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# THE COALITION OF UNITED PROGRESSIVES CHARMECK CHRONICLE

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**Greetings!**

We truly appreciate everyone's involvement.  
This War on Oppression will only be won as one  
mass movement.

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## Our Mission Statement

The continual unification of as many organizations as possible starting at the local level and branching out to both the state of North Carolina and then the entire nation.

# Spotlight

## Women of Color and Suffragist Movement



By DonnaMarie Woodson

*Click photo to watch mini-doc "The Black Suffragist"*



I was pleasantly surprised with a recent article in the Washington Post by Liz Weber acknowledging and celebrating the vital role women of color played in the [Women's Suffrage Movement](#). The legal right of women to vote was established over the course of more than half a

century, first in various states and localities, and then nationally in 1920.

Ms. Weber's opening statements frame the history I was taught in school. Thankfully, her article presents a more inclusive backdrop.

"The story of the suffragist movement is usually woven with a single strand. Susan B. Anthony, Elizabeth Cady Stanton, Lucretia Mott and Alice Paul: These are the women whose names are etched into the history books. They were tremendously influential in the effort to give women "the vote."

"But that's not nearly the whole story. The story we remember - celebrating the 100th anniversary of Congress passing the suffrage amendment — ignores women of color and their contribution to the movement's success."

*This story is due for a reckoning.*

Dr. [Sally Roesch Wagner](#), who received one of the first doctorates in the country for women's studies, while at the University of California at Santa Cruz recalls – "It didn't start with white women; that's not the point of entry into women having political voice. Indigenous

women have had a political voice in their nations long before white settlers arrived.”

Not surprisingly, Indigenous women have a similar recollection of their historic roots. According to [Wakerakatste Louise McDonald Herne](#), the bear-clan mother of the Mohawk Nation, her community has a “whole different memory and experience from those of white women.”



*(Native American Suffragettes)*

As clan mother, Herne is charged with appointing leaders, naming members and working for the general welfare of her people. She said that despite the residual effects of colonialism, there is a huge reservoir of indigenous research, and indigenous scholars are beginning to craft their own narratives, including those of their ancestors.



Wakerakatste Louise  
McDonald Herne

Herne said, “It was our grandmothers who showed white women what freedom and liberty really looked like.” “They began to witness for themselves a freedom that they had never seen before.

The Native American influence on the movement can be traced to the Seneca Falls Convention of 1848, which is marked as when the effort began. For two days, activists gathered in the New York hamlet to draft the [Declaration of Sentiments](#). Signed by 68 women and 32 men, the document argued that anti-women laws held no authority, declared that men

and women should be held to the same moral standards, and ultimately called for women's suffrage.

According to [Ellen DuBois](#), a history and gender professor emeritus at the University of California at Los Angeles, while this inspiration was filtering in from indigenous women, the organization of the suffrage movement emerged from the earlier abolition movement.

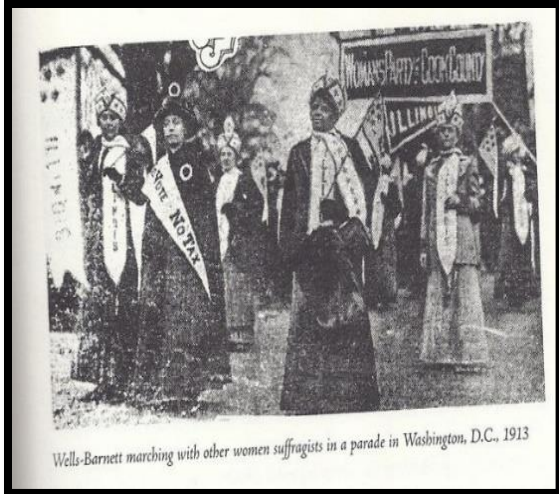
However, as the movement progressed, the two main suffrage organizations — the [National Woman Suffrage Association](#) and the [American Woman Suffrage Association](#) — merged to form the [National American Woman Suffrage Association](#) (NAWSA) in 1890. This ultimately shifted the movement's trajectory.



According to historian Dr. [Sally Roesch Wagner](#), “They said give women the vote, because it's a way to maintain white, native-born supremacy.”

As the NAWSA expanded, the structure decentralized, and auxiliary organizations in each state were given more power to do what they wanted to gain support. “Under that policy, Southern states explicitly bar black women from participating,” DuBois said.

Because of this policy, missing from the list of the matrons of the movement are [Ida B. Wells](#) and [Mary Church Terrell](#).



*Ida B. Wells (center) marching with suffragettes in 1913 DC parade.*

**Ida Bell Wells-Barnett (July 16, 1862 – March 25, 1931) was an African-American investigative journalist, educator, and an early leader in the civil rights movement. She was one of the founders of the [National Association for the Advancement of Colored People \(NAACP\)](#) and arguably became the most famous black woman in America, during a**

**life that was centered on combating prejudice and violence, who fought for equality for African-Americans, especially women. Wells also fought for racial equality on the international stage.**

**Mary Church Terrell (September 23, 1863 – July 24, 1954) was one of the first African American women to earn a college degree. Having been an avid suffragist during her years as an Oberlin student, Terrell continued to be active in the happenings within suffragist circles in the National American Woman Suffrage Association developing a friendship with Susan B. Anthony.**



*Mary Church Terrell*

**What grew out of Terrell's association with NAWSA was a desire to create a formal organizing group among black women in America to tackle issues of lynching, the disenfranchisement of the race, and development of a new educational reform. As the one of few African-American women allowed to attend NAWSA's meetings, Terrell spoke directly about the injustices and issues within the African-American community.**

Not surprisingly, the southern state societies of the [National American Woman Suffrage Association](#) continued to work against African American interests because they contended that it was the only way to win the South.

While we're seeing an increase in the coverage of the crucial role African American women played in the fight for the vote, we sincerely need a much broader and honest dialogue about the history of racism within women's movements.

In an email to The Washington Post, Tammy Brown, associate



professor of history at Miami University in Ohio remarked, "We must acknowledge our fraught and often tragic history if we want to build a stronger, more equitable society in the future."

**I wholeheartedly agree!**

#### Works cited

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[https://en.wikipedia.org/wiki/Mary\\_Church\\_Terrell](https://en.wikipedia.org/wiki/Mary_Church_Terrell)

## Editorial

### **“Send Her Back” and Back to Africa**

**By**

**Tarik Kiley**

**July 27, 2019**



**President Trump is becoming notorious for his racism. Most recently, he drummed up a fervor at one his rallies, in Greenville, NC where the audience chanted “send her back” in**

**reference to Representative Ilhan Omar of Minnesota. According to The New York Times, “the chant [was] directed at Representative Ilhan Omar of Minnesota, a freshman Democrat who is Muslim.” This chant was a crowd reaction in regards to an earlier statement from Mr. Trump that four freshman congresspersons, known popularly as “The Squad”, leave the USA if they don’t like it here.**

**The Squad is made up of Representatives Alexandria Ocasio-Cortez of New York, Ayanna S. Pressley of Massachusetts and Rashida Tlaib of Michigan, and also Representative Omar of Minnesota.**





*Ilhan Omar*

While Mr. Trump has claimed that he has disavowed the chant, the American people know clearly that Mr. Trump supports racist ideology. Mr. Trump is a racist for telling the Congresspersons to leave the country, because they are in

fact American citizens. He literally told the Congresspersons to "go back and help fix the totally broken and crime infested places from which they came," according to USA Today. The targets of the statements, the members of The Squad are American citizens.

It should be noted, at this point, that this is not the first time that brown skinned people were told to go back where they came from, in America. In fact, there was a whole Back to Africa movement spearheaded by Marcus Garvey, based on the idea that African-Americans should return to Africa. Actually, Marcus Garvey started the Black Star Line to provide transportation back to Africa, although ultimately he was convicted of mail fraud. It should also be noted that the Back to Africa movement was an early 20<sup>th</sup> century movement, so it wasn't that long ago, that Marcus Garvey advocated that African-Americans return to Africa.

### **The "Back to Africa" Movement**

1920s



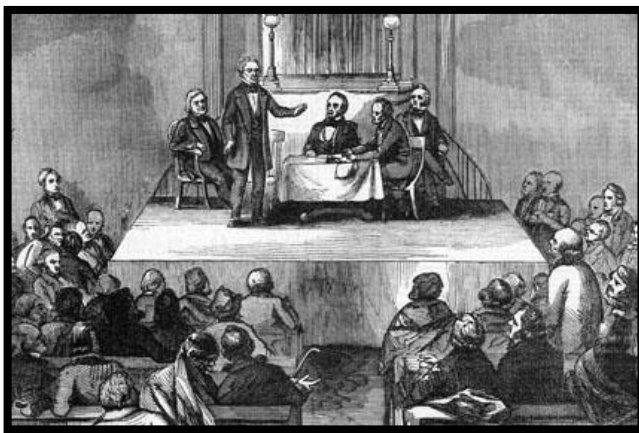
Marcus Garvey

- Marcus Garvey
- Founded Universal Negro Improvement Association
- Black separatism
- Many "mainstream" blacks saw Garvey as too flamboyant
- Black Star Line

**For Marcus Garvey, going back to Africa was a viable solution. He saw this separation as a viable solution to the plight of African-Americans. While originally a pejorative phrase, Marcus Garvey used the phrase to empower African-Americans towards self-determination.**

**What is comical here, is what if African Americans decided in mass to leave the USA and return to Africa? Can the economic impact on the USA even be measured? First of all, who is going to pay for the transportation and resettlement costs? When you seriously think about going back to Africa, the costs would be so immense, that it makes the idea laughable.**

**Also, there was a Back to Africa movement in the USA, in addition to the one proposed by Marcus Garvey. This was the settlement of Liberia. Although, Liberia was settled in 1847, before Marcus Garvey's movement, it was also a response and an attempted solution to American racism. According to the Department of State Office of the Historian, "In 1816, a group of white Americans founded the American Colonization Society (ACS) to deal with the "problem" of the growing number of free blacks in the United States by resettling them in Africa."**



*Meeting of American Colonization Society*

**What is common between the settlement of Liberia and Marcus Garvey's attempts is the idea of racial separatism. Both actions were based on the idea that African-Americans could not successfully integrate into American society.**

So, let's be clear. Mr. Trump's KKK inspired "America First" mantra and his white nationalism, is predicated on the idea that black and brown people cannot successfully integrate into American society. This is why he banned Muslims, and is the reason he is detaining brown immigrants at the southern US border. If you believe that



brown and black people cannot be citizens, or are at best second-class citizens, then you can understand why Mr. Trump wants to send brown people back to the countries where they came from.

While understanding this logic, or lack thereof, it should be duly noted that while prevalent, white supremacy, is not the only political voice in the room. Black and brown people can organize and continue to seek representation in the US government and use that power to oppose white supremacy. Brown and Black people can build community and make America a more inclusive space, because the idea is not simply about going back to where you came from, but also building a home where you are.

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<https://www.usatoday.com/story/news/politics/2019/07/18/donald-trump-says-he-disagrees-send-her-back-chant-rally/1757523001/>

<https://aaregistry.org/story/marcus-garvey-mainstay-of-the-back-to-africa-movement/>

<https://history.state.gov/milestones/1830-1860/liberia>

# Announcements



**CONGRESSWOMAN ALMA S. ADAMS, PH.D.  
INVITES YOU TO**

**THE FIRST 200 DAYS  
LEGISLATIVE UPDATE**

MARK YOUR CALENDAR FOR THIS TOWNHALL PRESENTATION AS  
CONGRESSWOMAN ADAMS UPDATES THE COMMUNITY ON HOW  
CONGRESS HAS BEEN HARD AT WORK FOR YOU AND YOUR  
FAMILY IN THE FIRST 200 DAYS OF THE 116TH CONGRESS.

**MONDAY, AUGUST 5, 2019**

**NORTH MECKLENBURG**  
11 AM - 1 PM  
DAVIDSON TOWN HALL - ASSEMBLY ROOM  
216 SOUTH MAIN STREET, DAVIDSON, NC 28036

**CHARLOTTE**  
6:30 PM - 8:30 PM  
ST. LUKE MISSIONARY BAPTIST CHURCH  
1600 NORRIS AVENUE, CHARLOTTE, NC 28206

## "Dem Friends"

Thursday, August 8th at Noon

Asian Buffet & Grill

11032 East Independence Blvd

Matthews, NC 28105

704-246-6962

(Every 2<sup>nd</sup> Thursday of the month)

**N. Meck Democrats Monthly Meeting**

Thursday, August 1st at 7:00 PM

Magnolia Woods

12125 Statesville Rd

Huntersville, NC 28078

**"Guns: A Public Health Crisis"**

Cynthia Hurd Foundation

Thursday, August 15th 7:00 PM – 9:00 PM

Henry J. Biddle Memorial Hall

100 Beatties Ford Road

Charlotte, NC 28216

**N. Mecklenburg Progressives Dinner**

Tuesday, August 13th at 6:30 PM

Famous Toastery

12715 Conner Dr.

Huntersville, NC

(just off Gilead, across the parking lot from Earthfare)

Speaker - State House Representative Graig Meyer

# Announcements



## Democratic Women of Mecklenburg County

**Paint the Town Blue Gala Fundraiser**

**Honoring Anna Davis Wood**

**Thursday, August 15<sup>th</sup>**

**5:30 PM – 8:30 PM**

**The Social Hall of Temple Israel**

**4901 Providence Road**

**Tickets: [meckdemwomen.com](http://meckdemwomen.com)**



**Please submit your group events to [donnamarie93@gmail.com](mailto:donnamarie93@gmail.com) by  
the 15<sup>th</sup> of the month for inclusion in the Announcements.**

# Announcements



## Alma Adams' 24th Annual Mad Hatter Luncheon

Hosted by Alma Adams for Congress

Saturday, August 24<sup>th</sup>

11:00 AM – 2:00 PM

Sheraton Charlotte Hotel

555 South McDowell

Charlotte, NC 28204

Tickets: [secure.actblue.com](https://secure.actblue.com)

# Happenings Gallery!



**Alliance of Moral Progressives-Jade Jackson, Evelyn Maben-Hall, Cynthia Perry, Deb Zahn, Linda Schrader, Mike Merenstein at Kinso Kinetic Social Club**



**JL Seymour, Key Adrey - Kinso Kinetic Social Club**



**Nanette Ghanatzian, Stephanie Sneed, DonnaMarie Woodson, Collette Alston, Tera Long – N. Meck Progressives Dinner**

Coalition of United Progressives-CharMeck



**The Executive Corner:**

**Executive Director - Jade X. Jackson**

**Rev Rodney Sadler, Joel Segal, DonnaMarie Woodson**

**Coalition of United Progressives-CharMeck Chronicle**

**Editor: DonnaMarie Woodson**

**Contributor: Tarik Kiley**