



ANNE ARUNDEL WOMEN
GIVING TOGETHER

Women In Leadership: Civil Rights, Then and Now

March 25, 2024

Transcript of Event

Margaret Davis, President, AAWGT: Good evening and welcome. We are so glad that you are here with us this evening. Thank you for making time in your very busy schedules to come together in person. I'm Margaret Davis and I'm honored to be the president of Anne Arundel Women Giving Together along with our fabulous vice president, Michelle Hellstern. We're delighted that we're all here celebrating Women's History Month. We're diving into Maryland's year of civil rights. We're marking that important sixtieth anniversary together, when the historic Civil Rights Act was finally signed. I won't ask you where you were then, because I am so pleased to see there are many people here who were just a gleam in their mother's eye. I was definitely, but am now very excited to be marking this anniversary now and, here we are, another fabulous Anne Arundel Women Giving Together education program. And it's our first hybrid event. So welcome to the many who are joining us in person as well as online via Zoom.

We come together to celebrate women in leadership. You care about civil rights, and you care as Anne Arundel Women Giving Together does as well, about empowering and enabling women and families in this county to have better lives. We believe in investing in this county together to have a bigger impact. We believe in inspiring each other to do more together. You inspire all of us so very much. We believe in informing and learning together through events just like this one.

And we need to talk about important interlocking issues and opportunities we have together in the county to address the challenges and the possibilities.

We wouldn't be here in this beautiful space without the support of Luminis Health, and its foundation board member and one of our giving circle's stellar leaders, Ellen Shiery. Thank you.

We have visions of this event. Somebody said to me, ideas are easy. Execution, that's tough. And then a very special person in my life took me to school and said, vision without resources is hallucination. Fortunately, as a result of this person's incredible support, we are no longer hallucinating. A founding member, Kathy Brooks, and her husband helped make this a reality.

We matched up our hybrid technology, location, hospitality, promotion, and marketing. Thank you for your ever-present support, Kathy. And speaking of Kathy, one of our founders, I'd like to be sure to recognize our founders in the room.

We are an all-volunteer force. It takes a village to put this together. I just want to thank our giving circle's Education Committee for stepping up as they have to make this one of our very best ever programs." Rosa Parks said, "You must never be careful about what you are doing when it's right." That's a quote for not only tonight, but for our lives, and what you all do in this county, and for our community is right. Capital RIGHT. Thank you for that.

Now it's my pleasure to introduce Kathleen Kryza, author and international education consultant and chair of our Education Committee. She spearheaded the planning of tonight's fantastic program. Very grateful, Kathleen.

Kathleen Kryza: Thank you, Margaret. I am so excited and so delighted to be here to help put on this beautiful program that we're having tonight. I want to give just a couple of thanks to our hospitality team for organizing the refreshments and the event location for tonight. And then, of course, I'd like to thank all of the volunteers who have come in tonight to make things happen.

Just a couple of housekeeping notes. You will see blank index cards on some of the chairs. Those are for questions. We will have 15 minutes for Q and A. So, if you have questions, write them down on the cards, and we'll collect them. Of course, if you're on Zoom, you can put those questions in the chat box, and we'll make sure they're addressed.

So now it is my absolute pleasure to introduce our fabulous moderator for tonight's insightful program, Chanel Compton Johnson. She is Education Committee assistant chair, executive director of the Banneker-Douglass Museum soon to be named the Banneker-Douglass-Tubman Museum. She is also executive director of the Maryland Commission on African American History and Culture. Chanel is an incredible leader in our community, and she's also a visual artist. She brings inspiration and passion to her many roles in the community and for our state and she champions the power of museums to educate and transform perspective, particularly referring to civil rights and American heritage. Be sure to go see the museum's new exhibit, Revisit/Reimagine: The Civil Rights

Era in Maryland and the Parallels of Today. Chanel, we're so grateful to have you here to guide this conversation tonight. Welcome, Chanel Johnson Compton.

Chanel Compton Johnson: I'm really grateful to be with you all tonight. We have Dr. Terry Anne Scott, who is an author. One of her most notable books that I'm currently reading is "Lynching and Leisure: Race and the Transformation of Mob Violence in Texas." It's an exploration of the history of lynching in Texas. She's also an African American studies professor. She is an activist with a focus on voting rights and black communities. We also have with us Elaine Rice Bachmann. In my mind she's my partner in crime. Elaine is a scholar. Her background is in art history. She's written a number of publications, most notably the history of the Government House in Maryland.

Elaine has extensive experience curating American studies. She is also a professor of American studies. And so much more. I am beyond enthused to be with these ladies tonight to explore their experience and their own personal narratives and how they have used their power in the humanities and the preservation of African American history and civil rights activism in the great State of Maryland.

Dr. Scott and Ms. Bachmann, what led you both to a career in this sexy category? What was your Aha moment that brought you to this path?

Dr. Terry Anne Scott: So thank you first of all for having me. This is wonderful to see everyone coming together, and I've looked extensively into the work that your organization is doing. First of all, what would be my Aha moment? I think it's not a singular moment for me. The Aha moment that led me to the career that I've been in now would be as a child outside of the city of Chicago. So currently, as you mentioned, I am a professor of African American history, I actually left a tenured position at the college so that I could become the director of something called the Institute for Common Power. And so I continue to do historical investigation. The Institute is the educational branch of the voter mobilization organization called Common Power. So I'm doing that which is really kind of part of my passion work. There are a number of people in this room, including the two of you, who might have the pleasure of traveling with me on some of the historical journeys that we go on, and I teach part time at the University of Maryland. So what has been the moment to lead me into that? It was my child.

When Dr. King went to Chicago in 1966 he said it was more racist than Birmingham, and so when I grew up there, I had been called the N. Word, Blackie, Brownie all throughout my childhood. Now I could have internalized that, and I could have had that make me feel a particular way about myself that led to not having self-confidence, but because of the strength of my parents. They were able to make sure that I took it in a different direction. And so, when I was a young person, I actually began to realize and reason that if I could teach people the true history of this country, if I could kind of expose the history of African Americans, which is broadly all of our history, then I can do my part to begin to dismantle racism. It wasn't an empty plan. It wasn't hyperbole to something that I lived out when I

was 15 years old. I had always been a straight-A student, and I started to fail English because I was reading the autobiography of Malcolm X, and the Color Purple and other things that I was interested in, which in hindsight *is* an educator. I thought the teacher should have just let me do that. And so I stayed the course. I got my undergraduate degree in history, my master's degree in history, and my Phd. in history. We can talk more about that as we speak today. I have seen it play out, learning that education, that exposure to the truth, has done its work in helping to dismantle racism. So that was my kind of Aha journey.

Elaine Rice Bachmann: As one of six growing up in Evansville, Indiana, which is on the path of totality for the Eclipse, I had the benefit of having a mother who had time to do things she wanted to do which was go to historic houses. So she took me into historic houses, and I grew up loving history, loving art, loving decorative arts. One of my Aha moments was that you could go to graduate school and study decorative arts and antiques at the Winterthur Museum. Now appreciate the parent who never said, what are you going to do with an art history degree? Never once did they question that.

And you know, do what you love, and the money will follow. I'm not in it for the money, but I have had a career in art history that led me to be in the state archives as the curator of the State's art collection, and I have just simply stayed around long enough to now I'm state archivist. So, you know, the Aha moments for me keep coming.

I have just been able to enjoy working in the field of history throughout my life. But now I find myself in a real position of authority and privilege to be determining what is the history that Maryland is going to keep. What are people going to understand about our society a hundred years from now based on what the state archives is collecting, and I hope that we'll get to talk about this more because I know in what Dr. Scott researches, she's relying on archives, and if the information, and history is not there, you can't tell that story, so I'm enormously proud that my art history degree has put me in as the head of the Maryland State Archives, where I'm going to help tell that story for generations to come.

Compton Johnson: So I see a streamline between the goals of you both. Yes, you're both leaders in historic preservation and education. But I hear a streamline as far as your parents being that network of support. And I'm sure there are some parents in the audience. And it doesn't have to be your parents. But what mentorship did you have early on to really propel you into believing that, I can do this? Was it enough for you to say, All right, I will get the bachelor degree?

Bachmann: So I just went ahead and did it. It was networks along the way. It was classmates and professors, older students who were doing things that I thought were interesting. Let me join them in doing it. And it was getting to when I got to Maryland. It was absolutely Mimi Calvert. Many of you probably know her. She was my boss at the Archives. She always jokes she hired me. She got me in for an interview, and I left the interview with her job.

We've worked together closely for many, many, years, and she's that mentor. So I now have two generations of people who come under me. So it's all about paying it forward. I've benefited from starting with a family that supported me.

Scott: So I, unlike you with your parents initially, when I first said I wanted to major in history that did not land well. I was a Haitian immigrant, and the idea of me being successful in something other than history was medical school or something else, and so it took a moment for them to recognize that this was okay. Once they did, they championed it. And so the idea was, if you're gonna do it, be the best. And that has been what they have always pushed. The idea was always go after something, because the worst thing that somebody can tell you is no, and if they say no, so what, keep trying. And so that has been set in my mind's eye. I once said, many years ago I wanted to be on the History Channel, and then I was. And so the different things that I wanted to do, I project them, and I teach. I have three daughters. I've done the same to them. Speak truth to what you want. So we have to not allow those who doubt us to dim our light, but rather to fuel us into further success. Yeah, this is more like, let them move to do even more.

Compton Johnson: That, ladies and gentlemen, is what we call a gem. Thank you. You illustrate the power of mentorship and how each and every one of us plays a role in inspiring others. And we support people who have a passion, even if we don't understand that passion, right? And then also self-empowerment, to amplify your own voice and your own vision for yourself, and be unapologetic for doing that. So thank you.

From your recent book, I can understand how white populations adopted lynching to strategically control ... just back that up really quickly because I feel like I need to convey the framework to this question and doing the work that you're doing around preserving history about issues that are incredibly difficult. You need mentors and a community to support you in that work.

So we're reading your book, which explores a deeply painful history that still has iterations of it today in 2024. I would imagine that you need your family, you need your network of support to even get through that scholarship, and to also share that scholarship. You examine how white populations adopted lynching to strategically control and debase the loudest black citizens.

Maryland also has a history, of course, of lynchings. Throughout American history, anti-lynching campaigns were led and organized by black women. Some that we all should know, such as Ida B. Wells, Mary Church Terrell, and Dorothy Height.

Especially this year being the Year of Civil Rights celebrating the sixtieth anniversary of the Civil Rights Act. Why was it so important for you to write this book that examines such a painful history. What brought you to that place? And can you share some of the poignant moments when writing this book like anything that you saw in the archives that I will call a transformative moment for you.

Scott: I spent over 20 years on the book. It was my dissertation topic. I published another book in between. I published articles in between, and the reason I did that is because the research had to be impervious, because one of the first things that some scholars said at the time was, Well, there's no connection between lynching and leisure. This is a cathartic moment that people have. TAnd this was at the University of Chicago, where I had some scholars pushing back on this. One of those mentors who did not push back was Dr. Thomas Holt, who actually has a quote in the back that stayed with me throughout the entire journey. It was important for me to do it, because when I was getting my master's in Dallas, I was working as a public historian, and we were writing the history of the African American communities in Dallas. And as you get to know the wonderful archivists, and you're in there every day, and they bring you new papers that are not even processed yet. One of the archivists said, we just got this picture inside papers that had nothing to do with lynching, and it was an image of who I've come to know is John Henderson, who had been burned to death by 5,000 people in Texas, in 1901, and it was daytime and they were facing the camera. Nobody was masked, and I needed to understand how it is that we came to have a culture where such a thing was possible. It takes time to burn an individual alive, and while you are doing that and waiting for the ashes to cool and and sifting through those ashes for "souvenirs" you are not interrupted by law enforcement. When you wrap your head around that, the question lingered for me, how do we arrive in such a culture? And that's why I did that work to investigate how we arrived at it, to investigate the devalued nature of Black lives, and to think about what it is that we can do by understanding how we came to that to prevent our society from repeating such kinds of dismissal of Black people's lives, and I also needed to give voice to the victims. And when I worked past the dissertation, that's one of the things I did, my dad read my dissertation. One of few people who probably read the whole thing, and he said, I want to know more about the people, the victims. And so I worked for many years trying to uncover that history. Was it challenging 100 percent of the time. Did it require support, yes. My husband, who was one of the biggest champions, when I would write and sometimes cry, he would slowly close my computer and say, you know, maybe let's take a little bit of a break. But there's one moment that really sticks with me, that I want to share. It's actually from my daughter, when she was 11 years old, and she's reading a portion of it, because when you're a busy mom, and you're trying to write a book, and you just have the computer open and you write it for ten minutes, or you write for two hours. Do whatever you can. I walked into the kitchen one day. She was sitting there with a portion of it, and I thought, I have destroyed my child. She's reading part of what I have written. So I took the computer, and cautiously closed it and my husband did ask her if she had any questions, and she said, no, she didn't have anything to talk about it. Now, as an adult, she wants to be a civil rights attorney, and I just learned this three months ago that somebody said to her, at what moment did you decide you wanted to be a civil rights attorney, and she cited that moment at eleven years old. So when we say kids can't handle terminal history, that's not correct. It has shaped the trajectory of her life.

Compton Johnson: You cultivated that Aha moment in your daughter. That's incredible. So I have a follow-up question to that. It's 2024 and it's the sixtieth anniversary of the 1964

Civil Rights Act and 160th anniversary of emancipation. Elaine, can you share some resources at the Maryland State Archives that the public, namely, women and families in Anne Arundel County, can access to explore American civil rights history? What resources and what public programs are you most excited about where people of all ages and backgrounds can have their Aha moment?

Bachmann: Well, I will end with that program part. At the Maryland State Archives, you have to consider that we are the state agency, the public repository of government reference. So what can be found in the archives about civil rights history is really important. Think about any event that intersected our government in some way. That could be a judicial case, that could be major civil rights case that occurred in Maryland, that could be any governor who might have had a role in a period that was particularly a part of civil rights activity in Maryland. The governor's papers would also be included. There might be commissions that were formed that have something to do with many policies surrounding civil rights. So, if you think about the archives as really two sets of records, there are government records, which is where all those things will be. And there are non-government records, which is everything else. And, as I think Dr. Scott would probably tell you, government records can be limited in what they tell you about historical events.

Sometimes that's because the right things weren't collected. Sometimes there's something more nefarious at play. But often it's just because it doesn't tell the full story and you are only getting one single story. So no records of what we call special collections are included. And that is what's been so exciting to me to get to lead during this period, because that is where you can really reach into community archives, you can reach into personal stories. It might be church records, it might be someone's personal archives. It might be the archives of a small historical society or a community group that was formed. And that is where so much more of the story of the civil rights period can be told, because you're getting it from the people's perspective. And that is something that makes up an archives. We at the Maryland State Archive are trying to work very closely with communities who don't see themselves in archives – under-represented communities, Black communities, communities that are descended from enslaved populations in this county, who are now, you know, very interested in trying to piece together their history, their genealogy and what it relates them to. So it's through these private collections that we can seek more than our archival information that's not showing up in the government records. And it's something we're really actively doing to build trust with those communities so that they will be empowered to do research their of own personal archives, save them, digitize them, and if they wish to have that preserved in the archives, they have a trust that they're taking them to a place that can make them accessible.

So that's really a part of what you'll find at the archives. It's that government and non-government story to the extent that we can tell it. In thinking about our programs, there's one area we're going to be involved in together, which is commemorating the anniversary of the abolition of slavery in Maryland which occurred in the Maryland State House on November 1, 1864, but before that commemoration, on June 20, 2024, we're going to

celebrate the 150th anniversary of an extraordinary event that occurred when Frederick Douglass came to Annapolis on June 20, 1874. It is because of the wonderful Maya Davis, who is co-chair of the African American Commission, was a long-time archivist, and is helping support the creation of the Frederick Douglass statue in the State House which we were going to put in the State House anyway, whether he had ever been in the State House or not. She came across an article about an article in the newspaper in 1874 that described Frederick Douglass coming to Annapolis, visiting the State House and while he was there, going into the old Senate Chamber, where Washington resigned his commission, and seeing the nearly life-size painting, you've all seen it in our State House, of Washington resigning this commission, and Frederick Douglass walked over to that painting and recited Washington's resignation speech from memory. Now, why would a man – obviously a great orator and a great scholar – someone who was very well aware of what those founding documents meant to him, and how he was not included in that, and he was always very quick to point that out in his lifetime about what he did not have access to in those founding documents. What about Washington's resignation? What about the peaceful transfer of power that occurred in Annapolis in 1783? Now he found that to be so important that he memorized that speech. So we're using that commemoration as a kickoff for the Maryland 250 Commission's activities. I was very influenced by the bicentennial growing up. I was eight years old. In 1976 I went to all the parades. I was wearing the costumes, you know. I felt very excited to be a part of that. And now, as an adult on the Maryland 250 Commission thinking about this commemoration, I understand, how many people did not feel a part of that bicentennial. And why didn't they? And how can we make that different this this time?

And so this kickoff of our 250 Commission will be a commemoration of this key Revolutionary War event. Washington, resigning his commission in the Annapolis State House, but also Frederick Douglass, 150 years later, coming and memorizing that speech and revering Washington and an exploration of what that meant to him. So I'm really excited about that.

Compton Johnson: Your careers are so necessary when we talk about social justice and pushing the deal forward when it comes to equity. Can you share your thoughts with us? Just kind of like a follow-up. How can heritage preservation be a school for equity and equality? How is that? How many of you have tools for social activism?

Bachman: Well, very simply, if you don't see yourself in history, if you don't find your own story represented in it, then how do you feel engaged in it? And we're all missing out. We're only getting a part of the story. If we stick to the straight narratives, what we were taught as kids, if you don't reach out and sort of find the individual stories, record the history of those whose voices are not in those government records, you're not getting the story, and you can empower people to understand the importance of their own story and the value of keeping those letters. Digitize those photos, and if your comfortable, give them to a public repository so that they will be accessible to all to learn from. So I think it's empowering to feel like you're preserving your own history.

Compton Johnson: I have to mention History Day for the State of Maryland, where thousands of young people give presentations on history and its intersections with the present day.

Many of their resources come from the Maryland State Archives. Generations of kids and young people are inspired by the collections of public history that you so passionately preserve for this and the next generation. So I thank you.

Dr. Scott, you are a prolific scholar, author, educator, dedicated to researching and sharing black history in America. What are your recommendations to all of us in this room? What are your recommendations to get this Black history more accessible to the public? And what's at stake if this history is lost and minimized?

Scott: I think that question takes on another meaning right now. So how do we make it accessible? We talked about the kinds of programs that you are installing and talked about the documentaries that we see on television sharing resources. But there's another side to that. Actually, when you say you begin to think about that making it accessible right now also means stopping the people who are trying to erase it.

I started teaching one class at the University of Maryland, and it's a post-emancipation history, class, African American history. The first thing I told my students and I've said a number of times since then is, if we were sitting in a public university in Florida right now we wouldn't be able to do this. I would not be able to lecture about reconstruction, African Americans, and John Lewis. And they are shocked by that. But that is a complete truth, because, the issues being erased in all these different spaces, and one of the arguments that circulates that people are saying publicly, Moms for Liberty and other groups who are pushing this out of districts is well, it offends white children, it hurts them. I have been in higher education teaching for almost 25 years and repeatedly, whether I was teaching at the University of Washington or in Texas or in Maryland, I have students who come to me who are not Black, who are upset. They're not upset with me. They're upset because they didn't learn this history. And so that's one side of that. The other side is, when we don't make that history accessible, we don't preserve it. Then what are we saying to the Black children to say your history, which is all of our history is not worth teaching? We're going to hide both the terrible things of it, but also not give you access to the heroes that you deserve to learn about, and any child, regardless of race or ethnicity, deserves to look at the past and say, I want to emulate that person?

I have to talk about history as a self-help book for me when things are challenging in my life. I think about the people who preceded me, and I say, if they can do that, I'm good. I can do anything that I need to do. So when we make history more accessible. It's not only about the resources, it's about voting in local school board elections. It's about reminding people locally that those things are what will erase our history. School board elections are won and lost sometimes by one or two or three votes. Making history accessible also means fighting against the forces that are trying to erase it.

Compton Johnson: We're going to open it up to the floor. I believe Margaret will be doing the QA.

But before we move on. Can we please give a round of applause for our panel? You don't often get the opportunity to hear from great scholars because they're typically very busy.

Question: Visit Annapolis has a civil rights guide for Anne Arundel County, and you might want to say a few things about that.

Bachmann: That's not our program. It's something that was put together by the city's tourism bureau. And it's wonderful. It points you to all sorts of sites around the county related to the history.

Question: Okay, this is for Dr. Scott. What did you learn from your research on lynching that you see as applicable today?

Scott: Well, a number of things. First of all, my epilogue discusses the fact that lynching did not stop. It continues today, and it took me a long time to come to grips with that because I was working with my editor and she asked when I you going to wrap this up? And I couldn't figure out how to write about when lynching it ends. And it was when Ahmaud Arbery and then Elijah McClain were murdered, and then George Floyd, that I realized that the manner in which they all were murdered fits exactly into the definition that has been used for 120 years of lynching. So number one, lynching is not a relic of the Jim Crow past. It is a modern form of racial violence. The other part of what I learned from that, and what I carried with me was the kind of interracial cooperation that went into stopping lynching around the country. There were the 200 anti-lynching bills that were put forth before Congress, and one finally passed last year. It doesn't mean that lynching has always been legal. It's always been murder, but there are extra punishments on top of that murder, because of these kinds of anti-lynching laws that finally passed. Those laws were always often generated and pushed forward by multiracial and interracial groups of individuals. And so it was that kind of coalition-building that is so applicable in various moments in our history that allows us to bring about some social change.

Question: You speak about archives as defining what we remember as fact about the present. That is a daunting task. How do you make these decisions that would impact us a hundred years from now?

Bachmann: One of the very mundane things that I do is one of the most important jobs I have. That is that I approve all retention schedules for every State agency. So every record that is created by government has to go through a retention schedule. And you decide this, we're going to keep for ten years. This, we're going to keep for 20 years. This, we're going to keep in perpetuity. I'm the one that approves that. Now a lot of it is sort of mundane records of every day. But sometimes it's not. Sometimes it's police records, sometimes it's records of lead paint cases in Baltimore. If those aren't kept forever, you might not know

what is discriminatory, what is the systemic racism in housing that lets lead paint poisoning impact one part of the population. And how does that translate down into performance in schools? So it's not for me to put all the pieces together. It's for historians like Dr. Scott to have the records so they have the ability to put pieces together. If it's not saved, you won't have those facts. Facts are open to interpretation. You hope it's a respected researcher who someday gets them, but that's not what I have to worry about. I just have to make sure the information is safe so that it's accessible to someone in the future.

Question: And that's a perfect segue for the follow-up question. This is for Dr. Scott. You talk about historical investigation. You talk about public collections, private collections, stories. You talked about some roadblocks such as when we are trying to embrace history, books, or things. There are sort of two questions here. One person says, in addition to running for school board, what other suggestions do you have for preventing erasing of history? And the second related question to that is how should we work toward preserving our history so that we can make the job a bit easier for you? What are some roadblocks you have? What are the ways that we might not think of?

Scott: I direct an organization now that is tied to Common Power which does voter mobilization. Everything is tied to voting, and one of our jobs and one of the things that I do with programs that we create is to kind of pull back the curtains in history and to show that lead paint, clean water, housing, education, all of that is tied to history. And so we understand that, and we respect and understand the power of our vote, and why it is so important that people are trying to prevent so many other people from being able to vote, because it matters so much. How is that tied to education? Your vote is not just the school board. It's the gubernatorial elections, it's representatives. It's on so many levels that it's tied to who pushes that history. It's also about going to school board meetings. It's about making your voice heard because the school board listens to that. It's about talking to your neighbors and others to educate them so that they understand how to speak up and use that information. It's about sharing resources with the young people around you. And so it is important for us to recognize that and the power of that history and the conversations we have toward advancing and preserving that history and preserving truth. I'm sure you have some other things to add.

Bachmann: Well, I just I want to give a book recommendation. Everyone in this room should read "Madness," by Antonia Hylton. It is about Crownsville Hospital, and the only reason that Hylton could write that book is because records were literally scavenged from deteriorating buildings by Paul Orders, who was employed for many, many years, as an archivist at the State archives, Rob Trevorline helped him to get those to the State archives. Patient records in the State of Maryland are restricted forever, and there is a school of thought that believes they should not then be kept. And I use Antonia Hylton's work exposing this incredible story of life at Crownsville, for those who were deemed mentally ill, or just maybe lived on the street and got dragged off to Crownsville the next day. It's incredible. But if those records didn't exist, if those few records that she did have to access

to weren't safe, those stories are lost if we don't at least save patient files for some future time when they might not be restricted. So it's just the idea that scholarship relies so much on having that preservation of the record and there are just scholars out there doing incredible work and advancing those narratives, and she's one of them.

Question: One comment is, the term enslaved person rather than slave is to be very thoughtful. Can you tell us who had the inspiration to suggest this change?

Scott: I can't cite the specific person who started to use it. There's been a shift in the conversation in scholarship for the last several years, where people are getting to use the enslaved person rather than slave to lend some humanity to the individual. And so you will find some scholars who do use them interchangeably. It's not because they're not lending humanity to the individual, but it's because they have an understanding of it already. But it's important when you're speaking to people, to use that terminology, just as it's important to use the word enslaver rather than master, because then that lends that agency to the person who actually is enslaved, or, instead of saying, "run-away," say liberate!

Hellstern: Thank you all for teaching us so much tonight. As we wrap up this program we want to express our sincere gratitude for our panel. We appreciate their commitment and we thank them for sharing their expertise with us tonight.

We understand that it's a weekday, and you could have done a lot of things tonight, but you chose to be with us. And we hope that you continue to invest in moving the needle, and that each one of us is empowered to do the work.

Let's mark our calendars to join Anne Arundel Women Giving Together for our open house on April 10th. It will be at the Blue Herron Center at Quiet Waters Park. Registration is open so go to our website, givingtogether.org, where there is a link to register on the homepage.