism and capitalism in the United States not that it's the the land of milk and honey, but -- we have to say it's not like there's no racism.

Britain struggles with racism a lot and post colonial countries.

But that's for another conversation for another day.

>> BETH KRONBECK: We were one of the last countries to make slavery illegal, though.

Across the world.

>> Thank you guys so much. And I just wanted to mention though I have not nearly as qualifications as all of you, obviously....

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I was born and raised until like two years ago in Canada, and we read a number of novels.

Of how slaves escaped the United States and made their way to Canada.

So yeah, it's a very relevant topic.

I don't want to say too much because I don't have nearly as much information.

>> KEVIN MACK: Not a problem. Thank you.

>> Thank you so much for engaging with us tonight and thank you and to the professors.

I have safely say the information was very effective it communicating the history of institution lied racism and informative.

To hear what you have to say about the many questions that the audience had.

So if if the audience still has questions that were not addressed tonight, we will send a link to an evaluation form where you can leave questions.

And any additional feedback for tonight's lecture.

And we will address any additional questions at our closing forum next Friday.

Next Friday, June 19th from 5-7:00 p.m.

So please join us for the rest of our lecture series on this same link and at the same time.

The next will be on Monday, same time, same link.

More information can be found at Glendale.edu/antiracism.

For GCC students, if any of you need a safe place to process these heavy topics, we will be hosting healing circles led after each lecture led by Dr. Troy Davis and our opportunity equity counselors.

Please join us and we will end this meeting now to start that healing circle.

So thank you so much for joining us and have a great rest of your evening.

[end of workshop]