



WORKS

And even the people who ran the county government really didn't bother the black people too much. When the paper companies took over some of the lands, they just want to make sure that the people brought the wood to the sawmill like in many other places. But that tradition was a part of who I am. So I never believed that black people were not resourceful and could not govern and decide for themselves what they want to do. I never believed that. Other people believed that, I think in central Georgia, there was less of this kind of self-organizing activity. But in coastal Georgia and coastal South Carolina, there were a lot of legendary leaders who guided the people to some kind of autonomous existence. And their history is written. There's a place called Harris Neck, Andrew went over there, he was amazed because they still live over there, even though there's a great push from Northern, New York people primarily from Long Island to settle down here after they retire, instead of going all the way to Florida. So it's always changing. But that's the context. You want to come down here sometime.

TFSR: I'd love to.

MK: When this is over, you come down and take a look around.

TFSR: You also have a Social Ecology center down there, right?

MK: Yeah. We just found that about three years ago, after I retired from my teaching career. We set up, primarily myself, Andrew, one of my students, and another friend of mine, a guy who found a Geechee Cultural Center in Riceboro, which is about four miles down the road. But he passed on. So we became the conveners of the Autonomous Research Institute for Direct Democracy and Social Ecology. Now, that's a complicated name. But we wanted to have a name that was not confusing to what we were doing. If we called it the C.L.R. James Center, that would be an amorphous veneration of some individual person and that wasn't serious. We wanted people to know that it was autonomous, which means we have a different kind of fuels, historical development. And we want to let them know that it was an institute for direct democracy, we're not interested in people writing about their heroes and famous baseball players or anything like that. And it is for social ecology. But we believe that direct democracy, social ecology cannot be achieved without having a direct democratic social organization. And a group of people who could see that. History shows that, the Native American people show us that. I'm writing about some Native American people, it will probably be released next fall. So I'm here working now and talking to you of course.

TFSR: That's awesome. Are the Gullah and Ogeechee communities what one might consider to be Maroon communities?

