

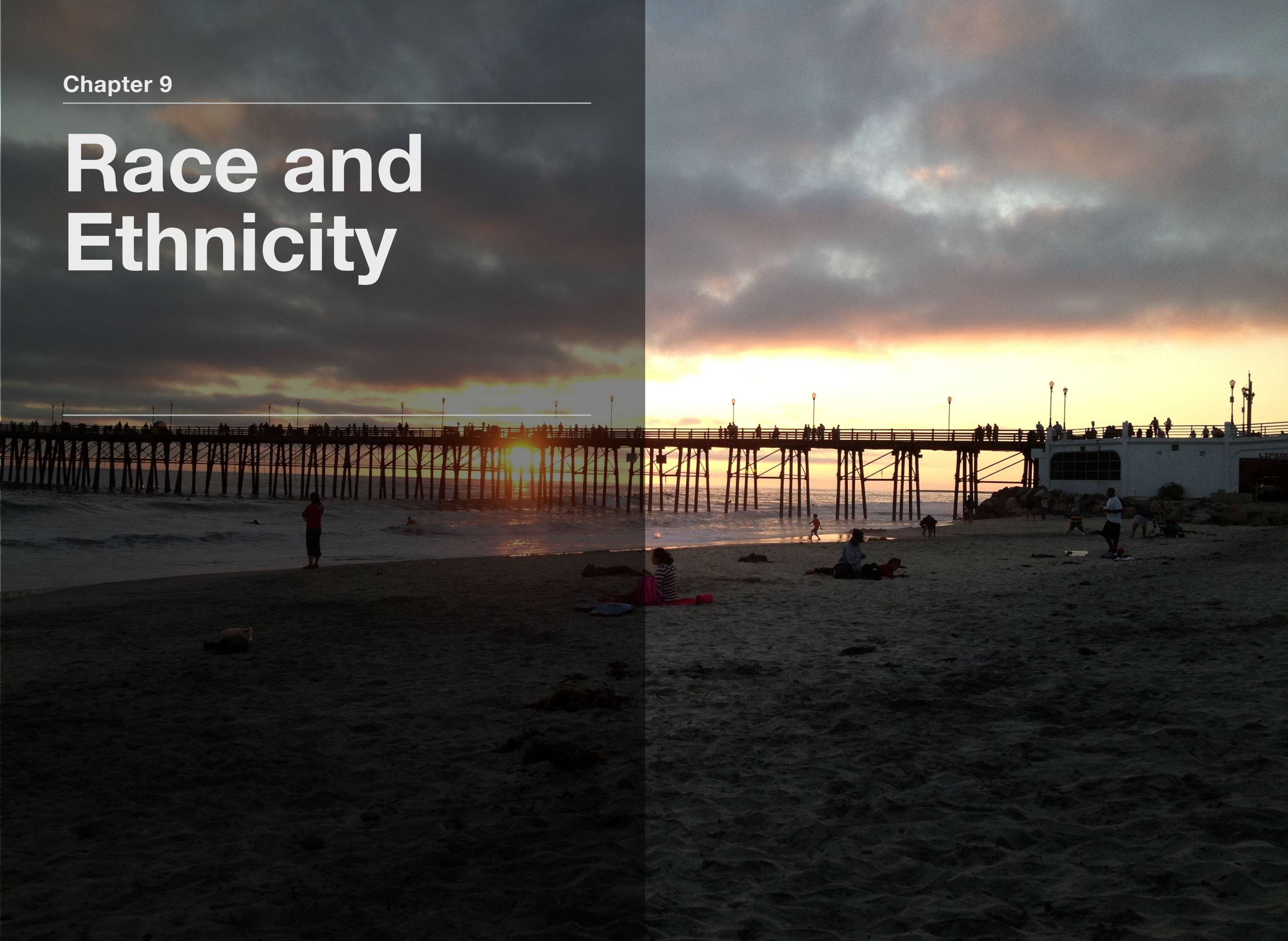
SECOND EDITION

Sociology in Praxis

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Chapter 9

Race and Ethnicity



Section 1

What is Race?

Movie 1.1 - *Colorblind* by Ant Black



- 1) <https://youtu.be/w5idLwJqfT4> - Video
- 2) *What does the poem suggest about the colorblind approach of solving race and ethnic relations?*
- 3) *What larger social factors does he speak about in his poem that help illustrate his point?*
- 4) *What are some of the metaphors, similes and imagery that he uses to help you understand his perspective?*
- 5) *What is the poet suggesting is the solution?*
- 6) *What do you think would help race and ethnic relations in the United States?*

Is Race biological?

Most people, regardless of culture or nationality, would confidently state that they know what race a person is just by looking at them. Society teaches us that race is a set of biological markers that have developed over thousands of years of isolation and genetically separate one group from another. Because of this, we are conditioned to believe that Black people have dark skin, White people have very light skin, and that even though many Asians have light skin, they are part of a different racial group because of their almond-shaped eyes. Because of this, we are conditioned to believe that black people have dark skin, white people have very light skin, and that even though many Asians have very light skin they are part of a different racial group because of their almond-shaped eyes.

If this is true, that race is biologically based, then are people of Irish decent considered White in the United States? The correct answer depends on what period you are in. According to David Roediger, author of *Wages of Whiteness*, back in the 1800's when Irish people were first migrating to the United States they were NOT considered white. Although their oppression was not uniformly institutionalized like that of African captives, Native Americans and later with Asians, the Irish were discriminated against in the workplace, they were segregated into ethnic enclaves and were subjected to public ridicule and mass

violence. If this is the case, then why do we consider Irish people white today?

If this scenario has peaked your interest, I have some other questions. Why do we find people of Jewish heritage white in the United States when most other European and/or European-influenced countries do not consider them white at all? What if I told you that many people that are considered black in the United States would not be considered black in many Latin American countries? What if I told you that most people from Asian countries do not consider themselves Asian at all, but refer to themselves as Japanese, Chinese, Filipino, etc.? So, if what we find biologically obvious to us in the United States is not so obvious to people in other countries, then how can we be sure that race is biological in nature at all?

What is Race? What is Ethnicity?

The long answer to these questions could be found in a race and ethnic relations course, but you are reading an introduction to

sociology textbook, so I must give you a shorter answer. The short answer to all of these questions is that **race** is socially constructed, not biologically determined, and conditions us to believe that genetic differences between particular groups of people exist and that these differences somehow dictate key attitudes, aptitudes, and behaviors of each grouping. In other words, we are taught the important racial groups within the area that we live in and how to recognize those groups of people visually and culturally. We then use these racial groupings to distribute power and privilege throughout society. This construction is the plain and

straightforward truth and the reason why race is a metaphor for power. We are all part of just one real race, and that is the human race. Therefore, to break down people into indistinct, biologically

Gallery 1.1 What are their races?



From left to right: Man, Girl, Boy #1 (top), Boy #2 Bottom

false and completely arbitrary categories can only make sense if we understand that race was created for the purpose of distributing power and privilege in a given society (View Movie 1.2)

So what about ethnicity? Many people consider race and ethnicity to be the same thing, even to the point where most use these words interchangeably. However, these concepts are different within the context of sociology. Although **ethnicity** can also be socially constructed, ethnic groups are far more likely to be self-affirmed because of a shared history and share statistically demonstrable cultural commonalities, norms, and practices. An example of the difference between race and ethnicity is that racial groups are a bigger umbrella category, while there are many different ethnicities under that racial umbrella. In other words, you could be white, but of Irish or Italian or English decent. You could also be a mixture of any, or all, of those ethnicities and still be considered white in the US. You could be black racially, but African American is an

ethnicity of black along with being Haitian, Kenyan, Jamaican, etc.

Movie 1.2 Is Race Biological?



- 1) <https://youtu.be/x-v8QuGqtOo> - Video
- 2) Refer to the photos on the previous page and reflect on what races you guessed the people to be
- 3) In this case, if the father is Black and Japanese and his wife is Mexican/Filipina/Irish then what “race” are his children?
- 4) If race is supposed to be biological, then reflect on how you deduced their race? Is this what you always do?
- 5) What is the main point of the author is trying to make? Do you believe him?

Three basic distinctions between race and ethnicity

To clarify these concepts, let us examine three basic differences between racial groups and ethnic groups:

1) *Racial groups are broad groupings of people, while ethnic groups are more specific* – Racial groups include many different ethnicities within them. Racial categories often group ethnicities together that do not consider themselves the same to each other. Although we would group Japanese and Chinese people together as Asian in the United States,

these two ethnic groups do not see themselves as similar in any way whatsoever. In fact, these two groups have hundreds of years of history where one group has actively tried to

conquer the other group, much like Israel and Palestine and the Hutu's and the Tutsi's. (View Movie 1.3)

2) *Racial groups are taught to us as biologically distinct groupings, while ethnic groups are based on shared cultural characteristics*

– Although race is not biologically determined, we are taught that Asian, black, Native American and white people are biologically very similar to each other when this is not what research has demonstrated. What scientist have found is that there is more genetic variability within racial groupings than there are between racial groupings. In other words, if you were comparing a black person and a white person born and raised in the United States, they could be more genetically similar to each other than that same black person and a person born and raised in Zimbabwe or that same white person and someone from Sweden. And although there are many subcultures in the United States,

American is an ethnic group with distinct cultural beliefs, practices, and norms that we follow.

Movie 1.3 Handy Manny (Mexican American) versus Bob the Builder (European American)



1) https://youtu.be/l4uFgQzh_Kw - Video

2) *What does the author suggest we are socialized to regarding European Americans*

3) *What does the author suggest we are socialized to regarding Mexican Americans*

4) *What other media examples do you know that support this portrayal?*

5) *What other media examples do you know that contradict this portrayal?*

3) *Racial groups are forced groupings, while ethnic groups are self-affirmed* – People in an ethnic group usually can identify others within the same group because they often share the same language, similar belief systems (e.g. religion), and comparable styles of dressing. Getting such diverse groups of people to identify with one racial category has historically been done through the use of force to justify unequal treatment of racial groups that were considered inferior to the dominant group. Think about it. The first African captives that stepped off of the slave

ship did not think of themselves as black. The first Irish people that stepped off of their boat did not think of themselves as white. And Asians continue to fight to be recognized as their ethnicities rather than lumped together as an indistinguishable

whole. Therefore, race is a grouping that each ethnicity needed to be socialized into.

What are Minority Groups?

Although a minority group is often racially and/or ethnically distinct from the dominant group and can be numerically smaller, this is not their defining characteristic. A **minority group** is a subordinate group that is defined by their overall lack of power to control their own lives compared to that of the dominant group, which does not have to be a numerical majority. There are two groups of people in the United States that come to mind that are numerically significant but have far less control over their lives than the dominant group: women and poor people. Women represent the numerical majority in the United States, but are vastly underrepresented in positions of authority, influence, and power. The poor, although they are not the majority, greatly outnumber the rich and wealthy in our country and yet have minimal control of their day-to-day lives compared to the dominant group.

The Function of Race

How does Race and Ethnicity Function?

Functionalist focus on the process involved regarding how differing racial/ethnic groups interact. One of the clearest models illustrating this process is Robert Merton's **race relations cycle**, which suggests that when two different groups of people interact with each other, they first *compete* for scarce resources. Competition between these groups frequently develops into *conflict*. After this phase, one group begins to *accommodate* the other group's needs. And once accommodations have been made and stable intergroup relations have been established, then the accommodating group will *assimilate* the other group's practices, norms, and beliefs into its own.

The process of **assimilation**, where one ethnic group gradually adopts the culture of another ethnic group, has two basic aspects:

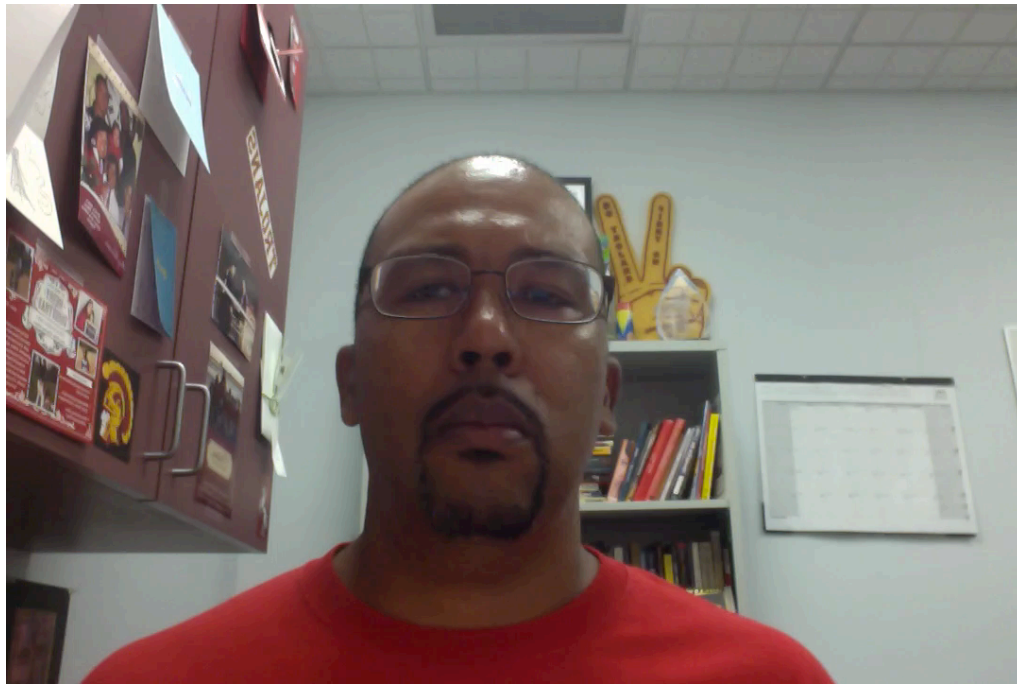
- 1) **Cultural Assimilation** – is where a cultural group learns and accepts the beliefs, practices, and norms of another ethnic group. An example of this would be how a person from Japan who was born and raised with the cultural norm

that people should all be the same to each other, could come to the United States and begin to value our concept of individuality.

- 2) **Structural Assimilation** – is where a cultural group begins to be physically incorporated into the living and working spaces of another ethnic group. An example of this would be a person from Italy first moving to “Little Italy” in San Diego or a person from China moving into “Chinatown” first, but then later move to places that do not have such a high concentration of individuals of their particular ethnic group, e.g. a suburban community. The ultimate manifestation of structural assimilation is when the two different ethnic groups intermarry at a significant rate. (View Movie 1.4)

Functionalists would argue that the assimilation process occurs through the **contact thesis**, which suggests that if two cultural groups are brought together and work together in situations where their power relationship are considered equal, this will allow the two groups to see themselves as equal. A good example of this occurs in the movie *American History X*. The

Movie 1.4 Current Reality of Segregation



- 1) <https://youtu.be/h0CxryD86TY> - Video
- 2) *What is the main point of this video?*
- 3) *What example(s) do the authors use to illustrate their point(s)? Do you agree or disagree? Explain.*
- 4) *Can you think of any other areas that you think are still segregated today? Why do you think this is the case? Explain.*

main character is a Neo-Nazi and goes to prison and works side-by-side with an African American and they become best friends. Contact thesis would suggest that because these two people worked together in equal social situations this allowed them to believe that they were equal to each other.

Waves of Immigration

Theories of racial and ethnic group dynamics developed in the United States due to the vast number of immigrants that have migrated here and because immigrants form the foundation of the who we are as a nation. The *first wave* (the early 1800's) consisted mainly of people of English, Irish and German heritage primarily due to numerous opportunities to own land and get a fresh start in life. However, these opportunities to gain wealth were not extended to Native Americans and African captives. The *second wave* (late 1800's-early 1900's) comprised of mainly eastern and southern Europeans, e.g. Russians and Italians and was primarily due to massive job opportunities because of the Industrial Revolution which converted large numbers of farmers into factory workers. Again, this chance to earn income was not fairly given to black, Asian people nor those of Mexican heritage.

In 1965, immigration policy radically shifted and caused a *third wave* (1965-present) of mainly Latinos and Asians. The **1965 Immigration Act** eliminated regional quotas and made immigration accessible to most countries outside of Europe. In other words, past immigration policy privileged European immigrants by allowing those ethnicities to come over in far greater numbers than other nations, e.g. Japan, China, Mexico, and Nigeria. This shift in immigration policy made immigration more accessible to the middle and upper classes of these societies rather than the tired, poor huddled masses that

traditionally came from Europe. Therefore many of the economically disadvantaged people from third wave countries find it increasingly difficult to migrate legally to the United States.

The End Point of the Assimilation Process

A point of much debate is what is the endpoint of the assimilation process? Traditionally in the United States, we have operated under the idea of the *Melting Pot*, or more correctly **amalgamation**, which is the process through which two groups, usually a majority group and a minority group, combine to form a new group. This metaphor would suggest that people of all different races, ethnicities, and nationalities would come together and intermarry to the point where their cultural characteristics are no longer recognized. A good example of this model would be how the numerous ethnicities of Europe became *white* people in the United States. However, many multiculturalist argue that the United States should try to achieve a *Salad Bowl* regarding their various ethnicities, or **pluralism**, which suggests a mutual respect for one another's cultures among the various groups in a society and allows minorities to express their own cultures without experiencing prejudice. The desire for pluralism emerged out of research that uncovered that the assimilation process ends with **Anglo-conformity**, which is the process where people from various ethnic groups give up their cultural identity, practices and social norms to adhere to the values of Anglo-Americans. Simplistically put, why create an *American* way of cooking when

eating Italian, Japanese, and Mexican food is so desirable? (View Movie 1.5)

Movie 1.5 Poetry in Praxis

Lessons on Being an African Immigrant in America by FreeQuency




1) <https://youtu.be/0q01bob61F8> - Video

2) *What is the poem about?*

3) *What larger social factors is the poet concerned about?*

4) *What do you think the poet believes is the problem?*

5) *Is the poet suggesting a solution? If so, do you agree or disagree? If not, what do you think might help?*



Section 3

Race as Power

How Does Power Affect Race and Ethnic Relationships?

Questioning the endpoint of the assimilation process requires a person to look at the relationships between groups. *Conflict theorist* would view racial categories within the context of power, and they make us remember that these groups are created and not naturally occurring. So if these categories are created, what is the purpose of their creation? (View Movie 1.6)

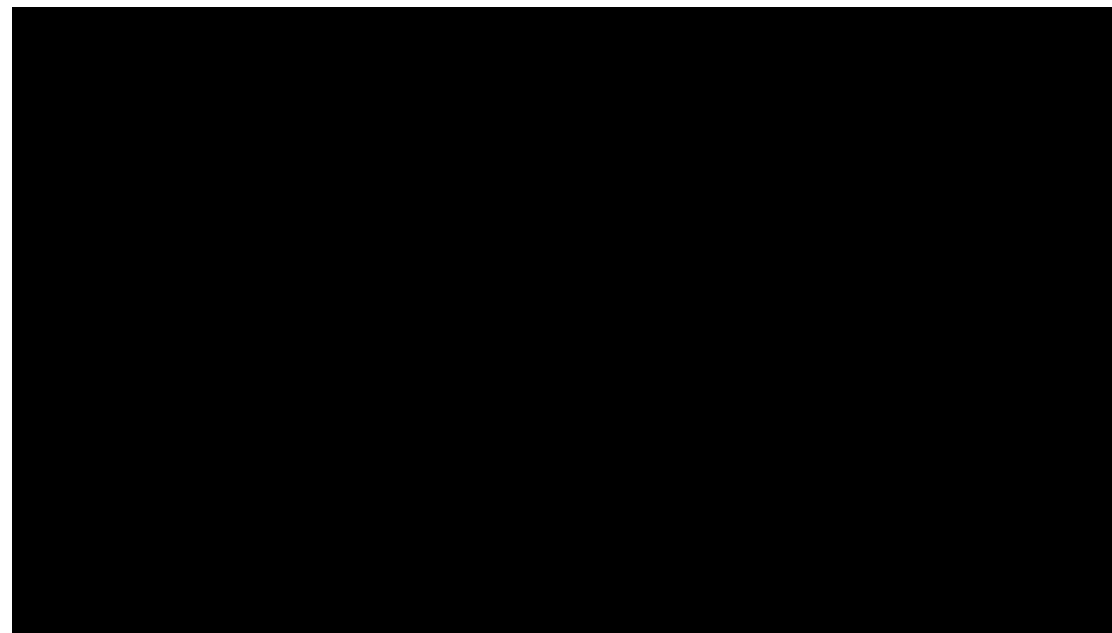
Racial categories are created to distribute power, wealth and other valued resources in a particular society. The beginning step in this process is when one group develops a **prejudice**, a negative attitude towards any culturally and/or physically distinct group of people,

against another group. The next step in this process is to create

an **ideology**, a belief system that is culturally, socially and structurally enforced to justify the oppression of certain groups of people in order to privilege another group of people. **Hegemony** describes how people in power manage the ideologies of their society through social institutions and other social forces, even to the point of giving perceived concessions to the subordinate group, in order to maintain its control within a given society.

Racism is the ideology that one racial group is superior to all other racial groups. What

Movie 1.6 Ponds - White Beauty India



- 1) <https://youtu.be/xgx6xrc0gBs> - Video
- 2) *What is the main point of this video?*
- 3) *What example(s) do the authors use to illustrate their point(s)? Do you agree or disagree? Explain.*
- 4) *Look for similar commercials in other countries. What did you find? Explain.*

is practiced in the United States and worldwide, even in countries that have darker-skinned populations, is the notion of **white supremacy**, which is the belief that white people and people with lighter skin are superior to darker skinned people (For more on this read *The World is a Ghetto*, by Howard Winant).

Theories within the Conflict Perspective

Many sociologists explain race and ethnic relations with **exploitation theory**, which views racial subordination in the United States as a manifestation of the class system inherent in capitalism. In other words, racism is only a function of class relationships, and if we somehow fix class relationships, we will end racism. However **racial formation theory** formulated by Michael Omi and Howard Winant understands race and racism as a sociohistorical process in which racial categories are created, inhabited, transformed, and destroyed. This process recognizes race as having its own social, historical and economic realities that can coincide with

class relationships, but can often have divergent and even contradictory goals. (View Movie 1.7)

Two examples of racial formations theory would be the Irish and African captives in the United States. **CREATION** – When the Irish first migrated to the US they were a separate racial category that was distinctly nonwhite. Since people of English heritage were the ruling class in the United States, the categorization of Irish as nonwhite had much to do with the history of violence that occurred between these two groups. **INHABITED** – The Irish faced prejudice, job discrimination, segregation and mass violence as a result of their nonwhite status. **TRANSFORMED** – Three major events caused the Irish race to transform into white: the Civil War, the political mobilization of the Irish and the Industrial Revolution. Because of the North's need for troops during the Civil War, the North allowed the men

Movie 1.7 Poetry in Praxis

Brown Boy White House by Amir Safi



1) <https://youtu.be/mr0IVQ4b9TE> - Video

2) *What is the poem about?*

2) *What larger social factors is the poet concerned about?*

3) *What do you think the poet believes is the problem?*

4) *Is the poet suggesting a solution? If so, do you agree or disagree? If not, what do you think might help?*

from Ireland to become citizens, a status that was not widely afforded to Native Americans and African captives. The Irish then politically mobilized to end many of the practices that discriminated against them and became influential on a local, state and even national level. The Industrial Revolution allowed the Irish to establish themselves firmly within the ranks of the working class. DESTROYED – Through the needs of hegemony, the category of Irish was destroyed as a racial group, but is still a significant ethnic group in the United States, especially in the northeast region of our nation.

Another example of the racial formations process is the experience of African captives. CREATION – African captives were brought over to the United States, and were designated as slaves. Although there were white people who were indentured servants, the term slave was used almost exclusively to refer to African captives. INHABITED – Because of their non-white designation, African captives were subjected to chattel slavery and were considered only three-fifths of a person within the Constitution. They were worked tirelessly, they were beaten, brutalized, raped and many were murdered for insubordination. TRANSFORMED – The raping of captive African women created a large Black/white multiracial population, which put the status of these children into question. If they were considered white, then the laws of the land dictated that they should be free citizens. However, hegemonic forces at the time created the “**one drop rule,**” which stated that a person with any black African ancestry

would be considered black. Therefore, the category of slave was transformed not by name, but by including multiracial people of black/white heritage within its definition. DESTROYED – The North’s victory in the Civil War and the Emancipation Proclamation (along with a lot of other social forces) essentially ended the institution of slavery. Although the term slave was no longer used, the term *Colored* was created, and people that were designated as such were segregated, subjected to subhuman working conditions, strategically impoverished and systematically brutalized and lynched.

Section 4

Individual and Institutional Discrimination

Individual and Institutional Discrimination

After racism is established this will lead to **discrimination**, which is the act of denying people equal rights based on preexisting social groupings. Discrimination manifests itself on an individual and institutional level, but with different applications.

Individual discrimination – is an individual denying people equal rights based on preexisting social groupings.

1. **Hate Speech** – is the use of specific words and/or phrases to purposefully dehumanize, disrespect and disenfranchise the group that is being referred to. These words are historically established and have had serious social, political and economic consequences for the group that is being referenced. Calling a person of Irish heritage a “paddy” had severe enough social implications in the early 1800’s that police officers used to call the wagons that they used to make mass arrests *paddy wagons*. Calling a person of Japanese heritage a *nip* or a Vietnamese person *Charlie* were terms that were developed within the context of war. Calling a woman a *bitch*, a gay male a *fag*, a lesbian woman a *dike* or a black

person a *nigger* was often the precursor to grave acts against these groups that still occur to this day. (View Movie 1.9)

Movie 1.8 Hate Crimes, racism reported post election



- 1) <https://youtu.be/ubusQMA3TgU> - Video
- 2) What is the main point of this video?
- 3) What example(s) do the authors use to illustrate their point(s)? Do you agree or disagree? Explain.
- 4) What are some other hate crimes that you know about? Why do you know about them? Explain.

2. **Hate Crimes** – are acts of vandalism and/or violence

that can be specifically tied to a historically oppressed group of people. Breaking into a Jewish synagogue and vandalizing their property is not considered a hate crime. An example of a hate crime would be breaking into a Jewish synagogue and spray painting a bunch of swastikas on the walls. The reason for this is because this symbol has social and historical significance to the group that is being oppressed and suggests that the primary motivation for this criminal act was to intimidate and terrorize that particular group of people. A bunch of people jumping into a pick-up truck and going into a homosexual community and beating someone up is not necessarily a hate crime. A bunch of people jumping into a pick-up truck and going into a homosexual community and beating someone up, while screaming hateful things like, “Kill that fag!” would be considered a hate crime.

Movie 1.9 Poerty in Praxis

*F**K YOU* by Yellow Rage



1) <https://youtu.be/eXSyP545gtc> - Video

2) *What is the poem about?*

3) *What larger social factors is the poet concerned about?*

4) *What do you think the poet believes is the problem?*

5) *Is the poet suggesting a solution? If so, do you agree or disagree? If not, what do you think might help?*

3. **Stereotypes** – are gross over-generalizations of a particular group of people that are used to artificially restrict them to specific activities and are used to justify social inequality. (View Movie 1.9) Although I would always caution someone to not

speak in absolutes, saying things like Japanese people eat rice, Mexicans tend to have bigger families, and African Americans have rhythm are cultural norms that each particular ethnic group values and is socially and/or statistically demonstrable. However, if you say that Japanese people eat a lot of rice, therefore they should work at Panda Express, now you are crossing over into the world of stereotypes. In other words, generalizing behaviors to a particular group of people is not automatically considered a stereotype. It is when people act on that particular behavior in a manner that institutes and/or perpetuate

discrimination that makes a generalization a stereotype. Generalizations are the foundation of all stereotypes, but not all generalizations are stereotypes.

Let me give you another example. I have a 25-year-old son, who is racially classified as white, who plays bass guitar for extreme metal bands. (Technically, he is my stepson, but I raised him, and he calls me dad, so he is MY son). Although he is incredibly gifted, he has noticed that many of the top bass guitar players currently and historically have been African Americans. This pattern is NOT a stereotype and noticing this does not make him racist. This pattern is a statistically demonstrable fact and the bass guitar is of major cultural significance to African Americans. However, when a Black person is a musician, and you automatically assume that they play the bass guitar, now we are edging over into the world of stereotypes because you are artificially restricting black people and their abilities.

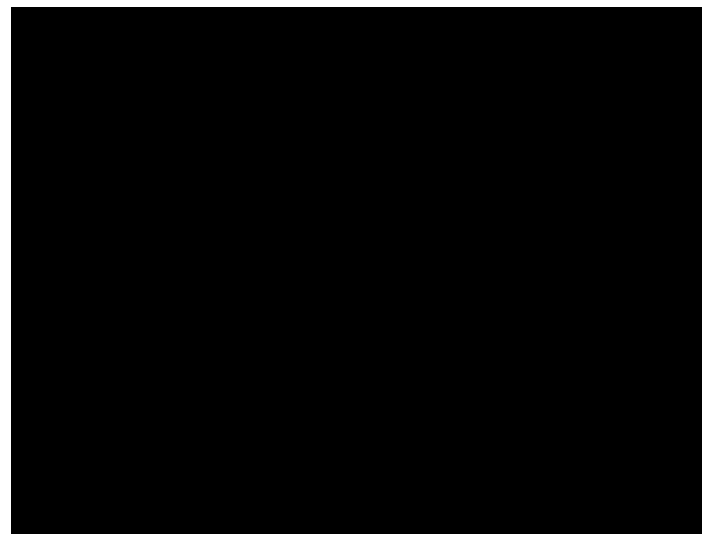
Although everyone to some degree does what I just described, discriminatory practices can also be connected to what many may consider a *positive* stereotype, e.g. Asians are

good at math. Although this does not seem too offensive, say that to the Asian person that is NOT good at math, and you may get a very different reaction. (View Movie 1.10)

So this is a stereotype because it artificially limits people of Asian heritage. Secondly, what we do not realize is that being good at math in the United States comes with serious social consequences. If you watch movies like, *A Beautiful Mind* and *Good Will Hunting*, you would find out very quickly that although society values people that are mathematically inclined, we firmly believe that people who are good at math do not communicate to others very effectively. In other words, math people are nerds. They are good at math, but they are not good at socializing with people. So if Asians are good at math, we also do not consider them good at communicating with others.

Movie 1.10 Poetry in Praxis

Stereotypes by Rudy Francisco, Joe Limer, and Bennie Villanafana



1) <https://youtu.be/Zv4h0k563qw> - Video

2) *What is the poem about?*

3) *What larger social factors is the poet concerned about?*

4) *What do you think the poet believes is the problem?*

5) *Is the poet suggesting a solution? If so, do you agree or disagree? If not, what do you think might help?*

Lastly, understanding this connection sets the stage for discrimination to occur. Statistically what we find is that Asians are overrepresented in math and science-based fields but since these are jobs that people respect and that are paid well no one is trained to see the other side of this stereotype, and that is the lack of Asians in leadership positions. Although Asians are no longer a protected group regarding college admissions under affirmative action, they are still protected regarding promotions into leadership/management positions. Therefore, even though Asians being good at math seems like a good stereotype, what we find is that it is used to justify keeping people of Asian heritage out of leadership positions in the United States.

Institutional discrimination - is when social institutions systematically deny people equal rights based on preexisting social groupings as part of their normal day-to-day operations. The major difference between individual discrimination and institutional discrimination is that institutional discrimination can be statistically demonstrated to have significant and lasting effects towards an entire group of people, while you generally cannot do this with individual discrimination. For example, a college professor could be intensely prejudiced against students of Chicano/Latino heritage. They could say very negative things about this group of students in their class that makes this group feel very uncomfortable. Although no one should have to face this type of negative attitude, this would usually fit in the category of individual discrimination. However, if someone

did research at this college and found that this prejudice is pervasive amongst the faculty and that there is a statistically demonstrable outcome to these behaviors, i.e. lower grades for Chicano/Latino students than white students, we then have a case for institutional discrimination. Although tons of research supports the fact that race-based institutional discrimination exists, I will only touch on a few here:

1. **Racial Profiling** – is any police-initiated action based on race, ethnicity, or national origin rather than on a person's behavior. Recent data (2016) collected by the Department of Justice (DOJ) shows that people of color, but especially black people are more likely to be pulled over by the police than white people. In Baltimore, Maryland 95% of the 410 people who were stopped more than ten times in five years were black when they only represent about 60% of the population. One African American male in his mid-50s was stopped 30 times in less than four years and none of those stops resulted in a citation. In Ferguson, Missouri black drivers were more than twice as likely to be searched after being stopped as white drivers. And in the east precinct of Seattle, Washington although people of color represent 33% of the population, they represented 64% of the street checks.
2. **Prison sentences** - According to the book, *The New Jim Crow* by Michelle Alexander people of color receive far harsher prison sentences than white people for the same

types of crimes even after controlling for variables such as number of prior convictions. People of color in general, but black people specifically are more likely to receive the death penalty, and people who kill white people are more apt to receive the death penalty than people who kill people of color,

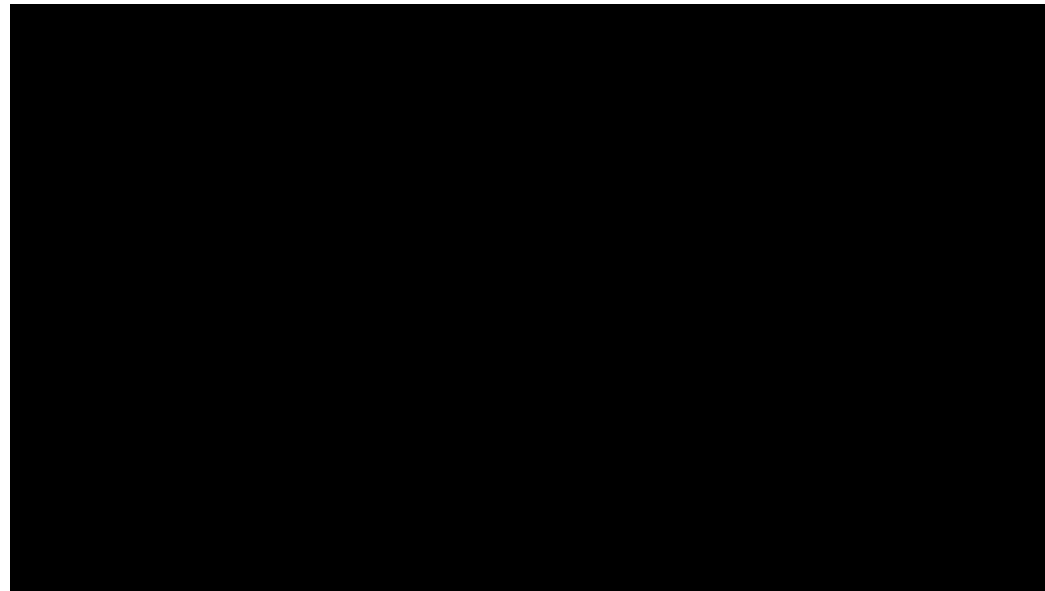
3. **Racial Wealth Gap** - is the inequality in financial assets, e.g. real estate, stock, bonds, etc. held by each racial group. In their research, *The Roots of the Widening Racial Wealth Gap: Explaining the Black-White Economic Divide* (2013), by Thomas Shapiro, Tatjana Meschede, and Sam Osoro they found that the wealth gap between white peoples and African Americans increased from \$85, 000 in 1984 to \$236,500 in 2009. Although the history of the US is saturated with examples of how wealth has been siphoned away from African Americans, (i.e. slavery, Jim Crow laws and

segregation) this study demonstrates that past circumstances continue to have current and ongoing effects. Maybe the most impactful result of past discrimination is that past housing discrimination prevented African Americans from owning homes. However, not owning a home has a compounding effect. Since white people were allowed to buy homes, they were more able to help their children buy homes and pay for their educations because of the equity they accumulated. (View Movie 1.11)

3. **Healthcare** – again, research by the Committee on Understanding and Eliminating Racial and Ethnic Disparities in Health Care, Board of Health Sciences Policy, Institute of Medicine (2003); demonstrates that healthcare professionals will give more comprehensive care to white people than people of color with the same health benefits and

income. The Center for Reproductive Rights (2014) reports that immigrant women are three times more likely as US-born

Movie 1.11 Email Discrimination by Strange Fruit
Sociology



- 1) https://youtu.be/vyl53_K5VXk - Video
- 2) *What is the main point of this video?*
- 3) *What example(s) do the authors use to illustrate their point(s)? Do you agree or disagree? Explain.*
- 4) *Can you think of any other examples of how certain social issues can show how you and your friends are concerned about very different things? Explain.*

citizens to lack insurance and that black women are nearly four times more likely to die during childbirth than white women.

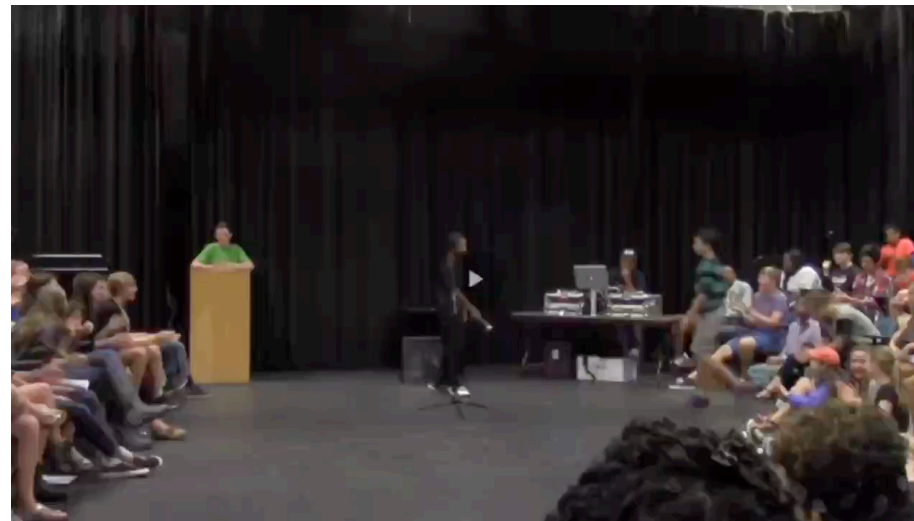
Although it is easy to focus on the oppression that people of color face because of institutional discrimination, it is equally important to point out that white people in our society experience **privilege**, an unearned advantage, as a result of past and present discrimination. It is a privilege to have a better chance at getting a job. It is a privilege not to have to worry about how the police are going to treat you. It is a privilege to receive good care at a health care facility. However, the real challenge of privilege is that it is hard for the privileged group to see that they are privileged. How would the average everyday white person know that they received a loan over a person of color? How would a white person with a felony know that they received more callbacks for a job than a black person without a felony? Especially, when they are having a hard time finding a job anyways? Please do not misunderstand. There are many people that know that they have privilege and fight hard to protect it, but

I have found that the VAST majority of people do not know and/or acknowledge that they are indeed, privileged. (View Movie 1.12)

In the effort to make up for past discrimination, combined with the refusal of many public and private businesses to implement Civil Rights legislation, the US instituted **affirmative action**, the policy where if two candidates are equally qualified for a position, then the minority status of an applicant would be used to break the tie. For example, if a white male and a black male were equally qualified for a job, affirmative action policy would dictate that the black male should be hired. Many people also connect affirmative action to efforts to recruit minority group members for jobs, promotions, and educational opportunities. This policy was created to try and make up for centuries of discrimination towards racial and ethnic groups and women.

Movie 1.12 Poetry in Praxis

White Boy Privilege by Royce Mann



- 1) <https://youtu.be/g4Q1jZ-LOT0> - Video
- 2) *What is the poem about?*
- 3) *What larger social factors is the poet concerned about?*
- 4) *What do you think the poet believes is the problem?*
- 5) *Is the poet suggesting a solution? If so, do you agree or disagree? If not, what do you think might help?*

Section 5

How Race is Taught

How We Learn Race and Ethnicity

If the concept of race is not biologically based then how do we learn it? Learning about race is where *symbolic interactionist* focus not only on the meaning of race but how race derives its meaning. In other words, we are socialized to know racial categories and taught the attitudes, aptitudes, behaviors, social circumstances and stereotypes that are associated with each group. We are taught through the media, the education system and other agents of socialization that black people have darker skin (even though they are a wide variety of colors),

Movie 1.13 *Black People Dying in Movies* by Dr. Bruce Hoskins



- 1) <https://youtu.be/YmB1X-mLF-Y> - Video
- 2) *What are the major categories that the author use to illustrate his point?*
- 3) *Are there other TV shows or movies that you can think of that also fit the authors description? Would you create other categories? Explain.*
- 4) *What does the author suggest is the problem with Black people dying in movies so much? Do you agree or disagree? Explain.*

they are more athletic (even though Black people do not dominate sports like swimming, baseball, soccer, hockey, winter sports, and volleyball to name a few), they are more likely to live in inner cities (even though there are many different groups that live in those spaces) and that they listen to hip hop music (even though this genre is as widely accepted amongst diverse groups of people as Rock n' Roll). (View Movie 1.13)

The socialization process involved in learning about a racial group becomes apparent when you move to a different part of the country, or when someone moves into your neighborhood that is part of a group that you have not associated with before. An example of this

would be someone coming from a mid-western or southern state to Oceanside, California (about a half hour north of San Diego) and interacting with a group of people called “Samoans.” If you have not interacted with many Pacific Islanders, then you would start with what you know to try and figure this group out. Are they Mexican? Are they Hawaiian? What do they eat? Where do they come from? Where is that? Why are they here? These are all legitimate questions that people will ask themselves and others to try and place this group racially.

Multiracial identity formation

Another place where the socialization process regarding race becomes clear is how a person of multiracial heritage forms a racial identity. In my research regarding how people of Asian/White and Asian/Black heritage experience race (read my book, *Asian American Racial Realities in Black and White* for more on this) three things frequently dictated how they experienced race regardless of what they thought about themselves: how others thought they looked, did they fit the stereotypes of the racial groups they were comprised of, and if they were mixed with Black.

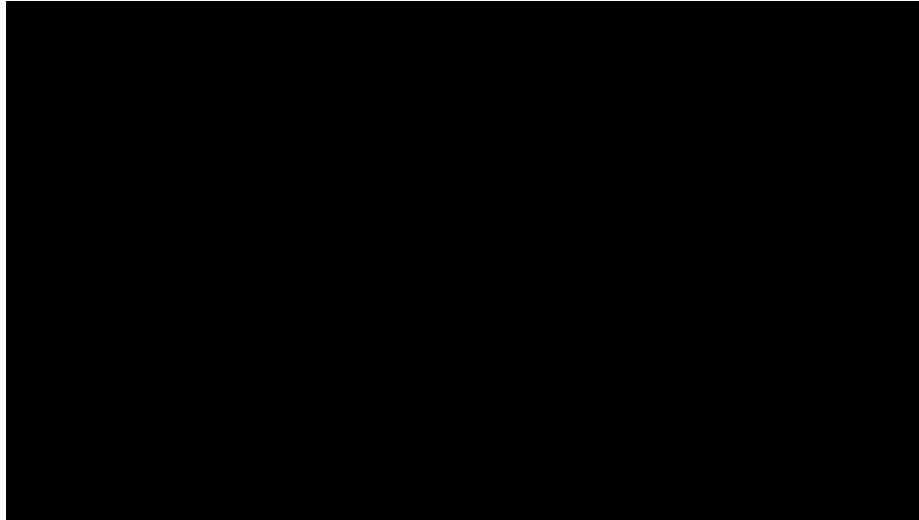
I had a person in my study that was of Japanese/White heritage, who looked White but was born and raised in Japan. So even though this woman had the heart of a Japanese woman, she was treated like she was White in all social situations. People spoke Spanish to people of Filipino/White heritage because they looked

Mexican. People of Black/Asian heritage also had others speak Spanish to them, but mainly on the east coast where there is a greater diversity of Spanish-speaking people. So even if you were culturally part of another group, a multiracial person phenotype plays a significant role in identity formation.

My research also revealed that if a person of multiracial heritage fits the stereotypes of a particular group, they are much more likely to associate themselves with that racial group. This situation happened mainly with people who were of Asian/Black heritage and how they would develop a stronger Black racial identity if they were athletic. Or if they were of Asian/White heritage and good at math they would develop a stronger Asian racial identity. Lastly, if a person was mixed with black in my research, they normally had to develop some sort of black racial identity because of individual and institutional discrimination that happened to them as they interacted with people outside of their immediate family. (View Movie 1.14)

Movie 1.14 Poetry in Praxis

Kurumbo by the Professor



- 1) <https://youtu.be/EfdZEtglLsQ> - Video
- 2) *What is the poem about?*
- 3) *What larger social factors is the poet concerned about?*
- 4) *What do you think the poet believes is the problem?*
- 5) *Is the poet suggesting a solution? If so, do you agree or disagree? If not, what do you think might help?*

Summary and Review

Chapter Vocabulary ***parentheses indicate page number***

Race (3)

Ethnicity (4)

Minority Group (6)

Race Relations Cycle (7)

Assimilation (7)

Cultural Assimilation (7)

Structural Assimilation (7)

Contact Thesis (7)

The 1965 Immigration Act (8)

Amalgamation (9)

Pluralism (9)

Anglo-Conformity (9)

Prejudice (10)

Ideology (10)

Hegemony (10)

Racism (10)

White Supremacy (11)

Exploitation Theory (11)

Racial Formation Theory (11)

One Drop Rule (12)

Discrimination (13)

Individual Discrimination (13)

Hate Speech (13)

Hate Crimes (14)

Stereotypes (14)

Institutional Discrimination (16)

Racial Profiling (16)

Racial Wealth Gap (16)

Privilege (17)

Affirmative Action (18)

Key Terms ***need to illustrate concept with an example***

Cultural Assimilation

Structural Assimilation

Individual Discrimination

Hate Speech

Hate Crimes

Stereotypes

Institutional Discrimination

Bullet-point questions:

- 1) What are the four stages of the race relations cycle?
- 2) What are the two types of assimilation?
- 3) What are the three end points of the assimilation process?
- 4) Name three ways that institutional discrimination happens in the US?

Short answer questions:

- 1) What is the difference between race, ethnicity and minority groups and give an example of each?
- 2) What are the three basic distinctions between race and ethnicity?
- 3) When were the three major waves of immigration to the US and who were the mostly likely nations to come?
- 4) What is the difference between prejudice and discrimination and give an example of each?
- 5) What is the difference between individual and institutional discrimination and give an example of each?

Critical thinking questions:

- 1) Why is it important to understand that race is a social construction and not a biological reality?
- 2) What do the three sociological perspectives focus on regarding the concept of race and give an example of each?
- 3) Do all accents in the US get treated equally? What are some of the differences that you have noticed? How could an understanding of larger social factors help explain these differences?
- 4) Explain how African captives OR the Irish went through the racial formations process.
- 5) What are at least two challenges regarding the “colorblind” approach to addressing racial issues? Explain.
- 6) How does the concept of privilege affect race relations? What could we do to address this situation?
- 7) What are some of the challenges of being multiracial in the US? How would each sociological perspective approach multiracial identity formation?

Transcripts

Movie 1.1 - *Colorblind* by Ant Black

She asked, if we don't see people in terms of color then we won't be racist and stuff right? So I asked, have you ever seen a tree whose leaves were the perfect shade of green? Been to a beach where the blue water was so clear you could see through to the true existence of God? Have you found a piece of earth precisely matched to the color of your skin and you knew what it felt like to be home? We exist in colors. And as different as the rocky shores of Nice to the desert sand of the Sahara we are all beautiful. Who doesn't see textures of clouds when rain falls in the distance? The petals of flowers from the blades of grass, who doesn't see oceans struggle to kiss the shore delicately even though it has the power to rip land like unwanted poems? Weeds, are not dandelions growing in your Bermuda grass it is a green golf course growing in a Las Vegas desert. Litter is not sunflower seeds on concrete, it is a brown haze loaming over the San Bernardino basin. Racism is not a black person voting for a black president who appoints a brown supreme court justice. Racism is flesh colored band aids that don't match my flesh, two aisles of hair products with no activator gel or pink lotion. Racism

is a grocery aisle with kimchi and humus labeled together as ethnic food. There are people content to reducing robins and canaries as just birds, sea lions and koalas as just animals, as people in poverty and primates as just not human. There are people who'd ignore the difference in our skin yet pledge allegiance to a system that benefits from it. They are conquerors who occupy land and space for conquering, occupy spaces on this earth, occupy spaces in our minds. Bible us til paper cuts bleed our hearts away from the creator. They enslave rainforests in the same breath as Africans. Rape countries for diamonds and Cambodian girls for bragging rights without every washing the grease from their genitalias. They convince us that evolution has a higher order than equality then write social policies pretending that all humans are equal. So how can you ever believe that we are equal when I've called myself black even though I am the color brown, that she called herself brown even though she is the color tan and that she called herself white even though she is the color of a milky-ish, creamy-ish, rosey-ish color that you have never even thought about because you have never been objectified. So how can you believe in that colorblind lie? Racism is a gulf coast oil spill cleaned up with small pox

blankets. There are no accidents. Colonialism is deforestation by burning and we are the saplings of poison carbon dioxide who struggle to grown branches without the roots of our fathers. We are crops in dust bowl Nebraska. We are gum trees in Indonesia. We are African and Indian elephants with no tusks who roam the countryside molested of our identity. We, are colors of this earth with histories and stories that are rich in experience but have not been told since the continents drifted. She interrupts me mid sentence and says, so are you saying that it's not ok to be colorblind? I said we dream in shades of gray but our reality is full of color.

Movie 1.2 Is Race Biological?

Alright, okay so this is about how race is not biological. Now you just got finished seeing the races of my kids right you said are you just got finished seeing a picture of my children, did you guess the races correctly? You saw a picture of my wife, you know who I am, right? I'm black and Japanese, my wife is Mexican and like Filipino and a little bit Irish, and the question is, did you guess my children's race correctly? What you really should be asking, rather than trying to guess, trying to figure out the formula guessing my children raised correctly, is what you should be thinking of is, what is race anyway? Okay, now when you're thinking about my children's races, right, if you guess my middle child, right, the darker skinned boy, if you guessed it was like Indian or something like that, as Asian Indian, do you realize

that that's how you're going to treat him even though his race is not that? If you saw my daughter you thought that she was Mexican, do you realize that a lot of people are going to walk up to her and speak Spanish to her because they think that she's Mexican? Right, but not in, and then she's gonna probably politely say "Excuse me, I'm sorry but I don't speak Spanish". And then there's people that are going to get upset with that because they're gonna be like "Well, what's up with that? Like are you ashamed of your heritage?" Because this is the deal, is that we often think that we are really good at guessing people's race, now most of the time I guess we do. We do identify people's races quote "correctly", but I really want you to think about those in-between spaces. Because if you do treat someone differently because you think they're a different race than what they are, that to me is proved that race is actually a social construction rather than a biological reality.

Movie 1.3 Handy Manny (Mexican American) versus Bob the Builder (European American)

Alright so then what content analysis tell us about race and ethnic relationships in the United States if we were to compare the two kids shows Handy Manny vs Bob the Builder. Now let's talk about Handyman- handy Manny has some very simple tools in this toolbox right? He has a screwdriver he has a hammer and he has very curvaceous set of pliers but we'll talk about that more in a sex and gender section. With bob the builder, Bob has these

really sophisticated tools. He has tools that require training for you to use like a bulldozer, a back hoe- things like that. Now with Bob he builds really grand things. He builds houses he builds these elaborate decks, he builds stadiums right? While you get Handy Manny on the other hand; Handy Manny you will see him do for an entire show: changing a light bulb or something as sophisticated as adjusting a lock or door handle on someone's house. And lastly with Handy Manny there's this white male store owner that is always belittling Manny. He's always making him feel small; he's downgrading the type of work that Manny does, but Manny- right? He just handles that with a winning smile and always with a helpful heart. With Bob's character you don't see any such character. There's no one hatting on Bob the Builder because any fool can see the what Bob's doing is actually very valuable to our society. So what does that tell us about how we imagine race and ethnicity in the United States?

Movie 1.4 Current Reality of Segregation

In Cleveland High School in Mississippi they're battling against segregation but the battle is not to end segregation but they actually keep it up at Cleveland High School the student population is forty-five percent black forty-seven percent white and they believe that they have the perfect combination of black and white students however at the high school across town east side the student population is virtually all black and so look if the ask those of desegregation prevails then why students are going

to be forced to attend Eastside high and more black students would be allowed to go to Cleveland and so what some local residents are afraid of is that if we if desegregation is forced than white people will leave the school for private schools or just move out of the district all together and look this is not a unique case because although we passed civil rights legislation 62 years ago of the Department of Justice is currently pursuing a hundred seventy-seven school desegregation cases and so the question then is should we continue to fight for complete structural assimilation or integration I'm at the risk of losing many white students or keep the current system which means it is going to continue to be virtually all black and all burnt brown schools all throughout the nation now look I know I don't propose solutions very often and for some of you are not often enough but desegregation is actually easy to fix look all we have to do is just throw so many resources at the all black and all brown schools that'll just be common sense for white students to want to go there and look I'm not even trying to disrespect I'm just doing social analysis here because of that exact same logic had worked in Reverse wear all-white schools have tended to have a lot more resources and this created in black and brown communities the desire to send their students to these schools that have the most resources and even knowing that their students are going to be racial minorities and so if we want to end segregation what we need to do is incentivize are going to all black and all brown schools for white students and that will get to see whether white

people are willing to fight for school that can't afford textbooks or qualified teachers just saying.

Movie 1.5 Poetry in Praxis

Lessons on Being an African Immigrant in America by
FreeQuency

Lessons on being an African immigrant in America. One, lose your accent. People will make fun of the African girl but nobody, nobody fucks with the black girls, even when young we can be so angry. Two, don't stare at white people. They are not animals in the zoo. Three, when they stare at you like an animal in the zoo, do not be confused, do not bear teeth when they reach out to pet you, to touch your hair without permission, you are after all, so exotic, so foreign, so other, some would even call you inhuman. They will call you alien. They will ask you who called your spaceship to crash-land your brain drain dreams, on to these eastern shores, these eastern shores have already landed ships from your world when we invaded it, but this is the 21st century and we don't need chains to make slaves of people anymore. Four, with a name like Muenduh, Kalandu, Katwiwa, the jokes will come, do not envy your brother David or blame your mother Lucy, the way their names will smooth off foreign tongues is proof that colonization and assimilation go hand-in-hand. You are your grandmother's legacy. Five, when black people tell you, "You aren't really black", remind them how Amadou Diallo's dead body looked no different than any other black man's and this gradual

genocide and I know you may not call it that in this country, but believe me when I say we know what genocide looks like. We know what it sounds like, it's white lies telling family that they are enemies, we are identical twins separated at birth, now strangers. The hardest thing we will ever learn is how to replant a family tree whose fruit's were exploited and whose branches wore nooses. Six, people ask you if you're upset because you're on your period, the week all Shabaab attacks a mall in your home country. Do not marvel at those who think blood only comes out of holes at the body has formed naturally. Seven, when nearly 300 of your West Coast kin go missing and Americans claim them as "our girls", refrain from asking questions like "why did it take a month and a hashtag for them to claim family when it was in the news?" or "why weren't the 50 schoolboys attacked by Boharam claimed as our boys too?", instead ask that they do not Kony 2012 these two thirty-fourths, the backs of their browsers, that they not be the kind of family who only shows up to \$12 weddings and funerals 7, I mean 8. If you realize you were powerless to stop your metamorphosis from the African girl, to the American girl, every time you break free from Western cocoon and fly back to your roots, resist the urge to remain Pupa in the silk of stolen comforts, confront the turbulence that will shake your flight with the truth that you are no longer sure which place is foreign and which is home to you.

Movie 1.6 Ponds - White Beauty India

These commercials were created by Ponds in India to clearly state that having lighter skin will make you more attractive. This supports the idea that white supremacy is taught world wide. There are no words for this 5 part series of commercials.

Movie 1.7 Poetry in Praxis

Brown Boy White House by Amir Safi

I once asked my father if it was ok for me to not go to daycare any more. He smiled and asked why? I still have trouble giving he straight answers so he watched one day as a group of white children pulled his son from the monkey bars screaming. I still have calluses on my hands. I still have a hard time letting things go. The teachers explained to my father this is how children play. 20 years later this is still how we play. So he pulled me from their care and he put me in a church where I learned that Jesus still has calluses on his hands. He still has a hard time letting some people go. Growing up in Texas one learns to practice patience. Practice, repetition, patience, patience makes perfect. The best gift I get for my birthday every year is a telephone call from my grandmother. I remember walking with her through department stores as people would stare. I remember becoming very angry because I was always taught that it was impolite to stare. I was always taught that is not the purpose of a hijab. I feel like this is why people have stopped wearing their faith unless it can be

conveniently concealed under their shirt. Maybe if people won't stare then God won't either. Growing up in Texas one learns to practice patience. Practice, repetition, patience, patience makes perfect. I was made fun of for being Mexican until 9/11. Then it was Arab or terrorist. I am not Persian. That country no longer exists. Iranian American is an oxymoron. Muslim American a paradox. A girl asks me where are you from Amir? I answer I was born in Iowa and then says oh really? Is that in the Middle East? A boy approaches me in a high school hallway and says if you were from Afghanistan I'd beat your ass. The three words I should have said were I love you, instead I said wish you would. It was then I understood how your patriots act. If the French gave us the Statue of Liberty in 2003 we would have given it back because they did not go to war with us in Iraq. Iraq when the French did give us the Statue of Liberty we gave her back because at first she was black. Save diversity for a Skittles package but even then we pick our favorites. We like our borders like our picket fences whitewashed. A red boy is given a white name. Black slaves paint a white house. Public schools teach that it is important to assimilate. So a yellow girl's parents do the same, but how will they ever learn how to pronounce our names if we keep changing them? Do you think people naturally know how to pronounce Christo or Christoph. English is neither phonetic or forgiving. That is why I find comfort when a boy named Cassius molds his last name into Ali in an attempt to salvage his identity. The ring was the only time he faced a fair fight. If black is the culmination of all colors then why do we keep trying to stir this

melting pot white. My name is Amir Safi. I still have calluses on my hands. I still have a hard time letting things go.

Movie 1.8 Hate Crimes, racism reported post election

Image 1: Make America White Again with a swastika

Image: Die he/she Die spray painted on a car with a swastika

Image: Black live don't matter

Image: Trump spray painted on wall

Racism, hate crimes spike post-election. There have been 400 cases of harassment in the US since Election Day. Here are a few from across the country.

Video: White kids walking through a school hallway holding a Trump sign saying "White Power"

Video: Cafeteria seen with kids chanting, "Build the Wall!"

The day after the election, Wellsville, New York, residents saw image 1 on a dugout wall. Gov. Andrew Cuomo has ordered an investigation into the alleged hate crime. Someone wrote "Whites Only," "White America" and "Donald Trump" in a Minnesota high school bathroom. Someone wrote "#Go back to Africa" and "Make America great again". District officials they they are "horrificed" by the racist graffiti. A California high school student recorded himself handing "deportation" letters to some of his

peers. The school district superintendent said that the student has been disciplined. An Indiana church was defaced with "Heil Trump," an anti-gay slur and a swastika. Investigators do not currently have any suspects of leads.

Movie 1.9 Poerty in Praxis

*F**K YOU* by Yellow Rage

Listen asshole... Listen asshole, stop trying to guess what I am. Stop trying to tell me what I'm not. I was born in Seoul, which makes me Korean these slightly slanted eyes ain't just for seeing. Bitch, I see right through you. You expert on me, with your fake Asian tattoo. You expert on me, with your Tae-Bo and Kung-Fu. So what you try Dim Sum and Den Sum on the menu. So what you a fan of Lucy Liu. So what you read the 'Joy Luck Club' too. That makes you an expert on how I should look? Fuck you. What the fuck you know about being Asian? I'm about to put you in your place, son. What do you know about napalm and Saigon? About Hiroshima and Nagasaki? About Gandhi? What do you know about demilitarized-zones? And No Gun Ri? About Miele and the military? What do you know about the killing fields and signs that wield 'No Chinese or dogs allowed'? What do you know about 'Comfort Women' and 'Geisha Girls'? About colonization all over the Asia world? What do you know about the 'Great Wall'? I can school you on each and all, motherfucker. I'm about to get raw. You picked the wrong Asian woman to mess with. You picked the wrong Asian woman to mess with because

my tongue is split, it is forked and steel tipped, and it will puncture and bleed you, and if you don't know, now you know asshole. Asshole listen, don't ask me what I'm saying in my native tongue, you want to know so badly, go learn it yourself. 20 years it took me to perfect the language. My mother's and her mother's spoke, 20 seconds it took you to ask what my sister and I spoke about. If I said I wasn't talking to you, why don't you stop bothering me, all up in my business. How dare you step to me, invade my privacy, waste my time to ask if I'm able to relay you the contents in my conversation. What nonsense is this? Do I look like a private translator, nosy motherfucker. You probably thought dialogue. You probably thought dialogue centered around you and you just wanted to make sure. Is that because you're paranoid and insecure or just jealous because my tongue's got more skills than yours? So you want to learn how to say 'I love you' and 'hello', why you need to know? You think of me as some Asian hoe, ready to turn around at your calls, 'Hey baby, khony hak chao. Khony hak chao' or 'Ni hao ma, I love you, china doll'. Please your shit doesn't impress me at all because my words were meant to be mentioned in meticulous and mellifluous manner. Yet you're mispronouncing, man-handling now, fucks it all up. My meanings misused for miscommunication, misconstrued, so I'm misinterpreted mis-spoken mistake, motherfucker it makes me mad, so you better have listened, asshole and listen well. Don't talk to me anymore, don't fuck with me anymore because I'm done talking to you.

Movie 1.10 Poetry in Praxis

Stereotypes by Rudy Francisco, Joe Limer and Bennie Villanafana

Rudy: Inside the stomach acid of the ancient Greece

Joe: There are people who examine the steering calm of human existence, hoping to find what type of gasoline to drive in the morning.

Beni: Whenever their spines have a question that their tongues couldn't answer, they would visit the Oracle.

Rudy: Legend has it Her eyes were like rosetta stones and could read the hieroglyphics inside of the currents that we built in honor of our thoughts.

All: They say She could read minds. I am no Oracle, but I know exactly what you are thinking the moment you saw me walk into this room. You probably said to yourself.

Joe: He represents America's top model minority, most places dream of having as a next door neighbor.

Beni: I bet you expected my voice to sound like broken English through McDonald's drive thru speaker.

Rudy: You probably voted me most likely to spend my money on random shit, that makes you a victim of struggle.

Joe: An automatic upgrade in gentrification.

Beni: The ranging quinceaneras keeping your block awake at night.

Rudy: The biggest threat to your property value.

All: A character without character.

Joe: See, I've come across this ocean with just, the a knapsack of rice, fighting through underground Street Fighter tournaments to be your personal Geek Squad from Best Buy.

Beni: I am the sheep laborer of America shaping more than the hedges in your suburbs. But don't worry, we're too broke to be a threat. We only make tamales during Christmas so our children will have something to unwrap.

Rudy: Give me a cookie. Give me a cookie and I will automatically transform into the next contestant on who wants a rally named after you.

Joe: If you cut me I bleed Teriyaki.

Beni: My sadness looks like pouring hot sauce into Tequila's wounds.

All: When I'm hurt, I cry.

Rudy: I cry, the way collard greens do when they are being lifted out of water.

Joe: You make sure you take my car keys because we all know I can't drive.

Rudy: Keep me away from water because we all know I can't swim.

Beni: Keep me away from your daughters because we all know my boys can.

Rudy and Joe: I know what you're thinking.

Beni: You seen this before. Its not deja vu.

Rudy and Joe: Our lives are called 'Rush Hour' 1, 2, and 3.

All: We also made a bet to see which one of us would die in a heartbeat first. He's winning, by a lot.

Joe: When your words 'progressive' and 'diversity' get hi-jacked by Comedy Central.

All: We condition ourselves to believe laughing is self-defense for a hate crime. We are just a mirage of storms, the hallowed thunder of affirmative action. I am stolen identity... I sound like the first verse of amnesia. Surrender my tongue to the ancient ages so I can get lost in the translation of the average Joe.

Joe: For all you know, my identity is Japa-China-Filia-Korean-manion. Or in short hand, I'm Asian.

Rudy: I'm Black.

Beni: I'm Hispanic.

All: It's what I check on the census because invisible was never an option.

Movie 1.11 Email Discrimination by Strange Fruit Sociology

ANT: Alright, so I wanted to read from a New York Times article that's looking at umm emails and more specifically how professors discriminate the bias and the prejudice based off of the names and emails.

BRUCE: *MmHmm* So I guess we're forming in terms of a research question: "Are professors more bias towards certain ethnic populations, towards male then female in email". So basically what the New York Times did was they created a whole bunch emails, students, and sent it to professors and they wanted to see what the response rate was. Okay. And so just to sort of summarize very briefly the results, uhh professors were

more responsive to white male students than to female, Black, Hispanic, Indian, or Chinese students in almost every discipline across all the universities that they did this.

BRUCE: Wow.

ANT: Business had the biggest gap with 80 per, 87% of white males receiving responses compared with just 62% of all females and minorities combined.

BRUCE: Wow.

ANT: So the studying really shows that there is a discrepancy, be in how, and a bias we should say, in response rate for emails. So you've been teaching for a while now, what is your response, what is your thoughts on the study, or how do you handle responding to emails and..?

BRUCE: You know what I think about this it really cracks me up when people already know something and then research like stumbles along with the evidence later on, but people of color have known this for quite some time to say that, that if you have a name that sounds quote "ethnic", then people respond to you very differently than if you have a name that's non-ethnic and so that's why when you interact with someone who has a really thick accent, no matter where the accent is from, it can be a Spanish accent, it could be a Vietnamese accent, and then they say "My name is Joe" or they say "My name is Becky" or something like that, it's like, like, I always wondered, it's like, is that, I hate saying

it like this, but if you have a really thick accent and you are saying something like "Joe or John" or something like that, I always wonder, it's like what, what's your real name? Because like I said, people are understanding that, that people do discriminate based on, under your name, because it's a signifier of your ethnicity right? And so, and so Black people and Chicano Latinos, I know that we actively do this in naming our, that there is a population that actively go against the quote "more ethnic" sounding names. So that their kids won't be discriminated against and things like that, bad thing is that that's only on paper, that because you know, on paper my name is Bruce Hoskins. And so look, that's probably not, they're probably not too many more white names, there's not a white, there's probably not a whiter name than that, Bruce, well I don't know if you can get better with that, but umm Hoskins is from England. And so I know that this is something that on paper, I look very, very white on paper, and you know I got the PhD from USC and people are probably assuming all of my whiteness and all of that, but then they meet me, and now all of the sudden, it gets a little bit awkward because they thought they were going to be speaking to someone else and so, so I want to you know, to make it clear though, that, you know, when it comes to like Chicano Latinos, well they can say whatever first name they want, but it's their last name that normally gives away their ethnicity. While for black people it's not our last names that normally give away our ethnicity, it's the first name, and so we have more control to whatever degree of naming ourselves and not to, hence, you know, sounding quote "more white" on paper,

but there's always going to be the discrimination that happens when you actually are, you know, face to face with the people and what not, and then it's like "Oh, you're not who I thought was going to be at this interview" and so then things start getting a little bit awkward, but like I said it's just really cool to me, not cool like it, like "okay", but cool like, people of color really are smart, and really can pick up these patterns because we've known this for a long time, now we just have research to back it up right.

ANT: Right. For me I think about just the actual process of responding to email, as a professor, I'm getting better, Department Chair, getting better and a faster response rate, umm but I think because as a black student, you know receiving emails, and brief emails, and the feeling that I was annoying a professor in my emails or when I wanted to speak with them, it makes me much more conscious. And if I know a student is African-American or if a student is Chicano or Latino, or Latina, or if they are of an ethnic minority, it makes me conscious and say okay I need to really respond to that and make sure I don't make them feel how I felt, but because I'm doing that for students of color, then it makes me also conscious "Well, I don't want to be unfavorably discriminating for them in my response rate", so now, BRUCE: White students gonna be like "Don't take Professor Blacksher because he never responds to my emails"

ANT: Right. Like he'll respond to a Black student in a day, but it takes a white student...because you don't want that so then that makes me even more conscious of, now I need to respond to

everybody. Which really works against me because then I end up responding to nobody because "Ahh, I got all these emails and I don't want to be discriminatory", so umm, and I think part of it to is just being in Sociology. That's sort of the cool thing about Sociology girl, regardless of where you are, what you teach, just that exposure to how institutional discrimination works, how prejudice works, at some point we've all had these classes, or taught these classes, so it makes us aware.

BRUCE: Yeah, and like in wrapping that up, to just say you know we're all preconditioned to this, I guarantee you, if you walked up to any of those professors and said "Do you do this?" I guarantee you, 99% of them are going to say "Oh no, I treat everybody

ANT: absolutely not

BRUCE: I treat everybody fairly" and then you get this, to say "Look, we are conditioned, we're socialized to do this, please" and if this is something that you find out, wind up thinking about, you got to act on this, right it's like be fair to everyone or be fair to no one, and either way at least you won't be prejudiced when you do it.

ANT: I have permission to not answer emails?

BRUCE: I didn't say that. Haha!

Movie 1.12 Poetry in Praxis

White Boy Privilege by Royce Mann

“Dear women, I’m sorry.

Dear black people, I’m sorry.

Dear Asian-Americans, dear Native Americans, dear immigrants who come here seeking a better life, I’m sorry.

Dear everyone who isn’t a middle or upper-class white boy, I’m sorry.

I have started life in the top of the ladder while you were born on the first rung.

I say now that I would change places with you in an instant, but if given the opportunity, would I?

Probably not.

Because to be honest, being privileged is awesome. I’m not saying that you and me on different rungs of the ladder is how I want it to stay.

I’m not saying that any part of me has for a moment even liked it that way.

I’m just saying that I f— — love being privileged and I’m not ready to give that away. I love it because I can say ‘f— —’ and not one of you is attributing that to the fact that everyone with my skin color has a dirty mouth.

I love it because I don’t have to spend an hour every morning putting on makeup to meet other people’s standards.

I love it because I can worry about what kind of food is on my

plate instead of whether or not there will be food on my plate.

I love it because when I see a police officer I see someone who’s on my side.

To be honest I’m scared of what it would be like if i wasn’t on the top rung if the tables were turned and I didn’t have my white boy privilege safety blankie to protect me.

If I lived a life lit by what I lack, not what I have, if I lived a life in which when I failed, the world would say, ‘Told you so.’

If I lived the life that you live.

When I was born I had a success story already written for me.

You — you were given a pen and no paper.

I’ve always felt that that’s unfair but I’ve never dared to speak up because I’ve been too scared.

Well now I realize that there’s enough blankie to be shared.

Everyone should have the privileges I have.

In fact they should be rights instead.

Everyone’s story should be written, so all they have to do is get it read.

Enough said.

No, not enough said.

It is embarrassing that we still live in a world in which we judge another person’s character by of the size of their paycheck, the color of their skin, or the type of chromosomes they have.

It is embarrassing that we tell our kids that it is not their personality, but instead those same chromosomes that get to dictate what color clothes they wear and how short they must cut their hair.

But most of all, it is embarrassing that we deny this. That we claim to live in an equal country and an equal world.

We say that women can vote. Well guess what: They can run a country, own a company, and throw a nasty curve ball as well. We just don't give them the chance to.

I know it wasn't us 8th-grade white boys who created this system, but we profit from it every day.

We don't notice these privileges though, because they don't come in the form of things we gain, but rather the lack of injustices that we endure.

Because of my gender, I can watch any sport on TV, and feel like that could be me one day.

Because of my race I can eat at a fancy restaurant without the wait staff expecting me to steal the silverware.

Thanks to my parents' salary I go to a school that brings my dreams closer instead of pushing them away.

Dear white boys: I'm not sorry.

I don't care if you think the feminists are taking over the world, that the Black Lives Matter movement has gotten a little too strong, because that's bulls—.

I get that change can be scary, but equality shouldn't be.

Hey white boys: It's time to act like a woman. To be strong and make a difference. It's time to let go of that fear.

It's time to take that ladder and turn it into a bridge.

Movie 1.13 *Black People Dying in Movies* by Dr. Bruce Hoskins

So this one is a content analysis. Oh what is it that we can learn about the role of black people in the united states, if we were to watch how black people died in movies. Ok now I know that there's plenty of comedians that talk about this, but I want you to actually think about this in the sociological way. Ok so there's this first level of black people dying in movies, I call it the Minute Death. Ok the best example of this was of a movie 'Scream 2'. There was these two actors, that I actually paid to see with Jada Pinkett Smith and Omar Epps. It upset me because within the first 10 minutes those two were dead. I paid money to go watch them and then they die within the first 10 minutes. I was really upset with that ok but anyway, then the second one is I call it Random Black Deaths, ok so this happens in movies like 'Contraband', where the black friend sitting in the white brother's car of the black friend, he's the one that dies in an auto accident. Another one is a shoot another one. This will really piss me off. The other one was in the movie 'Savages' where this was supposed to be the elite soldier and he got capped like a pure accident, like it was just pure random event and he got capped within like, that one wasn't admitted that will happen in the middle of the movie, but it almost seemed like they inserted a black person to kill in that moment, just to give you the sense that everything was being, everything was threatened and what not and to heighten the level of fear that you have in a movie and the other one was in 'X-Men: First Class', for crying out loud with

Darwin's character, the black guy. That's all I have to say about that. He died, if I tell you what, that was funny because I was a comic book junkie growing up and I don't even remember Darwin's character, they like created a black dude just to kill him, that's how I felt about that. The last one is what I call the noble death, ok now this one is a little bit tricky because you like to see this kind of death, but it's like how can black people keep dying, even in this way? One of them is like in 'Star Trek', there was a black father, a black male father, that's awesome but he commits treason and then blows himself up in a suicide in order to save his daughter's life. What does that mean and even if you're a black superstar, you cannot get away from this one because we have Samuel L. Jackson playing Mace Windu in 'Star Wars' and he gets capped because well I don't know, you can't say capped with lightsabers, right? But he gets done in when he's fighting against the evil empire and then there's Will Smith in 'I am Legend', who dies at the very end of the movie trying to save all of humanity. So what does this tell us about the role of black people in the United States? We could say it however we want, it least we're getting roles or what it tells us is that we're expendable.

Movie 1.14 Poetry in Praxis

Kurumbo by the Professor

I am a Kurumbo A name ending in a question mark because no one is excited to see me I am the embodiment of hatred and

bigotry And I stand here Stitched together with the chains of slavery While the screams of war brides pierce my body I am infused with the radioactivity still left over in Hiroshima and Nagasaki I am a kurumbo and my maker used mount Fuji for my chest While the Kilimanjaro grows like a hump from my back He used the Congo and Kuma rivers for my arms so that I would be strong enough to hold onto nothing He found my brain in Japan Wrapped it in the sun And handed it to a Kamikaze pilot to crash land into my skull I am kurumbo with rice paper wings that disintegrate in the rain So that I will impale myself on the tops of pyramids I have the legs of a gazelle attached to my body backwards So that I cannot out run my history or my memories As my King Kongs fight my Godzillas daily I am a werewolf Half man half crazy Howling at pale moonbeams that dictate to me who my master really is I am a vampire that tried to suck the colonialism from Africa's bones But chipped my tooth on the blood diamonds in her veins I am a kurumbo and I embrace this name like an octroon mistress And dance with her on the decks of slave ships Like minstrels doing kabuki theater I am a geshia that uses nooses as necklaces Jezebelles with yellow peril earring that swing like strange fruit From the branches of acacia trees that sprout cherry blossoms I am a kurumbo And this is why my mother never took me back to Japan Cause you see the Japanese have a word for people like me Kurumbo Which means I am a nigger In every language that I know A stranger from different shores And yet everything looks so familiar As the light of racism shines through the prism of my spirit And reflects

nothing but upside down rainbows To remind me that you can
never own my soul Because my heart lives where dreams begin I
am where the east meets west Where colors never mean the
same thing Where red is evil and blue is pure And I sit somewhere
in the middle with a thousand purple questions As I ask my Maker
why am I a kurumbo And I sit in silence For what seems like an
eternity But then I heard my God say to me Because even
kurumbos Can be beautiful