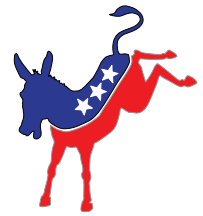


Active Democrat



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Post Office Box 4254 • Culver City, California 90231-4254

General Meeting on Zoom — 7p.m. Wednesday, February 9, 2022

Program: Candidates...including Robert Luna for Sheriff and Malia Cohen for State Controller

President's Message by Jeff Schwartz

Opening the Overton Window

Fellow Democrats,
This month I'm going to use this space to talk about extremism and incivility. It has become a commonplace to talk about this as a "both sides" situation, playing Bernie and the Squad against Trump and the Freedom Caucus, for example. The *New York Times* opinion section is a good source of examples: every writer they publish clearly wishes the American political spectrum ran from Elizabeth Warren to Mitt Romney rather than from Angela Davis to Richard Spencer, and they do their best to defend the borders.

Social scientists call this range the Overton Window. It runs from the extreme left and right to the center, through the categories Unthinkable, Radical, Acceptable, Sensible, Popular, and Policy. Ideas which are currently policy are the center. Something like nationalizing the means of production might be on the Radical left, while deporting all immigrants might be on the Radical right. In Culver City rent control quickly went from Radical to Policy, thanks to the hard work of many members of this Club. I'm sure you can think of other examples. The window can shift, as it did during the 1980s, when the Religious Right and the New Democrats pulled it to the right, moving previously Unthinkable ideas like a [nuclear first strike](#) dangerously close to Policy and knocking progressive programs such as [Aid to Families with Dependent Children](#) from Policy to the left edge. It can also enlarge, as seems to have happened in the past decade.

Like most "both sides" analyses, the proposition that the left and right have become equally extreme in the last decade or so is simplistic and ignores im-

portant differences between the sides. Here are four.

First, history. I recently picked up a book purporting to explain "how the Party of Reagan became the Party of Trump." I set it back down. Reagan was every bit the monster Trump is, from when he called for police to inflict "a [bloodbath](#)" on Berkeley hippies as Governor in 1969, to when he announced his Presidential campaign with [a speech on "states rights" in the county where Chaney, Schwerner, and Goodman were murdered](#), to when he appointed a Secretary of the Interior who believed there was [no need to protect the environment because the Rape was imminent](#), to when [he did nothing as tens of thousands of people died of AIDS](#).

Reagan is not exceptional among Republican Presidents of the past half-century. Consider the "[Hard Hat Riot](#)." On May 8, 1970, a group gathered in Manhattan to protest the National Guard's killing of four anti-war students at Kent State four days earlier. They were attacked by construction workers, who used their hard hats as weapons while police largely stood by. The workers despised progressive Mayor John Lindsay, who had sought to integrate the building unions, and NYPD hated Lindsay for his attempts at reforming their department. Richard Nixon invited these very fine people to the White House and accepted the gift of a hard hat, marking his appointment as an honorary vigilante. Other examples are easy to find.

Second, as these stories show, the fascist right has consistently been far closer to power than the socialist left. Whether

or not you are comfortable describing Nixon, Reagan, or Trump as fascists, since 1964 the Republican Party has relied on [a paranoid](#) base. [QAnon](#) is only a surprise to those who do not remember the [Tea Party](#), the [Militia movement](#), or the [John Birch Society](#). These groups not only share ideas, but [sources of support](#). Compare this to the Democratic establishment's treatment of the left, from the anti-Vietnam War movement to second-wave feminism to the Presidential campaigns of Jesse Jackson and Bernie Sanders.

Third, as the Hard Hat Riot shows, the right has always embraced violence and suffered few consequences. Imagine a progressive group [engaging in an armed](#)

See MESSAGE on page 2

JOIN THE CLUB OR RENEW YOUR MEMBERSHIP

For information on becoming a member of the Culver City Democratic Club call Diane Rosenberg at (310) 398-5328 *OR*

[Click here to join the Club or renew your membership online](#)



TABLE OF CONTENTS

[Coming soon to a mailbox near you—page 3](#)

[Di's Corner—By Diane Rosenberg—page 3](#)

[ANNOUNCEMENTS—page 3](#)

BLACK HISTORY MONTH (pages 4 through 7)

[Medgar Evers—page 4](#)

[Emmett Till—page 4](#)

[The 1619 Project—book review by Cynthia Hart—page 5](#)

[The Hidden Color—poem by Shannon Theus—page 5](#)

[Forget the Alamo—book review by Pete Rockwell—page 6](#)

[Let's save our democracy for the next generation—by Tad Daley—page 8](#)

[Culver City wins lawsuit on its hero pay ordinance—page 8](#)

[Initiative Petitions—Look for the SB47 disclosure—page 9](#)

[Save The Date—Sheriff candidates \(with SMDC\)—page 9](#)

[City Council recall petition fails—page 9](#)

[Year One—what President Biden has done —by John Gallogly—page 9](#)

[The More Beautiful World We Know Is Possible—a book review by Carlene Brown—page 10](#)

MESSAGE from page 1

[standoff with government agents for months](#) and the leaders not only walking away alive and free but [continuing to openly defy Federal law for personal gain](#). [When a disturbed man killed five Dallas Police officers in 2006 following a protest against police violence, he was killed by police. President Obama spoke at a service for the officers, accompanied by Joe Biden](#). In contrast, when Kyle Rittenhouse killed two liberal protestors in 2020, [he was taken alive, praised by Trump, acquitted, and offered internships by three Republican Congressmembers](#).

Finally, content matters. The “new ideas” on the left are social programs which [most Americans want](#) and [most developed countries have](#), which are documented to produce [better outcomes](#) at [lower costs](#), while those on the right range from [trolling](#) to [worse](#).

Locally, [the January 24 City Council meeting](#) was an epic meltdown. It began with the two conservative members excoriating our first African-American mayor, in his second turn holding the gavel, for a tweet criticizing the violence and bias of the current system of policing. Things went downhill from there, with a seemingly endless series of constituents bombarding the progressive Council majority with pseudoscience, conspiracy theories,

threats, and word salad.

A friend calls this discourse “trickle-down Trump,” but it is nothing new. To the degree that Culver City has had print journalism, it has had an uninhibitedly reactionary editorial slant for as long as I’ve been able to read, and conservative Council Members have always been able to be as nasty as they wanted to be towards progressives. Consider [the Culver City News’ coverage of the Jan. 24 meeting](#). The Council majority is identified as “progressive,” while the others are not identified ideologically, as if they are “neutral” or “normal,” putting them in what social scientists call an [unmarked position](#). The meeting’s dynamic is described as “contentious” and “sour,” as if no one, or everyone, was responsible. Vera and Eriksson’s attacks are treated as if they are ordinary business, and Progressive Council Member Fisch is the only one whose mood is described: “perturbed.”

The *News* is telling more truth than they know. The right has not changed; the left has, and our refusal to no longer accept the inevitability and virtue of the status quo provokes their rage. Grassroots movements like Occupy, the Democratic Socialists of America, and Black Lives Matter have expanded the left edge of the Overton Window. We are no longer afraid to ask for what we want, to not

only have what other cities and countries have but to step in front to become a model, and to actively make amends for the unjust history we have inherited and continue to benefit from.

This is a challenge to many who have proudly and comfortably identified as mainstream liberals. Seeing ideas you considered Unthinkable and Radical become Popular and Policy can shake your sense of self. I believe this is a major source of the hatred directed towards Bernie Sanders, the Squad, and our local progressives. It is one thing to define yourself against Reagan or Pete Wilson, quite another to be asked why you aren’t farther from them and to lose the privilege of being unmarked.

This week we also saw the Los Angeles City Council follow the lead of [our progressive Council majority](#) (Eriksson was opposed, Vera abstained) and the [County Board of Supervisors](#) by [voting to end urban oil drilling](#). This seemed Unthinkable or Radical a decade ago and is now Policy. In the wake of [major frustrations nationally](#), we can draw hope from this victory and, as this Club moves forward into election season with more candidates for County and State offices visiting our meetings, I encourage you to use it as a reminder that change is possible and that we can make it happen.

Coming soon to a mailbox near you

The first campaign mailers of the June primary election are already beginning to arrive. I first heard from Ricardo Lara for Insurance Commissioner followed by Ron Galperin for State Controller.

The first thing I do when I receive a mailer is to look for the “Paid for...” disclosure. State law requires disclosure of who paid for the mailer. You may have to look up, down and sideways. It may be small. On Ron Galperin’s mailer, the type was in pale gray against a white background. But it was there! “Paid for by Ron Galperin for State Controller 2022.” Armed with the correct, complete legal name of the candidate’s committee, I can internet over to Cal-access (<https://cal-access.sos.ca.gov/>) and find out who actually contributed the money.

Next, I go on a “bug” hunt. Always look for the union label! It would be a rare thing to get a mailer from an authentic Democrat that lacked it. (Both the Lara and Galperin mailers were properly “bugged.”) *by Cynthia Hart*

Di’s Corner:

by Diane Rosenberg

Update on Club member Charlotte Gunter: She is still healing and going to physical therapy. Still has caregivers. Her attitude is remarkable and uplifting. And misses everybody.

At our January 12, 2022, General Meeting on Zoom there was our annual election for new officers for 2022. They are:

President: Jeff Schwartz

1st Vice President: Freddy Puza

2nd Vice President: Will Herrera

Recording Secretary: Shannon Theus

Corresponding Secretary: Cynthia Hart

Treasurer: Eric Fine

Membership Secretary: Diane Rosenberg.

The new board was voted in by acclamation. The Club congratulates them.

Comments expressed in the newsletter are the opinions of the authors and do not necessarily represent the position of the Culver City Democratic Club

ANNOUNCEMENTS

Our Club website: www.culvercitydemocraticclub.com

Follow us on Twitter: @CulvCityDemClub

Instagram: CulverCityDemClub

and Facebook: <https://www.facebook.com/CulverCityDems>



February 9 - 7PM

CCDC General Meeting via Zoom

Program:

[CCDC General Meeting via Zoom CLICK TO REGISTER](#)



February 12

California Democratic Party Virtual Pre-Endorsing Conventions

February 14 - 7 PM

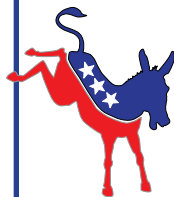
[Culver City Council Meeting](#)

February 20 - 10 AM

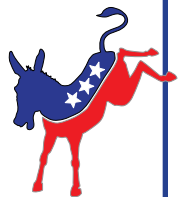
California Democratic Party (Virtual) Executive Board Special Meeting

February 23 - 8 PM

Sheriff Candidate Debate



the Culver City Democratic Club is partnering with the Santa Monica Democratic Club on a debate among Democratic candidates for Los Angeles County Sheriff.



Alex Villanueva, Cecil Rhambo, Eli Vera, Eric Strong, and Robert Luna have confirmed they will attend.

It will be on Zoom. Here’s the link to [register](#).

February 26 - 11 AM-4:30 PM

Culver City Book Festival
at the Wende Museum

February 28 - 7 PM

[Culver City Council Meeting](#)

March 3-6

California Democratic Party State Convention

Virtual

[To register as a Convention observer CLICK HERE](#)

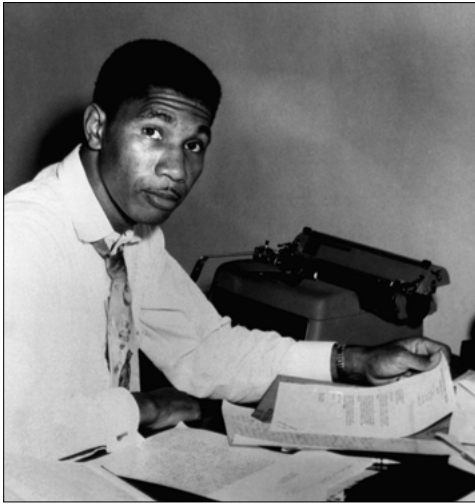
[To register as a Convention volunteer CLICK HERE](#)

For Volunteer Opportunities to help keep Congress Blue, go to:

<https://www.mobilize.us/cadems/>

BLACK HISTORY MONTH

Medgar Evers lived with the constant threat of death...



Medgar Wiley Evers

Medgar Evers was an American civil rights activist in Mississippi, the state's field secretary for the NAACP, and a World War II veteran who had served in the United States Army. He worked to overturn segregation at the University of Mississippi, end the segregation of public facilities, and expand opportunities for African Americans, which included the enforcement of voting rights.

Evers became active in the Civil Rights Movement in the 1950s. Following the 1954 ruling of the United States Supreme Court in *Brown v. Board of Education* that segregated public schools were unconstitutional, Evers challenged the segregation of the state-supported public University of Mississippi, applying to law school there. He also worked for voting rights, economic opportunity, access to public facilities, and other changes in the segregated society.

Evers was assassinated in 1963 by Byron De La Beckwith, a member of the White Citizens' Council in Jackson, Mississippi. During Beckwith's trial, Mississippi Governor Ross Barnett entered the courtroom and shook the murderer's hand. All-white juries failed to reach verdicts in the first two trials of Beckwith in the 1960s. He was convicted in 1994 in a new state trial based on new evidence.

A large white supremacist population and the Ku Klux Klan were present in Jackson and its suburbs. The risk was so high that before his death, Evers and his wife Myrlie had trained their children on what to do in case of a shooting, bombing or other kind of attack on their lives. Evers, who was regularly followed home by at least two FBI cars and one police car, arrived at his home on the morning of his death without an escort. None of his usual protection was present, for reasons unspecified by the FBI or local police. There has been speculation that many members of the police force at the time were members of the Klan.

In the early morning of Wednesday, June 12, 1963, just hours after President John F. Kennedy's nationally televised Civil Rights Address, Evers pulled into his driveway after returning from a meeting with NAACP lawyers. Evers' family had worried for his safety that day, and Evers himself had warned his wife that he felt in greater danger than usual.

Emerging from his car and carrying NAACP T-shirts that read "Jim Crow Must Go," Evers was struck in the back with a bullet fired from an Eddystone

Enfield 1917 rifle; the bullet passed through his heart. Initially thrown to the ground by the impact of the shot, Evers rose and staggered 30 feet before collapsing outside his front door. His wife, Myrlie, was the first to find him.

He was taken to the local hospital in Jackson, where he was initially refused entry because of his race. His family explained who he was and he was admitted; he died in the hospital 50 minutes later. He was 37 years old. Evers was the first black man to be admitted to an all-white hospital in Mississippi. Mourned nationally, Evers was buried on June 19 in Arlington National Cemetery, where he received full military honors before a crowd of more than 3,000.

After Evers was assassinated, an estimated 5,000 people marched from the Masonic Temple on Lynch Street to the Collins Funeral Home on North Farish Street in Jackson. Allen Johnson, the Rev. Martin Luther King Jr. and other civil rights leaders led the procession. The Mississippi police came prepared with riot gear and rifles in case the protests turned violent. While tensions were initially high in the stand-off between police and marchers, both in Jackson and in many similar marches around the state, leaders of the movement maintained nonviolence among their followers.

[from Wikipedia]

A catalyst for the civil rights movement



Emmett Louis Till

Emmett Till was a 14-year-old African American who was lynched in Mississippi in 1955, after being accused of offending a white woman in her family's grocery store. The brutality of his murder and the fact that his killers were acquitted drew attention to the long history of violent persecution of African Americans in the United States. Till posthumously became an icon of the civil rights movement.

Till was born and raised in Chicago, Illinois. During summer vacation in August 1955, he was visiting relatives near Money, Mississippi, in the Mississippi Delta region. He spoke to

See EMMETT on page 7

BLACK HISTORY MONTH

The 1619 Project: a book review

A couple of years ago at Fiesta La Ballona, a representative from Culver City's sister city in Canada came by our Club booth, and in our conversation he asked me why the USA has so many problems that Canada doesn't have. What's the difference? And I didn't even have to think for a second before I answered "Slavery. We had slavery." I didn't know how right I was until I experienced *The 1619 Project—A New Origin Story* created by Nikole Hannah-Jones.

Hannah-Jones and the other contributors to the Project take us back to August, 1619, on that first day of slavery in America and hop-scotch through history to trace the unbroken chain that got us where we are.

First, we need to get our terminology straight. What changes if we use the term "enslaved person" in place of "slave"? Suppose the phrase "forced-labor camp" replaces "plantation"? And what if we describe ten of our first twelve Presidents not as "planters" but as "enslavers"?

What came up for me was disappointment. I have to give up my illusions about Thomas Jefferson? The guy that Gore Vidal called "Dreamy Tom." I picture him sitting in Monticello surrounded by books and dreaming this nation into existence by fetching up those "self-evident truths" that "all men are created equal" with "unalienable rights." But, he was an enslaver. And I even have to give up my hero Patrick "Give-Me-Liberty-Or-Give-Me-Death" Henry. Disappointing.

I think it is that white disappointment that makes this "new origin story" so controversial. It has been called unpatriotic. But no one who read Hannah-Jones's Chapter 1, "Democracy," could possibly conclude that this truth-telling history comes from anything but authentic love of country.

Another sore point for some is the role of slavery in our nation's founding. I don't know why this is controversial. Clearly the southern colonies would not have signed on to the Constitution if it had not accommodated slavery. The 2nd Amendment was added to guarantee that

the North would not be able to disarm the slave patrols—and fast forward to George Zimmerman of the Neighborhood Watch and Derek Chauvin of the Minneapolis PD.

In Chapter 11—"Inheritance," Trymaine Lee gives an account of the racially motivated murder of a successful Black business owner, but he does not stop there. He walks the reader through the aftermath and shows how the harm trickled down the generations.

In Chapter 12—"Medicine," Linda Villarosa shows us Dr. Susan Moore—a Black medical doctor who is allowed to die from inadequately treated COVID-19 in excruciating pain—and flash back to a 1787 medical treatise that claimed that Black people could bear pain more easily than white people.

When I picked up the book, I had hoped for a heartening account of hope and courage where Civil Rights in America grew from victory to victory. Uh, no. This is a truthful history. And the words "We shall overcome" are still appropriately sung in future tense. What saves it from being too painful to read is the intelligent analysis and the poetry. For example, the story of Emmett Till is told in a poem titled *1955*.

There is one segment of the book written by Terry McMillan that actually made me smile, though, because it reminded me that courage is contagious. (This segment is labelled "fiction.")

I highly recommend this enthralling and richly footnoted book. It is available in hard cover, paperback, Kindle, and for listening on Audible. —by *Cynthia Hart*

"Do not get
lost in a sea
of despair.
Be hopeful,
be optimistic.
Our struggle
is not the
struggle of
a day, a week,
a month,
or a year,
it is the struggle
of a lifetime.
Never, ever be
afraid to make
some noise
and get in
good trouble,
necessary
trouble."

John Lewis
February 21,
1940-
July 17,
2020

The Hidden Color

by *Shannon Theus*

At first you don't realize
The color omitted by the eyes.
The tint most true rises from the back.
Among the reds, whites and blues
Hiding is the Black.

Black was in the design
In the plotting of the mind.
The genius that Black wields
Touches the stateroom,
And the fields.
America's longest lesson,
The country's secret weapon,
The parent there at USA's conception
: Black.

Like the beat a heart sounds,
The color blends into the background.
Flourishing, nourishing even when bound.
A gracious hue
Woven through
as fact:
The reds, whites and blues
Exist because of Black.

BLACK HISTORY MONTH

Forget the Alamo

A new book by Bryan Burrough, Chris Tomlinson, and Jason Stanford —book review by Pete Rockwell

About a week ago I heard a podcast on the NPR show *Fresh Air* in which two Texas natives discuss the Alamo. [Dave Davies interviews Bryan Burrough](#), one of the three authors (all of them from Texas) of the new book *Forget the Alamo*.

As a boy in the 1950s I had a coonskin hat in emulation of my hero, Davy Crockett. I saw the Disney TV series starring Fess Parker and the film *The Alamo*, in which Crockett was played by John Wayne. My father, a Navy pilot, took my brothers and me to visit the Alamo.



Fess Parker as Davy Crockett

I recommend that you listen to the podcast at the link above and read the book. It not only shines a new light on my own and most Americans' view of Texas history, it explains a lot about what is going on in Texas politics today.

Here are some extended excerpts from the book which give an outline of the book's main subject:

On March 6, 1826, during what's been known for almost two centuries as the Texas Revolution, around two hundred men were killed by Mexican troops at an old Spanish church outside San Antonio known as the Alamo. On this we can agree. But after that, pretty much everything—who died, how they died, why they died, and what they represented—has been a topic of debate ever since.

At its roots, the Texas Revolt was about money, how Texans made it, and why the Mexican government objected. This line of thinking is neither far-fetched nor dry nor boring. It is solidly grounded in facts, especially the fact of why almost every

American came to Texas in the first place: to make money. And make it in a specific way: planting and selling cotton.

The story of Texas's first fifteen years as an Anglo colony is the success story of a band of misfits and dreamers who came to forge sprawling cotton plantations. In just a scant few years, Texas cotton was being made into clothing as far away as England. The "Texians," as they called themselves, revolted because they believed a new Mexican government threatened this economic model.

What was it they feared losing? In the pamphlets and newspaper articles that swirled through the revolt, it was always called "property." The inarguable fact is that there was only one kind of property the Mexican government ever tried to take from its American colonists, and it tried to do so repeatedly. In the ten years before the Alamo, this single disagreement brought Texians and Mexican troops to the brink of warfare multiple times.

So, what did the Mexicans want to take? It wasn't the cotton. Or the land it was grown on. It was the third leg of the Texas economic stool, the "property" in which Texas farmers had invested more money, more working capital, than any other asset.

The slaves.

As hard as it may be to accept, Texas as we know it exists only because of slave labor. Southerners—and most Texians came from the South—wouldn't immigrate to Texas without it. Thousands didn't, in fact, worried that the Mexican government's ingrained opposition to slavery put their "property" at risk. For Mexicans, newly freed from Spanish oppression, abolishing slavery was a moral issue. For the American colonists, it was an issue of wealth creation. In the early years, as we'll see, each new Mexican effort to ban slaves got Texians packing to head back to America. In later years, many put away their suitcases and took out their guns.

For more than a century, historians tiptoed around the importance of slavery to the state's early development. Not until the 1980s did serious academic study of the subject really get under way, led by professors like Randolph B. Campbell at the University of North Texas and Paul D. Lack at Stevenson University. And not until recent years have historians taken the next step, arguing that the need to protect slavery



Davy Crockett

was a driving force behind the Texas Revolt. The most notable book to support this hypothesis, Andrew J. Torget's groundbreaking 2015 *Seeds of Empire*, proved enormously influential to our thinking. In these opening chapters, we draw heavily on its conclusions and research.

To understand what happened, as Torget demonstrates, it helps to understand how cotton and slavery transformed Texas almost overnight from a blood-drenched semi-wilderness—that's no exaggeration—into a place where fortunes were made. Talking about the U.S. economy back when this all got started, in the late 1700s, in the era before factories, is a short conversation. There was shipbuilding and whaling in New England, production of things like glass and iron ore in the mid-Atlantic states, and a smattering of plantations farming sugar, rice, tobacco, and indigo in Georgia and the Carolinas. None of it was wildly profitable.

And then two sets of inventions forever changed America and its economy, especially in the South. The first came in Britain, where advances in cotton spinning, steam power, and iron furnaces led to the first true textile factories, which turned out cotton clothing for people around the world. Then, in 1793, an American tinkerer named Eli Whitney invented the cotton gin, a machine that removes the seeds from cotton; "gin" is short for "engine," by the way. Before the cotton gin, a single person using her fingers could clean and produce a pound of cotton a day. Using a gin, she could generate up to fifty pounds a day.

The pairing of British textile mills and the cotton gin produced an industrial big bang whose shock waves shook economies around the world. Nowhere was its impact more dramatic than in the American South, whose long, hot summers and fertile river bottoms made it perhaps the single best place on earth to grow cotton. Thanks to the insatiable British appetite for raw cotton—by midcentury, textiles accounted for

See ALAMO on page 7

BLACK HISTORY MONTH

ALAMO from page 6

40 percent of all its exports—American cotton production exploded.

Suddenly all anyone in the South wanted to farm was cotton. Between 1794 and 1800, as Andrew Torget notes, “virtually every tobacco planter in the territory around Natchez, Mississippi, converted his farm to cotton, and in only six years the Natchez District increased its cotton production from 36,000 pounds annually to more than 1.2 million.” But production only truly took off after the War of 1812, when Andrew Jackson defeated the Creek Indians and made Alabama, Mississippi, and Louisiana safe for commerce. When the gun smoke cleared, the government put up for sale fourteen million new acres of prime cotton land—half the size of Alabama—at bargain prices. The price of cotton, meanwhile, soared.

This was the beginning of the “Gone with the Wind” South, of landed gentry building columned mansions and plantations. Cotton money made New Orleans the nation’s largest slave port and third-largest city. Natchez was home to more millionaires per capita than New York or Boston. And of course, it was the birth of the slave boom. In 1800, America held almost 900,000 enslaved Black people. By 1860, there would be almost four million. Hundreds of thousands were marched in chains from the mid-Atlantic states to the Gulf Coast to pick King Cotton.

Every year more people trundled down the Natchez Trace seeking their share of this fabulous new wealth. Eventually the best land was all taken. What to do? Everyone in the South knew what needed to be done. There were thousands of acres of prime cotton land still available, after all, and all of it could be had for a song. It was right there, so close you could see it, just across the Sabine River on the western edge of Louisiana. In Spanish Texas.

Forget the Alamo was written by three Texas reporters who, like me, heard nothing about the Texas revolt when they were kids except the myth: the story told in the Disney show and the John Wayne movie. All three of them are also white guys, like me, and I think we all wanted to believe the myth anyway, because we were the same color as the heroes of that story. They were talking about the Alamo at breakfast one day when one of them, Chris Tomlinson (whose family had lived in Texas for more than four generations), said “Everything you think you know about the Alamo is flat-out wrong.”

EMMETT from page 4

21-year-old Carolyn Bryant, the white married proprietor of a small grocery store there.

Although what happened at the store is a matter of dispute, Till was accused of flirting with or whistling at Bryant. Till’s interaction with Bryant unwittingly violated the unwritten code of behavior for a black male interacting with a white female in the Jim Crow-era South. Several nights after the incident in the store, Bryant’s husband Roy and his half-brother J.W. Milam were armed when they went to Till’s great-uncle’s house and abducted Emmett. They took him away and beat and mutilated him, before shooting him in the head and sinking his body in the Tallahatchie River. Three days later, Till’s body was discovered and retrieved from the river.

Till’s body was returned to Chicago where his mother insisted on a public funeral service with an open casket which was held at Roberts Temple Church of God in Christ. It was later said that “The open-coffin funeral held by Mamie Till Bradley exposed the world to more than her son Emmett Till’s bloated, mutilated body. Her decision focused attention not only on U.S. racism and the barbarism of lynching but also on the limitations and vulnerabilities of American democracy.”

Tens of thousands attended his funeral or viewed his open casket, and images of his mutilated body were published in black-oriented

magazines and newspapers, rallying popular black support and white sympathy across the U.S. Intense scrutiny was brought to bear on the lack of black civil rights in Mississippi, with newspapers around the U.S. critical of the state. Although local newspapers and law enforcement officials initially decried the violence against Till and called for justice, they responded to national criticism by defending Mississippians, temporarily giving support to the killers.

In September 1955, an all-white jury found Bryant and Milam not guilty of Till’s murder. Protected against double jeopardy, the two men publicly admitted in a 1956 interview with *Look* magazine that they had killed Till.

Till’s murder was seen as a catalyst for the next phase of the civil rights movement. In December 1955, the Montgomery bus boycott began in Alabama and lasted more than a year, resulting eventually in a U.S. Supreme Court ruling that segregated buses were unconstitutional. According to historians, events surrounding Emmett Till’s life and death continue to resonate. An Emmett Till Memorial Commission was established in the early 21st century. The Sumner County Courthouse was restored and includes the Emmett Till Interpretive Center. Fifty-one sites in the Mississippi Delta are memorialized as associated with Till.

[from Wikipedia]

That’s kind of how the idea for the book got started.

Here’s something they say in the book’s introduction:

We intend this book to be a serious look at the Alamo and its legend, but we’ve tried not to take ourselves too seriously. We come in the spirit of patriotic Americans who prize their native land but still aren’t quite sure that, you know, George Washington literally chopped down that cherry tree. We grew up with the myths and legends of Texas history, and we savor them for what they are: myths and legends. But as writers, we also love facts, especially the

facts of history, and we don’t believe knowing the truth about Texas history makes the state any less unique or important.

The book is extremely well-researched and takes the story of the Alamo right up to the present day. Governor Greg Abbott is not the first Texas politician to try to [restrict what Americans can know about Texas history](#). John Steinbeck wrote in his book *Travels With Charley*: “I have said that Texas is a state of mind, but I think it is more than that. It is a mystique closely approximating a religion.”



Let's save our democracy for the next generation

By **Tad Daley**

@TheTadDaley, Culver City Democratic Club member and former advisor and speechwriter for Congressman Dennis Kucinich, the late Congressman John B. Anderson, the late US Senator Harris Wofford, and the late US Senator Alan Cranston.

Greetings my fellow Culver City Democratic warriors!

Looking for a way to get your kids excited about the democratic process? In this toxic political environment, there's a real danger that the next generation will be so disgusted by the partisan battles that they'll turn off completely.

My wonderful wife Kitty Felde (who spent 25 years as a public radio journalist and talk show host, was named three times by her peers as the *Los Angeles Radio Journalist of the Year*, and most recently was Washington bureau chief for KPCC Southern California Public Radio) has turned from journalism to civics education. She's created a mystery book series and a podcast designed to excite the next generation about public service.

It's called *The Fina Mendoza Mysteries*, and it's about the 10-year-old daughter of a congressman from Los Angeles who solves mysteries on Capitol Hill. Book one, *Welcome to Washington Fina Mendoza*, is about the Demon Cat who lives in the Capitol Crypt—and dispenses curses to one and all. In book two, *State of the Union*, Fina is tracking down the mysterious bird who pooped on the head of the President during the State of the Union Address.

The free podcast is called *The Fina Mendoza Mysteries*. It's available everywhere you get your podcasts, covers everything from lowering the voting age to an examination of the January 6th insurrection—as seen through the eyes of Fina and her fourth-grade classmates. There are also curriculum and teachers' guides for all the books and episodes.

Both books have gotten terrific Kirkus Reviews, and have been endorsed by members of Congress on BOTH sides of the aisle. That includes Democrats like Congresswoman Linda Sanchez and

former US Senator Barbara Boxer, and Republicans like Congressman David Valadao and former Chair of the House Armed Services Committee Buck McKeon. And Kitty JUST heard from US Supreme Court Justice Sonia Sotomayor, who said the books allow kids to “not only learn about civic education in an engaging manner but also find enjoyment in the learning process.”

Please [give a listen to the podcast](#), and please consider ordering (or urging your public library to order) a copy of the books. Kitty will even mail you a signed bookplate! Kitty also does free class visits (mostly virtual these days), which include lots of tales from inside the Capitol ... and end with the students writing and dispatching a postcard to their own member of Congress!

You can find out more at www.kittyfelde.com and you can reach out to my wonderful wife at kitty@kittyfelde.com.

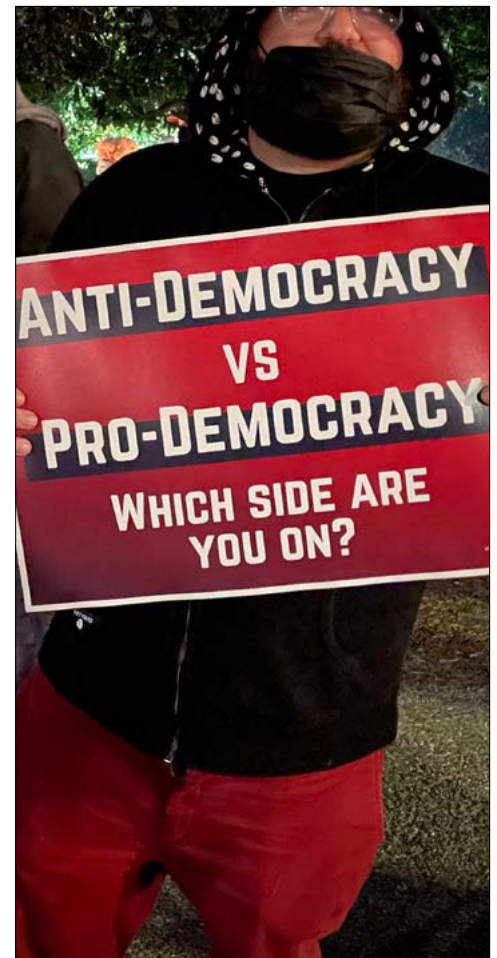
Think of it as investing in the future of democracy.

U.S. District Court rules in favor of the City of Culver City for its Hero Pay Ordinance

The City is pleased to announce that on January 19, 2022, the United States District Court issued an Order Dismissing the First Amended Complaint filed against the City of Culver City (City) by the Southern California Hospital at Culver City (SCHCC), in which SCHCC challenged the legality of the June 14, 2021, [Premium Hazard Pay Ordinance for hospital workers](#) (Ordinance) adopted by the City Council. The Ordinance was adopted to compensate essential hospital workers for their daily sacrifices and the ongoing risks and burdens they face while providing vital services to the community during the COVID-19 pandemic. The Ordinance required SCHCC to pay five dollars an hour additional compensation to certain hospital front line workers for 120 days beginning July 14, 2021.

Culver City Mayor Dr. Daniel Lee stated, “The rejection of this case is a confirmation of the sacrifice borne by essential workers in grocery stores, hospitals, and elsewhere during this pandemic, a sacrifice that they continue to make, as we collectively attempt to maneuver through the changing conditions of this pandemic. I am proud that our City had the courage to recognize the danger that these individuals face in their jobs each day and bravery that they have exhibited as a result.”

Additional information and complete announcement: <https://lnks.gd/2/dwd967>



I don't want to alarm you, but...

Wait! Before you sign that initiative petition, look for the SB47 disclosure.

by Cynthia Hart

I don't want to alarm you, but, as of this writing, there are thirty-five ballot initiatives that are actively seeking your signature and seven more in the Attorney General's office.

When Governor Hiram Johnson got our California initiative, referendum, and recall process started more than a century ago, it may have seemed like a very democratic way for grass roots voters to have their say. But the sad and sorry fact today is that it takes a whole lot of money to qualify a measure for the ballot. Wouldn't you like to know where that money is coming from before you sign? [\[text of SB 47\]](#)

Thanks to the work of the California Clean Money Campaign, [SB47-Petition DISCLOSE Act](#) is in effect! California State law now requires signature gatherers for ballot petitions to show voters the three largest funders paying for their signature-gathering before they sign. The real funders. SB47 incorporates the California DISCLOSE Act's "follow-the-money" rules to identify the true source of funds even if they pass through multiple front groups.

If you don't see the disclosure printed on the petition itself, ask the gatherer. It's the law!

The disclosure will look something like this:

Petition circulation paid for by
Californians for Healthy and Happy Roadrunners

Committee major funding from

Acme Corporation

California Dynamite Union

Wile E. Coyote

Latest Official Top Funders: www.HealthyRoadrunners.com/funders.pdf

Recall petition fails

On August 16, 2021, recall petition proponents filed a notice with the City Clerk of the City of Culver City of an intent to circulate a "Petition for Recall of Alex Fisch, Council Member" and "Petition for Recall of Daniel Lee, Council Member."

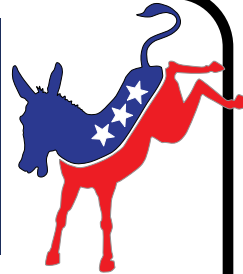
Recall petitions must follow a procedure and timeline that is strictly outlined in the California Elections Code, beginning with the submission and publication of a Notice of Intention, followed by submission of the blank petition to be circulated.

The deadline for submission and number of signatures required to qualify for the ballot is designated by the Elections Code. The number of signatures needed to qualify must total at least 20% of the number of registered voters in the applicable jurisdiction at the time of submission. Based on 28,005 registered voters, 5,601 valid signatures were needed for the petition to qualify for the ballot. The recall petition also needed to be submitted within one hundred twenty days of the City Clerk's approval as to form of the petition, which occurred on September 17, 2021. Based on Election Code requirements, the deadline for signatures to be submitted was January 18, 2022, by 5:30pm.

On January 17 the recall petition proponents informed the City Clerk's Office via email that they did not have enough signatures to qualify for the ballot. The proponents did not provide the City Clerk with the number of signatures they had collected. The process for these two recall petitions has now ended.



**Santa Monica
Democratic Club**
santamonicademocrats.com



Sheriff Candidate Debate

At 8pm on February 23 the Culver City Democratic Club is partnering with the Santa Monica Democratic Club on a debate among Democratic candidates for Los Angeles County Sheriff.

Alex Villanueva, Cecil Rhambo, Eli Vera, Eric Strong, and Robert Luna have confirmed they will attend.

It will be on Zoom. Here's the link to [register](#).

YEAR ONE What Biden has done mega thread

Friend of the Club John Gallogly sent in a link to a website he created to list all the positive things President Biden has done since taking office. It's quite a list. I tried to put it in the newsletter, but it takes up more than a full page, even if I put it in five point type, so here's a link to the website John created:

<https://whatbidenhasdone.wordpress.com/2022/01/20/year-one-what-biden-has-done-mega-thread/>

The More Beautiful World We Know Is Possible

Book review by Carlene Brown

Yale graduate, social philosopher and countercultural intellectual Charles Eisenstein begins *The More Beautiful World Our Hearts Know Is Possible* with a reflection on the nostalgia he sometimes feels about the “cultural mythology of my youth” where “life made sense.” In that world, you would be successful if you followed the rules of our society, “stayed away from ‘bad things’ like drugs,” worked hard to get good grades, got into a good college perhaps including grad school, or followed some other professional path.

Eisenstein refers to the insular privilege of his youth which established a belief that the scientists and experts were working hard to fix our society’s problems and propel us forward as a human species. He now calls that narrative the “Story of the World” or “Story of the People.” In that story, humanity was “destined to create a perfect world through science, reason, and technology.”

As Eisenstein broadened his horizons, he could no longer accept the way the dominant narrative of our culture handled things like nuclear weapons, rainforests, or disappearing species as “fragmentary problems to be solved, as unfortunate facts of life to be regretted, or as unmentionable taboo subjects to be simply ignored.”

Now he believes that on some level we all know better but do not find a way to clearly express it, so we rebel either covertly or overtly. I think I have rebelled in both ways. Like me, more and more humans are now seeing the “narrative of normal” crumbling on a systemic level.

Even though *The More Beautiful World Our Hearts Know Is Possible* was published in 2013, its words ring true for me at an even higher level since the Pandemic has hit our planet. “Our systems of money, politics, energy, medicine, education, and more are no longer delivering the benefits they once did (or seemed to),” writes Eisenstein. We are beginning to awaken to the interconnectedness of all our systems, i.e. we cannot change our energy systems without changing our economic systems.

I am pleased to note that progressives get this, as with the connections between

racism and ecological destruction, between the Military Industrial Complex and the Prison Industrial Complex, for example. Even though millions of us see the absurdity of war and mass incarceration, our society’s general narratives have tried to “obscure or normalize that absurdity, and thus protect the Story of the World from disruption.”

Even when horrors such as the Nazi Holocaust have presented humans with cultural and spiritual crises, we are all too quick to shrink back into the comforting old narrative with explanations such as evil is taking over and the Good Guys must step in to stop it. All the while, to protect the old Story of Control, we deny the “mass participation of ordinary people—people like you and me.” Isabel Wilkerson speaks poignantly to this in her 2020 book *CASTE*.

One of my favorite chapters in Eisenstein’s book is devoted to examining SELF-RIGHTEOUSNESS. Closely linked to denial and the Good Guy-Bad Guy mentality, this human trait also makes it difficult for us humans to relinquish the old Story.

According to Eisenstein, two thirds of political discourse is about meeting our need to be right, to align ourselves with the Good. If I declare the person who disagrees with me to be “stupid, naïve, bamboozled, or wicked, then I must be smart, canny, independent-minded, and good.” I will tend to congratulate myself for my superior ethics and look condescendingly upon you for not “seeing the light” as I do. I make you into the dangerous “other” by slapping a label on you.

Online comments, on both right-wing and left-wing sites, reveal that the “underlying narrative is the same: the other side is deficient in the basic qualities of human decency.”

Eisenstein offers a jarring thought here: If we achieve a goal of looking good while making our opponents look evil, we are actually increasing the amount of hate in the world.

And another jarring thought: “When both sides of a controversy revel in the defeat and humiliation of the other side, in fact they are on the same side: the side of war.”

The language of our politics, media, and

scientific paradigms signals that we humans see conflict, struggle, and force as necessary elements of change.

“To act from a new story, and to build a society upon it, requires a wholesale transformation.”

Along with Eisenstein, I now see evidence of a greater desire to transcend the old Story and act from the new. Old answers from the 19th and 20th century view of what is “real, practical and possible” are now giving way to the new physics, biology and psychology that are beginning to “infiltrate our operating beliefs.”

“We do not have a new story yet,” writes Eisenstein in 2013. And we may have to reside for a time in the “space between stories.” That’s where we appear to be now, in 2022.

“Each disaster lays bare the reality underneath our stories. . . . In such moments our dormant humanity awakens as we come to each other’s aid, human to human, and learn who we are.”

For the past decade, the fulfillment of Eisenstein’s prophecy has been on full display: “Now the calamities and contradictions are coming so fast that the old story has not enough time to recover,” especially evident during the Pandemic and recurring Climate disasters.

“Such is the birth process into a new story.”

Charles Eisenstein is a speaker and writer focusing on themes of civilization, consciousness, money, and human cultural evolution. His viral short films and essays online have established him as a genre-defying social philosopher and countercultural intellectual. Eisenstein graduated from Yale University in 1989 with a degree in Mathematics and Philosophy and spent the next ten years as a Chinese-English translator. He is the author of three other books: *Sacred Economics*, *Ascent of Humanity*, and *Climate—A New Story*.

I highly recommend two recent YouTube videos in which Charles Eisenstein is interviewed: “How Can We Repair the Collective Mistrust?” on the Aubrey Marcus Podcast and “The Pandemic Is a Prism” with Paul Kingsnorth and Charles Eisenstein.