

REDLANDS AREA DEMOCRATIC CLUB



The Progressive



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redlandsdems.org

President's message

On August 23, 2020, I was unanimously elected as your new President of the Redlands Area Democratic Club. I have been a member of RADC for five years and Secretary for two years. I am the first Latina to hold this position. Born in San Bernardino, I grew up in Colton with nine siblings. I am an alumna of Cal State San Bernardino holding a Bachelor of Arts degree in Business Administration. The Inland Empire is my home and I look forward to working with you to help Democrats win in November. I want to thank you for your confidence in me and I will work hard to make sure that your voice about our club is being heard in the coming months.

I would like to congratulate our Immediate Past President Kristin Washington and wish her well in her new position as chair of the San Bernardino County Democratic Central Committee. As our president for five years, she valiantly led us through several elections, increased our awareness of the BLM movement, the issue of excessive force by police, and built our membership to become one of the largest Democratic clubs in the county. We wish her many successes in her new role.

As we enter the final days leading up to the November 3rd elections, we are witnessing both exciting and serious times. We look forward to engaging our members and asking everyone to pitch in to give a little more by volunteering to save our democracy during these unsettling times. We will be contacting members weekly about volunteer opportunities in addition to what you're already doing.



We are fortunate to have the CADEM Headquarters in San Bernardino County to let us know what volunteer activities need the most help through their Coordinated Campaign, such as candidate campaigns, census, propositions, supervisor, water and school boards that schedule daily activities for volunteers. I personally have used their audio dialer for campaigns, called people in Colton for the census and written 100 postcards in Spanish and 100 in English for candidate Christine Bubser, (CD-08). It is very rewarding to know that we can still help in this time of COVID-19. Our members are very involved in the Biden/Harris campaign and are always looking for more volunteers to bring the presidency back to our Democratic Party. On Sundays, the Coordinated Campaign seeks volunteers to help flip the Senate in the battleground states.

As your new President, I've appointed several executive board members who will work side by side with me to make our club stronger and accomplish our vision and goals. Upon your approval, my former secretary position will be filled by Gilda Gularte, who will come on full-time to take meeting minutes and keep you informed about club activities and for the first time, we will have a sergeant-at-arms who will help us with roll call, election process and as they say "keep the peace" (if necessary) at our Zoom general meetings. See next page for other appointments to be voted on.

We will be posting on social media on a regular basis to make sure that not only our members, but all newly registered Democrats in the county can take notice of who we are - one of the largest Democratic clubs in the county. We plan to get involved and support our service areas of Loma Linda, Highland, Redlands, and Mentone with letters of support, attending virtual city council meetings, and keeping abreast of the current elected officials, their elections, measures and more.

Again, I look forward to serving as your new president and working with the new executive board members. Feel free to reach out to me with your thoughts and ideas on how we can make RADC the club that everyone in our area wants to join.

Lorraine Enriquez, President
Redlands Area Democratic Club



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New Trustee and Committee Chair Appointments

President Lorraine Enriquez has appointed the following RADC members as either Trustees or Committee Chairs. Members will need to vote approval of the trustees as well as the officer positions of Secretary.

EXECUTIVE BOARD/TRUSTEES

SECRETARY: Gilda Gularte briefly served as the RADC assistant secretary but had to resign due to an emergency at her place of employment. She grew up in the Inland Empire and has lived in Highland for 22 years. She currently serves as Treasurer of the Chicano Latino Caucus, she has been politically active several decades. In 2018 she was a candidate for Highland City Council District 4.

SERGEANT-AT-ARMS: Samuel Edison is a retired financial and operations executive. He has worked for Sun Microsystems, Hitachi Data Systems and many more. He holds an MBA in finance and accounting from Regis University and studied business administration/accounting at Cal State San Bernardino. He is a member of the Rotary Club of Redlands and has been a long-time member of RADC.

PROGRAMS: Kris Goodfellow has been performing the duties of program chair since 2019. She is co-owner of Voyager Search, a smart spatial search solution that makes searching complex documents easy and increases workflow. She has a journalism degree from Northwestern University, has worked for Associated Press and the New York Times. She will continue as program chair.

BYLAWS: Renee Kern is a small business owner of a forensic consulting firm handling the daily business operations. She has served in a leadership capacity on multiple nonprofit organization boards. She is currently serving as a delegate for the 40th District. Kern holds a Bachelor of Arts in business administration from Cal State San Bernardino and resides in Highland.

PUBLICITY: Priya Vedula is well versed in all social media platforms. She holds a Masters Degree from the University of Michigan. Her area of expertise is in research and development in public health. Priya is currently attending medical school.

COMMITTEE CHAIRS

CAMPAIGN COORDINATOR: Eddie Sanchez resides in North Redlands. He is a union organizer with SEIU representing public sector workers in Riverside and San Bernardino Counties. He serves as political director for the IE Chapter's Asian-Pacific American Labor Alliance, and the political director for San Bernardino County Young Democrats. His expertise is in politics that are geared towards looking after our most disenfranchised communities.

COMMUNITY OUTREACH: Mario Saucedo is involved with the Commom Vision Coalition in North Redlands and has been an active community member for many years. He currently serves on the Planning Commission for the City of Redlands.

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All RADC members are encouraged to serve on any RADC committee of your choice.

Voter Registration
Membership
Legislative Issues
Precinct Development
GOTV (Get Out The Vote)
Communications
Publicity
Campaigns
Community Outreach

***See President Lorraine
or any Officer or Trustee***

For Black women, the 19th Amendment didn't end their fight to vote



By Martha S. Jones
August 7, 2020

When it comes to the story of women's suffrage and the 19th Amendment, two competing myths dominate. The first is that when the amendment became law in 1920, all American women won the vote. The second is that no Black American women gained the vote that year. Marking the amendment's centennial, it's time to replace both falsehoods with history.

Voting rights in America have always been borne of struggle. And the battles women fought 100 years ago—for a constitutional right and against segregationist and discriminatory Jim Crow laws in the South—echo in 2020 as American women continue to work against voter suppression and for full access to the polls.

On August 26, 1920, the U.S. Secretary of State certified that the 19th Amendment to the Constitution had been ratified by the required 36 states. It became the law of the land: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex."

The 19th Amendment did not, however, guarantee any woman the vote. Instead, laws reserving the ballot for men became unconstitutional. Women would still have to navigate a maze of state laws—based upon age, citizenship, residency, mental competence, and more—that might keep them from the polls.

The women who showed up to register to vote in the fall of 1920 confronted many hurdles. Racism was the most significant one. The 15th Amendment expressly forbade

states from denying the vote because of race. But by 1920, legislatures in the South and West had set in place laws that had the net effect of disenfranchising Black Americans. Poll taxes, literacy tests, and grandfather clauses kept many Black men from casting their ballots. Unchecked intimidation and the threat of lynching sealed the deal. With the passage of the 19th Amendment, African-American women in many states remained as disenfranchised as their fathers and husbands.

Nevertheless, in fall 1920, many Black women showed up at the polls. In Kent County, Delaware, their numbers were "unusually large," according to Wilmington's *News Journal*, but officials turned away Black women who "failed to comply with the constitutional tests." In Huntsville, Alabama, "only a half dozen Black women" were among the 1,445 people of all races and genders who were registered, recounted Birmingham's *Voice of the People*, an African-American newspaper. The explanation was clear: Officials applied "practically the same

rules of qualification to [women] as are applied to colored men."

In Savannah, Georgia, officials imposed the letter of the law: "Many negro women have registered here since the suffrage amendment became effective," reported Ohio's *Hamilton Evening Journal*, but "the election judges ruled that they were not entitled to vote because of a state law which requires registration six months before an election." This ruling meant that no woman in the state of Georgia could vote—too little time had passed between the ratification of the 19th Amendment and Election Day in



On Election Day 1920, women in New York line up to vote for the first time following passage of the 19th Amendment on August 26, 1920. *Underwood Archives, Getty*

Cont'd on page 3

1920. This was a reading of the law meant to suppress Black women's votes because "no white women presented themselves at the polls," the paper noted.

Many Black women did manage to vote in 1920, though. Some had been exercising that right for several years in states like California, Illinois, and New York where women's suffrage became law before the 19th amendment was ratified. Even more registered and cast ballots after its passage.

The political contest of 1920 got underway for Black women months before the November election. If they hoped to vote, they'd have to get their names on the rolls. When registrars opened their books to women that fall, many Black women gathered their courage and their savvy and insisted on the right that the 19th Amendment promised. (Black men and women were fundamental to the suffrage movement, arguing, "We are all bound up together.")

In St. Louis, Missouri, Fannie Williams, a teacher-turned-organizer, set up a "suffrage school" at the city's Black YWCA—the Phyllis Wheatley Branch, named for the 18th-century enslaved poet. There, Black women prepared for their chance to register, teaching one another how to pay poll taxes and pass literacy tests administered by begrudging officials. Newspapers reported that nearly every woman in the city, Black or white, registered that season.

Florida educator and women's club leader Mary McLeod Bethune traveled her state in 1920 to encourage other Black women to register, only to be confronted

by brutal opposition at each step along the way. Black women managed to join voters' rolls, but the intimidation continued. On Election Day eve, white-robed Ku Klux Klansmen marched onto the grounds of Bethune's girls' school in Daytona, aiming to scare Black women away from the polls. When the women turned out to vote anyway, they took their courage from leaders like Bethune and each other.

Today the 19th Amendment continues to prohibit states from

denying the vote based upon sex, just as the 15th Amendment forbids states from using race when determining voting rights. Yet many American women do not have the unqualified right to vote. As was true in 1920, a woman's access to the polls is

determined by where she lives—and that, because of the United States' long history of housing segregation, often correlates with her race. A resurgence of voter ID laws, the shuttering of certain polling places, and the purge of voter rolls in some states following a 2013 Supreme Court ruling that rolled back provisions of the Voting Rights Act of 1965 have deprived both men and women of color of the right to vote.

Especially during a pandemic, the policies of voting officials—some of whom have suggested restricting polling stations or limiting vote-by-mail—may mean that fewer American women will cast ballots in fall 2020. The history of the 19th Amendment is more than myth; it is a cautionary tale for our own time.

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<https://www.nationalgeographic.com/history/2020/08/black-women-continued-fighting-for-vote-after-19th-amendment/>

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Educator and activist Nannie Helen Burroughs (with banner) meets with fellow members of the Woman's National Baptist Convention. Burroughs urged Black and white women to work together to achieve the right to vote. *Courtesy of Library of Congress*



Mary McLeod Bethune faced violent opposition from the Ku Klux Klan and others. *Courtesy of Library of Congress*

Native Americans Weren't Guaranteed the Right to Vote in Every State Until 1962



By Becky Little
Updated August 20, 2020 from
Original of November 6, 2018

Native people won citizenship in 1924, but the struggle for voting rights stretched on much longer.

Do U.S. citizenship and voting rights go hand and hand? For most of the country's history, the answer has been no—just look at the example of Native voting rights, which weren't secured in all states until the 1960s.

Native Americans couldn't be U.S. citizens when the country ratified its Constitution in 1788, and wouldn't win the right to be for 136 years. When black Americans won citizenship with the 14th Amendment in 1868, the government specifically interpreted the law so it didn't apply to Native people.

"I am not yet prepared to pass a sweeping act of naturalization by which all the Indian savages, wild or tame, belonging to a tribal relation, are to become my fellow-citizens and go to the polls and vote with me," argued Michigan Senator Jacob Howard at the time, according to the Native American Voting Rights Coalition.

Some Native people who didn't want U.S. citizenship since they were already part of their own sovereign nations. However, these nations still found their land and the lives of their people subject to

the whims of a country that would not recognize them as citizens.

In 1924, Native people won the right to full citizenship when President Calvin Coolidge signed the Indian Citizenship Act, also known as the Snyder Act. But Coolidge and his Congress didn't this enact this law out of their own benevolence. Many saw this as a way to break up Native nations and forcibly assimilate them into American society; to, as Carlisle boarding school founder Richard Henry Pratt

said in 1892, "kill the Indian in him, and save the man."

In any case, Congress didn't given Native people voting rights at that time either. The Constitution gave states the right to determine voting rights (with the exception of the 15th and 19th Amendments, which many states violated anyway by preventing black people from voting).

There were plenty of white Americans who didn't want Native

people voting in their states. In the late 1930s, "One of the Indians went over to Old Town once to see some official in the city hall about voting," reported Henry Mitchell, an "Indian Canoe Maker" in Maine. "He said to the Indian, 'We don't want you people over here. You have



Calvin Coolidge and Native American group at White House a year after they were given the right to vote in the Indian Citizenship Act. *Library of Congress*



The Carlisle School. *Courtesy of Library of Congress*

your own elections over on the island, and if you want to vote, go over there.”

Native Americans were only able to win the right to vote by fighting for it state by state. The last state to fully



Native Americans registering to vote circa 1948.
Bettmann Archive/Getty Images

guarantee voting rights for Native people was Utah in 1962. Despite these victories, Native people were still prevented from voting with poll taxes, literacy tests and intimidation—the same tactics used against black voters.

The Voting Rights Act of 1965 helped strengthen the voting rights that Native people had won in every state. However, the act is no longer fully intact. In 2013, the Supreme Court’s decision in *Shelby County v. Holder* dismantled one of its key provisions, which required that states with a history of racial bias in voting get permission before passing new voting laws. Just before the 2018 midterm elections, North Dakota’s Supreme Court ruled in favor of a new voting requirement that may prevent hundreds of Native residents from voting.

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<https://www.history.com/news/native-american-voting-rights-citizenship>

Editor’s Note: AB 2314 Native American voting, authored by Assemblyman James C. Ramos, was approved unanimously by the California Assembly and Senate and sent to the governor. The bill would require the secretary of state to convene an advisory task force to recommend strategies for increasing Native American voter participation.

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The history of America's racist police, from slave patrols to present

Understanding the creation of the police force in the United States is essential to reforming it.

NewStatesman
Enlightened thinking in dark times

By Emily Tamkin
June 13, 2020

The United States is not, of course, the only country in the world with racism and police brutality. But the police force in the United States does have a unique and racist history.

Even before there were “formalised municipal police forces, there were antecedents like the slave patrols that operated to surveil and contain black people who were breaking the law by, say, trying to steal themselves to freedom”, Simon Balto, assistant professor of African American history at the University of Iowa, writes in an email to the New Statesman.

After the Civil War and emancipation, slavery was abolished — except, as Khalil Gibran Muhammad told Vox, as a punishment for crime. “What that amounts to is that all expressions of black freedom, political rights, economic rights, and social rights were then subject to criminal sanction,” Muhammad said in that interview.

What’s more, it was white people who were allowed into conversations and debates around policing and force. Laurence Ralph, a professor of anthropology at Princeton University, has focused, in his work, on a use of force debate in New Orleans in the 1800s.

“It was mostly white people having the debate about the use of force and having the debate that, no, the police shouldn’t be able to use guns. But their logic was still a racialised logic. ‘If the police are able to

use guns then they’re going to treat us white people as if we were slaves’,” Ralph says. What’s more, some of the people who were arguing against use of force were arguing that they couldn’t trust the discretion of individual officers. That, Ralph says, is a “lingering issue” today.

“It revolves so much around the officer’s fear. When it revolves around the officer’s fear, the question of — what happens when that officer shouldn’t be scared of someone? Yes they could be afraid, yes they could demonstrate they were afraid in the heat of the moment,

but why should they be afraid of a black person walking down the street?” Ralph says. “They’ve been able to play up the fear in the jury. In the eyes of the white jurors”.

It was in the early 20th century that police forces became more professionalised — and with that came further

institutionalisation of racism.

In the early 20th century, the Great Migration saw an increase of African Americans in America’s cities. This coincided with a decrease in immigration from Europe. “As a consequence, popular white culture began to perceive racial difference”, says Jeffrey Adler, a professor of history at the University of Florida. And so there was a confluence of factors: an increased African American population in northern and southern cities, a decrease of European migration, a police force that was newly seen as professional and respectable



A protester in Boston pleads for a police officer to listen on June 7, 2020.
Attributes Getty

and formal — and a white population that didn't see brutality against African Americans as its problem.

"In my research on Chicago, what I found was that the police department's disastrous relationship to black Chicago really in many ways dates back to the Great Migration of the 1910s and 1920s, and got progressively worse as the black population grew in size," writes Balto. "I don't think that there are single, isolated turning points that made policing more racist so much as it was a slow-moving process by which the idea that black people needed to be surveilled and harassed and abused more than other groups did became increasingly absorbed as everyday logic and practice by police".

And that continued through the 20th century — for example, in the 1970s with the war on drugs, which Nixon aide John Ehrlichman later admitted was about criminalising the anti-war left and black Americans — and, as we can clearly see today, through the 21st.

"African Americans disproportionately live in neighbourhoods that are both heavily policed and still more dangerous than others are", Balto writes. "It's basically living proof of the fact that policing doesn't work, but black communities are stuck in a double-bind where the police don't or can't ameliorate social harm while all the while politicians pitch police as the only thing that can respond to social harm".

All that is why, while some who just tuned in might see current cries to "defund the police" as being of the moment or having come from nowhere, some academics and experts working in the space see such calls as part of a longer, broader history.

Ralph says he was not surprised to hear more talking about defunding the police now because he has, for years, been following the groups and movements working on these issues. The present

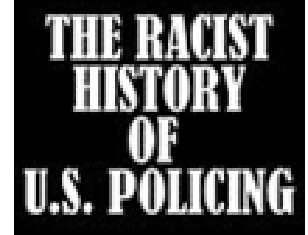
moment is "a result of really hard work on behalf of activist organisations on the ground to kind of change the thinking within communities around the purpose and funding of the police", he says. Those years of work, he says, were compounded by the fact that "this conversation is coming off the heels of Covid". People could see how difficult it was for cities to provide tests and masks and gloves — but how easy it was for the police to show up in riot gear.

"It makes that argument about priorities and defunding very tangible," he says.

Balto puts it somewhat more bluntly.

"Anyone who wants to talk about a severe social problem without understanding the history of that social problem," he writes, "is not serious about solving that social problem".

<https://www.newstatesman.com/world/north-america/2020/06/history-america-s-racist-police-slave-patrols-present>



YARD SIGNS AVAILABLE

BIDEN-HARRIS Yard sale signs like the one in this picture are now available to members at the low cost of \$10 each. Purchase one for yourself and one or more for your Democratic friends or neighbors. RADC member and volunteer Jeanne Matthys will personally deliver your signs to your home. Please pay by check or visit the RADC Website at <https://redlandsareadems.org> and pay thru ActBlue or PayPal at the bottom of the Webpage.



MAKE THESE CALLS!

On September 1 I received an email from the California League of Conservation Voters that scared me to death.

While we are fighting for our lives, economic security and education for our children because of COVID-19, Rep Patrick O'Donnell (D-Long Beach, 70th Assembly District) is being lobbied non-stop by Big Oil to roll back and suspend

important environmental air quality and climate regulations that directly affect our health. At the Assembly, he has written four letters to members that support this agenda. His primary aim targets the Port of LA. These letters are aimed to oppose our Public Health Regulations. He is hoping you will not notice.

We know 2 facts about COVID-19: 1) The virus slices directly into the lung because the protective defenses cannot keep it out as they can other viral and bacterial molecules and 2) COVID-19 is a virus that can attach to pollution particulates in the air before the air is inhaled.

I called Patrick O'Donnell at 916-319-2070 and asked him to respect our current public health regulations. I called Speaker of the House Anthony Rendon (D-Los Angeles, 23rd District) to advocate for our current public health regulations, especially during a pandemic. His number is 916-319-2963.

This activity has to be stopped for our health and that of our progeny. If you believe this is true, please call these two gentlemen.

~Nancy Blastos, RADC Trustee

ATTENTION: Unless otherwise noted, editorials and/or articles that appear in *The Progressive* are the opinions of named contributors and not necessarily of the RADC leadership or its members.

REDLANDS AREA DEMOCRATIC CLUB LEADERSHIP

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Kristin Washington, Immediate Past President
Secretary (Vacancy)
Carole Coley, Treasurer
Les Greenberg, Assistant Treasurer



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John Coley (Membership)
Frank Garcia (Voter Registration)
Ron Hattis (Legislative Issues)
Ana McNaughton (Precinct Development)

"The Progressive"

Carole Coley, Editor and Design; Les Greenberg, Club Photographer/MeetUp Coordinator

Send articles to: redlandsdems@gmail.com

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Redlands Area Democratic Club

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"There may be times when we are powerless to prevent injustice, but there must never be a time when we fail to protest."

~Elie Wiesel~