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Glendale Community College
Associated Students of Glendale Community College

Deconstructing Racism

Responding to Community Questions:
Understanding within Group Differences; Athletics as Community;
and Building a Soundtrack of Resistance

Presenters:

Michael Dulay

Fabiola Torres

Hoover Zariani

Friday, June 19, 2020

5:00 p.m. – 7:00 p.m. PST

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

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>> SUNE AGHAKIAN: Good evening, everyone. Today is the last day of our seven-part lecture series, Deconstructing Racism. Associated Student of Glendale Community College and thank you for tuning in throughout the week. My name is Sune Aghakian and I'm the immediate past President of Glendale Community College.

>> VANESSA ANGELES: I'm Vanessa Angeles.

>> SUNE AGHAKIAN: Before we begin a few announcements, we have interpretation and closed-captioning services available tonight for our Deaf and Hard-of-Hearing attendees. We have the option of pinning the interpreters by clicking on the 3 dots on the box where their faces can be found. You can also follow along with the closed-captioning.

A transcript will be saved after the event. This lecture will be recorded and published on Glendale.edu/anti-racism.

>> VANESSA ANGELES: Today we'll have closing dates from this week's speakers and we'll address additional questions collected from this week's question. Today's Q&A will be moderated Michael Dulay Professor of psychology and Social Science Division chair and Fabiola Torres and cultural diversity coordinator at GCC. Without further ado, I'll let today's panels to introduce them.

>> MICHAEL DULAY: Thank you very much for the welcome. And thank you very

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much to everybody who is here student. Certainly, a very hearty thank you to all the panelists who have given quite a bit of time during the 10 days and the weekend to prepare for the lecture series. As I've mentioned on the very first day, our hope is that we can lay a foundation to start conversations so we can have a sustained dialogue over the next years until we get to a place where we do think we're close to the whole more perfect union idea. I want to thank, especially, our administration, Board of Trustees, and staff who have been involved in this event. And I'd like to give special attention to Kit Crawford and Susie Moran. Drew Sugars, Ann Simons, and Patricia from the PIL office and they've been helpful in making sure the material gets put available online so the community has access to it.

And I want to thank the community members and I know several city officials attend the session and we're hopeful, as I've said, a healthy sustained conversation about how to make meaningful change in order to respond to the very real problem of racism in our United States.

Let's begin by talking with a few of the assumptions that I introduced on the first meeting. This is a conversation about racism. So sensitive topics will be discussed. There will be some images that may be upsetting, and some language when we get toward the end of the session that also may be upsetting. I'll make sure to give another

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warning when we get to the moment in the slideshow.

But our hope is that those images and words will help create conversations. If you have questions tonight, please use the chat feature and send them to "Questions." I'm not sure somebody changed their name. If you have questions, if you can send them to Fabiola -- excuse me, Kevin. If you have questions please send them to Kevin and we can address them at the end of the session tonight.

If there are lingering questions, of course, we'll use them to plan for additional sessions. As for this lecture series, this is the last day. We will start the Q&A period earlier so we can have time to talk about them tonight and again, as I hope we try to communicate every night, we do hope you keep an open mind as you move through these slides and this information.

I want to start by acknowledging that today is Juneteenth. Hoover and I were just having a conversation about the appropriateness of how to greet people. Hoover was quick to say it is not appropriate to say "Happy Juneteenth." And in some cases, you'll see signs that says happy freedom day. I think Juneteenth should perhaps be treated as day of remembrance for promises that have gone unfulfilled.

So I want to take a moment to acknowledge the importance of this day.

>> HOOVER ZARIANI: And can I add to that just quickly, Mike? I've heard people

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say "Happy Juneteenth" which I found out really just few minutes ago that it is kind of appropriate. But there's the other side of the argument that says there's nothing happy about people finding out two and a half years later they were freed slaves. So for me, personally, it's not an appropriate thing to tell people.

But I know that some people don't feel that way. So they do say those words. So just be aware of the two connotations of that.

>> FABIOLA TORRES: And, yet, there is a tradition of celebrating Juneteenth with fruits, sweet, bakeries, and dressing up very nice to celebrate that, you know, that they don't have to wear clothing that they many slaves were required to wear. So they like to wear the nice dresses. Drink strawberry soda. Or red velvet cake. And just enjoy sweets today.

>> MICHAEL DULAY: Thank you. So, let's start with a bit of a recap of what we've discussed for the last six lectures. And I think it's important when we think about this to remember Dr. King's warning, right? About the gradualizing, excuse me, tranquilizing of gradualism. This has taken far too long. So let's look at the highlights of what we learned so far.

Intention matters. First day when we talked about psychological and sociological factors that underlie bias. We have to be very deliberate with our words, with our

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actions, and ideally with our mind about how we think about these issues and how they may affect our behavior and the way that behavior affects other people. And giving intention gives time and effort.

History matters. So learning that lift is going to also take time and effort. And as we saw in two different slides, actually over the span of three different presentations this week, there's quite a lot of history that does not get communicated to help us understand, really, this dark lining of United States history.

We've also learned that dialogue matters. Right? We have to be able to talk about these issues, even though they may be painful, they may be difficult, they may make you uncomfortable. We have to honor the spaces that people need in order to share their ideas and their feelings. Okay? And, so, engaging in meaningful dialogue is going to, again, take time and effort.

Education matters as we saw earlier, looking at the broad range of education to adults all the way down to preschool environment. And providing quality education is, again, going to take time and effort. And, of course, justice matters. And protecting it is going to also take time and effort. That means we're going to have these conversations, again, engage in very critical work of trying to make right previous wrongs, no matter how long those wrongs may have occurred.

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And lastly, of course, as you may have anticipated given the trend on the slide, it means more now than ever that Black Lives Matter. When this series started, we were focusing on racism and looking broadly at the language and history around racism and our hope was that we would have a mechanism for creating sustained dialogue about this challenge.

And as we get to the end of this week, I want to make sure that we're right upfront with this. We wholly understand that what occurred was horrific, unacceptable, and needs a swift and immediate response.

So let's look at the problem. Of course, the problem of racism. As I as you going through the questions that came in tonight. There were themes that became very clear to me that drew me back to actually what pulled me into the field of psychology to begin with.

And, so, as I work my way through those teams, let's look at this challenge of racism. Racism, let's start with race. Race provides a visible and easily used tool to categorize people into groups. There's probably 60 people that attended every session for the last 6 sessions which is remarkable. And it looks like the same folks here tonight.

If you have if I'm going too quickly please use the chat and we'll happily address them when we get to the Q&A.

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Another aspect of race that's concerning. Race relations in the United States are built on conflict, hostility, fear, and dislike. Although racism is overt the rejected by many in United States k people still harbor fear and hostility. If you hold on to those feelings, those feelings are manifested consciously and unconsciously to create bias and other forms of prejudice.

So holding on to those feelings again and we're not able to have conversations about them, this is just going to keep coming up.

Distrust, ignorance, and uncertainty make communication about race difficult. Leading people to unintentionally exaggerate real or perceived differences. This happens too often when somebody gets uncomfortable, they look at the person with whom they're disagreeing, and they draw a line. They read the news article and draw a line and widen the distance between themselves and the other person they're creating.

And lastly, White Americans as the group have held power in the relationship with target of racism. This perpetuates privilege and disadvantage personally, institutionally, and systemically and I hope that cuts to the root of what we're trying to get to. How do you address racism and its insidious evil twin, privilege, because they need each other. And if you want to deal with one, you must confront the other.

So this takes me to the '90s actually. And myself, and this consideration of going

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into the field of psychology, when I talk to folks I teach psychology and their assumption of course is that I am a therapist. Right? When, in fact, if you understand psychology, you realize pretty quickly that fewer than half the folks with advance degrees in psychology are actually practicing therapist.

We use to study the mind and human behavior. And, so, I just want to give you a bit of background so this is very clear, right? I'm a mix race immigrant. I moved here when I was very young. I make no bones about that. I'm one quarter white. And 3/4th Filipino. If you know anything about Philippines, it's not really one group, it's got a little bit of Chinese and Spanish and we're like the Latinos of Asia.

And, so, that background is an interesting way to start looking at race. So as a child, as a young person, I wanted to celebrate the United States promises. They're hammered into us, aren't they? When we think about our books, the things our teachers said to us. Television. I didn't have Internet when I was younger, so when I watched I'm just a bill on Capitol Hill on Saturday night cartoons. And melting pots.

These were messages that were transmitted repeatedly to me. Music was transmitted repeatedly. But before we go start the ballgame, we sing star spangle banner. And we hear things that make some of us wonder.

So what happened to me, as the went by in time and normal fervor of being an

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adolescent that wanted to rebel against everything, and I started to question everything.

And I mean everything. I didn't necessarily want to be right, and I learned more so now.

I don't want to be right. I just want to do question why and I want to do learn how to sharpen my questions so they got to the meat. I guess I'm Vegan now.

So they got to the protein of what I needed more quickly. Questions I hope you understand are more important than answers. And, so, one of the first classes when I transferred from Glendale Community College, I'm a proud Alum, as a junior, I had a class, and it introduced me to a field of psychology called black psychology. I will never forget it.

I was sitting in class and the Professor started talking about research and research across cross-cultural psychology and he talked about looking at quote-unquote "Normal behavior" and mental processes and this hit me hard. And I knew about American history. As maybe we all do. I knew about Columbus. But when I was younger and I started wondering about Columbus and Della Casa. and I knew about Helen Keller about radical activist.

And destiny 4 if you're looking at the United States history. I knew about the Emancipation Proclamation and the consequence of the 13th amendment. So having that backdrop going into psychology meant that I wanted to really sink my teeth into my

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field. And what happens is I start, as I start diving in and doing research about how race plays out in counseling.

One of the first research projects we worked on was actually a study of the impact of racial mistrust in counseling. So if you're familiar with California history, you know in the early 90s, we had an uprising or riot and there was a lot of tension in Los Angeles.

What we wanted to look at was whether or not that racial tension was going to impact the ability for counselors to establish trust with their clients. Right? If I am a Korean-American who is living in Koreatown, which if you know where the riots were that's in the heart of it.

And I am sent to a counselor. And the counselor happens to be a Black American, do I treat that person differently based on my historical experience? That I would for, for example, if the counselor was also Korean-American or White American? Do those things matter? And it became clear to me when you're looking at counseling and the establishment of trust in therapeutic relationships.

That that's the same damn thing that has plagued the United States for 400 years. That lack of trust. The pre-judgments. We had to dig into that. And, so, unaccepting of the answer as just a simple answer, I start reading about the history of

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psychology.

And I stumble into a book. And here's a quote from it.

The Negro in contrast to the white, is more unhappy person. He has -- perhaps I'll let you read it.

>> RICHARD KAMEI: Do you want me to read it?

The Negro in contrast to the white is more unhappy person. He has a harder environment to live in, and the internal stress is greater. There's not one personality trait of the Negro the source of which cannot be traced to his difficult living conditions. There's no exception to this rule. The final result is a wretched internal life. End quote.

>> MICHAEL DULAY: So that's Kardiner and Ovesy.

And I read this and I kept putting the book down because I was disgusted. And scientist in me was also angry. Not just the social justice advocate. I read it and I thought this is biased. Right from the beginning, that's a problem in science. There's construct validity realities in here and how are they defining the claim they measured? They ignored the privilege as all too the case in the 1950s. But this still happens.

There's extraordinary amount of confirmation bias. Did you Cities this again and look at it again? You're just ignoring all these other factors. So I couldn't take it. And, so, I dove head first into the work of my mentor at the time who he eventually

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connected me to Janet Helms. And this language they used and this celebration of Black psychology gave me a lens to also understand myself.

I am not in any way claiming to have lived the life of African-Americans or Americans of African-American descent. That would be foolish to do. As a Filipino however, I understand what it feels like to devalue the way one looks. Right? Depending on who you are or where you are. In the Philippines, I'm called a mestizo. It's the mix race, indigenous person that has some white.

So their color is different if they get treated differently. In the Philippines, there's skin whitening products. And there's elevation of people based on color. So colorism is alive and well in the Philippines. So these themes, they just cut through.

So as I start to do dive into this field of Black psychology, I thought it might be appropriate for those of you who are interested to look at a handful of interesting textbooks that may get you started perhaps if you're a psychology or sociology major or you want to look at social justice from a different angle.

First is by James Jones. I had the sheer pleasure of hearing this man speak in a conference in probably 1999 in Chicago I think it was. But this book *Prejudice and Racism* is one of those books that will force to rethink everything you ever learned about psychology.

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Another one written by Janet Helms is race is a nice thing to have. And I pulled it out. This is tiny. I don't know if you can see on the screen there. That's a tiny book that I would argue can cause more emotional dilemmas. Page for page than most other book I've ever read. It's filled with activities and lessons. And in conversation with couple of the other speakers, what we realized is what we need is to have a separate session on the construction of whiteness and privilege.

Because that also needs to be addressed. And I don't dare try to cram it into a short part of an hour and a half session. So I'm getting nods from heads of different departments. So please expect that in the coming months. Okay?

Next book I read that's also behind me here. Even though the rat was white. Historical view of psychology. Very, very powerful. Extraordinarily well-researched. And it looks at the way that psychology subject matter is framed around the European tradition. Right?

Again, it is very liberating if you want to look at multiple perspectives. And, of course, critical book for any field I would argue is "Souls of black folk" by W.E.B. Du Bois. He was mentioned in couple of our presentation. He's the first African-American to earn a Ph.D. from Harvard University. And his book is especially powerful.

And then lastly, this is not a book, but it's a research article written by Thomas

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Parham. Again, a brilliant speaker. Parham wrote an article called cycles of psychological Nigrescence. there's a word that stopped me in my tracks. What Parham wanted to do was take a hard look at what it means to become black.

And so, I think this background is really important, given the language you heard some of us use during the lecture series. And perhaps even in courses and in your experience, right? Parham wanted to help people understand a really big idea. Right? And that's that not everybody who is of the same race is the same way.

They don't see things the same way. You don't meet someone who is Japanese-American and assume that he is just like everybody else who is Japanese-American. That would be by its definition racist. Right?

And, so, we have to be very careful about looking then even at ourselves and assuming that because I am an immigrant, every immigrant sees the world that I do. Right? You may know people who do this. Right?

That you meet someone who's just like you. And you start treating them as though they have the same values as you. That would be LeBron James and Kanye West having conversation about Donald Trump. They might disagree, those two gentlemen.

You pick your person. But I'm sure you can agree there are differences in the way we see each other, and there are certainly differences in the way we see ourselves.

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And that takes me to a model that's very important to understand in psychology, right? And that model is called racial identity theory. There does 3 dominant approaches and they're similar in the way they're constructed. I'm going to use the model that was devised by Janet Helms because I appreciate everything she has done for psychology as a strong articulate compassionate Black woman.

She opened my mind so in many ways. And she's wonderful to share a meal with. So, racial identity theory is going to give us a framework for understanding again, these in group differences. So base definition. Right? Racial identity is a sense of collective identity based on one's perception of common racial heritage and experiences.

This is the way that you may see your historical as part of a group. Okay? It is governed by the ways labeling, oppression, and racism are processed. Governed by the ways labeling, oppression, and racism are processed.

Helms actually refers to these as statuses. She's very clear, don't confuse this with a stage model. You don't go from one to the next to the next to the next and then you're done. And then you suddenly see race perfectly. Her analogy which is brilliant is to think of this as colored oil mixed in water.

If you shake it and you ever played with a kaleidoscope, you will get different

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colors rising to the top and get something different each time. Her model is going to be called information processing strategies.

So if I see something, I'm going to process it based on the status that I am in.

Okay? So, again, governed by the ways labeling oppression and racism are processed.

So let's start with labeling. Powerful images on the screen there. I find it disturbing as I'm sure many of you do on Census form on the 2020 Census. There was an outcry for over use of Negro on the Census and corrected eventually. But how do we process that. If you look at those signs, the words Negroes and colored military police are up there. How is it that a person who's from that group responds to that word?

Right? You want to punch the screen they're looking at right now. Someone to pause and talk about it. Someone to objectively maybe look at it from a historical point of view and talk about the consequences and then eventually feel it. Right?

We do this differently, my friends. And it's important to understand that the folks are going to process labeling differently. What about oppression? Unfortunately, that's a recent picture. I have taught this subject for over 20 years now and first time I taught it was in '96 at Cal State L.A. And I actually went into the Civil Rights Movement and I had pictures of fire hoses from a different time.

And dogs from a different time. And this is 2020 we're seeing on the screen. So

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how do you process oppression if you see that? And what about in this last one, I apologize, but it's important. Racism. I have to catch myself there, because I am processing it in a very hard way right now. But we process this differently, everybody.

So, if we're thinking about racial identity theory and the ways we process this information, Dr. Helms gives us a model that's going to look at our attitude toward ourself, our attitude toward members of the same group, our attitude toward other minority groups, our language and other groups who are also being oppressed and experiencing oppression. And then our attitude towards the dominant group.

So her first status she says and she says that children are born into this status. Conformity. And this is hell of a thing to say, right? Conformity status is going to have these information processing strategies. So somebody who is in a conformity status, their attitude toward the self is going to be self depreciating. They're going to put themselves down. They're going to go through horrific study like the Clark doll studies.

Where you give children two different dolls and you ask them to pick. And they pick the doll that doesn't look like them and pick the dominant group. It leads to claims of self-hatred. And it's a want to be somebody other than yourself. If you have ever felt bad about yourself, you know that that is not a healthy feeling and it is not one you can live with.

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It wears you down. What happens is that because they have this self depreciating attitude, it is mirrored by a group depreciating attitude toward members of their same group. So if I don't like the way my skin is toned, I'm going to assume that people who are dark or darker than me, I'm going to have a problem with that as well. Right?

This is, you know, I know people who are given who have relatives that give them skin lightening cream. Filipinos, they sell that stuff actually in the Filipino store. And folks will buy it. They will give it to each other and they have aunties give it to them and say you need to use this. That is group depreciating strategies.

Their attitude towards other minority group is discriminatory. They're seeking to go put the the other group down. So they elevate the dominant group. They wish they were them and they step on the group they're part of, and many will just continue through life this way.

These are the stories I talked about skin bleaching in the Asian community. And they're horrific examples of women have eyelid surgery and eyeliner tattooed on to have bigger eyes. And this is the base status for Helms model.

The next status Janet Helms talks about is dissonance. When your harmony is disrupted. You have this conformity status and you're looking down at your group and

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looking down at members of other groups. And then perhaps you walk into a store and you realize you were also being pre-judged and followed around the store. And questioned about what's in your bag. Right?

That happens. And when it does, it's dissonance. Everything is disrupted. All the harmony is gone. You have to pause and every one of these categories, the attitudes towards self, the same group, other minority group or dominant group is conflict you don't know how to respond to anything anymore. And what happens is, according to Helms, some people find that dissonance overwhelming.

And they find the situation that caused dissonance and go back into that world. They don't listen to political radio. They don't watch the news that talks about their own group. They don't go into places where they may be treated differently. And they create their own world. Their own little bubble. Other folks can't deal with the dissonance and move into the next stage which is a two-part stage.

Two-part status, excuse me. She calls this immersion and immersion. And I'm going to do everything about my group. I'm going to pick on myself as a Filipino-American. I'm going to take Tag go log class and there's nothing better than my group or me.

So, again, that is this their status of helms model. The attitude toward other

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minority groups is actually driven by empathy or ethnocentrism. So this is the brown beret who identifies with the person who is in the Black Panther party and help each other. There's a lot of solidarity in the community. And this is in the climate we're in right now, because these recent string of racist murders by the hands of law enforcement have caused dissonance at a remarkable social scale.

And, so, what we're seeing, our groups leaning on each other, because everybody can't believe it's happening. Right? And there's a lot of immersion and emersion and as a psychologist I would say that's healthful because living in that conformity status is not healthy. So it's good to dig in and learn how to embrace who you are. The last row there, the attitude toward dominant group is depreciating.

That is, in fact, the lens, the information processing strategy that makes many in the dominant group uncomfortable. Because there's a sense they are not going to be able to weather the attacks. This is the basis I would argue for the book "White fragility" and there's a discomfort for the fact you know you have been wronged for 400 place years. They're now celebrating and leaning on each other and trying to help each other.

And they're mad at everything the dominant group represents. And that is, again, as a psychologist, I'm going to argue a healthy step in growth. Which takes us to Dr. Helm's fourth status. Internalization.

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So just like when we're looking at normal healthy identity development in children and adolescents, we take the values of society and what's around us and we slowly internalize them. So we don't need to listen to somebody else to tell us what to do. I'm going to decide to stop at the yellow light because it's the right thing to do. Not because I'm going to get a ticket, but there's more Universal principles as far as safety and harmony in society that's concerned.

And is that it is why I stopped. And as I get older, I internalize that. This also happens when we're thinking about race and oppression and labeling and discrimination. The attitudes toward the self is there's concerns with bias and self depreciation.

So this is when the person stops and says wait a minute, I'm a being racist myself because I'm only helping people that speak my language? Am I speaking Spanish on purpose to make somebody else feel bad? And they're stopping them. They're catching themselves.

And just pausing. And that is very different than immersion and emersion.

The attitude toward the same group and toward their group is concerned with unequivocal appreciation. And now they're thinking about whether that they've done is harmful. There's a pause and they say wait a minute, maybe the Filipinos in the

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northern part of the Philippines are actually in their own way regionalist or racist against Filipinos from other parts of the Philippines.

Again, the Filipinos in the audience, you understand the way that somebody who's from Lausanne and speaks Tagalog and speaks Basaian, do other groups do that? And, so, that's the concern at this stage.

and there's a concern with ethnocentrism. Is it too much? Have I listened to kid frost too many times? I'm just being playful with the song, right? But am I overly emphasizing my group and by doing so, am I stepping on other groups?

And then the last one is of course concern for bias with group depreciation. And that's directed at the dominant group. Am I now being racist in my treatment toward all White people? Am I assuming that everyone who his a member of the dominant group, am I painting them with the same broad brush strokes and I resented the way they were doing that to me.

And, so, internalization, I think of this as being the early adulthood. That moment where you're pausing. If you think about all your other identities. These are moments where you decided on your professional identity and were you going to clinic to it and were you going to be an educator. And educators educate. And they over explain everything. They find themselves in bookstores for too long.

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And, so, they have to stop themselves and say, am I -- do I talk badly about people who aren't teachers? Do I make judgmental statements about folks who don't like to read? Again, I'm hoping they can pause and see how they operate and see the world. Last status, one towards which we should be striving is integrative awareness. So here, the attitude toward the self is self appreciating. I appreciate me.

Uniquely me, because I remember now I understand that not everybody in my group is the same. So I'm going to value who I am. Right? I am group appreciating in that I'm going to value the strengths and merits of my group and groups history. I'm not just going to blindly embrace everything my group has done.

I'm also going to be group appreciating of other minority groups and their experiences. Again, with this understanding that not everything is perfect. And then my attitude towards the dominant group for Helms and all the racial identity model is selective appreciation.

Because there's a clear understanding that privilege is going to still be the framework that supports discrimination. And, so, you're much more cautious about saying that's wonderful if you know that there may be another layer to it. Another source of problem for it.

So, with this in mind, I hope all can appreciate the fact that nobody sees the

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world in the same way. So what happens when you think about information processing strategies and you see this? There have been images like this on the news over the last four week or so I guess, three weeks now.

And in this case, what you're seeing is a few things, right? For a lot of people, they snap judge and they think this is in the United States. This is actually a picture from England. And the man being carried is a far-right extremist protester. Who said the wrong thing. The man who is picking him up and carrying him to safety. His name is Patrick Hutchinson. And when he pulled this man up and carried him out.

I want you to think about the process strategizing. This is what Hutchinson said. We want to show we're not like the other side. The people that are trying to stomp equality from taking place. The people who are racist. We are not like them. We're different. We're cut from a different cloth.

I think it's beautiful that just within this week, as I was prepping for this, there's a magnificent example of integrated awareness. Is he angry? Do you think he's angry? I would be angry. And I like to think I'm an intelligent pretty centered person. But in that context, in that environment, I'm astonished by the poise with which this man is carrying himself and somebody else.

And, so, again, my hope was that this weaves together couple of questions we

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received and many things we heard over the last 6 meetings about how people respond to these many challenges that are surrounding us right now. And, so, what I want to do for this second half of the presentation today is take a step back and then work our way towards solutions and sustained efforts.

And, so, to do so, I want to talk about creating community. And the way you create community, of course, is by engaging in conversations. And, so, to do this, I've asked Professor Torres to step in. Take it away, Fabiola.

>> FABIOLA TORRES: I can let you know next slide when I'm ready. Hello, everyone. My name is Fabiola Torres. And I'm an instructor of ethic studies. And in spirit of transparency, I had a hard time coming on to this series because I was so angry. And I was in that place where I just wanted to talk to my colleagues of color. That's all I wanted to talk to. I didn't want to talk to anybody else.

I just wanted to talk to us, which are very few on this campus by the way. And, so, at the same time, I'm teaching ethnic studies, you know? While this is happening. And I have to give credit where credit is due. So I'm sharing with Michael Dulay my agony that I'm feeling because I feel like I need to be there for my students. And I didn't want to talk to anybody else.

I just wanted to be there with my students and my colleagues of color. And he

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said to me you're giving a race symposium every day because this is a topic we're teaching at ethnic studies. And it was so hard for me as an instructor to present myself as hopeful when all I wanted to do was go under the covers and cry.

And there's something significant about this, that Richard and I can connect with. We were in college during the '92 riots. I am from Pacoima where Rodney King got beat up. And I was at Foothill when the Foothill division when the riot started. Because that was my neighborhood. And we got picked up. We all got pushed into the precinct to be held there. But then they let us go, because L.A. was on fire.

And I remember the next day at Valley College, my political science teacher just look at us and said I hope in 20 years, you don't have to deal with this. Because he remembers the watts riots. And, so, now, he's telling us I hope you guys don't have to experience this.

And now I'm in front of my students going, what do I tell them? So, little-by-little, you know, there was a moment where I even told my students, let's just stop. Stop for a second. Let's just have a moment to just be with our family and our loved ones. While the pandemic is happening.

So it took me a while to say to Mike, okay, Mike, I'm ready to participate. And here I am. And the topic I wanted to talk about was something that was very hard in our

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class. Which was talking to our parents about what we're learning. And a lot of us, look, my parents, immigrants worked their butts off. Worked hard. And you know, in '92 riots, I also had that generational gap where I would talk to my parents about police brutality.

And with a was going on in our community and they had conservative views.

They really did. And a lot of our students when I was experiencing this, so many of them were just like, Professor, how do I talk to my parents? So it become a conversation. And it become a goal for me to start researching. What is out there to talk to our elders about race?

Systemic racism. Racism, Black Lives Matter and all of that. And. So us probably had that conversation with our parents and we bumped heads. So let's go to the next slide. This is a great source.

Talking about racism, it's very hard to talk to. Especially, to individuals that don't understand racism like Mike Dulay just explained. I think many of us listening to him learn something. But it's us learning. Where are our parents aunts and uncles? Grand parents. Where are they? They're not there. So already we're already setting the stage for a disconnection. So Ijeoma Oluo, she's hand amazing author.

If you Google her, she has a great talk and other resources and she gives you lots of great strategies and tactics to talk to our family and that generation gap. Next slide.

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So here are just straight up suggestions that come from the book. And then how I'm going to share with you what I used when I was going through my own conversation with my mom. I'm wearing my T-shirt that says "I run on feminism caffeine and social justice." And I would wear this shirt and my mom would say, aye, mi hija. Oh, daughter. Because my mom is a, you know, she's Catholic.

Through and through, and even though she's liberation theologian, meaning, that she does have a sense of social justice, gender journeyed roles are very traditional in my household.

So this is actually from the book. It says a lot of times when we start a conversation about justice and social justice with people who may not believe that these issues are important or understand why there's so much urgency around them. We forget that at one point we didn't think there was urgency either.

So we have to go back to that place. Why was it not urgent back then and why is it urgent now? And what happened? And for many of my students, it was the education. Mike presented that education matters.

And in 1992, we didn't have these. And now I could have a conversation and show you. Let me show you the data. Bomb, bomb, bomb, bomb. Look. Look. It's incredible what our current access to information is. So, yeah, we do have the access to

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information.

And I have here a little suggestion. This is a quote that I would basically say to my mom. You know, I used to think the same way you did, and now I want you to hear why I believe differently. See that tone? So you're still coming to your parents or your elders with respect. And I should have said that from the very beginning. Most of us come from cultures that are very family-centered.

And we're not about to tell our parents you're wrong. I'm almost 50 and my mom will still throw me her chancla or slippers and say you don't talk to me that way. Next slide. Another suggestion. Set a goal. Know what your goal is and state that goal and then tailor the conversation towards that. If you come to a really confrontational "You're wrong. This is why" and your goal is to get them to be more supportive of you, that's not going to help you achieve your goal.

So here's another suggestion. This one always works with my parents. As parents, you taught me to listen to my elders. My teachers are my elders. I respect how they have made their goals clear as we learn. And it's through their teaching I am able to see things differently. With respect, let me share with you. Versus let me show you. Okay? When you share, it's more an equal playing field verse that is hierarchal let me show you.

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Okay? Because, again, there goes at a chancla, let me show you! [Laughter], the slipper is the chancla. Next slide. From push back to partnership. Push back is normal. But it could be out of fear that our parents are losing us. Okay?

They want us to be spit and image of themselves. They want us to believe what they believe. They want us to have the same ideas. Of course. And, so, I wrote here a little personal thing about my talk to my mom about being a hardcore Chicana out in the '90s. You know, protesting. Police brutality. And, so, I wrote here, I wanted my mom to understand the work I did.

And understand how she could help me and stop doing things that had been harmful. So that we could be closer. So me being really clear about how I needed her to support me and what I needed her to do as my mother to really make a difference gave her a purpose and a place. Because that's what our parents want. They want to feel they have purpose. So bring them into the solution.

I need you, mommy, so I can be a better person. Mommy always works too. Realize that if we want our parents to understand race and we need to have small conversations with them from here on out. Keep it light and loving. Let them know they did a great job in raising you to become a critical thinker and a social ally.

One thing I always tell my mom and dad, mom, papi, you came to this country to

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give us a better life. That's what I'm trying to do. I'm trying to get a better life, but there are other people who do not have that good life you want from us. And you really enable them to see that they are part of who you are. And who you are today, that journey you took, you still need them.

Next slide. We're missing a slide. That's okay. It's love and respect. I don't know why it's not there. But it's love and respect. I am, again, almost 50. And I still worry about my mom. I gave a presentation early today and soon as my mom popped out in the chat, because she had my information to get in. She said, hola, mi hija. Hi daughter. You look nice. In the middle of my presentation. And I got really nervous.

So love and respect is very important. So it requires communication because we have to learn tactics. We have to learn how resiliency and strength of prior generations in order to move forward. And we have to honor and show respect for the work that our parents have done. So it take a lot of empathy. A lot of kindness. And a lot of generosity on both sides of the age gap.

But in the end, it's not about convincing them. It's about being heard. You have the rest of your college career to demonstrate social justice. And let me tell you, they will eventually come around. And hear you. Their journey in accepting, you know, finally understanding Black Lives Matter or systemic racism. Or feminism, they will.

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They will come around. You'll see. So. That's what I wanted to share.

>> MICHAEL DULAY: Thank you. I apologize about that last slide. So now that we know how to have conversations with the people we love and care for. Let's kind of step back a touch to look at community. Because we need to have conversations in order to build community. You can't just talk to your one friend about this or the three people who agree with you all the time about this.

You have to talk to people who see things differently. And I like to take a step back and look at how we establish communities. And particularly, I like to do that by looking at education. Sorry, Fabi, the slide just moved.

All right. So we're doing to look at education. And our community. Safety and opportunities for engagement are not equally available in schools at all levels. So what you see is a creation of disproportionate impact on communities of color. This is a picture of a high school cafeteria. A crowded high school cafeteria. But I want you to pause and think for a moment how this may create climates for different groups.

My favorite example, they made steps to remedy it in the Los Angeles Unified School District. There's a high school school in south Los Angeles, Fremont high school. John Fremont high school. Fremont high school has 20-foot fences all aren't school and multiple metal detector and assigned school police.

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It is the one of the most populated and heavily populated high schools in the Los Angeles Unified School District. And that's saying a lot. Okay? They actually were so crowded at one point in the early part of the 21st Century that they had line lunch rotation. The school is predominantly populated by black and Latino students.

And 9 lunch rotation. That means their cafeteria is too small and system is too small to accommodate the number of students taken in. So the first lunch rotation begins just before 10:00 a.m. And, so, what will happen to you if you eat lunch at 9:54 am, and your school day continues and it's 2:30. By definition that's inequity. They don't have all the same engine level or glucose level. It's designed against them.

It's a systemic problem. So I thought it would be interesting to take a look at how this plays out in our own backyard. Glendale Community College is situated right next to the 2 freeway. I like to talk to my class and say 2 freeway is like the highway of social class in the United States. Right? It starts at one point and ends at another.

So let's take a look at the 2 freeway. And let's do that by looking at some data. If I was to get on the 2 south and ride it until it ends and kept going down Alvarado until I hit the Beverly, I hit Belmont high school. Belmont, recently thanks to a bond was able to have some upgrades done. The last time I was there to do recruitment for one of the college programs, I went through metal detector myself.

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There were two police cars outside. The main entrance was closed so we had to walk around to a different entrance and there's a two by force. And I ended up going to the third floor of the main building and when I needed to use the restroom as a guest, all the public restrooms on that floor was broken. So what does Belmont high school look like?

The high school graduation is 68% and that's actually up. The SAT college readiness is 24%. Median household income in the zip code surrounding Belmont is \$60,000 a year. Per capita income is \$34,000 a year. School is 88% Hispanic using the Census data criteria. 2% black, 3% white, 2% Asian and 4% Filipino. And the funding per student is \$16,015.

>> RICHARD KAMEI: So the median household we have to consider the gentrification and that probably increased.

>> MICHAEL DULAY: Last time I crunch that had data that number was in the low 40s. So absolutely. Gentrification played a part.

>> FABIOLA TORRES: And the development of luxury condo to service the downtown economic development.

>> MICHAEL DULAY: Yeah. Now, let's jump back on that freeway. Glendale high school. Graduation rate is the%. SAT is 63%. Median household income is \$43,000.

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And that's a deflection you raise to do gentrification. The per capita income is \$25,000.

34% Hispanic, 1% black, 50% white and that's a deceptive number because we

categorize whites and Armenian and you're going to see numbers blending there so you

don't see an ethnic group.

3% Asian and 11% Filipino. The funding per student in the Glendale Unified School District is \$13,094. In case you don't know, most of the money for school funding comes from the state for those in the audience.

And, so, that's Glendale high. Let's drive all the way up to until the 2 freeway ends and that's in one of the most expensive neighborhood in The California or United States. La Canada. And graduation raise is 98%. SAT 91%. And median is \$161,000. Per capita more than doubled \$78,000. Hispanic population is 11%. 1% black. 51% white. 28% Asian. And 1% Filipino. And funding per student is \$12,563 per student.

Just for point of reference across the Cal state and California those are the numbers we see. Now, what I hope is striking, there's obviously racial difference if his we're looking at this chart. There are income difference if his we look at this chart. But what a lot of people react to is funding discrepancy at the bottom. It looks like Belmont high school gets more money.

Is that really where the money comes from at these schools and in these

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communities? No. What are the other sources of funding for schools?

>> RICHARD KAMEI: Local taxes.

>> MICHAEL DULAY: What about parent groups. Donations. Contributions. PTA.

And yeah, PTA or booster club. So many schools will have a PTA. They will have a funding body. If you look at like their sports groups, they have different booster clubs for each of the sports teams. So my nephew, I forgot the dollar amount. But when he attempted to play high school football, there was a recommended donation I want to say is \$1,000.

I could be wrong. But right out the gate. You need to give us \$1,000 if you want to play football. That cannot happen although Belmont high school. And it cannot happen at Glendale high school. And not because it's against the law, but because no one will pay the money. It won't occur. And, yet, the thing that I want you to be mindful is that many of these schools, the thing that does exist to create community is in fact athletics.

It's the one thing at the school that's reliably funded because it's publically funded. So the school system decides, for example, that softball and football teams are part of the high school curriculum instead of taking PE, for example. Now students have a place to go and to be with other people.

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So they create communities where there's a network and potential for safety and security among the athletics, the students who participate in each of these schools.

And, so, it looks different.

Now, as I gear up and transition, I say that because I want us to think about the fact there are multiple sides to everything. And maybe to make that point, take a look at that. Right? Is that a challenge or opportunity? What do you see, my friends? There were two images buried in that picture. It's just matter of what you choose to see. There does an old woman that many see.

Or there's a very young woman with a fancy hat looking away.

So it's up to us what we choose to see. At this point, I want to transition to Hoover, you want to add to this. You want to take over? You're muted. You're on mute, Hoover.

>> HOOVER ZARIANI: I am that person who speaks on mute. Again, twice today. So, yeah and I can share my screen. And I think the concept of creating community is very important. And I started to do this yesterday, but we ran out of time. And we definitely wanted our students to speak.

So I'm going to share my screen. It's like also a sense of opportunity. Sorry about the weird lighting. The sun is kind of starting to go down. But I wanted to just take a few

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minutes to let everyone know about kind of what our next hopefully steps are.

Because we did participate ironically in some ways in this USC survey, the NACCC, which is the national assessment of collegic campus climate. And I think yesterday, Kayla said it was administered to about 3,000 or so students at GCC who took it. And USC took those responses, analyzed them, and came back to us, and I think it took about 6 months or so with 22 recommendations.

Obviously, it would take a long time. Maybe we need to do this as a separate thing by itself. But I wanted to at least share so people get a sense of the kinds of things they recommend that the campus do to address what they found in response to students, actually how they felt, et cetera.

So there's four areas. Matterng and affirmation section. So this section is about how students feel if they matter in classroom. And then out of class campus areas, spaces, right? So in the survey, they defined matterng as there's noticing and caring about what students think, what they want, and what they have to say.

So these are three of I think six or five recommendations. And if you look at number two, it's a very direct obvious thing. Right? Conducting audit of public spaces to ensure that there's inclusive imagery on campus. So literally go walk the halls and classrooms and see if students can see themselves in the physical spaces.

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But then if you look at the third one, it says communicate the message that words and actions have impact regardless of intent. But how do you do that? Right? It doesn't tell you go walk around and tell students, you know, words and actions have impact regardless of intent. So that means that we have to actually develop dialogue on campus. Right?

Including with students. And figure out a way, an action plan, hopefully, how are we going to communicate that message in the classroom, outside of the classroom, and in our services, et cetera. So some things are really obvious. And other things, it's like, Whoa!, we have to actually come up with a plan. So that's mattering and affirmation.

The next one is cross racial engagement. And, here, let me make sure I read the correct thing. Here is interaction with students and with peers and peers from different racial groups. And is these are three of those things. And in the survey, students are asked if they feel calm, empowered, encouraged and when engaging in conversations about race on campus.

And then at Glendale, the results were, this is not broken down. I'm not telling you the broken down version because that's much more detail. But 43% of white students who felt encouraged or mostly encouraged about having conversations with students of color. So 43% white students felt encouraged or mostly encouraged. And

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55% students of color who felt encouraged or mostly encouraged to have conversations about race with other students of color.

So that tells you students of color are more comfortable with each other than they are with white students. So that's something we need to address obviously.

So, again, I'm not going to read these because I'm just trying to explain the sections. And, obviously, you can read them. I think we're trying to share the different findings with the campus. We were planning on it with the group working on this before the COVID-19 thing happened and we had to go.

So this third area is racial learning. And literacy. Here, the respondents are considering if and where on campus they learn about their own racial identities. And also about other racial groups. So if you recall the chart that Mike put up before this, you'll see that most schools are highly segregated. So Belmont was 88% Hispanics. And of but ours was not.

So survey, racial diversity is an extent to where there's a wide variety of racial groups represented on campus. And just for reference, 31% of white students who indicated, not learning about race anywhere on campus versus only 26% of students of color who indicated not learning about race anywhere on campus. So even though the numbers are low, it's still 25% and 35% indicated they were not learning about race on

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campus.

It's nice 69% said they did of white students and 74% of students of color. But we still obviously have work to do on that item. And then the last one encounters with racial stress. Right? So on this one, students identify campus encounters they experienced as racist. Ranging from it could be micro-aggressions or racial stereotypes to like very obvious racial harassment or even violence.

I'm happy to say there wasn't whole a lot of this on campus. And for this one in the survey, racism is defined as specific harmful acts, behavior, or attitude directed at students based on their race.

So 70% of white students felt included or mostly included on campus. Which is great. But only 58% students of color felt included or mostly included. So 42% of our students of color did not feel that they were included. So that's a big number. Right? So as you can see from this basic sharing of this information, there's a lot of work that remains to be done. So as Mike has been saying constantly and other speakers this week, this was like a little baby steps towards doing that work.

We have so much more to do. And these recommendations were not just tossing them aside. The group is actually trying to figure out what groups can work together on campus to address these recommendations.

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So we've come up with some things, and, hopefully, I think institute day for fall, we're going to be sharing some of those findings with faculty. We're also going to share with classified staff. So that we can all start having conversations about how are we going to do all of this work. I think that's all I have. Let me stop sharing. Is that enough, Mike?

>> MICHAEL DULAY: Thank you. I'll jump right back on and I'm going to pick up the pace absolutely. So as an extension of what Hoover was talking about. These next few slides are more of a nod to the community on our campus, because of COVID-19, I think particularly impacted.

And I started talking about athletics something that's publically funded and secure and a great place for students to belong. Please know that in no way am I suggesting that's stereotypical because all the students of color are in sports. That would be stupid and I would not say or assume something like that. I do know however that communities are very important for our well-being. So I wanted to give a nod to our college athletes at the school who are unable to play and see each other and be together. And the point I try to make with the disparate impact in high schools, this is a real significant loss. Okay? So here's our soccer teams. Some of our football players. Conference champs last year. Atkins there running a base. Track team. Our world-class

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track program at the college. And our lady backs. Our women's basketball time is phenomenal.

I apologize for the resolution on that. Image, I'm very proud of our CASA, our center for athletic success in athletics and we have a program at GCC that has a study room. The athletes can come in together and study together and there's a full-time employee to make sure they're on track and support them.

We also have two athletic counselors. And helping to support that community and every place when we can find communities to support on campus are going to do wonders, particularly as we commit to having a sustained conversation. I'm going to roll the device here with the last part of the presentation. And ask if we can open up the chat.

I think for me, at least, music plays a significant part in my life and I know it does for many of us. We listen to a song, and we hear it again. It actually does wonders to activate memories. When we hear a song, it does something to us hopefully in an enriching way.

And I thought we can talk about resistance of is it staying positive? Is that your jam you listen to? Is your resistance music about staying connected are you a dust in the wind Bob Dylan person? Is it stale open minded?

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I was lynching to classical music for 2 hours while prepping this. But depending on the need, that's where I was. And that helps my mind flex and also Hawaiian music helps me. Do I need to be angry? I don't know. We resist in different ways. So in the chat, if you can think about your sound track for resistance and punch it in there. We're going to have a shared Spotify or iTunes list.

And I thought it would be good to have a sound track for resistance to share. Sent them in. While we're doing that, we're going to share some tracks with you.

I'm going to pop out of here. Go back to my screen share.

>> HOOVER ZARIANI: Mike, are there some questionable things in the song?

>> MICHAEL DULAY: Thank you, some may have lyrics that are strong. Some of the topics and some of the songs are particularly powerful. And, so, I'm just going to jump in and share. First I'm going to start with a 2 minute story actually that some consider maybe as an Anthem that could be used for National Anthem.

>> Today, Flag Day, we honor the star-spangled banner of National Anthem. But in recent days, we've been here more about another song. A song often referred to as the black National Anthem. This was first cited by the students in Jacksonville, Florida on Abraham Lincoln's birthday in 1900. James Johnson brother, they set the poem to music.

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And 19 19, the song was adopted by the NAACP. And the lyric speak to the African-American struggle for freedom and equality.

[Music]

Over the years, countless church choirs and performers have lifted up their voices to sing its words of hope. Including Kim Weston is the 1972 Los Angeles Coliseum benefit concert memorialized in the film Wattstax.

[Music]

>> MICHAEL DULAY: Sorry, no ads. I apologize. We're going to take turns about talking about songs we recommended. This is from our own Kevin Dimatulac. Do you want to introduce it? Yeah. And to start it at 22 or 24?

>> KEVIN DIMATULAC: Yeah, 24. So this song is by the game who features a lot of different various artists. He's a rapper and hip-hop artist. If you're not a big fan of rap, just bear with us. But if you are, you might find this song appealing. So.

>> MICHAEL DULAY: All right.

[Music]

>> KEVIN DIMATULAC: Reason when Mike originally sent me an email and informed us that we might recommend some songs, this one particularly stuck out to me. This song came out in 2014 after the killing of Mike Brown. And in listening to this

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song and to even hear its relevance of today is very disheartening, right? And you can hear with a hook. There's a lot of elements and themes, the militarization of the police.

The disparities that is happening between black folks and the militarization of the police. And overall, it's still relevant today, which, again, is really sad. But I think the reason why I share this song and the reason why I want to talk about it today is because whenever we confront difficult topic about race, having racialized conversations, sometimes they can get really heavy. Even as I'm speaking right now, I get nervous talking about it.

And just being aware of that, and trying to find a way to process it, my way is music. Right? It might be different for you. Maybe you're a writer. Maybe you do art. Maybe you play music. Or maybe you dance. Because having these difficult topics about race and learning about and for some of you, these may be new topics can be difficult to process.

So I would challenge you to find your way, find your outlet. Truly think about how you want to take care of yourself, because there's such a thing called racial battle fatigue. Right? And engage in these difficult topics can result in stress, right? Depression. Anxiety. So it's really important, again, as we continue to learn and continue to fight in this commitment for social justice, we also remember to take care of

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ourselves.

>> MICHAEL DULAY: Thanks, Kevin. Yeah, I'm glad they're coming in. We're going to have a nice playlist when this is done. I see the Hurricane. Yeah, there you go. That was on my list. I had 28 songs and then realized we wouldn't have time. So let me jump around here. And this was recommended by one of our other colleagues.

[Music]

>> MICHAEL DULAY: I'm going to stop it there. Michelle.

>> MICHELLE STONIS: Hi, I'm not going to turn my cameras on because I have pets and kids galore all around. So when Mike called to share a song, this is one I keep in my class and I do a whole lesson on Beyonce to talk about protest talks

And this being a primary source, whether it's poetry as Kevin was saying. Like art. It doesn't necessarily have to be like a speech on a dyad, but I live in Long Beach. I just saw my downtown, where I take my kids and my Starbucks all ruined. And now there's an amazing street artist that came in and painted. Martin Luther King and George Floyd. So I want you to few this song as a primary source.

And here was Beyonce in February 2016, actually with one of her, this isn't the Beyonce of single ladies. She's coming out with this political statement. And really to kind of situate her within the idea of discussing black identity and song.

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I think Fabi just mentioned strange fruit by Billy Holiday and Nina Simone. And Mississippi got damn. And there's another artist Josh White who is an African-American blues singer he wrote a song called "Uncle Sam says" and it's a catchy World War II song. And it talks about Uncle Sam says to Black people your place is in the kitchen and not in the sky.

Or 46, he wrote freedoms road. So there's a tradition of writing music or ones more obvious like this. Beyonce, in case there's any discrepancy about what she was talking about in August of 2016, when she ended up winning the best music video for this video formation, she brought four mothers of Black men who were killed and racially charged episode with the police, including Trayvon Martin's mother. It's available online.

If there's clean and non-clean versions. But what this video does, if you watch it from beginning to end in 5 minutes, she starts off giving her own history. So maybe you notice right, it almost looks like it's from post Civil War and she's giving her own history and there's slang there. She's saying if you took my mom, you took my dad, you get a Texas bamma and she's loves her skin color.

And her daughter wears her hair naturally as a Black girl. Every person in this entire 5-minute video is black. Every person besides Beyonce wears their hair naturally.

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And it opens up the different conversation of early colorism. And there's all different shades within the video.

If if you're interested, Professor Peterson brought this to my attention. There's a great TED talk by someone in Pasadena what I learned about race from Beyonce talking about race within the Black Community.

So really we want to be careful one person doesn't speak for an entire community even know Beyonce is amazing and she's Queen bee and she too doesn't speak for the entire community. But this video shows you and centers African-American history from the end of the Civil War until Trayvon Martin.

So, I'll just go through it. Maybe if you watch the video after. It shows post Civil War. And fast forward a little bit and you see like a black conjured woman. It's one of the famous scenes from the video where she's nodding her head. That would be Afro-Caribbean religion. The blending of looking at traditional gods from West Africa.

And then mixing with the traditions of Catholicism. So this is scene from Annabellum and they're wearing silver outfits in a drained pool and Jim Crow and segregated spaces.

And he here's them dancing in the pool. Good luck, Mike, finding it. But they're dancing in denim and that was in the parking lot. If you look on the bottom right, those

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who are old enough to know they're not on the filter.

So this looks like it's the '80s and dancing in a parking lot all denim and so that brings us to the present. And then the last scene of the second to last scene of the video is the little boy wearing a black hoodie. And that's Trayvon Martin. Tragically killed by George Zimmerman. By the way, George Zimmerman is suing Trayvon Martin mother for \$100 million. And this is being relitigated over and over.

If you were watching this video at the end, you're like that's just a little boy he's cute and he's a great dancer. And then on the wall, stop shooting us. Stop shooting us. And this song really centers around to Black Lives Matter. Which was founded in partially in L.A. but from a hashtag. Patrisse Cullors and Beyonce will also bring the founder of Black Lives Matter to her event.

This goes into the singer become politicized. But if you're interested, you can Google. Saturday Night Live when this came out did a really funny sketch and it was called day Beyonce turned black. And it's all the white comedian and they're running around. And the white comedians are saying what's happening? We don't understand this song. And SNL has been criticized for not having black comedians on there.

And there's a scene with two black comedians saying what's going on out there. And it seems like Armageddon. And this centered blackness and black history in such a

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beautiful catchy way that even to Hoover's point earlier of Juneteenth. I think it's interesting and we're kind of deciding this as individuals in a society of when we're part of something, but we're not centered to it, right?

I can sing this song along and I know the history. But this is not my personal experience. Right? And how do I honor and uplift but pass the mic. Pass it to Beyonce and to others? So thank you for letting me share. I'll put together the deconstruction Spotify and I'll share with Professor Dulay. I love music and I really enjoyed this lecture series and learning from all of you. So thank you for your time.

>> MICHAEL DULAY: Thank you very much, Michelle. I want to end with two more and then we'll get to questions. This next one is particularly important, because it comes from a mix race person who's living actually in Hawaii. And I had a map of all these different protest songs from across the United States. But this one plays on a song that should be familiar to you. And the lyrics are on the screen. It's not hip pop, but let's give it a quick lesson.

[Music]

>> MICHAEL DULAY: That's a hard-hitting song. And I think there was one more I was going to share. But this might be an inappropriate place to wrap. I want to end the session with thanks and with the reminder and wisdom of Nelson Mandela actually. One

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of my favorite quotes from the man. I hope some of what we saw in the video. Nelson Mandela is famous for saying.

"I am not a Saint, unless you think of a Saint as a sinner who keeps on trying."

And that beautifully captures the idea of a more perfect union. I think in some ways, in order for to us make progress and to become great and good as a people, we have to be able to acknowledge our past mistakes. And to be able to move on. And make right by them.

So thank you very much for all of your support and for everyone's participation over these last 10 days, 7 days of lecture of course. We hope you will join us as we continue the conversation. And if there are any questions, we are more than happy to answer them at this point.

>> KEVIN DIMATULAC: So we have one question from the chat. If folks have any questions, please feel free to add them in or message me. Let's see here. Instructor Torres, your introduction was moving and timely. Like instructor Torres, I remember the Rodney King beating in the L.A. riots.

And I remember having a similar conversation with my father. Son, I hope in 30 years, I hope you don't have to deal with systemic racism. Criminal justice Tim filled with racial disparities. And I had conversations with faculty and students and

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community was mentioned several times, which leads me to my question. What steps should GCC adopt to have students of color feel celebrated in and outside of the classroom?

>> FABIOLA TORRES: Higher more black full-time professors. We need math to be focused on success with a black male Professor that is there that's going to make sure that you know up lifts our students. I want to see more black professors. I did the research. Okay? On our campus. And it's really bad. We do not have a full-time black Professor. Okay? Right now, we have what Troy is leaving.

So for Black men, nada. Okay? So if we want to be radical about making sure that our campus shows that sense of urgency, we need to hire more black full-time professors throughout the campus.

>> Don't forget Dr. Owens in child development.

>> FABIOLA TORRES: I said full-time. I said men. Oh, we found one. [Laughter] I'm saying men. Yes. Because our Black men --

>> MICHAEL DULAY: You're right, Fabi.

>> FABIOLA TORRES: That's what I'm saying.

>> So after seeing the beautiful job and building Sierra Vista to include art in many parts of the building, another way we could make the presence felt of our larger

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community is to put the art in every hall, in every classroom. The student art, historic art, posters from the social justice movement, there's enough stuff to go around and be on one wall in every classroom.

>> KEVIN DIMATULAC: Yes.

>> FABIOLA TORRES: Yeah, Sandy is right. There's only two full-time black professors that are women.

>> KEVIN DIMATULAC: These are great recommendations. Any of the panelist have recommendations? How she students of color feel supported outside of the class?

>> MICHAEL DULAY: I want to say that open acknowledgement. I repeated time and effort on the first slide from tonight. That this is not an easy thing. And I appreciate that there were a group of 50 or so folks who attended each one of these sessions. But in too many cases, we do this and we're preaching to the choir, right? Everybody has a invested interest in change and want to learn more about the change.

We may have to mandate this to people who don't want to hear it. And that take deliberate and very structured approach. It's a tricky thing when we just kind of haphazard throughout out one ideas. Because they don't last. The NACCC worth we got and we do have to make a more concerted effort to hire faculty of color, particularly Black men. But to do that as part of a thoughtful and engaged plan, one that I hope

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includes every group of on the campus so we can have some sustained change. Right?

With the understanding, again, hopefully of the many things we talked about over the series and we're able to continue these conversations. Change is absolutely needed.

>> Can I add something?

>> HOOVER ZARIANI: Please don't take this the wrong way, but maybe in our faculty hiring practices, we need to ask how or what work have you done in anti-racism or teaching about race? Maybe like we ask a diversity question usually within interviews. Hiring faculty. But maybe now is the time to hire faculty who have done that kind of work with either in the classroom or with student groups.

Or it could be multiple venues that they've done it. And, again, I understand this is a contract thing. And it needs to be negotiated. But that's one way if we don't get enough black candidates. But that's one way to make sure that the person we are hiring at least has had some background and experience in teaching or working with race, race-related, and racism issues.

>> RICHARD KAMEI: I agree, Hoover. One of the things I've noticed, it's always the same faculty. And I love and respect you all for the great work that you do, but it's also the same that are involved. And we need more people. When I came in back in 2001, one of the things that Mike and I, and Fabia few years later and others did is we

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worked really hard to, you know, build relationships with students.

It led to various student organizations that are formed. They built alliances. They felt empowered. I think this is the time again where faculty, we're not going to tell students what to do. That wouldn't be our job. But we can help guide them. And I think back to like 1960s, I was born in the '60s, but some of you remember the '60s with the Third World liberation front.

It was the students that made this happen. So students need to feel empowered and feel connected and also feel supported by faculty, faculty of color, of course, but also faculty our white allies as well. And we can only do that if we get better with our hiring practices. So I just want to do echo what Hoover just said too.

>> FABIOLA TORRES: And Hoover, don't apologize for saying that. And you're not insulting.

>> KEVIN DIMATULAC: Just another follow-up. Sorry.

>> MICHELLE STONIS: I wanted to jump in really quick because I spoke to Alexander Evan and David Crawford is in the chat. So Black Student Union is looking for really interested and passionate students to get involved. And they are super active on Instagram. So I put their Instagram handle on the chat. Also the history student association has been doing great program around anti-racist and social change.

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So look at your campus as a community and really start local right there on campus. Especially with Zoom, we've been really active. And I just encourage you to get involved. Thanks, Kevin.

>> KEVIN DIMATULAC: Thank you for that. Just another additional follow-up to the original question. Can we tie what we're talking about into performance evaluation? Make these anti-racist talks required? So what are the panelist or lectures?

>> MICHAEL DULAY: That is I think a great idea. Mandating training does require negotiations. And, so, our union leans in on for these kinds of topics. So my hope is something they consider and lean into. That very important first step is going to be hopefully structurally looking at the NACCC recommendation and working with student equity and coming up with meaningful approaches.

And then those can ideally come from our faculty union and from the district and both sides could agree that these are important changes. I don't dare speak for either one of those sides. And it is complicated. But I'm happy to suggest it. [Wink, wink]

>> KEVIN DIMATULAC: Thank you, Mike. How can alumni support GCC efforts in bringing groups together? Should we donate to the department? Please advise. How can we get our Alumni involved?

>> HOOVER ZARIANI: I will always take money of [Laughter]

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>> MICHAEL DULAY: Money is well spent by Hoover. He has run a wonderful program for the college campus for a very long time. It's name has changed multiple times. Hoover and his programs are arguable the reason that President Clinton decided to come to GCC all those years ago to give a talk. We have a stellar learning service program and it is multi-faceted.

But I don't know, our foundation obviously has a way of receiving money and then they have a way of disbursing money. I don't know.

>> HOOVER ZARIANI: I think also engaging our alumni of color and black alumni who's students, who were students here. I think that's really important for our current students to see that. It's important for all our students. But particularly, for our black and students of color.

I know several who have told me, gosh, we want to come back and do something for Glendale. What can we do? So I think being alumni and coming back and I don't know, just having a lunchtime, sharing your experience of how you got into the career that you got into, et cetera. But some kind of, something like that, I think would be a positive step.

And not a one-time thing, but a continuing thing. So it could be a series. Or it could be an alumni mentoring program for black students. There's tons of things that

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we could potentially do.

>> Another thing we can do is faculty who are already thinking and moving ahead on this is we could put on the most dynamic musical artistic flex events that attract people because they're beautiful and fun, and musical or artistic and they're also moving ahead in our departments, and curriculum and relationships with our students. That's something we can do.

>> KEVIN DIMATULAC: These are all great recommendations. As a counselor, we want our students to be academically prepared and also to give back to the community. Especially for our folks of color to come back to GCC, to talk about their experience, to share that cultural capital and that social capital is so important for me.

>> MICHAEL DULAY: Yeah. Well, grown there was another one? You paused.

>> KEVIN DIMATULAC: I don't think we have any more questions in the queue.

>> MICHAEL DULAY: We're right at 6:58. I can wrap, well, I could, but --

>> RICHARD KAMEI: I love to hear that.

>> MICHAEL DULAY: I just want to thank everybody for their participation and help and support. We'll continue this and we hope we can log them into the website. Feel free to share the resources with the community around you and if that helps with the conversations, we would feel this made a small difference in the life. Thank you very

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much. I need to wait for ASGCC to log off.

But I want to acknowledge everybody and thank you so much for all your time and support. Thank you!

[End of Session]