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Glendale Community College

Associated Students of Glendale Community College

[Zoom Remote Meeting]

Bias:

Conscious & Unconscious Manifestations

Presents:

Michael Dulay

Richard Kamei

Wednesday, June 11, 2020

5:00 p.m. – 7:00 p.m. PST

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[Webinar commenced at 5:00 p.m.]

>> Welcome, everyone. Today's is the first day of our 7th part lecture series called Deconstructing Racism organized by GCC, our very own Social Science Division associated student of Glendale Community College and tonight equity. Thank you so much for tuning in tonight to learn and unlearn as a community.

Before we begin, a few announcements. We have interpretation and closed-captioning services available tonight for Deaf and Hard-of-Hearing attendees. You have the option of pinning the interpreters by clicking on the 3 dots where their faces can be found or you can follow along with closed-captioning. The transcript will be saved and published. My name is Kayla Regaldo, and I'll be the moderator for the Associated Students of Glendale Community College community.

And I just want to welcome our presenters today. Michael Dulay College of Social Science Division and Richard Kamei Professor of Sociology and Science Division and Social Department Chair. So when you're all ready, I'd love for you to go ahead.

>> MICHAEL DULAY: I want to start by thanking Kayla for all of her help and support and associated students as well as our student equity office. They've been terrific and very supportive during this difficult time.

This is the first in a series of virtual lectures about racism in the United States. We fully understand that there is a need for much more, for so much more. But we wanted to get something together as quickly as possible. So that we could help our community have an informed conversation about the many things that are happening around the country and around the world.

And that have been frankly happening for too long. Couple of housekeeping items related to tonight's presentation and to the rest of the series. In each of the lectures, sensitive topics will certainly be raised and we just wanted to caution folks that's just going to be part of the lecture.

And there's absolutely no intent to offend if it feels like it's too much. We have scheduled healing circles for Glendale Community College students. They have information about that. And there will also be a healing circle arranged for faculty and staff for the college. If you have questions during the session, you just need to go into the chat room and

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send questions using the account questions.

Questions with a question mark. You type in your question there. And it will be delivered to one of our moderators tonight. It's Professor Sandy Somo and Sandy will pull the question and we'll answer them during the Q&A at the end of the lecture.

We'll also pull the questions and then address them next Friday when the lecture series is wrapping up. Okay? And, again, that's this series wrapping up. Our hope is that the college will continue to engage with more of these kinds of topics.

And, of course, lastly, and perhaps most importantly, we urge you to keep an open mind talking about difficult issues, such as racism requires that we do put ourselves in places where we're not so comfortable. Unfortunately, the first part of the lecture in particular is going to focus, I'm a psychologist, so it's going to focus on the mind. And its workings. And maybe we'll give you a better understanding why an open mind is so important.

As I often like to tell my students, as part of the experience of being in education, it isn't simply a matter of packing in as much information as you can. In my mind, the mind works best when we see it as a parachute, it doesn't matter how well, you stuff it, it just has to open at the right time. So I encourage you to keep an open mind during this evening and throughout the rest of the week.

All right. Let's start. The goal for tonight is to look at bias. BIAS: (Un)Conscious Manifestations of it. We'll get to some core definitions. I'll talk about the way the mind works. We'll look at some studies inside psychology that have demonstrated the role of unconscious processing in the persistence of bias and in discriminatory practices. And then we'll transition to looking at the way the mind develops and the way it uses information and memory to create these structures.

And at that point, we'll transition? Professor Kamei will take over and look at this from a sociological lens, which essentially what will happen tonight if we do it right, the content will seem bigger, bigger, and bigger. So by the time we're done, you have a broad lens to move through the rest of the series.

So let's start with an analogy here. I want you to think of plant and dust that must accumulate at a cement plant. If a worker works at a cement plant, they breathe in the dust generation after generation. In fact, as you see in the slide here lose sight of it. They slowly and steadily tolerate that cement. And my cement here is analogy of bias. And we tolerate bias at all levels.

Overtime, we just can't see it anymore. Right? One incident, like a surge, a bag

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explodes and there's a lot of bias and dust makes us uncomfortable, but then it dissipates overtime. And we forget, and we go back to our labored existence with the air ever thickening. These last 3 weeks have kicked up so much dust in the United States. That even the most privileged among the country see it.

The dust of racism is suffocating. And frankly, we cannot breathe.

Let's look at this dust and how it penetrates who we are, this bias and how it colors everything we do and everything we see. Right? So let's begin here with some concepts. Some base definitions for what we're going to talk about today.

As Kayla said during the introduction, I'm a psychologist in addition to being division chair. So my lens, the lens I'll be using today is of psychology. And psychology is the scientific study of human behavior and mental processes. Sociology is the scientific study of society, including social relationships, interactions, and culture. So those are the two lenses, the two academic approaches that we're going to be using tonight.

In other words, we'll hear a lot this afternoon or evening is race. And race is a social construction that leads to systemic inequity based on real or perceived physical differences, it ascribed externally and used to reproduce power. I want to make sure couple of things are clear. We're not talking about biological race here.

We're talking about what happens when folks perceive physical differences and they use those perceptions to create inequities. Right? And they wedge gaps in between people and between classes. And those wedges persist and worsen overtime. Right? The closest thing that many folks around the world, not just in the United States, may have to understand what that is like right now and just to give you a relevant example.

Is to think about mask use for a moment. Particularly, mask use among men who have difficulty accepting the fact they're not invincible. Maybe you've heard of talk of concept of toxic masculinity. You're identifying you're being cautious or weak, or responsible when you pull the a mask on. You can think about what that means to you. Right? I wear a mask when I go out because I care about all the people around me.

I don't want anybody to get sick. But what happens, of course, when other people see folks in a mask, they assume things about them. Right? And it's that snappy judgment, in this COVID-19 last few months, we realize how powerful that is when somebody gets to look at you and judge you, and make decisions about you. So in no way does it amount to significance of race in the United States.

But it is a way to get a sense of what happens when outside forces are able to label

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you. Okay? Race is different than ethnicity. Ethnicity reflects membership in a group with shared experiences. Kinship or culture.

And ethnicity is described internally. Meaning I get to describe. I get to select my ethnic group. So, right, if I decide I am an American or if I am a Filipino-American. That's up to me. I pick those things. It doesn't matter, unfortunately, what the folks around me see. Right? I don't know if my face is on the screen in this Zoom room. It may just be the slideshow.

But oftentimes, my students have difficulty pinpointing what it is exactly what I am. And we talk about racial ambiguity. And, so, depending on where I am and who I'm with, I shift. Okay? But my ethnic choice is consistent or has been consistent at least for the last, I don't know, 28 years or so of my adult life.

Okay. Two more concepts that we're going to be using tonight. Bias and bias is a strong inclination of the mind or a pre-conceived opinion about something or someone. So you may have a bias in favor of the Los Angeles Lakers, for example. Let's pick an Angelino kind of example. That it's real, right? And we lean in that direction when we're walking down the store and Brooklyn gold on one side and L.A. in the other.

We just drift and we are biased in things of Lakers. And another concept, last one for this slide is racism. Racism is a belief that a particular race is superior or inferior to another race. Excuse me, to another. And the traits are pre-determined by inborn biological characteristics. That's the dirty reality we have to work tirelessly to unravel.

So when we think about racism, we often, if were you to ask someone, are you a resist? Most folks will quickly say what? They will say, no. They don't -- no one wants to acknowledge that possibility. And, so, in psychology, we've started to look into the concept of aversive racism. Right? So aversive is when somebody doesn't like something when it's painful and it doesn't feel good.

And, of course, we see the definition of racism. So aversive racism is racism that people may carry but don't want to acknowledge exists. And, so, one way to look at aversive racism is to go back to the 1950s, and to the work of a psychologist Gordon Allport. And what I like to put on the screen is a prejudice scale or what he referred to as a prejudice ladder. And he wanted to rank the instances where you might see people behaving in a prejudice way against another group.

So the most simple kind of prejudice we see is antilocution. That's literally meaning speaking against. And, so, verbal insult when you use an offensive term. Jokes about another

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group. Stereotypes when you mock another group's accent or behavior. Or gross generalization about a group as what Allport will say anti-logo indication. And avoidance. It can be individual or person walking on the other side of the sidewalk. Right?

That's choosing to not congregate with a certain group or eat at a certain restaurant. Listen to certain music. Or it could be institutional. Where you start to see institutions move away from other groups.

This could also reflect when you see communities moving away from a group. In Los Angeles, if you look at some of the urban sprawl, that's the expansion of the city, we've seen trends that are sometimes characterized as white flights and is that it is when you get folks from San Fernando Valley and part of people from Los Angeles move out and you see communities move further west.

From Ventura, to Calabasas, to Agoura Hills. And you can see that trend and it's going to push out and push into places like Santa Clarita and Valencia. And crawl away from other groups. So avoidance is kind of prejudice. It's a lower level form, but nevertheless it still is one.

Third level on his prejudice ladder is discrimination. Dissemination is denial or access to opportunities or services. And this is the one where nobody disputes this is prejudice, right? Institutional racism is, in fact, legalized prejudice. So when we enact policies, the one perhaps that jumps immediately to mind, things like segregation of schools. Anti-misogynation laws.

Maybe that's one less common, but anti-miscegenation meant it was illegal to marry across groups and when a person of color was attempting to marry someone white in the United States. So those are acts of dissemination that are legalized forms of prejudice.

The next step beyond this is physical attack. Right? And that could be an attack on individual or property. So here, this would be the case of hate crimes. Where you see vandalism. And I hope everybody in this session understands that has steadily increased over the last few years. Dramatically increased. Steadily and dramatically increased over the last few years.

And, of course, the highest form of prejudice for AllPort in the 1950's, and this was after World War II, and he points immediately to genocide as being the highest form, the worst kind of prejudice you see in occurrence. Many argue that the historical experience of Blacks in the United States is a form of genocide. So Professor Kamei is going dig more into that and tomorrow there will be more discussion about that.

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So let's walk this back though. Right? Because as I've said, most folks say, "I'm not racist" and they don't like the idea being a racist. So let's peel this back and look at the way mind works with a simple question there. "Do you see color?" Obviously, there's color on the screen here. But do we see color in people? And does color matter? I'm going say something to you that I say to all my classes.

I firmly believe learning is a contact sport. So this is the point in the presentation where I'm going to ask questions. I hope that you're in a space where you can say things out loud as the lecture goes on I'm going to ask you to take out a paper and pencil and write few things out for me. I sincerely hope you engage in these activities, because they will help. So if you need a moment, I'll need about 10 seconds and maybe grab a pencil and paper.

Okay. So this first one involves no writing. This involves our good old mind. We're going to do something from 1920 and 1930 developed by a man named Jay Ridley Stroop. And it's called a Stroop test. And, so, I'm going give you 3 different slides. On the first slide, I'd like you to read the word aloud as quickly as you can. And we're going to go from the top left of your screen down the column and then to the second column.

On the second slide that follows, I want you to name the colors quickly as you can. Beginning on the top left and going down. And then on the third slide that follows, I'd like you to name the color of ink used to print each word quickly as you can. Again, beginning on the left top of the screen. So let's start with the first one. I'm read them with you. So we're going to read the color names.

Red. Blue. Green. Yellow. Blue. Yellow. Red. Green. Green. Red. Yellow. Blue. Yellow. Green. Blue. Red.

I should be seeing everybody's mouth moving on the camera. [Laughter] All right. So the next slide. Let's do this again. But remember on the next slide, we're going to name the colors beginning on the top left and going down quickly as we can. Red. Yellow. Green -- excuse me. Red, yellow, blue. Green. Green. Red. Yellow. Blue. Blue. Yellow. Green. Red. Yellow. Green. Red. Blue. Awesome.

Okay. Now own this next slide. We're going to name the color of ink as quickly as we can startle with the top left. Anybody doing it? I can't hear you. Hopefully you're laughing at yourselves. What's the fourth one down? What color, Inc. is that? It's green. Anybody get attempted to say yellow? What's the color on the bottom right? It should be blue.

What I hope, if did you this, and if you did it out loud, you may be laughing at yourselves or perhaps with your family. What the Stroop test shows us or demonstrates is

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called automaticity. Your mind engages in automatic process. What is the automatic process you see on the screen here?

What's happening, of course, is your mind has been trained to read the English language. So when you see the word at the bottom of the second column, your mind wants to say green. Even though you're supposed to say red, because that's the color of the ink. It just happens. It happens automatically and out of your control.

Interesting aside here, if you grew up and English is your second language, you're less prone to make these errors. Right? So, again, what the significance you're seeing here and as it relates to what we're going to talk about tonight and for the next several presentations is that our mind can, in fact, take a life of its own and behave automatically. Sometimes contradicting what we would tell other people.

So let's look at this in something more closely related to why you're attending this session tonight. Does bias occur automatically? Do you think that you may behave in a bias fashion automatically just as we saw, right? Occur in the Stroop test? So here's a question we see from our research study published four years ago actually. Do names impact perceptions of physical size and perceived potential for aggression?

Just names. Okay? Just names. So what are these names that the researchers use in this study? They use stereotypical black and white names. Right? So Jamal. Conner. Darnell. Wyeth. DeShawn and Garrett. The folks who volunteered for the research study assigned a body size also based on a prompt. So they picked a perceived size of the person. Right?

Now, research study is fairly simple. 249 adults participated in this research study. And they're given a narrative. So they're going to read. And I will read it to you. A script that describes what somebody is going to do. And then they're going to pick a size of the person and ask a question about aggression. Answer question about aggression. Excuse me.

So here's the prompt. Let's use the first name up there. Jamal, woke up Saturday morning and began his day by brushing his teeth and taking a shower. After eating breakfast, Jamal watched TV for a while and talked on the phone. Then Jamal went to a nearby store and bought some groceries. Once he had gotten home, Jamal received a text message from a friend inviting him to go out.

Late that night, Jamal went to meet his friends at a bar. As he entered a crowded bar, he brushed his shoulder against a man walking in the opposite direction. The man turned, glared at Jamal and angrily said, "Watch where you're going, asshole."

Subject is then asked how likely is it that Jamal is going to get into a fistfight with the

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other man in the bar? Again, the only thing that's different here, my friends, is the name. Jamal or Conner. Or Darnell or Wyatt or DeShawn or Garrett. And what the researchers at UCLA discovered, people envision men with stereotypically black names with bigger and more violent.

Please understand, statistically speaking, there's no significant. Difference between average size of black and White men. That is a stereotype. That is a very powerful stereotype. But this is, again, an example of recent research that demonstrates how it is, in fact, our mind runs away from us. And the same way it did on the Stroop test. But now with a different color, if you will.

So let's look at another case where we can ask ourselves this question. "Does bias occur automatically?" Does bias impact the behavior of preschool teachers? So in this research study, conducted just a few years ago at an ECE, early childhood education conference. They asked teachers attending a conference. So they're seeking to go better enhance their skills and profession.

To look at a 15 inch screen on a computer laptop. They're going to be shown 12 different, 30-second clips. Where the clips are either going to -- they include black and white children, boys and girls. And they're asked to identify when they thought they were going to see challenging behavior. Right? And the computer, while they're doing this, a camera is actually recording the eye movement of the teachers.

And here's what they see. Preschool teachers tend to more closely observe black boys than white boys when challenging behaviors are expected. Right? You can see, I think, almost immediately. It just jumps right out at you. There's an overwhelming lean to look at boys in general. So girls are observed far less and eyes are tracked in the the direction of the girls in want study.

And they go to boys and here's the thing what we see. Right? Is it no behavior challenges were actually present in the video? There was no misbehavior in the video. They were just told to expect it. And the eyes drifted in the direction significantly more so towards the black boys in the videos.

Let's let that sink in and let's ask ourselves this question one more time. "Does bias occur automatically?" So in this case, we want to ask ourselves the question "Are children in crime scenes perceived as older and more culpa, culpable meaning more to blame on race." And this is done at a research in UCLA. They take a group of university students, and the students were shown photographs of children alongside the descriptions of misdemeanor

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felonies.

And excuse me, mistake misdemeanors and felonies. They're asked to assess the age and innocence of the black, white, or Latino boys age 10 to 17. The students overestimated the age of the black children by an average of 4.5 years. And found them more culpable than whites than Latinos. Particularly, when the boys were matched with serious crimes.

Now, the evidence I'm going to read to you what Professor Jackson says at UCLA. The evidence shows that perceptions of the essential nature of children can be effected by race. And for black children, this can be they lose protection afforded by assumed childhood innocence well before they become adults. Right?

This means somebody who is 13 may be seen and perceived as an adult. Right? That is a child. That is a child. Now, so, what we've seen here is again, 3 examples of bias with people that are directly related to race. Right? And 3 slides before that, we looked at the way our mind can behave, in fact, automatically.

Let's dig in deeper and look at the way the brain works in all of this. So in our nervous system, there's a structure on the medial portion of our cortex, I'm sorry, in the middle of our brain called amygdala. It's called the amygdala, because it appears to have the shape of a nut or almond. The amygdala is very strongly associated with our fear response.

And, so, we've known this for quite some time. And psychologists, this study I'm going to show you now is from 2000. And many of us see it as the one of the classic studies. I know it's only 20 years old. But many see it as a classic study that help start to question implicit bias and notion that we can be bias without actually realizing it. Okay?

So what we see in Phelps research here in 2000 is that they take research subjects. And the subjects go into an MRI. And this is a magnetic resonance imaging chamber. For those who don't know, it looks like a doughnut and it can be a magnetic field. And it generates this magnetic field, the -- I'm sorry. I was going to side track and start talking about neuroscience. I apologize.

So while the subject is inside the MRI, what the MRI allows the researcher to do is see the 3-dimensional image of the brain without going in and doing a dissection. So while they're in the MRI, the subject categorize the words, good words, peace, joy, love, death, cancer and war. While looking at a face they categorize as black or white.

And during the first half of the trials, during the first half of the trial, good was paired with white and bad was paired with black. They would click a good button when they saw a white face. And depending on the face, they just clicked on the button.

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Second part of the trial, the pairs were switched. Now the black face was paired with the good words. So a significant in the second half of the trials, a significant number of subjects actually had difficulty with the second task. That is, pairing good with black. And bad with white. So when I say difficulty, they were slower and they made more mistakes. So they would see a black face and they would click the bad word. Okay?

So what does this tell us when we're looking inside the MRI? It tells us the amygdala was more active, first of all, when they're looking at black faces. Remember the amygdala strongly associated with fear or more currently research, when we see stark differences. The amygdala activates so this activates in our environment.

As I've just said, slow responses were associated with the need to override the amygdala response. In other words, we went slower in our processing because we had to override this initial primitive reaction of fear. Now, that's digging into the brain. Let's look at a much more significant and research study actually that when we're done with this session, you can be part of if you like.

This next research I'd like to look at when we look at implicit bias is going to come out of Harvard University. So, let's be clear then. Implicit bias is tendency for stereotype confirming thoughts. For stereotype confirming thoughts that set people up to over generalize and sometimes discriminate even when they feel they are being fair.

So, the study that I'm going to show you the results from is actually run through Harvard. If you go on Google and you type Google, you don't have to type Google. [Chuckles] Or whatever your search engine choice is and do a search for Harvard implicit bias. Harvard has a terrific implicit bias test they've been using to collect data since 2004 publically.

So what they've discovered with the same kind of task where you look at a face and then you look at words. And you have to match the two. The test takes no longer than 7 minutes to do. So I encourage you all to go and try this when we're done with the lecture tonight.

Here's what they find. 23% of their respondents reported a strong automatic preference for light skin. Meaning they would associate the good and light words quickly. 28% had a moderate automatic preference for light skin. 17% had a slight automatic preference for light skin. You can already see the dominance on that pie chart from this sample.

18% had little to no automatic preference between the skin tones. None at all. My hope is that 18% would reflect an overwhelming majority of this chart, but that's not the case

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here. Let's get to those smaller slices now. 7% had a slight automatic preference for dark skin. 5% had a moderate automatic preference for dark skin. And only 2% had a strong automatic preference for dark skin.

Now, when we do research, we often should ask about sample size. And here's what is astonishing about this. These IAT scores from this data actually reflect 864,463 IAT test. That's close to getting to a million. As far as research is concern that's remarkable. And when we do power analysis and looking at research is how much we're comfortable generalizing when we see things like this.

So, again, for me, this is highly alarming. Because it does give some strong scientific report in our mind's tendency to engage in this implicit automatic unconscious biases. So to peel back the layer of implicit bias, I'd like to ask you, and ask ourselves, I guess, "When do we acquire the meaning to color?" And, obviously, the race is subject at hand this evening.

But let's really take a look at this. When do you have your first memory, my friends? Just think back for a second. Typical human being doesn't remember what it was like to be 6 months or or 18 months for that matter. Our first memory begins sometimes in preschool. Did we not exist before that? What happened to all these experiences? As we were acquiring information about the world, they went into our minds and into as you saw in the amygdala, into our brains.

And they started to help us make sense of the world. So let's look at color. On the screen here we see crayons. And when we're children, we learn quickly like this. Like that crayon is orange. Everybody agrees? I hope so. That one is greenish. [Laughter] Blue? Might put a question mark there. We start to identify colors, and those colors help us make sense when we're trying to decide what color to shade an apple or banana.

We don't want to color the banana blue so we look for a yellow crayon. As we get older, we get into words like this. Taupe, Chartreuse, salmon, is that a color or a fish? Anybody? You wonder? This is powerful stuff, because memories, these labels, they actually give meaning to our world. Right? We start to label the world based on the way that we categorize information.

So when you're a child and somebody tells you that a ball is a big red shiny thing. When my daughter was a little girl, we had a ladybug ball and it was red and shiny. So it was a beautiful ball. And early on when she saw a tomato, she referred to it as a ball. I'll never forget it. And do you take the tomato and smack it on the ground because you think it's a ball? It's supposed to bounce. That's the meaning I've given to a ball.

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So as a father, I have to get down next to her and say, honey, that's not a ball. And she looks at me like I'm crazy as she often does now. And she says, no. Ball. And I say, no, it's a tomato. And she looks at me and says tomato? Yeah, it's a tomato. In order for me to help her understand what it means, I bite into it. And she's like oh, it's a tomato. It's a fruit. Usually when I say that, people make faces of trying to define what is a fruit versus vegetable?

Anyway, I see my daughter trying to bite her ladybug ball. What's she doing? She's trying to test what I just told her. I've gave her meaning to something and now she doesn't know if it's real or true. So, meaning starts to create structure for us in the way that we categorized world. So now when my daughter sees an apple, which is red, right? She's going to look at it and called red spherical shiny thing tomato. No, it's an apple.

And you go through other things and you call other thing and you adjust. Perhaps when you're a child, you learn what a falafel was and you aid it and you've enjoyed it and then you first time go to the Italian restaurant and you call the meatball a falafel. And someone had to stop and correct you. Because that's not a falafel. Right? And they're wildly different, but maybe the shape? I don't know. Maybe not.

Anyhow, what I'm hoping you're seeing here is again, the impact of the significance of the way our mind categorizes information. So let's look at this. Do you have that paper or pencil or pen handy? So we're going to do a simple task of memory and how absolutely astonishing it is and you're going to give a word task and you're going write that list of words I'm going to say.

Everybody have their pens? I have mine. Okay. Here's the first list. Fear. Temper. Hatred. Fury. Happy. Enrage. Emotion. Rage. Hate. Mean. Tired. Mad. Raft. Calm. Fight.

Now stop and look at the screen for a second. Let's take the numbers 60 and we're going to subtract 7 from the No. 60. Okay? So what is $60 - 7$? Say it out loud? 53. What's $53 - 7$? Everybody? 46. What's $46 - 7$? 37. $37 - 7$? 32. $32 - 7$? 25. $25 - 7$? 18. $18 - 7$ is 11. Take your pen and paper out. I like to to write down as many words you can recall that I read to you. Not the numbers. But list I just read to you. Let's take a few seconds and try to write down as many words you

Many words you can recall, please. Just take 5 more seconds. Okay. Pens down. Let's do this again. Let's see how this works for you now that you know what I'm going to do with the math. You're going to brace yourself for more math. That's okay. Here's another list.

Ripe. Citrus. Vegetable. Juice. Cocktail. Banana. Orange. Basket.

Bowl. Salad. Berry. Kiwi. Pear. Apple, cherry. Now we're going to multiply by 2. This

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is easy. Pens down. 2 times 2 is? 4. 4×2 is 8. 16 times 2 is? 32. 32 times 2 is? 64. 64 times 2 is? 128. And 128 times 2 is 256.

Now write down that list of words. Let's see if we can get the list of words down. 5 more seconds. Okay. Pencils down. And I promise this is the last list. And the last bit of interaction for at least -- nope. I have one other short one. But let's put your pens down. Let's do this one more time. I'm going to give you one last list of terms.

Steal. Robber. Jail. Villain. Bandit. Criminal. Rob. Cop. Money. Bad. Burglar. Crook. Crime. Gun. Bank. For this last list of numbers, we're going to add 7. This is fun. We're going to add 7. So let's keep it simple. We'll start with 13. What's $13 + 7$? 20. I'm watching our AS Vice President. What is 20 plus 7? 27. 27 plus 7 is? 34.

$34 + 7$ is 41. 41 plus 7 is 48. 48 plus 7 is 55. And 55 plus 7 is 62.

Now go ahead and write down that last list of words. Last list of words. Okay. 5 more seconds. All right. So, on that first list of words, I obviously don't have a way of seeing all of you and walking around the classroom or talking to you and shaking hands. But first list of words I read to you, how many people wrote down the word anger as one of your words?

On the second list of words. How many of you wrote down the word fruit on the second list of words? How many wrote down the word fruit? And on the third list of words, how many of you wrote down the word thief? I never said anger, fruit, or thief. I never said of any those words. And before you think I'm lying, this will be recorded. So I guess you can listen to it. But just to be clear.

First word is fear, temper, fury, emotion, rage, hate, mean, tired, wrath, calm, fight. Never said anger. The second list of words were ripe, citrus, vegetable, juice, salad, banana, orange, basket, bowl, salad, berry, kiwi, pear, Apple, cherry. I never said fruit.

And last was steal, robber, jail, villain, bandit, criminal, Rob, gun, money, bad, burglar, crook, crime, gun, and bank. I never said thief. What this shows us of course, our minds and memories are, in fact, is subjective, suggestive and malleable. And it's another way we create meaning. So on each of these lists, I gave you list of words that activated a category in your mind.

Then I distracted with you math. And then I asked you to create that list and in an effort to recreate it, you, many people, pick a word that is an exemplar of it. They pick a word representative of that category. So anger represents that first category of word. Fruit represents that second control and thief represents the semantic of words.

Now, moving on here. Let's look at this in a quicker task. This one is easy, I hope. So

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we'll just unscramble these words. First set of word on the right column is rose. Second word is stem. The third word is red. Fourth one is petal. Stalk. Thorn. And leaf. If you're just unscrambling letters. Why not flee?

Another example of priming. Of the way our minds, our memories can in fact take over what we think we're going to see. Even when we want to see something else. So, the way this plays out then is when we start to interact with other groups and we look at the way they categorize information.

So I'll return to this image in a second. But if we look at these four items on the screen, which item is the odd object out? What doesn't belong there? You ask this to most Americans, they do this. They say those three are tools. And that bottom one is not a tool. And, therefore, it does not belong. And, again, our mind does this automatically. Categorizes information automatically.

So, why do we categorize? Why is it so important? And I know there's a book published 8 years ago now called "Thinking fast and slow" and Nobel prizewinning economist. Categorization leads to efficiency for them I categorize my tools, I can sort my garage more quickly. Efficiency is fed by familiarity.

Familiarity under grids group formation. Group formation leads to in and out groups. In and out groups support social identity and esteem. Meaning that we like to be around people that are in our in group. I mentioned the Los Angeles Lakers earlier, anyone that's been to, and I know it's been three and a half months since we've been to a sporting event.

But when you watch Los Angeles vaccine you were proud to be a Glendale and you're receipting for them and when you saw the other team, you made a face because they were not from Glendale. That's an in and out of group my friends. And you go play against the Dodgers and San Francisco Giants, in and out group. If you like Hamilton and somebody else likes Star Wars, and you're a theater buff.

You're theater, that's an in group. And the other ones are out group because they don't like theater. So we have these in and out groups. And, so, social groups of course are the basis for culture and society. They matter. Now, let's look at the significance of each one of these lines. Categorization leads to efficiency. Do we study and learn what we already know because it's more efficient?

Think about this especially if you're students. If you're good at math, do you like to take humanities courses? If you like reading and writing and language, do you like to take chemistry courses? Or do you just drift down the road that you're familiar? And could that

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and I'm not saying it does, but could it lead to closing your mind because you don't want to see or hear another perspective?

The second line efficiency is fed by familiarity. Do we surround ourselves with familiar? Think about social media feeds. In case you don't know, they're designed to feed you information based on what you already click on or like or follow. So if you follow bunch of athletes on your Instagram accounts, you're going to see a lot of recommended athletic feeds coming to you.

In a way, it feels good,, doesn't it? Because it's exactly what you want and expect. When I was younger and I like to think I'm not that old, you grab a newspaper, and you opened it up, and you couldn't hit sort or find. The things I like. I actually went from A1 and you flip the pages looking for things you wanted to read or study. When we had books, you couldn't do a control find. Because there was no digital book.

You had to write the whole book and write on it and stick Post-its everywhere. And that's how we got our information. When it comes to quicker, we like it. It feels good. And it comes to us much more quickly.

The third line, familiarity under grids group formation. So do we surround ourselves with like-minded people? Right? And does that lead to groupthink where we no longer have individual opinions and we agree with what the group does.

Fourth one, group formulation leads to in and out groups do. We engage in in group favoritism? Do we explicitly bias ourselves in favor of our own group? We go into a restaurant, somebody sees that you look like them, and you speak the same language, so you get a table? Does that happen? Do you get a special discount because you're from a certain in group?

Now, the fifth line there, in and out group support social identity and esteem. Do we engage in derogation of out group? Do we put other groups down in order to make us feel good? Do we talk trash about other schools? About other teams? About other groups of people?

These are all important to understand, because although categorization is part of what our mind does, we have to always be alert, right? Because think about this last question here. Do groups create and maintain structural inequality or inequity just because the way they help support our identities? And what I hope you all do is this is a warning that does come out of early psychology, right?

We have to guard ourselves being cognitive misers. Against being mentally lazy. So

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when I see something that might not fit consistently what I may believe, I shouldn't just dismiss it. If I am taking an economics course and I happen to be reading one theory and I'm enjoying it very much. I should go read the opposing theory. I should go find another point of view.

Now, as I prepare to transition here, let me return to this sorting task. This task of sorting these four items was actually done in Russia by Luria in 1976. And he wanted to ask people to identify the odd object out and what he found was when he went into the Netherlands of Russia, away from the city, away from where there is an urban development, urban populations and he asked this question.

What would they say? They would say, none. They're group together because they need each other. In other words, based on their world, based on their group and culture, what was around them, they categorized a world differently. Categorized the world differently. In the United States, of course, if you think about the mind in America, do we do that? Right?

Think about the mind in America. Do we group people? And do we do so at a higher rate than other countries? Let's take this last image from my slideshow to think about for a second. Many folks look at that and they don't see President, billion narrow, or rock-and-roll Hall of Fame members. They unfortunately very quickly identify race.

And that's one of our great faults. And in order to really make that transition and better understand it, I'm going to turn to my dear friend and colleague who can help us understand this. Professor Kamei is going to talk about exploring the roots of racism and discrimination from a sociological perspective.

>> RICHARD KAMEI: Thank you very much, Mike. Cool, I want to echo Michael Dulay sentiments and thank everyone bringing this event, this extremely important event together and all the people that are in the audience. I glanced at it and there's 157 people here, including the speakers. So thank you for being here. I know there are many things you could be at so we appreciate it.

So the next thing then is we're going to explore the roots of racism and discrimination from a sociological perspective. To do this, we want to first begin with the basic concept of race. And you saw Professor Dulay talk about race. So in sociology, I often tell my students, race is a social historical concept, meaning, race depends on the time and place. It's got a nice rhyme people can remember.

But it's gone through many different iterations throughout history. And even in the

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United States, I wish we had a lot more time, we have gone through court cases who falls into what particular race. And one the most important in order to be provided with certain power rights and privileges in the United States is the so-called white race. Especially after the 1797 naturalization lateral.

And, so, in the early 1900s, there were really important cases. One was in 1909 called the Halajian case. And, so, Armenian Americans in the United States early part of the 20th Century, they were categorized as Asian tick and they were denied the rights as white Americans. And Halajian and team fought and won. Others wanted to jump on the bandwagon and say, hey, 1922,

Oh, Oawa came up and my skin is lighter than so-called white folks who are Spanish or Italian. And then the courts, Supreme Court basically said, yeah, you may be white and light skin, but you're not Caucasian. So in 1923, there was I think sin think case. And he argues he is Caucasian, and, therefore, he should be provided with the right to be considered right. And the Supreme Court flips it and says, no.

White is what the common says white is. And now it's no longer scientific. The reason why I bring this up is race is a social construct and it's important to keep that in mind. It's based on our physical appearances. What is real or perceived. And that's important. Because there could be people that are like I said with Ozawa, it could be categorized as a person of light color.

So when we think of it as a social construct, we look at it as science. Thanks to the Human Genome Project, we discover human beings are 99.9% alike. So the slightly differences, for example, like eye shape, hair color, hair texture, skin color, et cetera are basically minor adaptations to environmental conditions. And, so, now that we're pretty clear. And you should question it. Is that it is absolutely fine.

Read the research. That's what we ask you to do. Don't take it from me. Do your homework. But about it there's no biological race, what is function of race? What is the significance? And in the early slides, to reproduce power and inequity.

And so, can you go -- this is the slide. You can leave it there. In fact, this made up notion. The suspicious concept that appears to be genuine but not. It's has devastating consequence for Black Americans for years. And as a social just, I want to systematically understand what is going on. Right? By examining the history as well as the current conditions. And, so, sociology has many tools.

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In a 45-minute session, there's no way I can really explore these perspectives. But I will do my best to touch upon the 3 big ones in brief. So, one that I'm going to start off with is the conflict theory. And, so, this theory has many different ways of understanding racism. But it's always about power. And it's always about conflict. And one perspective under conflict theory looks at race within the context of capitalist class oppression.

And this is really important. So from this perspective. It is argued that under capitalism, there are certain fundamental contradictions that exist. And the first contradiction would be between capital and to maximize your competitors, and race is often used as a tool to exploit labor. So from its inception, can you go to the next slide?

Race and racism has been used to justify many atrocities. Here you see the stealing of Native American land and all the applications of race in order to justify it. Each the enslavement and the genocide of Native-Americans were justified under this specious, not genuine, but appearing to be genuine in people's minds constant. And unfortunately, this became a convenient way of maximizing profits while morally justifying the atrocity.

So we want to keep this in mind because it doesn't disappear hundreds of years ago. There's a common theme that I want to come back to. Now, from the other sociological perspective, it's called structural functionalist perspective. They would argue that if something exist, it must serve some type of function. So from the functionalist perspective, function that race might serve is to morally justify.

Justify these atrocities to maintain inequity, but arguing it may help to move our economy forward. It made us who we are as a nation. But to be fair, the structural functionalist also recognize there are dysfunctions or negative consequences of racism as well.

And, so, on the next slide, I want to talk about the arrival of Africans in 1619. Just last year, we were talking about the -- it's been 400 years, right? And, so, there's this debate with regards to exact status of the first Africans. Were they indentured service or free and it becomes very clear and the reason for this is arced is that in 1676, there was a major rebellion.

Now, the historians will be exploring these in greater detail. I'm just touching upon them to imply a sociological analysis. But there was a rebellion that occurred. This is important because poorer black folks and white folks who far outnumbered the elite within society got together to rebel. They rebelled against govern William Berkeley.

And I would imagine it scared the living day lookouts out because it was recorded

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between him and the elite. But there's an uglier side to the rebellions. Dozen of Native-Americans were killed. I guess that would be for another presentation. But from a conflict perspective when things like this occur, when rebellion occur, they occur because of the inequity that exist within society.

So the exploitation of the workers, many of the individuals, even the white working-class that were folks that were indentured servants and they wanted a piece of the pie. So when the elite see something like this, they are going to respond. And, of course, in order to maintain social control, in sociology and other disciplines, we argue that the two ways are through consent, which is ideal. Right? For the elite.

Or also coercion through force. In this particular stance, Audrey Smedley argues they institutionalize slave. So in effect, through institutionalizing slavery, it divided and separated and conquered the working-class.

Can we go to the next slide? And, so, in this way, the strategy created, well, you see divide and conquer the workers. This was highly profitable as well unfortunately. And, so, how do we justify such an inhumane system? Because, obviously, at one point, we have a situation where folks are getting together. The history shows historical records. Records show that white and black often commingled.

And, so, this sudden change is drastic and dramatic. So how do we justify the inhumane system of delivery? One of the methods is ideological racism. In this way, people try to rationalize the system. And, so, they began to directly link and characteristics to intellectual and psychological chaotic sticks.

So to be quick here, it relates a lot to what Professor Dulay was talking about. Where do we get these ideas? How do we place certain ideas into our schema that we use to understand the world? And, so, ideological racism, to simplify it, people with lighter skin were provided with more positive definition. Like more industrious, more intelligent and honest.

Those are darker skins were provided with negative definitions, such as less honest, less industrious and lazy. Even ideas of criminality start to develop. So this is ideological racism. And this system, unfortunately, going to the next slide, divided the individuals. So it created this artificial separation. And this is really important to reflect upon. And notion of privilege.

And this privilege was based solely on skin color. Right? That's why it became so important, even in the turn of the 20th Century for people to try to go to court to fight to be

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considered white. And, so, that is a concept to keep in mind, this notion of privilege. Because if there is privilege based upon skin color, then there must be those that are disadvantaged by skin color as well.

And, so, as you can see up here made it difficult to challenge the economic, political, and social arrangements. It made rebellion more difficult with time. A lot of what I'm going to say is related to Professor Dulay's talk.

So, when we're discussing narratives, really, we're talking about stories. And sociology, we often use the word social constructs. Right? And, so, these narratives are extremely important to understand. In fact, we wouldn't be able to succeed as human beings if it wasn't for having a common story that can bond us, that we can operate under, right?

And, so, these stories though have to be carefully examined. So when these stories involved problems like race, the way it's defined, ideological racism, institutionalized slavery, they become established in our culture and people begin to treat them as if they are real. Whether they're doing this consciously, or subconsciously. So through socialization, it's this process by which we learn the ways of society.

These stories, these narratives get passed down from generation to generation, like when Professor Dulay was asking, when do we learn these ideas? We existed before our memory. We learned it from that point and on afterwards. Right? So the crazy thing about it is that once we start to establish it, things happen rather quickly. So these ideas quickly become what sociologist Emile Durkheim called social facts.

These are things that exist outside of us like our institutions. They might be our norms or values. Statuses and roles that basically exert tremendous influence over our behavior and our thoughts. And, so, what appears to be natural, if you go back far enough, it was human made. It was a social construct. But we began to treat it as if it is real, as if it has always been here.

And this situation unfortunately can cause good people. And some people might question the use the word "Good" here. That's fine. Question everything because it's an important starting point. But it may cause good people to perpetuate a lifestyle that's inhumane.

So before the 13th amendment as an example. You could have a loving father and husband who cared deeply about his family and husband and they used the word God-fearing. And he may be absolutely fine with a ownership of another human being. Right?

And, so, that's because of these narratives and the social facts. And, so, ideological

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racism allowed for the justification and continuation of the process of the humanization. That's a nice rhyme there that took place, right?

So as this was occurring, human beings would turn into property, Black Americans were brought. They were sold. Tortured. Raped. And later on lynched for hundreds of years. And as you can see from this image, the racism was so engrained in our society, that entire families came out to watch and participate in the lynchings. And I want to read from the really news and observer from 1930.

It was an editorial and it was published and quoted in the guardian newspaper. "Whole families came together, mothers and fathers bringing even their youngest children. It was a show of the countryside. A very popular show. Men joked loudly at the site of the bleeding body. Girls giggled as the flies fed on the blood dripped on the Negro's nose."

So this gives you a description of how things were. Spectacle public lynching often involved selling tickets. So people, families even were buying tickets to watch such a grotesque display of human atrocity taking place in our history. So I'm going to go to the next theme. So we're talking about narrative and ideological racism and how people began to accept things without question and social facts.

But this moral justification is never 100%. It isn't, right? And, so, it can't, since it can't be 100% complete, and we understand that it's often the case with human beings that we're often faced with contradictions, then people were asking themselves, right? How can we be good human beings while allowing such an inhumane behavior or system to continue?

And, so, from this point, during this period, collective guilt and fear begins to develop. I know that's more of a psychological perspective projection, so forgive me for applying here. But it's an important one because we're talking about it in a collective manner.

So as an example of this, of this projection and criminalization of Black Americans, one example would be this notion of the Black man raping the white woman. It's a fear that's been used throughout the years. But anyone that looks at the historical record or has any understand of pirate relationships, it's more likely, and it was the case unfortunately, that there are many cases of White men raping Black women and black girls.

So despite this reality, oh, can we go to the next slide? Despite this reality of Black Americans being victims of human rights violations, the south had slave patrol. So I'm moving in a slightly different direction. And these slave patrols were applied against the victims of human rights violation. Right? The Black Americans to basically maintain these social order of that particular period.

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So, this criminalization, we're going to see now in the next slide begins to take on a whole new meaning by the end of the Civil War. And the passage of the 13th amendment. Excuse me. So you can see here in the 13th Amendment, section 1, neither slavery nor voluntary servitude, when ended, except for punishment of crime where the party shall have been duly convicted shall exist within the United States or any place of the jurisdiction.

So I want people to understand by examining this through the conflict theory, the passage of the 13th Amendment in effect, reenslaved some Black Americans through convictions related to vagrancy and loitering laws. And this process ensured. Going back to this contradiction and capital and labor, it ensured the exploitation. And the slaves in the past cleared.

And, of course, it disenfranchised and empowered those convicted. There are all sorts of laws who had felonies. But it's systemic. And that's the point I want to make very clear. Professor Dulay used the word constitutionalized racism. This is embedded into law. This is where the economic and the political are coming together. Right? Under these laws so-called laws I want to say. But they're laws.

Black codes. Have you laws like vagrancy laws and then you see the convict release program that also begin to develop. And I want to read a quick quote by political economist by Karl Marx on the subject. "Violations of the law are generally offspring of economic agency beyond the control of the legislator. But it depends to some degree on the official society to stamp certain violation of its rules as crimes or transgressions only.

This difference and nomenclature so far being different, this naming of it, decides on the fate of thousands of men." And it absolutely impacted thousands of young Black men, many of them weren't even adults. So we have to keep that in mind. And kind of connecting it with recently, a legal scholar by the name of Michelle Alexander writes about the disempowerment and disenfranchise meant of Black Americans under the war on drugs in her book

"The new Jim Crow." So to connecting it with the narrative. Connecting it with the ideological racism. The stereotypes. Check this out. One argument that was given for the vagrancy laws was to stop crime before it happened. So, again, it's this notion of black criminality. If people are vagrant after the so-called freedom was provided. Difficulties finding work. Well, they're like the to commit crimes more than other racial groups.

So this is an important concept. Today, we won't have a chance to talk about it but there's the criminalization of homeless that people are talking about it as well that needs to

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be addressed. Can we go to the next slide? So now I'm going to quickly, I know there's a lot we're covering and I'm watching the time. Post, reconstruction area. So affiliates the haze. And we're talking about the 1900s.

Well, not all of yours, but my century, the century I was born into and where I lived most of my life as a young adult. But I'm not old yet as Professor Dulay pointed out. We're still young. So method of social control, going back to the notion of elite trying to maintain control. It's always through consent. It's there through ideology, the set of police and set of guided society and there's force. Often two go hand-in-hand.

So social control here was applied through lynching to maintain the economic and power structure, political structure of society. So people that I would recommend reading if you have time. Ida B. Wells-Barnett, especially, in this period, she wrote a "Add red record" and southern horrors. "Southern horrors" I'm going to give you something from Southern Horrors.

And she talks about how lynching was basically justified through claims that someone had raped a white woman or attempted to rape, et cetera. But she makes the argument based on her careful research that it was primarily done to undermine black economic progress. And, so, this is where it falls under, again, the theoretical framework of conflict theory in sociology.

And also what's really disgusting and it's on the side is from 1968, sorry, that's the year I was born. From 1982, to 1968, there's 472,400 lynchings. Confirmed. And I want to be very quick on this one. It's the Mary Turner lynching just to show the brutality. So please, this is very graphic and I want to warn folks in case there's any kids out there because I can't see where people are and who's out there.

Okay. I'm read it. Well, basically, I won't read it but give the quick summary. On May 16, 1891, a plantation owner was killed ledged by Black man. And one of them was person by the name of Haze. Mary's husband in 1918. And Mary has the audacity to complain and protest. In order to make social control they made an example out her. And next day, they get Mary and hang her upside down.

They douse her with gasoline and they cut out her pregnant, because she's 8 months pregnant. And one of the men crushed the baby's skull with his heel. And I apologize this is graphic. As she was hanging, but they sent like 100 bullets through her. So the reason why I bring this up is how brutal these messages were. And how much of an effect it has on individuals.

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Not only African-Americans, Black Americans that are fighting for their freedoms, but all those that might want to become allies as well. Can we go to the next slide? The other thing I want to point out is the relationship between like we saw the slave patrol. But also the long history of police violence towards communities of color, especially black communities.

We often want to talk about the history. And it's really good that we are discussing the present. Because it hasn't gone away. I'm a little over 50 years old. So I have experienced certain rights in my lifetime as well. And as a kid, I recall my dad talking about the 1965 Watts riot and he was working in Crenshaw and I was living in Boyle Heights and other cities, et cetera. And here we have mass protest.

Much of it is related to this long history. In fact, oftentimes, and this is from the conflict perspective. The police have whether they're consciously doing this or subconsciously doing it have served the interest of the property and property. And I don't have time to discuss the maybe labor struggles that existed in our country and the bloody nature of the struggle and how the police or National Guard, or state guard were called in.

And in some cases, violently killed, right? Protesters. And in some cases families. And one case, the little massacre contained white minors. And this is one of the history Black Panther party for self-defense was formed. It was in response to the violence. In fact, they created a system where they would watch the police to try to minimize violence against the public. Against their neighbor.

And it was working pretty effectively too. But of course, make sure it was too effective. Because when you read this particular historical period, the Black Panther party did some really amazing things. And, again, this would take too long for this lecture. But one of the most interesting thing is they reached out as the FBI had noted. One threatening aspect of the Black Panther party was they didn't have the hate white quote-unquote "Message."

They were reaching out to all groups, including white folks. Like the young patriots like Appalachia. And there was a famous person named Frank Hampton. And he brought people together of different ethnicity. Unfortunately, he was killed by the Chicago police. Maybe on another day we will talk about that. But in order to respond to the movements, there has to be two-pronged approaches.

One is try to undermine them and call them bunch of thugs. Radicals that don't know what they're talking about. They're unpatriotic, et cetera. But the other unforgiving through the use of violence, whether it's through literal violence like in the killing of Fred Hampton or imprisonment of leaders. So on this next slide. Never mind. Let's go back to the former

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slide.

We see this approach that is taking place. Let me gather my thoughts quickly. I may have gotten way ahead of myself. I definitely wanted to mention this. So from the sociological perspective, it's really important.

We don't all agree, right? When it comes to examining social phenomena. We don't have the same understanding. And that's important. We should have open dialogue like Professor Dulay said. We need to be open-minded. We have to be aware of our own suppositions. Fully challenge to the opposing views and consider them. So with a sociological perspectives that I want to quickly mention.

Structural functionalism, they will look at police as extremely critical in maintaining social order. In fact, they would see them as maintaining balance and harmony within society. Whereas, the conflict theory, those approaching from the conflict theory are much more likely to view the police as acts of social control. That protect the interest of the well-to-do. Help to knockout any kind of rebellion.

And they, in effect, serve the wealthy than the poor. And as I tell my students, don't jump on to a particular perspective. Try to understand all sides of because we're talking about movements occurring with the Black Lives Matter movement and defunct the police. And they have different movements with different perspectives. It would be cool to examine the under framework to have a complete discussion.

But that's again for another day. But from a sociological perspective of symbolic activism, this is cool. It helps us to understand where we're coming from to a large extent. And oftentimes our understanding of the way the world works comes from our lived experiences. So maybe the functionalists are more likely to have had lives where the status quo, the way things are worked for them and that's great for them.

But from the conflict perspective, the Black Panther party like the members you see here, Hewitt P Newton and Bobby Seal, they were trying to end their disadvantaged position. And, so, others that were maybe even at advantage that were conflict theorists were fighting for the disadvantage positions to change.

Now, everything, unfortunately, will always be about struggle and I talk about this all the time. In sociology and they talk about it in political science. And struggle must be examined. I want to go for sake of time. Next slide talks about this struggle. Struggle for power. The sociologists were very aware of and understood power. For example, Max Weber understood that legitimacy of authority rested on the people's acceptance.

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Of that particular authority as legitimate. And as history has shown us, it can get rather precarious. Not just major Revolution that is we've seen in the world, including our own, right in the 1700s. But even throughout our history, power has been challenged. And, so, as the black power movement along with other movements, there are many other movements that were occurring at this time in the 1960s.

There was an effort to shut it down. It's almost 6:30. So I'm going to go directly to this. One was to criminalize Black Americans and criminalize the movement. Historians will tell you about the Red Scare and early part of the early 20th Century and witch hunts after World War II. But here I want to mention focusing in on the criminalization of Black Americans. So the counter-intelligence program led by the FBI leader J. Edgar Hoover played a major role.

In the criminalization of African-American. And unfortunately through Senate hearing, classified information, even the testimonies of former FBI, a lot of this came to light. So we can speak about this much more freely when people questioned these. So if you go to the next slide, you'll see something very disturbing. This is from an interview with Harper's Magazine. John Ehrlichman you can see on the slide.

He was a key advisor to President Richard Nixon. And he was quoted as saying, do you understand what I'm saying? We knew we couldn't make it illegal to be either against the war or black, but getting the public to associate the hippies with marijuana and Blacks with heroin and criminalizing both heavily, we could disrupt those communities. John Ehrlichman said. And we can arrest the leaders and break the home and vilify them night after night.

On the evening news,-unfortunately, what we see with the start of the war on drugs under Nixon from the 1970s, going on for decades afterwards. There was a disproportionate number of African-American Americans that were impacted by this war on drugs. So that would be the next slide. In fact, studies have shown that African-Americans, Black Americans make up roughly 13% of all drug users.

But over 50% of those incarcerated for drugs, it's the disproportionate nature of it is worse. So the wars on drugs and laws like 3 strikes had disproportionate impacted. And the sad thing about this, this becomes a vicious cycle. As people see more Black Americans in prison, it begins to reinforce the notion of black criminality in the minds of the public.

Let's go to the next slide. So I do this kind of quick. And moving quickly into the 1970, and 1980s, this period is also very important for sociologist to study because there was a devastating impact to occur especially with so detailed inner-cities due to globalization and

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deindustrialization. So there was outsourcing of jobs, moving of factories to other countries.

If this fits really well with the notion of, again, this contradiction between capital and labor. This is occurring because of competition, the desire to maintain profits, to increase profits and this led to the marginalization of the working-class, especially Black Americans. So, again, we understand from the theories going quicker now, we have lots of unemployed people.

This is going to be agitation. This is going to be movement towards rebellion. And there will be rebellion. And we had the real stress and struggle of stagnating real economy. So this required different places to invest surplus value. One place we won't talk about today is due to the financialization. And another partial solution was prison industrial conflicts.

And on the next slide. No. Never mind. Let's stay on this one real quick. With the prison-industrial complex we want to understand the complex. There's wonderful book and a very well-researched book by Ruth Wilson Gilmore. She's actually a geographer and she wrote the book Golden Gulag that leads to increased number of prison built in California in the last quarter of the 20th century. And the prison population. In fact, she does an excellent job talking about the

Political economy of prison. And she explains it was a response to the real economic crisis California faced. Because of the surplus that we had. And things like financial capital. Land. Labor. And even state capacity. But long story short, this along with really draconian laws led to serious outcomes. More Black Americans in prison. So next slide, we'll see that in the '80s and '90s, I remember this period really well.

Prominent figures within politics talked about what do we do about the violence. Instead of looking at careful analysis and political conditions that create and perpetuate violence, draconian law, and simplistic notion that laws were applied. And unfortunately, media often, not always, I never talk in absolutes.

I'm speaking fast because we're in a time crunch. But everything is more complicated than it seems. But the media exacerbates the problem. And for the sake of time, let's go through this quickly. There's a slide here of two images. First one is Associated Press. A young man says walk-throughs water after looting a grocery store. He appears to be Black American.

On the bottom, American Free Press caption says two residents. Sorry, the language is already different. Weigh through chesty water after finding bread and soda from a local grocery store. I have to laugh. What's the difference?

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But there is a significant difference. Who are you more likely to shoot? A looter or quote-unquote "Finder?" And I hope you would say neither. But of course, we understand that we're more likely to shoot a looter. Like the Danzinger Bridge Massacre where unarmed Black Americans seeking refuge, safety from devastation from Katrina were fired on from New Orleans police.

Two were killed and four injured. So two that were killed, I want to name names. There's a 17-year-old. By the name of James Brisset and Ronald Madison. So there's real consequences. So here, I want to talk about symbolic interactionism. I'll try to wrap it up in 10 minutes. So this is a really interesting theory. It really emphasizes the socially theory. And it talks about how we begin to understand society.

And the world through interaction with others. And this is important and relates very much to Professor Dulay said. That our human mind is a social product. Check this out. So you can't think without symbols. And symbols come from society through language.

So without society, we would not possess what it is referred to as a human mind. In that regard, we're limited also by the symbols and the meaning that are attached to them and how we have processed them throughout the years.

I'm going to have to cut this quicker though. So reflect on that. Reflect on it. It's important. Can we go back though Mike? So we learned the prejudice really important. These labels begin to become established in our minds and it becomes difficult to see other people, except through selective selection and prevailing stereotypes that we've been thought. Even if we don't want to believe them.

It also makes it hard for other racial groups to understand each other, perspectives. And, so, on this next slide, we won't go through all of it, but look at it quickly. This was published in The Washington Post and study done by Pew. Very interesting. Depending on the race of the respond department, very different outcomes. 7 in 10 White people thought police gave right amount of force.

1 in 3 black folks did. And police officers in 2017, high-profile, police killing were isolated incidents and systemic problems. Whereas, near 67% of black officers said there were signs of broader problem. So going back to the notion of lived experiences. And these can have traumatic outcome. And we can be living in the same country. But living in different social realities.

Because we may understand the world differently based on our life experiences and based on their lived experience. So this one here, I want to emphasize the notion of threat.

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And it really ties neatly with Professor Dulay and the research he cited.

So when you're looking at this threat, again, to be fair, we have to examine each situation separately. Right? But for the sake of time, I'm going to argue that in this particular case, I'm going to argue Amadou Diallo had a only a wallet in his hand. And I'll be very quick on one that I found very interesting. And it's the studies on perceived threat using video games.

So they want to see what is the likelihood that the subject is going to shoot armed or unarmed black target or white target in a video game. And through the studies, the subjects regardless of their race are much more likely to shoot black target quote-unquote, but not shoot a black target and shoot an unarmed black target. Excuse me. Not shoot an armed target right.

More likely is the point. Police were much more accurate. But unfortunately, in those studies, they all of which times were impacted by certain implicit biases that they carried. And the concern, if you're interested, no. I better not. So the point I wanted to make and we'll cite some of these sources for you. I think that would be the place to go. In a high-stress situation, because being an officer is not easy.

The implicit bias can make a huge difference between life and death. Very quickly, I just wanted point out sense of threat has been pointed out. About the let how to behave. And it fits really well with another sociological perspective by W.E.B. Du Bois. Concept, excuse me called double consciousness. And Cornel West spoke about looking through the distorted lens of others.

You can be a stand up individual, but you must understand how society may be viewing in certain encounters. So behavior must be modified to protect oneself. So on the next slide, I'm skipping a little bit. It is obviously dangerous. So it's not easy situation. I do understand that being a police officer comes with many risks and dangers. But being Black in America, unfortunately, based on research make it clear that it there are risks as well.

So when we look at studies, when I say but yeah, aren't more white Americans killed by police than Black Americans? This is true. But you have to understand disproportionately. Are there far more white Americans than Black Americans? And there's other sources too.

Unarmed Black men were 7 times more likely to be killed than unarmed White man. So it's very disproportionate. That's the key. And, so, the next slide I want to talk about, I'm trying to wrap it up soon. Since we look at different levels of discrimination. And, so, the individual level of discrimination, we want to look at each case separately, indeed, there are

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good cops out there that want to make a difference in their community.

And they risk their lives every day, right? And that has to be considered. You have cops that have racist with bad intentions. But another thing we have to consider is the cultural biases that exist within individuals. Whether they know it or not. That's important. So if we're honest with ourselves as Americans, we know there's been maybe problems, as individuals, there have been Black Americans.

The police were called on them for doing innocent things like selling water hanging out at Starbucks and sleeping in the common room and in some cases, police was called upon to threaten them. But how deep is it within individuals that are here to protect and to serve? When we go to organization of discrimination, you can see we want to examine the culture of the organization.

And, so, in some cases, it's very blatant and obvious. FBI has been warning us since 2006 that white supremacist and infiltrating the police. And kneel Nazi had ties and was fired. But in many cases, it's much more subtle. So on the next screen, we want to look at more subtle ways.

So the first one is do the police departments and they're not all the same. That's very important to keep in mind. But do they have a theory of the office? Are they working on certain assumptions? Are they assuming that Black Americans are more likely to be involved in drug crimes than white Americans?

If we had time, I was going to cite some sources on research that's been done on this. But we are very careful in sociology. Any time we see disproportionately, we don't say it's racial bias or racial profiling. We want to understand is there a stereotype? The warrior culture. This notion of us versus them has to be addressed. And I understand in these dangerous conditions, especially, male-dominated professions.

There could be this us versus them scenarios that develop. Some of the worst cases when gangs have formed like the Viking of the L.A. County sheriffs. Somebody sent me something private so I'll leave that. But police unions too. I am a proud member of the AT local 2276. I'm a prosecute of our local union. I deeply believe in everything unions do.

But in case of police unions, they're trying to protect the interest of their members. And I totally get that part. It's their job. But it can get in the way of reform. So we have to all step back and try to have these open and honest discussions so we can move forward. Sorry, Mike. This is where it's institutional. We have to look at the laws. And we have to look at the various portions of the criminal justice system.

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Why is there a lack of accountability? Why does it take protest to bring people to even court to bring charges against them? And afterwards, what happens? And, so, you all know there's justice and policing act that's going through House of Representatives. This is where we're talking about what do we do institutionally? And we had more time, I would have liked to talk about the school-to-prison pipeline. The disproportionately impact of black students.

black students and Latinx students. But this is bigger than law enforcement. It cuts across all areas as you can see here. And it has this synergistic impact. And the last slide, I wanted to talk about COVID-19 but the just wanted to say the violence is complex. It goes beyond what is often considered to be violent. And the disproportionate number of African-American dying because of systemic inequity due to racial disparity, education, healthcare.

Economics. This is real. And we have to examine it if we want to have this kind of society that we hope we could have. So going on to the next one. I'm going to make it. This was a quote by Martin Luther King. We often hear one version of the Martin Luther King. But that's cool. But I want to provide this one.

We must recognize that we accountant solve our problem now until there is a radical redistribution of economic and political cat power, this means a Revolution of values and other things we must see now. You can't get rid of one without getting rid of the other. The structure of the American life must be changed and we must put our own house in order.

So what I want to ask you all what does this look like now? In the 20th or 21st Century we find ourselves in. I know this question is huge. And I want time for question for Professor Dulay and myself. I apologize if I went over. So thank you for your attention. And I love to hear your questions.

>> MICHAEL DULAY: Thank you. Rich, while you're hot on the topic, we did get a question about if you could talk briefly about what it means to defund the police.

>> RICHARD KAMEI: I'm glad you asked. Even within the movement, some out there are within this movement that is occurring. And there are different faction of the movement. Every time there's a movement occur, there's different ways people define it. So make a long story short, and this is hard. There are different ideas right now.

From people, the various activists. Some want to see the absolute defunding and end to the way that we police in our country. And you see struggles, for example, in Seattle. I think the city how it was taken over if I remember correctly. Camden New Jersey did some pretty significant reform to their police department. Right?

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Where they had to start from scratch. And, so, to make this response shorter, it depends on people's perspective. Even under conflict theory, you'll have those that totally view the police as completely delegitimize -- I mean, completely illegitimate. So they would argue we have to end policing as it is and the community should get together to create this new culture to police themselves.

New institutions to replace it. But, really, most people I think within this movement, I shouldn't speak for the movement, but I think a lot of people are talking about ways to move money from the police. Right? To different areas. So one area, one concern that many people have had is the militarization of the police. The funding of weapons like Professor Dulay and I remember the song Batterram back in the day.

We basically had military grade equipment that was used in our communities and some people say we should use that money, defund to some extent, use it in areas of healthcare, improve education and local communities. And that way, you wouldn't need the police force we need within the community to naturally change that's mutually beneficial and respect the relationship. I'm making this sound so much Unicorns and rainbows.

The struggle to get there is extremely difficult and again to reiterate, not everyone sees that as defunding. There are those that really believe that we need to completely defund the police. And if you were to read theoretical perspectives, they're reading the various literatures and also understand why they have this particular view.

But likelihood of going through this process of adjust laws, make police more accountable and to use the money in more equitable ways. Because keep in mind, in California, as I mentioned, when we increase funding for the prisons, we're like number one in the United States. Righted? We spend about \$8.81 million a year. At the same time, our position in education has been dropping throughout the years.

And, so, this is something we have to question. Are we spending our money well? But I'm going to shut up and open up for more questions. And I can answer other people's questions if you like.

>> MICHAEL DULAY: I'll jump in and answer one. Somebody is asking why is it important for me to understand the side of someone who is clearly racist or ignorant? How will that help me? That's a good question especially in times when even the most patient of us have the reaction to be just angry. And I'm not in the side that always is as for giving as some people.

But I do think that if I'm going to make social change and make broader lasting change

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and not just be mad and isolate myself and create my own little world, I do have to understand the motivation of the person who has created this system that has kept me down. Right? I have to understand, at the very least why it is they're thinking the way they do in order to create change.

In some ways, this is precisely what intelligence agencies do in time of war when the United States for instance tries to understand Nazi regime during conflict. That's to a certain degree, that may be more pragmatic approach. At another level, I do think there is consistently what Professor Kamei and I said, people who learn to behave in this way oftentimes don't realize.

Like the analogy of the cement and dust, not seeing what's important and people understand that. So that we can clear the air. When this is tied to a second question, when this passes, when potentially, movement like this that's picking up so much steam can that level of energy sustain itself for months and years? It's a social challenge.

And, so, you want to be able to have conversations and develop really clear understands, because those conversation and those networks, the groups that come out of that is correct that's how actually the change is sustained. It starts at the community, and it allows itself to bounce around so that folks can take turns. And that's why with this first part of the series with this college, we're taking the first shot and begin the conversation.

And start well knowing there's are hundreds of staff and thousands of students just within our local community, we may be able to have conversation interests hopefully connect to the cities and local district and those changes will continue to spread. And a lot of that is so much out of that is born out of understanding.

Rich, there's a question here about L.A. riots from Charles. During the '90s, the times of the L.A. riots, can you explain what caused the tension between Koreans and black communities?

>> RICHARD KAMEI: I'm glad you brought that up. When we have these particular riots, you have to understand the social and economic relationships that exist within the communities. So I'm going to take a step back, because a lot of people saw this as more of a black versus Asian situation. In 1965, when the Watts riots occurred, many Japanese-Americans lived in the Crenshaw district.

And they grew up and worked with their African-American Black American neighbors. And classmates and co-workers. So what's interesting is when that riot occurred, my dad actually got pulled over. They stopped his car, the rioters did, and she saw he was a Buddha

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head, Japanese-American, specifically he argued based on that.

Bringing it to 1992, social relations changed considerable. So when you look at people and resources now, Korean-Americans in 1990s owned businesses in the the Black Community. So there was an unequal relationship that existed. Some argue that money was taken out of the community by these small business owners.

I'm trying to remember the killing of a young Black woman, Latashia Harlins, what was the year of that? I'm trying to remember. I'm embarrassed I can't remember the year. That may have been a factor as well. But I thought that happened around that period. I just don't know if it was before or after. And that was by a Korean --

>> MICHAEL DULAY: '91.

>> RICHARD KAMEI: So that also, obviously, exacerbates the problem. With that said though, I have to be very clear. This is the way the media showed it. And oftentimes, you saw Korean store owners, not all the memories coming back to me he can protecting their storefronts.

But there are many instances, really important where the black and Asian community came together during the riots where they protected some stores. And, in fact, the healing of the community to some extent was based on the leadership of the Black and Korean churches. So I don't want to make it seem like one of it was one group against the other.

But to answer Charles's question quickly, it had to do with the difference of economic relationship that existed. And the year of Latashia Harlins' killing played a factor as well. I can talk more after I reflect on it more.

>> MICHAEL DULAY: The questions are starting to come in now. I received a question about what do we do -- what can we try to do to overcome our biases? That's an important question. And I want to think back to what I said. The idea of somebody being a cognitive miser. I think we fall prey to our biases when we become lazy and we let ourselves fall into patterns of thinking.

That's really when we have snap judgments. When we meet somebody and we assume something about them. And then we make the mistake of treating them one way. Right? When we're doing things and we may not interact directly with that person and you're reading an email and you just see a name. You're rushing through and you get 50 emails a day or whatever.

Maybe you just glance at the name and you look at it and ignore it. That's an act of really unconscious preferential treatment or bias. Right? I'm going to answer one because I

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assume something about it. And it takes a lot of work to acknowledge that that is, in fact, a human weakness. That I think we all have to be mindful and acknowledge. That we may be biased when it comes to somebody's name. Their gender, their ability level.

We have to force ourselves to stop and think about that. If then I think the sister of that, the parallel process is you do have to make an effort to understand other people and other groups.

That's a critical importance. And there's so many wonderful ways to do it, especially for many of us live in and around urban Los Angeles. It's completely unreasonable that you couldn't find the time to eat at a new restaurant or talk to a different person. Or listen to a different kind of music or hell, flip the knob on the radio and listen to another news station.

We have to commitment to doing that. Part of being on a college campus being so wonderful, you have that opportunity seemingly down in every turn or Zoom password or Zoom log on. But we can see many other kinds of folks and that's wonderfully important. There's a terrific question about examples of police departments that successfully overcoming the effective implicit bias on police outcomes.

And that's one that I'm going to answer in much greater detail on Friday. I could give you a short answer, but that would not do justice. I'll reach out to some of you are other colleagues. And I'm hoping we could find somebody else to speak on the topic. If not, I'll make sure we have a thorough answer by next Friday. And one more just popped in.

Let's see if we can squeeze this one in. My question is as Black Lives Matter and defund movement is picking up steam, what should we as, not as Americans, but as a society as a whole to do to hear our voice and readdress our grievances to the Federal and State elected officials in Sacramento and Washington, D.C.? Oh, boy.

I would say, as I told my own family that when we went out and we saw there were quote-unquote "Riots" being reported on the news, I just said that's democracy breathing. I think the media will portray one or two incident at a march or really. You have the collective voice of people standing up and ideally that doesn't stop.

I think communicating with the elected officials matters. I think voting matters. But I think it's a mistake to think that's the only thing we should be paying attention to. We have to be mindful which businesses we support and efforts that support dialogue like this where we can continue dialogue and include and involve as many people and parts of society as we can.

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And I want to transition to Professor Kamei, but I also want to make sure I have the ability the ability to wrap-up at 7 because our wonderful students have set aside healing circle.

>> RICHARD KAMEI: If you could be here for the next meeting, that would be great. That's when we respond to a lot of the big questions.

>> MICHAEL DULAY: We'll have time tomorrow and then on Friday we can jump back to talking about policing and examples of change in police programs. We'll also revisit the broader idea, Gabi, of sustained change at the state, local and community and federal level. Well, thank you, all.

>> RICHARD KAMEI: Thank you, everyone.

>> MICHAEL DULAY: I'm looking at Kayla. I'm wrapping it up a minute too late.

>> Thank you so much. Thank you so much to our presenters, and moderators, and interpreters, and captioner. I'm send an evaluation form where you can leave questions or additional feedback for tonight's lecture. And we'll be addressing those additional questions as Professor Dulay and Professor Kamei mentioned. From 5:00 p.m. to 7:00 p.m. and tomorrow's event will cover the Deconstructing Racism.

It will be the same link at the same time. If you want more information it will be on Glendale anti-/racism. For GCC students, if you need a safe space to discuss and process all these heavy topics that were just covered, we'll be hosting healing circle after each lecture led by Dr. Troy Davis and equity counselors. Please join us on the separate link I just sent in the chat.

And, yeah, thank you, guys, so much. I will have to end the zoom.

Let me stop the recording and just in the Zoom.

>> MICHAEL DULAY: Thank you, everybody.

[End of Session]