

Episode 8, Building Justice Podcast

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Episode Title:

Stan Oden: The Black Panther Party, Community Involvement and Research: a conversation with Dr. Stan Oden and Dr. Heidy Sarabia"

Begin Transcription

>> Music lyrics

Company under construction, the function, justice for the human family we demand it. Justice, true freedom, equality is a must. Thus, decolonization of the planet. So bust this. People be the power now we're Building Justice. Pulling out divinations, now we're Building Justice. Welcome the planet to the Podcast, "Building Justice," "Building Justice," "Building Justice." Building is to add on, or to do away with.

>> Heidy Sarabia: Welcome to Building Justice, the podcast by Sacramento State University Center on Race, Immigration, and Social Justice, CRISJ. We explore critical issues affecting our communities with the hopes of creating a healthier and more just world. Your hosts today are myself, Hade [inaudible], associate professor in the Department of Sociology at Sac State and Stan Oden, professor in the Department of Political Science at Sac State. Thank you for joining us. This is the second part of a two part series, where we learn about the life and work of Stan Oden, Professor of Political Science at Sac State. At the end of the last part of the series, Professor Oden told us about his initial involvement in the Black Panther party and that his parents did not know he was involved with the party.

>> Stan Oden: Of course, my parents did not know I was in the Black Panther party [laughs]. I did not tell them. I - I did not tell them.

>> Heidy Sarabia: I wanted to ask you about that. I'm curious to hear to hear, how was the Black Panther party viewed, say, in your household, right. Because you were -- you were -- you had those choices between your brother inviting you to pledge and joining the party, right. So -- so how was it viewed? And the other, it's the power of organizations, right, that once we join an organization and take on that vision of a different kind of future, of a reinterpretation or an interpretation of the past that gives us a vision into the future that is beautiful, utopian, based on freedom. How does that change a person? So I'm curious to hear about, you know, your relationships with your family. Who knew? Who didn't know? And how did it change you to be involved, to be, as you said, in the middle of the hurricane?

>> Stan Oden: Wow. Well, there wasn't much discussion in the family. There was discussion between me and my older brother, Clyde. Because Clyde was there in Berkeley, living in Berkeley. So he knew everything was going on in Berkeley. He was close to my aunt as well. But -- but you know, that wasn't too much of a -- it wasn't much interaction and all that. Because I was just doing my thing. And -- and -- and so the Black Panther party represented,

to me, the most clear, theoretical vehicle for change that I, you know, that I, you know, that I had checked out or -- because I -- by the point in time that I had been involved with the Black Panther party, I had pretty much understood what was going on in civilized movement or organization. I had a really close friend, my mentor, Dr. Hardy Frey, who was in SNCC, who was close to John Lewis, was close to Bob Moses, was close to all of the people in SNCC. So he was right there. He was in Alabama. He was in Mississippi. He wrote a book about -- about it. And Hardy was going to school at Sac State at the time that I was going to school at Davis. He was in the master's program at Sac State. And he knew -- he knew my, you know, my former wife, who was my girlfriend at the time, was a white woman. And -- and he was -- and he was friending with her friend. So -- so I used to hang out with Hardy. And we, you know, so we used to talk all the time. He used to tell me all the stuff about SNCC and everything. So me and him had discussions about the difference between civilized movement. And now, what I was calling the Black Liberation Movement led by the Black Panther party. And he always was going, "Oh, well, you know, we did this. And we did that." And you know, you know, -- and I kept saying, "Oh, this is a whole different new thing here. These guys have a different theoretical position. [Inaudible] from Marxist [inaudible] position. But they were pruning it within black or African American terms, which is something that no one had ever really done in a way that they've done it. I mean, you know, there was the African blood brotherhood back in the 1920s. The idea is similar stuff. But I'm sure there was other organizations that tried. But the Black Panther party was a first organization to put it out in a way, particularly through a newspaper, and then through their rhetoric and through how they presented themselves, that was totally believable. That was the thing. It was believable. These guys and these women were so strong with their ideas and -- and so sharp with their theoretical positioning, internationally and here within the -- but there was -- you know, they was way ahead of people, you know. The ten point platform, Huey and Bobby and the Panthers going out and defending the community with guns, you know. Of course, they were was [inaudible] to do that, but the guts to do that. I don't know if I had the guts to do that. But you know, but anyway, I was in the party. So I guess I was ready to do it. I was ready to do it because I was, you know, -- because I -- you know, because I knew that, you know, war was imminent in terms of, if we had to defend ourselves, then I had to find someone to do that. And so I was willing to do that, as we said, by any means necessary. So that was my posture in that time period. And -- and I had -- and eventually, what was really interesting, I don't know if we got enough time to talk about it. But when I was in the party, I invited George Murray, the minister of education, to come up to Davis to speak. And because [inaudible] and I had that kind of clout. And he said, "Yeah." I negotiated with him how much it was going -- how much he was going to ask for. He said, "Five hundred bucks," which was a lot of money back then. And I said, "Okay, I can try and raise that." And I did raise it. And so at that time, I was back at Davis. And the Sacramento branch of the Black Panther party, that was who I was now had to relate to. You know, it was no more in Oakland. I had to relate to the Sacramento Panthers. But I was in Davis and I had my own little thing going on in Davis. But I was still -- you know, there was some Panthers on Davis campus now. And so I had to try and negotiate between them. But anyway, I had this speech arranged. And George came up. The Panthers in Sacramento, they did the security for it. I worked all the arrangements out on campus for it to happen and everything. He came up. We had a full house at Freeborn Hall, first time a Black Panther party official spoke at Davis. He spoke. They raised more money, the town, no problem. I was phew, great, this happened. But a week later, I was called up to Old Park to talk to the head of the Panthers in Sacramento. And they told me that George Murray thing was supposed to be \$1,000, not \$500. I said, "Well, you know, that was what he told me. And I negotiated straight with him. And we got the money that he -- he -- you know. Well, we need another \$500 from you. And I said, "Man, I don't got no \$500. What you talking about?" And they just kept talking harder and harder about it to the point where I, you know, really trying to intimidate me. And I said, "Well, if this is how the Black Panther party acts, I quit." And I got up and walked out of the room. Little did I know, you can -- you don't just quit the Black Panther party. So about week later, they came after me. And unfortunately, I wasn't in my apartment. My roommate Charles, they beat him up and find out where I was. And I got a phone call, "Get out of there." I was at the BSU office. And I got on my bike, got the hell out of there, and went to my advisor's house, a black professor, one of two black professors on campus, psychology professor Ed Turner, Dr. Ed Turner, great guy. And he loved guns. He had plenty of guns. So I went to his house. And he said, "Don't worry about it. We'll deal with this." But for the next few days, we had to arm ourselves because the Panthers in Sacramento said they were going to come and get me on a Friday night. So my brother came up from Berkeley. He had his guns. Our friends at UC Santa Barbara was going to come up and mediate it, the situation. But they came -- and they came up with guns. And on Friday night, me and some black students, my friends, we stayed at a house in Davis waiting for the Panthers to

come get me. I had a M1 carbine, which I was -- with a 30-round clip. It was going to be a serious shootout. They never came. But they were, you know, -- and -- and so all hell was breaking loose on campus the next day. The brothers from Santa Barbara got their weapons taken from them. I think they got arrested and other stuff. And so I said, "Okay. It's gotten too crazy. I'm going to go turn myself in to the Panthers in Sacramento." And that's what I did. I drove to Sacramento to Old Park. I knew they were having a -- a social gathering. And I went up to the leader, and I said, "You want me? You got me." He says, "Well, no. We've been ordered by the central committee to leave you alone." I said, "Really?" And I got the hell out of Old Park. But then, two weeks later, a committee, a central committee came up and they officially expelled me from the Black Panther party. And I was quite thrilled and happy about that. Because I said, "That's alright me, you know, because things that got out of hand." They say, "You can support the party, you know." And I did. I supported the party strongly. After that, I ended up having an article written in the newspaper for the Black Panther party in 1972. My aunt was -- was Huey Newton's real estate broker. When he got out of jail, she got him the penthouse apartment that he lived in. I had a chance to visit Huey in that penthouse apartment with my aunt. And then, eventually, my aunt's daughter, my cousin, fell in love with Huey. She's about 6'1", big afro. Huey fell in love with her. Eventually, they got married. So I became much closer to the Black Panther party after I got expelled then when I was in. And I got to know the top leaders, Bobby Seale, after -- after the party ended and everything, you know. I [inaudible] promote the Black Panther party when I was at UC Santa Cruz. I had Bobby Seale come down for a week to speak at UC Santa Cruz. He loved it. He loved Santa Cruz. So I got to be really tight with Bobby. David Hilliard and I became -- well, I knew David when I was in the party. But then afterwards, me and him really started to collaborate on stuff. So I got really close to David. And David Hilliard ran the Black Panther party for -- for months and months and months when the leader -- when the top leaders were in jail. He was in jail. Eldridge Cleaver was in Algeria or wherever he was. And David Hilliard ran the Black Panther party. And I was very close. I'm still -- I don't talk to him anymore. But you know, we're very close. So -- so it -- yeah, I could talk a lot about Black Panther party. And my cousin, who was -- who was a widow of Huey, she runs the -- the Huey Foundation in Oakland. And they have a street named after Huey that she was able to work hard on to get. They have a city council recognize the Black Panther party and Huey. And they're going to have a cultural center down there at some point. I was working on some of that stuff years ago. But you know, I kind of [inaudible] away from it because you know, the Black Panther party, you get attached to it. And the folks who are still there, it was all kind of -- it was all kind of [inaudible] going on. You know, at a certain point, you know, you can get too close. You got to back away.

>> Heidy Sarabia: A fascinating story, also, of organizations, right, and the -- and the dynamics of the organizations --

>> Stan Oden: Yeah.

>> Heidy Sarabia: -- you know, take on. So that is -- that is fascinating. Thank you for sharing that wonderful with history of your both sort of closeness and distance and collaboration but also kind of, you know, distance that had to be drawn. So --

>> Stan Oden: Yeah. Well, you know, it was an exciting time period, you know, to be living in, the late '60s and -- and the early '70s. You saw so much stuff happen so fast and so intensely, you know. And just to see the changes and then the -- you know, then the mic -- the micro within the macro changes that was happening continually. And then, you know, [inaudible] live up through to this era, you know, which Black Lives Matter era, which is another story. So we might could talk [inaudible] about that some other time.

>> Heidy Sarabia: That -- that is -- thank you, right. There is that continuity of -- of -- of the struggle that doesn't -- doesn't end. But I do want to ask you to tell me a little bit about sort of how then did you -- did you transition from this very on-the-ground kind of work to your academic career, to your sort of, you know, PhD and -- and -- and work as a professor. Can you tell me about the transition?

>> Stan Oden: Well, that's a great question. Because it really didn't begin with my academic work. It began with my working in the community. After I graduated out of -- out of Davis, I had a chance to go back home. The war was -- hey, you know, if you were at the -- at the -- university, okay, we [inaudible] the university to make changes. Okay. Then we graduate. What you going to do then? Well, you know, I say, "Well, go back to your community. Make some changes in your community, you know." Well, some people don't want to work in corporations or they wouldn't do this, wouldn't do that, you know. And that was fine. Do whatever you got to do. But I went -- I was fortunate to go back to San Diego. And my mom, who was involved in anti-poverty programs in San Diego, got me a job in the San Diego Model Cities Program. And she got a job with, you know, -- it was an internship. She really got me the job that she was that well connected. And I was -- I was making more than \$500 a month. But I was an intern in a planning office dealing with the issues of social, economic, and physical issues in the community that I grew up in. So it was really a -- a perfect way for me to be -- become an understanding of what going on on the ground. So I worked in the San Diego Model Cities Program for four and a half years, helped design programs. For -- for about four years, I worked as a citizen participation coordinator. So I was working with citizens, you know, Afro-American folks, Latinx folks, Asian folks, white folks in the most oppressed communities of San Diego, which I grew up in. And so I get -- and then working in a federal program to understand the bureaucracy at the federal level and then working for the city of San Diego, getting to know bureaucracy at the local level. So I became aware of all of that. And I working at different levels, high levels and low levels of -- of city administration. So -- so that was a -- I mean, I could spend a whole time on what I did in San Diego, what happened in San Diego. Because I was able to see the shift from -- from -- I could be able to see the effect of Nixon. Because Nixon was in office when I was working Model Cities Program. You start to see how the policies of Republican party were shifting. The Republican party brought in affirmative action, not a cities program. Or [inaudible] while that was happening under Nixon because that what happened under Johnson. He could not change it that fast. He started working at the edges of changing that stuff, [inaudible] going after citizen participation. He started doing that. Because I was watching all of that. Then he started shifting, well, why are we sending -- you know, because these -- these Republicans are complaining. Why don't we send money to the suburbs? Why they got to go to the inner cities? Well, he started shifting program regulations where it didn't all go to the inner city. And so I started seeing all that changes. And then in San Diego, he brought -- because we changed administrations in our program, he brought it -- not he did but the city of San [inaudible] brought in a black guy from the east coast who had all the great talk of east coast talk. And you know, he was hooked into the east coast establishment. His father was the swimming coach of Howard University. Everybody knew him. So this guy came from Baltimore. And he had worked in programs. And he was hooked in. and he was now the head of our programs. Well, what -- he was head of the program. But what we found out was that he was, like, the -- what can I say? He was a stalking horse for the Nixon conservative shift. Because what he did was that he came in and said, "Well, Model Cities Program, you all should not have race-based programs." So he eliminated race-based programs in our program. And that began to be happening all across the country. Okay. And so, you know, even though I introduced this guy into the community, we introduced him to the community, tried to make it easy for him and everything, his policies began to be -- were conservative. It started to be more conservative than wanted to be. The Nixon administration started attacking citizen participation to the point where the citizens took the city of San Diego and the federal government to court about eliminating citizen participation. I was a main witness [laughs] in the courtroom. I was in federal court. [Inaudible] couldn't testify because I was tied up in knowing about all this stuff. And even though, -- even though, you know, I saw [inaudible] show them a case against the federal government, you know. But San Diego, you know, they're going to go with the Republican party, you know, boom. So that was all eliminated. And so I eventually got an opportunity to go to grad -- to a grad program in San Diego. It was a one-year program where I would be able to get a master's degree in Community Development and as a fellowship. And I knew the director of it because he had done work in our program. So I was kind of greased into it. I said, "Yeah, I'm going to take my shot now." So I was able to leave the

city of San Diego, go into a master's program. And that whetted my appetite again for academia. And I was in the -- the one-year program. I had to get a master's -- I had to write a master's thesis within that year. And I was able -- and I -- and I did it. It was a great program because it was kind of like a mix between community planning, bi-national relations. Because we would go down to Calexico and Mexicali and understand what was going on down there. [Inaudible] -- I know I pronounced it right, wrong. But yeah, we're looking at the industrial sites there. And then, you know, I did my -- did my master's thesis on housing in -- in -- in San Diego County. And I was able to have a great thesis advisor, Dr. Herbert Bloomer [phonetic], who was sociology master of symbolic interactionism. And he was on our campus. And he was in our actual university just for kind of a year residency there. And so I was able to get him to be my advisor. So getting his name on my master's thesis was, like, gold [laughs]. Oh, you got Herbert Bloomer? Oh. So but then -- but then, I mean, my family, we moved away from San Diego. It was -- it was right in the middle of recession, '74, '75 recession was going on then. There wasn't very decent jobs in San Diego that I wanted. I was not going to back in no entry level job after being on mountaintop. I was not going to go back into the valley. So we decided to move up to the Bay Area. I wanted to -- you know, I wanted to go the Bay Area, northern California. [Inaudible] after being at Davis. And so I was unemployed for about two or three months. I -- I got a job picketing for a labor union on skid row in Oakland, 2.50 an hour. That was the best I could get until I got a seated job at the city of Berkeley as the administrative assistant. And I -- and I started in -- in their housing rehabilitation program. Oh, I loved working for the city of Berkeley. Because that was, like, the place my aunt was -- was in Berkeley. She -- you know, she knew everybody. I was there. And I start moving up pretty fast administratively into black folks who were in control of city government in Berkeley. That wasn't happening nowhere, nowhere, at least in California. And then I hooked myself into the progressive community in Berkeley because my aunt knew everybody there. And I, you know, that's where I was. Of course, that wasn't where the black middle class folks in Berkeley were at, necessarily. So I began to shift more within the more progressive multicultural scene in Berkeley. And I just kept rising in that scene. And eventually, I got a job running a labor management program, innovative program, where I was a third-party person kind of negotiating between labor and management in the city of Berkeley management. And that was great because I was able to be in an innovative program. And then I was in a discipline that was just evolving in terms of labor management studies. And -- and I was able to go to conferences and meet some pretty strong people in this area who were really out in front of this stuff. And -- and we eventually started having these workshops, these conferences. Get this now. In the city of -- in San Carlos, Mexico, down in the Sonoran Desert. So we would go down -- I would fly down to Tucson. And sometimes, we would take a -- the trek across the Sonoran Desert down through, you know, through Nogales. [Inaudible] through Nogales. And then we would end up down by [inaudible]. Then eventually get down to the Guaymas area, then get down to the City of Cortez, where San Carlos was, this nice resort. And that's -- that's where we would have our meetings at. Woo! Of course, I love Mexico. They're from San Diego. I love Mexico [inaudible]. I kind of grew up in Tijuana, so -- as a -- as a young adult. That's all I'm going to say about that. And so -- so yeah, I was studying with some -- some heavy duty people. And I started getting into labor management stuff. And then, you know, and that kind of really piqued my academic stuff. Then on top of all that, my great friend, Dr. Hardy Frey, who lived in Berkeley -- and this is something I really wanted to make sure you understand. He was a professor at Santa Cruz. He had got his PhD at Berkeley. And he had done just unbelievable research work. And he helped create something called the Center for Social Change at Berkeley. It's still there. They changed the name. but he was there with some of the top social scientist, black academicians, like Troy Duster [phonetic]. And then I had an advisor, David Wellman [phonetic], who was there. So I'd just go hang out there at the Center for Social Change there, off of College Avenue there. It was not off College. It was right there, right down from College. I'm forgetting the street that's it on. And so that -- so me and Hardy had all kind of great discussions. And he was telling what's going on in Santa Cruz. And they're going through this big battle around affirmative action in Santa Cruz. It was interesting. The battles between the white Marxists -- because the sociology department is all folks on the left, all folks from the left in Santa Cruz, right. But within the left, you have the Marxists. You had the multicultural faction, right. And Hardy was part of the multicultural faction. And the Marxists, they were the hardest against affirmative action. You know, oh, no. Everybody [inaudible] standards and ya-da-da-da-da. Well, yeah. Well, my wife -- white graduate students come here and you're not allowing for students of color to come in here. So after -- and this was a famous battle in sociology. Everybody knew about this battle. Everybody knew about it. It was like, you know, -- James O'Conner, the famous James O'Conner, who was a famous Marxist economic person. He was on the Marxist side. And me and Jim became close friends actually, actually. But -- but anyway, the multiculturalists finally won. And me and Hardy

had been talking about all this political stuff for, you know, for ages. And we had political battles and opinions and stuff. That been -- that had been going on for about 20 years now. He says, "Okay, smarty pants. Want to go to school? Now is your chance." I said, "Okay. I'll apply." And after working in Berkeley for about 14 years and then having this understanding of this new kind of, you know, what was going on with the labor management stuff, I had to stick. You know, I had something to come in with and say, "Well, this is my research project, right." And that with Herbert Bloomer's name on my master's thesis, I got in to -- to UC Santa Cruz in a huge cohort. We had 17 people in our cohort. And about eight of us were of color. I think it was about five African Americans and four Latinx and Asian -- [inaudible] Asian people. And boy, I hadn't been in school in 15 years. And here I was now dumped into the middle of the Harvard of the west coast in sociology, UC Santa Cruz. And let me tell you, I had to learn so fast. I -- I was reading -- I was getting up at 4:00 in the morning reading books, rereading books. I knew about Marx. But I never took a class on Marx, really. Emile Durkheim, I didn't know who the hell he was. Max Weber, am I pronouncing it right? You know, so I had to learn all these people on the run. And in the social theory class I had with the famous, great, unbelievable genius James O'Connor, I flunked it. I flunked my social theory class. But they wanted to make sure that I stayed there. And so I took an undergraduate social theory class in the next year. But -- but -- but wasn't only me who flunked. There were several other folks of color who flunked that -- that social theory class. And that just raised a big hailstorm, big hailstorm against Jim O'Connor. Oh, Jim O'Connor wasn't sensitive. You know, he was teaching this stuff so fast, you know, because you know, we only had ten weeks. This a quarter system. And you know, they said, "Okay, well, you all who didn't get it, whatever, you take undergraduate course. You know, then come back." Some of us were, "Oh, I'm not going to take an undergraduate course. Ah!" Well, you know, all -- I'm talking about folks of color now. I am the only one to get out of that cohort with a PhD. I was the oldest and the only [laughs]. Yeah. I mean, you know, because it's hard. PhDs programs are hard. People started dropping out. People were mad, you know, Jim O'Connor. Now Jim didn't teach anymore social theory after that. And that was really unfortunate and horrible. He kept teaching courses. In fact, I sat in on one of undergraduate classes. And me and Jim became close friends. I took him to a World Series game. His first time he ever been to a World Series game, I took him to it because I had extra ticket. I wasn't trying to kiss up to him. I was going to flunk the class. It wasn't -- you know, it was like, "No, man. Come on." And -- and so we stayed close. And he was one of the leaders, if not the foremost person Marxist ecology. I mean, you know, he had -- he has -- he had a journal that he started. I was right there when he started it. Famous, called Capitalism, Nature, and something like that. He was this great guy. So Dr. William Domhoff, who wrote the book, you know, Who Rules America and Who Rules America Now, great writer, psychologist. He's close friend of mine as well. You know, he was on my committees. So I had a chance to be with unbelievable intellectuals at the time, battling with him about these issues and answers about what's going on. So -- so that was really a fantastic opportunity. And I thank every day my great friend Hardy Frey, who [inaudible]. And Hardy is ailing right now, you know, not doing so well. So always my love to him.

>> Heidy Sarabia: What a fascinating intellectual trajectory. But I do think that bringing that life experience into the academic sort of intellectual exercises makes a difference.

>> Stan Oden: Yes.

>> Heidy Sarabia: I think it grounds you in a way that is very, very unique. So what -- what do you eventually focus for your dissertation? What kind of work did you do?

>> Stan Oden: Well, I worked in -- in Berkeley for 15 years. But during that time period, I lived in Oakland. And you know, I did most of my political work in Oakland in terms of city -- you know, helping city council races or doing stuff. And I was always working with a more progressive grassroots folks there. And you know, when you

work with grassroots folks' stuff, you don't win much. And even -- and in Oakland, you know, we have a black establishment there, [inaudible] black [inaudible] 1976, Lionel Wilson. And a lot of people who were -- who were involved in politics there, I kind of knew and was working with them, you know. I was going to meetings with all these people, going to meetings, you know, and different kind of things. And so I was always around then. So I was engaged deeply in Oakland politics, helped form a progressive political club called the John George Political Club. I helped form that in Oakland. And I was involved in campaigns for progressive people. So when I was in my graduate work and I started thinking of what I wanted a dissertation on, I originally wanted to write on my aunt. Because she was such a historic person, I really wanted -- you know, because -- unfortunately, she was assassinated later on. Yeah, she was killed. I wanted to write about Oakland. I had a love of Oakland. So I, after talking with my advisors and stuff and honing down, you know, your topic and subject area, I wrote about the political incorporation of people of color, which mostly African Americans in Oakland between 1966 and -- I don't know what the time period was. I think 2004 or five when I wrote my dissertation -- or 2000, basically, because my dissertation was 1999. I started in 1966 because that was when the Black Panther party came in Oakland. And that was when the power political shift started to happen in Oakland. Now I wanted to write about that shift between when the white folks were in control of Oakland and then when black folks got into it. Now, now I read a lot of different books about Oakland. But nobody really wrote it from that perspective and from the perspective of somebody who lived in Oakland and who was involved in the politics on the ground. All those other folks wrote about Oakland, they were outside of Oakland, you know, nice, sharp people. But nobody was from Oakland, lived in Oakland. And I wanted to make sure that there was a -- something that was written that was -- that was academically strong enough, you know, to get a dissertation written and that could be read -- readable for people, right. And -- and so that's why -- so I -- so I just began to piece together the different elements of what I want to write about Oakland. And of course, I had to go through eight thousand million newspaper articles. The archival research was heavy duty and took several years. I also, you know, because I was there, I was able to go and talk to people and get interviews with people who were the key influence people within the grassroots movement aspect of it. I couldn't interview everybody. But I interviewed a lot of people. And -- and that was how I wrote my dissertation. And I was able to, you know, to get it done by 1999, 2000, when I got my PhD, very proud of the effort. And but I wrote it in a format, in a way that it could become a book. And that's what I end up doing. I end up writing my first book based upon my first dissertation. And of course, I embellished -- not embellished but I added more stuff to it and everything. And that book -- -- is right here, Oakland City Hall there, From Blacks to Brown and Beyond, The Struggle for Progressive Politics in Oakland, California, 1966 to 20 -- 2011. And when I wrote my second book, I revised it. This is the second book here. And I wrote that 1966 to 2017. So I -- it was an update. And -- and in both of those books, I really highlight the struggle for -- for basically -- for progressive politics. Because the Black Panther party symbolized progressive politics, radical politics. But we look at [inaudible] run for progressive politics, the Black Panther party, we talk about every single one of those things. And from -- you know, from massive incarceration, to hunger, to housing, you know, to police brutality, you know, the Black Panther party was in. You know, they were the ones who brought it to attention. So -- so I just thought that, you know, it really -- it was important to highlight Oakland. It was important to highlight the changes and the shifts that happened there but also, the battles for progressive people trying to make it happen. And -- and I went around for my second addition, I followed a progressive candidacy for mayor by Dan Segal [phonetic] who was a white lawyer in town, who had worked with the first -- the first Asian American mayor, Jean Quan. And he had worked with her. But then when occupied Oakland blew up, he left because Jean Quan made some bad mistakes during that thing in that time -- and I write about all that in my second book. So I, you know, so I went and interviewed Dan because I knew Dan. And Dan knew my aunt. And you know, he knew I'd been involved in social activist. So that's the key thing. If they know who you are, they trust you. I was in the Rainbow Coalition. I was a top leader in the Rainbow Coalition. You know, I was -- I was on the ground doing all the stuff. See, so people trusted me. They know Stan Oden is not going to write some bullshit. I'm not going to lie about them. You know, and so I -- that allowed me to come up with some information that most people couldn't come up with. And so -- and I -- and -- and there's some subject in there which are probably more controversial, you know. I didn't give Jerry -- I write about Jerry Brown. This is the only book about Jerry Brown as mayor. I haven't seen other book about him as mayor as my book. And I -- and write about it in a critical manner. You know, I don't -- I interviewed him. I should say, he interviewed me because that's Jerry Brown. You know, he don't let you know anything about him. But anyway, so you know, I said, you know, he kind of usurped the black movement to become mayor. And then when he became mayor, you know, he went into this neo liberal bag. Well, as I changed the terminology,

neoprogressive, which basically is acting like a progressive but not really coming up with the action and with the ingredients for -- for the change. So he's not a progressive. I call him a neoprogressive in my second book. He probably didn't like that. And that's all right. And then Ron Dellums who is a true progressive, a hero of mine, a person who was a city councilman in Berkeley and then became congressman, led the anti-war movement, the anti-militaristic movement, the movement in South Africa from Congress. And then he retired. Then he -- then he was pushed to become and run for mayor in Oakland after Jerry Brown was mayor. It seemed like a great decision on his part to do this. He ran for mayor. I remember the night when he got 50%. So he had to have a final. And I went down and I worked hard for about four hours on that campaign. [Inaudible] two hours, helped to get some people to -- so I always say, "I got Ron elected." You know, because I got about six people went into the polls, you know, the last hour. But that's -- that's just my vote deal. Ron got in. and everybody was happy. I was elated, you know, that our man is in. But when he became mayor, he came up with some good ideas but he never had great follow through. He delegated stuff to other people who really didn't have any clout. Then he -- then he -- so I write about some of that stuff. And I go into the details of it. And I kind of -- I kind of say he was disappointing. Some of my good friends, they don't like me saying that about Ron -- Ron Dellums is seen as the big, you know, big icon, big progressive icon. But you know, I'm an academic guy here, you know. I'm write -- I'm trying to write about -- you know, about objective truth here. And this is the information. I didn't make this information up. This is information that's in the newspapers. It's all referenced, documented. You know, these things happened. Don't blame me because they happened. And don't blame me because I'm writing about them, you know. So but you know, -- but you know, that's some of the -- the bumps and bruises you get from when you, you know, when you a writer. But you know, like my -- you know, but that's all I'm going to say right now.

>> Heidy Sarabia: Thank you very much, Stan, for such a fascinating story. And this brings us to the end of the second part of this conversation with Professor of Political Science at Sac State, Stan Oden, where he shared his fascinating story of involvement in social movements, local housing issues, and eventually, electoral local politics. In the next and final part of this conversation, we will talk with Stan Oden in political science at Sac State and [inaudible] in sociology also at Sac State about how the Center for Race, Immigration, and Social Justice, also known as CRISJ at Sac State became established. Again, thanks for joining us and thank you for listening. We hope our ongoing conversations spark understandings and peace and motivation to join the struggle for a better future for all. This was Hades [inaudible].

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