audience applauds

So thank you for that very kind introduction.

We've been asked to speak for five to seven minutes, and then I think we're gonna open it up, for hopefully a fruitful conversation.

I wanted to set the context, because the course that I'm gonna be talking about, or that I use these strategies on, is an Ed Policy course, which is an AC course, and so, it tends to bring in Ed minors, but then also people for whom this is the only time they're ever gonna talk about issues of race and inequality.
And the course looks historically at the establishment of the educational system, and then tries to link that to current reform efforts, and why the ways we construct groups historically is still present today.

And I say that, because I think the context of, and the content of the course really does matter. And so, I'm not going to claim I have the answers to any of this, I'm just gonna tell you how I muddled through best I can.

But, you know, really thinking about how your course material then kinda brings
a certain kind of students, and then,

what their expectations are of the space.

And I think the key issue for me, is really,

how do you construct the space, and realizing you have to take a lot of time, and be very deliberate about constructing the space.

And then, it's an ongoing process over the course of the semester.

It's not something you start at the beginning and are done with, and that I think that the professor really does set the tone.

And what I try to do, is actually talk about my own,
be vulnerable in front of the students,

and talk about what I bring to the class,

why I'm teaching the class.

Make clear that there is no such thing as objectivity,

or a right answer, that the issues we're grappling with

are actually quite complex, and that what you're...

I feel like my goal is to teach them how to work through their own biases,

and their own processes through the class.

And so, I'm not only teaching them the course material,

but I'm really teaching them how to be active thinkers,

and consumers of information, relevant to politics.
And so, you know, making clear to them that my point of view is actually embedded in the syllabus, right, and that we're not, we shouldn't act as if that's not true, and that in fact, there are things I don't know. And I have to say, that now that I have a little bit of gray in my hair, and have been doing this for awhile, I'm much more comfortable saying that, than I was, like my biggest care when I started teaching was how does somebody ask I didn't know. So I do appreciate that you're position, you know,
where you are in your career affects the degree of vulnerability you can have.

But I think that it makes students feel better, for me to say, so the last time I taught this course was right when the Trump Administration took over in Spring of 2017, and Betsy Devos had just become Secretary of Education, and there, in the news every, literally every day, there was something new about what she was changing. And so, they would ask, well, what can she do to community colleges?
And I could say, I don't know, let's find out.

73
00:02:47,260 --> 00:02:49,280
And so, the next class, if people ask you things

74
00:02:49,280 --> 00:02:51,050
you don't know, and you say you're gonna find out,

75
00:02:51,050 --> 00:02:52,410
you bring the information the information back.

76
00:02:52,410 --> 00:02:54,730
And I think that helps to build that sense of trust,

77
00:02:54,730 --> 00:02:57,320
and that we're working through these things together.

78
00:02:57,320 --> 00:02:59,200
Similarly, I've worked in Congress,

79
00:02:59,200 --> 00:03:00,910
and I talk a lot about Congress in the class.

80
00:03:00,910 --> 00:03:03,050
And I had to say, basically, everything I know

81
00:03:03,050 --> 00:03:05,300
about how Congress works, no longer seems valid.

82
00:03:05,300 --> 00:03:07,240
So let's think about, I don't know,

83
00:03:07,240 --> 00:03:08,590
how is this gonna work out?
And I do think that idea that there isn't sort of a perfect answer, I think is important to producing the kind of space where you can have these conversations.

And so, what we do, is we use what are called community agreements, which is something that community organizations do, but you set out a set of kind of principles, of how we're gonna engage in conversation. Some standard ones are, you know, take space, make space, the idea that if you're sort of cognizant of how much space you're taking up, and so if you're talking too much,
step, you know, kind of pull back.

And also, to be able to own the space, for people who aren't comfortable.

And this is a very large class, so it's important to make people feel comfortable engaging.

But I think, also the expectation that the course is going to produce discomfort. I think we have this idea, that somehow grappling with hard issues shouldn't actually make you feel bad, or weird, or sad, or shouldn't elicit any kind of emotion. And I think that setting the expectation, that in fact, finding out information
that may run contrary to your idea about how

the United States has worked historically,

may actually make you emotionally unhappy,

and that that's okay.

And so, I think we tend to talk about civility as this idea that everyone should feel perfectly fine,

and have equilibrium all the time.

But, in fact, if you're really actually working through some complicated issues, you should, in fact,

feel uncomfortable, and that that is, in fact, the point.

And then you can talk through how do you

kind of work through
that discomfort, right?

But I think talking about productive discomfort is really useful.

And then, I have a couple of non-negotiables,
in the sense, that evidence really matters.

And so, like I was saying when I say I don't know something,
I will bring my answer, but I will show where I got that answer, what evidence,
what empirical foundation we have.

Because again, the university has to stand for something,
and I think what the university has to stand for,
at a minimum, is that we, in fact, base our arguments
and our opinions on facts, and that facts do actually exist.

And we can decide when they're real.

And then, I strongly encourage students to participate, and I say that evidence is not only,

you know, data from the Bureau of Labor Statistics,

but it also can be your personal experiences.

And when you're talking about education,

everybody has personal experiences, and I think,

also, that saying that knowledge comes from different places, and that those things are valid.

But then when we share that knowledge,

or that we share that evidence,
that we never attack another person, right?

That we appreciate that people of goodwill can disagree,

but that in order to have a conversation,

it has to be about the issues at hand,

and not about kind of your judgements about other people's lived experience.

And so, that is sometimes a difficult line to manage,

but I do try, and this is the part where

you have to continually, if people make comments, or engage in ways that you think are inappropriate,

you have to continually kind of work through,

and talk through why it is,
or why it isn't, so that the space continues to feel safe for people.

Because, the fact of the matter is, folks who are marginal, often are not able to have their experiences be visible in our classrooms.

And so, making that possible, is in fact, an ongoing process.

And the last thing I'll say, is that it's really important then, to work with your GSIs,

because many of them have not had experiences necessarily, very much in the classroom,
to really talk through how
they construct their spaces,

170
00:06:26,250 --> 00:06:28,380
how they manage their conversations.

171
00:06:28,380 --> 00:06:30,290
And I meet with them every
week to just check-in,

172
00:06:30,290 --> 00:06:31,750
and say like, okay, what's going on,

173
00:06:31,750 --> 00:06:33,810
are there particular issues coming up?

174
00:06:33,810 --> 00:06:37,920
How are the conversations
going, how are students feeling.

175
00:06:37,920 --> 00:06:40,960
So I think if you manage
all of that, hopefully,

176
00:06:40,960 --> 00:06:42,970
what you get at the end,
is not only students

177
00:06:42,970 --> 00:06:45,810
who have the material, but
ideally, have the tools

178
00:06:45,810 --> 00:06:48,730
to be able to be critical
thinkers, and go forward,

179
00:06:48,730 --> 00:06:50,860
and ask questions about
their own assumptions,

180
00:06:50,860 --> 00:06:53,710
as they move through their political life.
Thanks.

Hi, everybody.

I teach immigration classes, so I teach an AC class that is about 50 students, which is Immigration and Global Perspective, but largely focused on the United States.

But then in conversation, largely with Western Europe, or Canada and Australia.

And I also teach small senior seminars, 190s, some of which I've done a number of different things,

some of them have just been a standard seminar, some of them have been engaged scholarship,
where students have interned at community organizations.

And I sometimes go in and do sort of module lectures in

a large class we have in Sociology, Comparative Societies,

I'm not doing that as much.

I'd go in for like two to three class sessions,

and do a little module on immigration,

and that would be 200 people.

I think the strategies transform, obviously,

when you have a small group, and you can build

a bigger sense of community, versus the 200 person lecture

where people are hiding, and you're not entirely sure
what people are doing.

So I'm gonna talk largely about the 50 person class.

That is the class that I taught last spring, and I'll be teaching it again this spring.

And I told Victoria, when she asked me to be on this panel, that actually, I haven't figured any of this out.

And I really do think that things have fundamentally changed, with the election of Donald Trump.

And let me talk through why I'm not sure what I'm doing anymore, because I thought I'd sort of figure things out before,
and I just don't know anymore.

00:08:29,970 --> 00:08:34,752
So pre-2000, November 2016,

00:08:34,752 --> 00:08:36,978
what I would do, is I'd
usually start the course

00:08:36,978 --> 00:08:40,550
talking about the politics of immigration,

00:08:40,550 --> 00:08:44,220
and I'd make a strong case that
the politics of immigration

00:08:44,220 --> 00:08:45,570
in the United States,

00:08:45,570 --> 00:08:48,440
are a case of what's
called strange bedfellows.

00:08:48,440 --> 00:08:51,290
And that, if you look
within the Republican party,

00:08:51,290 --> 00:08:54,550
there's been a strong
pro-immigrant economic wing,

00:08:54,550 --> 00:08:58,080
and that there's also a
strong socially conservative,

00:08:58,080 --> 00:09:02,400
more nativist, or at least
worried about immigration wing,

00:09:02,400 --> 00:09:03,910
but that within the Democratic party,
you have a strong economic protectionist wing,

that has been historically very anti-immigrant.

And that, also in the Democratic party,

you have the more cosmopolitan types,

who have been very pro-migrant.

I'd give them very specific pieces of legislation,

I would point out that in 1986,

the last time the US did an amnesty,

which legalized three million people,

the United Farm Workers came out against the amnesty,

because they very much did not want to have wages undercut.

And, you know, a lot of our students would be,
what, the United Farm Workers, they were against amnesty?

So that, that's kind of surprising.

And then, I point out, too, that the US Chamber of Commerce

has been pretty vocal about being

in favor of legalization, from a very business,

sort of free trade, liberal perspective.

And I would start the class like that, just to say,

we can't use partisan labels to understand that.

I don't think we can say that quite as definitively nowadays, and the internal fights

within the Republican and Democratic party

have really changed.
I mean, the Democrats are much more all singing the same tune.

The Republicans, clearly, the social conservatives, have taken the ascendancy.

I did it last semester,

but I think it rang hollow to the students,

so it's not doing what I wanted it to do,

which was, you know, whatever you're politics are,

think a little bit about how there are tensions within that politics when it comes to immigration.

And so, like I said, I'm really not quite sure what to do moving forward.
I have invited students to send to me an email, if there's something in the current events, like if something comes across their newsfeed, that if they want more background, they can email me about it. And then, I usually take five to 10 minutes in class, to give a little bit of background. And since with migration, every single week is bringing something out of this administration. And so, I was teaching when DACA was, I was teaching was DACA was being litigated, so a lot of students had no clue what DACA was.
And so, I gave them a little primer about what is DACA, what's the history of it.

Refugee resettlement has been cut yet lower again, and so, I would give them a little slide to show what the history of refugee and resettlement has been in the US, and sort of show where that number is.

And so, I guess, one way that I've dealt with current events, is not necessarily take them on head-on, but at least try to give background information, so that they can place it
in a larger conversation.

The other thing that I've,

I feel has shifted a little bit, is that,

I think that often, but not always,

in conversations around marginalized populations,

in the social sciences and even more in the humanities,

epistemologically,

people have tried to challenge

what might be considered a narrow positivist approach.

Right, so the deconstruction of categories,

the questioning of whether,

say, statistics gives us all the answers.
The, you know, raising up of personal experience as an important data point, or an important point of view.

And then, obviously, for some people, that then comes with theoretical orientations, in terms of standpoint theory, or post-modernism, etc.

I've always been, I don't know, on the more empirical side, but, I've had conversation about that, and definitely tried to challenge a reunification of categories, and such.

Again, I feel like I'm in a different place now, because, in the classroom, to the extent that we're challenging knowledge,
and we're challenging
the taken for granted,

313
00:12:39,930 --> 00:12:40,810
I feel sometimes,

314
00:12:40,810 --> 00:12:43,870
that I'm actually feeding
into this conversation

315
00:12:43,870 --> 00:12:46,220
about fake news, we can't trust anything,

316
00:12:46,220 --> 00:12:47,470
nothing is truth anymore.

317
00:12:47,470 --> 00:12:50,180
So there's this weird, there's this weird

318
00:12:51,700 --> 00:12:55,440
change, whereas previously,
I think people who have been

319
00:12:55,440 --> 00:12:58,320
advocating for more marginalized
populations, have said,

320
00:12:58,320 --> 00:13:00,610
let's challenge our taken
for granted knowledge,

321
00:13:00,610 --> 00:13:03,210
and now, it feels like
it's really changed,

322
00:13:03,210 --> 00:13:05,220
where it's like, nothing's
true anymore, and therefore,

323
00:13:05,220 --> 00:13:07,868
my nativist, populist, racist

324
viewpoint is just as valid as everybody else's.

And so, I'm really hitting even harder than I probably did before, on facts,

on how do we collect data, what does the university give us,

what is a research methodology?

And can, you know, maybe everybody has their point of view,

but can we say that certain points of view might be buttressed by more other points of view,

or other empirical evidence,

versus everyone is allowed their own personal opinion?

And this feels really strange, because I'm very sympathetic to the argument that, historically, science has
really privileged certain groups over others.

So in my classes, I put a lot of emphasis on getting students to have some basic numeracy skills,

and so they have to go through immigration statistics,

from the US Citizenship and Immigration.

And they have to do a timeline over the last 100 years,

of a particular immigrant group, and show how many people entered the country, and then,

they have to overlay that with legislation,

to be able to show that after the Chinese Exclusion Act,

big surprise, there were way fewer Chinese who came in.
And interestingly, I didn't find any of this pretty radical,

I mean that, legislation can make a difference.

But for many of the students, they found this really revelatory, they hadn't really thought that legislation could make a difference.

And then, when you see the peaks of those numbers just go slamming down after the National Origin Quotas in 1921-24, they were like, oh, my gosh, this politics matters, in a way.

The other thing I do, which is very much different from the let's look at the statistics, is students are taught how to do an oral history interview.
They all do an oral history interview, and they have to interview an immigrant, say somebody who's been in the country five years, et cetera, and I tell them that they are allowed to interview a parent or a family member, in fact I even encourage it, because I've had more than one student come to me and say I've never had that conversation with my father, my grandmother, my aunt, because there's never a space to have this kind of conversation,
and especially for those people whose parents or family members have had extremely difficult migration experiences, either they came across the border without inspections or they are refugees, they tried to escape a particular situation multiple times, really experienced very significant hardship, that's not something people can talk about very easily in your day-to-day life, but when the student has this, my professor told me that I have to do this, it gives them cover,
it gives them cover to be able to have that conversation with a family member.

For those people who don't come from immigrant families or don't want to, then they can interview anybody else, and more than one student has told me that has been an extremely powerful experience, because then they are able to talk about the readings, which is about why people migrate what integration is like, et cetera, and then they put in a conversation with the person that they've interviewed, it isn't always revelatory,
sometimes people interview very privileged migrants,
who tend to have a much easier time of things,
and so in some cases it can maybe reinforce
certain stereotypes about immigration,
but I still give them those tools,
and then we talk about what to be get out of interviews
that we don't get out of these statistics
The only other thing I would add,
is that one thing that I had never done before
but I did this last spring,
was you'll remember there
was a moment on campus

00:16:46,670 --> 00:16:51,670
where people from USCIS were on campus

00:16:52,020 --> 00:16:54,650
and they were doing the
global travel things,

00:16:54,650 --> 00:16:56,400
that you could not do TSA,

00:16:56,400 --> 00:16:59,220
and there was a moment that
there was incredible fear

00:16:59,220 --> 00:17:01,130
among some of our immigrant students

00:17:01,130 --> 00:17:03,313
about what were they doing on campus,

00:17:03,313 --> 00:17:05,880
and at that moment

00:17:05,880 --> 00:17:08,310
I decided I had to address
it in the classroom,

00:17:08,310 --> 00:17:10,260
and luckily the class had
been going on for a while,

00:17:10,260 --> 00:17:11,520
so I think we had built a little

00:17:11,520 --> 00:17:12,920
bit of a sense of community,

00:17:12,920 --> 00:17:17,550
or at least maybe some
sense of safe space,
and I asked the students in groups to talk about what would be our community or our classroom procedures if ICE agents showed up at the door.

and I said to them, I said the chance of this happening is minuscule, I don't think it will happen, but I do think we need this conversation about what would we do, and that was very difficult conversation, I think the students who would be very worried about that were very worried about what other students were gonna be saying,
and whether a student would say yes of course we should give my fellow student to an ICE agent, I don't think that was a sense of the classroom, but I think the fear was real, and then of course the students who have very secure legal status, who were born in the United States, and don't have those kind of concerns, they weren't sure what to say since they didn't want to offend anyone, they didn't want to scare anyone, and so it was an awkward conversation, and so after that I asked people to email me
their comments, their suggestions,

and I got a fair number of emails,

and then I crafted it altogether,

and I put it into a document,

and I put down what Chancellor Crist had said,

and I gave the ULCP information,

and I handed it out and they said

this was our document for our class,

allowed one more set of revisions and comments,

and then we had that as our class document,

but I'm not sure that I,

I'd love to know how else I could have done that,
because the conversations,

they felt very difficult, let's just put it this way,

you know sometimes when a conversation goes really well,

like oh right, we're rocking it,

it's really good,

that was not happening during this conversation,

so yeah,

I don't have answers.

(all laugh)

- It seems like it was a lot of answers yeah,

so I'd go with what my colleagues have said already,

many of their points touch on my points,
so right now I'm in a little bit of a flying position,

because I tend to teach these broad hundred

plus undergraduate courses that are gateway courses,

I teach sociology and culture which on the surface itself is not race or ethnicity or migration course,

but I do bring a lot of material on inequality,

for example in this culture class right now,

we have a module on assimilation and acculturation,

it's not traditionally the way this class is taught,

but I'm teaching it,

so that's what I'm doing,

so I do bring this in in these ways,
just the course is an amazing course right now.

And then I teach a very small graduate course on race and ethnicity,

so on the one hand I'm grappling with this very intensely,

at the graduate level which is a bit different,

and then on the other hand I have a bit more of a gateway course,

so some of my thoughts will come out of that.

So we are also teaching at a moment when things are going on,

so remember teaching this course is, you know when Michael Brown was shot in Ferguson, Missouri,
I remember coming to both these courses that week, and I remember just sort of thinking from my graduate course I couldn't just teach, I forget what we were reading, but it was not on violence and the African-American communities, about policing, it wasn't about that, and I just felt really strongly that I couldn't just go ahead with the content at hand, so I got to the graduate course and I said this is what we're reading, this is what we read,
we can have this conversation or we cannot,

we can have as you all that are going to be trained

as sociologist and move on with this content

and do what you do within the world,

whether you become professors or possibly maybe not,

we can have the conversation that you want to have,

and we did,

it was pretty great,

it was about what is the role of sociology,

and thinking about social change,

it was about we read all this stuff

but what do we do with it,
it was about what is the long game in academia,

and thinking about inequality,

if we write about it now,

if what we are writing about it gets published two years later what does that mean,

and I think what was great about that, as at least for graduate students,

I didn't have the answer,

and I felt as frustrated as everybody else,

and I felt completely demoralized,

but it just felt like a moment when where it couldn't come in and just sort of teach.
It's a very special environment and much we are all very well prepared,

we've had all this preparation and all this learning,

and yet the world is going on around us,

so I think every so often creating those moments,

we eventually did get around to the subject at hand,

but I think the students appreciated this,

and part because we are human too,

we are human and we are reading this stuff about inequality,

about the history of the nation,

and it is about theory and it

is about learning and engagement with these ideas,
but then we have to go home,

00:22:18,040 --> 00:22:19,230 and then we turn on the news

00:22:19,230 --> 00:22:21,330 and then we have to be
engaged to distance ourselves,

00:22:21,330 --> 00:22:23,150 and so I think in that space,

00:22:23,150 --> 00:22:25,166 I would say that that
space for graduate students

00:22:25,166 --> 00:22:29,790 more easily opens up over drinks at a bar,

00:22:29,790 --> 00:22:31,930 or later on if you can create these spaces

00:22:31,930 --> 00:22:33,360 at dinner at your home,

00:22:33,360 --> 00:22:36,570 I find that every so often I'll have

00:22:36,570 --> 00:22:38,197 my last grad class at my home,

00:22:38,197 --> 00:22:41,460 and it creates the space for
them to really talk about this,

00:22:41,460 --> 00:22:44,840 because as we are learning
to become academics,

00:22:44,840 --> 00:22:47,070 as we are learning to become
consumers of knowledge,
we have to learn what role academia is playing in society, the way it itself is reproducing inequality or marginalizing certain ideas, and I think this is, if we become too consumed, which is thinking about what is that professional trajectory, we lose this very valuable opportunities right now to really talk about where we are going. That said, from my undergraduate classes, because I do often have content,
so I teach another class which I haven't talked for a while,

but it's called Race and Politics,

but blanket statement for all of my undergraduate classes

I usually start by the first or second lecture

with what I call the critical speaking speech,

and so I allow one lecture to flow

and then we see who raises their hand or whatnot,

and the second lecture often start from my own experience

as an undergraduate at Berkeley,

in which I talk to them and I think the students

really sort of appreciate the fact
that I can speak about their feelings,

581
00:23:56,160 --> 00:23:57,010
because I had them,

582
00:23:57,010 --> 00:23:59,520
so I'll speak about the fact that

583
00:23:59,520 --> 00:24:01,970
when I was an undergrad here at Berkeley,

584
00:24:01,970 --> 00:24:04,560
I was the first of my
family to go to college,

585
00:24:04,560 --> 00:24:06,010
my parents were immigrants,

586
00:24:06,010 --> 00:24:10,866
and how I always felt very
severely this impostor syndrome,

587
00:24:10,866 --> 00:24:12,160
that I was a fraud,

588
00:24:12,160 --> 00:24:15,050
I thought I had gotten in here by mistake,

589
00:24:15,050 --> 00:24:17,110
and that really helped to silence

590
00:24:17,110 --> 00:24:19,510
me throughout a lot of my classes,

591
00:24:19,510 --> 00:24:20,370
I would sit in the back,

592
00:24:20,370 --> 00:24:21,580
I wouldn't really engage,

593
00:24:21,580 --> 00:24:25,780
and it really took a moment of reflection,

00:24:25,780 --> 00:24:28,115
and the moment of reflection
wasn't necessarily

00:24:28,115 --> 00:24:32,110
a moment of oh yeah I'm really smart,

00:24:32,110 --> 00:24:32,943
or oh yeah I know all this,

00:24:32,943 --> 00:24:34,043
it wasn't actually that,

00:24:34,043 --> 00:24:35,780
what the moment of reflection was about,

00:24:35,780 --> 00:24:37,876
was the moment of
reflection of understanding

00:24:37,876 --> 00:24:40,260
that inequality and the patterns

00:24:40,260 --> 00:24:41,930
across the classes I was taking,

00:24:41,930 --> 00:24:46,060
so I sat back I remember by my junior year

00:24:46,060 --> 00:24:49,650
and realized the students
of color weren't speaking,

00:24:49,650 --> 00:24:54,368
there weren't that many
women raising their hands,

00:24:54,368 --> 00:24:57,510
professors always have this Q&A session
but only certain students participate,

so I remember thinking very deeply,

unless I sort of spoke out,

and unless I started becoming an active participant this would continue.

So I remember by my junior year,

willing and forcing and daring myself to speak in class,

I remember my stomach would churn before a lecture,

because I had this personal dare that was built on the sense of this is unfair,

we should have a more inclusive class discussion,

so I laid this entire story out to students,
I'd tell them,

I'd tell them exactly where I would sit,

and I'd tell them but the end

of the semester following my junior year,

other peers in my class would come up to me and say hey,

you're the girl that speaks in class all the time,

and I laid this out to tell them that here at Berkeley,

we want to foster not only critical thinking and critical writing,

but we very much want to foster critical speaking,

and I find that if I show them the inequalities laid out that they probably see are now sort
of reflecting on it as
a pattern across campus,

631
00:26:10,270 -- 00:26:12,530
it really helps to open up that space.

632
00:26:12,530 -- 00:26:14,120
And then of course all the tricks

633
00:26:14,120 -- 00:26:18,620
that all of us as educators
use to create those spaces,

634
00:26:18,620 -- 00:26:20,650
it's about the small groups,

635
00:26:20,650 -- 00:26:23,620
semi-discussion or reflection
questions over email,

636
00:26:23,620 -- 00:26:26,450
but I find that actually
just telling them,

637
00:26:26,450 -- 00:26:27,800
I can see you,

638
00:26:27,800 -- 00:26:28,650
I went through this,

639
00:26:28,650 -- 00:26:30,100
I know it's hard,

640
00:26:30,100 -- 00:26:32,130
your stomach is probably hurting,

641
00:26:32,130 -- 00:26:35,910
but just engage with us because
this will be a better class,

642
00:26:35,910 -- 00:26:37,750
we have this one opportunity
to really grapple as a community with this idea,

so come with me and I will create that space for you,

I really think that helps a lot.

Like Irene said,

at this moment it's a really interesting time,

because I'm much more going back to the facts than

I ever have before,

drawing on census figures,

talking about what net migration looks like,

is it unprecedented levels,

things of this sort,

and I find myself going back to
the facts and actually
doubling down on more facts,

and here are all the
citations for these facts

in ways that I had probably
had not to that level before,

so I'll just say two more things,

I think teaching right now at this moment,

what has been helpful for me is the arts,

I think bringing in short film clips,

music has helped,

art pieces,

poetry even into the classes,

as expressions of feelings of inequality,

feelings of outsider-ness,

feelings of foreignness
has helped in a way

668  
00:27:52,001 --> 00:27:55,890  
to open up this basis for discussion,

669  
00:27:55,890 --> 00:28:00,369  
so for example we have a session on music,

670  
00:28:00,369 --> 00:28:03,480  
so it's on sociology and culture,

671  
00:28:03,480 --> 00:28:05,860  
so how music is produced, et cetera,

672  
00:28:05,860 --> 00:28:10,730  
and I often put in snippets of songs

673  
00:28:10,730 --> 00:28:13,810  
that are really popular in the
Black Lives Matter movement,

674  
00:28:13,810 --> 00:28:16,560  
songs by Kendrick Lamar for example,

675  
00:28:16,560 --> 00:28:20,214  
or even just going back,
Mavis and Mel for example,

676  
00:28:20,214 --> 00:28:23,940  
and I find that this sort
of allows them to connect

677  
00:28:23,940 --> 00:28:27,410  
to the lyrics in ways that speaks

678  
00:28:27,410 --> 00:28:29,751  
to them and to their moment,

679  
00:28:29,751 --> 00:28:31,800  
and that opens up that
political conversation
in ways that just the dry text reading

doesn't allow for that.

And I think the last thing is that so this

has happened while I've been teaching at Berkeley now,

I've been here for about seven years now,

and this is why a lot of us love teaching at Berkeley,

but it happens much more now,

is that our students, or my students often

push me especially in sociology classes

to give them the answer of now what do we do,

you showed us all these patterns of inequality,

you have exposed history, you've done all this,
what do we do to change it?

And I think more than ever right now even the small little things are important,

I think students really want to understand,

so what are the glimmers of hope,

how can we make this better,

how can we push for a much more just and fair humane set of immigration policies,

or policies about anything,

policing, et cetera,

and I find myself looking for that stuff more,

I find that this question is much more heightened of the what do we do,
so I find myself much more now,

so starting from the facts and the course content,

thinking about small little ways in office hours,

or at the end of lectures about,

okay where is the ray of hope,

where is that opening,

I can't always find it,

and I go that's thinking about this sometimes,

but I find that students are asking for that even more so now.

- [Victoria] So a lot of food for thought,

I'm wondering it feels like could you
do what we did at the beginning,

00:30:14,590 --> 00:30:16,020
turn to each other,

00:30:16,020 --> 00:30:18,930
and something comes up
of the comments already

00:30:18,930 --> 00:30:21,470
from our panelists that is sitting

00:30:21,470 --> 00:30:24,320
in your mind as something you
want to ask further about,

00:30:24,320 --> 00:30:26,278
or something that is
just getting generated,

00:30:26,278 --> 00:30:28,447
you Wanna take five minutes
to turn to each other

00:30:28,447 --> 00:30:30,520
and then reflect on the discussion so far,

00:30:30,520 --> 00:30:32,723
and we'll come back to our other lessons.

00:30:32,723 --> 00:30:37,460
Okay let's bring some of these questions

00:30:37,460 --> 00:30:38,710
through to the panelists.

00:30:38,710 --> 00:30:40,740
- [Woman] Good morning,

00:30:40,740 --> 00:30:42,700
so my question is,
I'm in the College of Engineering and I'm trying to understand how to help faculty implement some of these strategies in engineering spaces, where we don't really have the conversation, but we are cognizant that there is implicit bias and marginalizing all of that happening throughout the college, so how do we do that, is there any suggestion? - That's a really hard question. I'm gonna start again with I don't know, but I would imagine that it would have
to start with having some conversations among the faculty about how they structure their classrooms,

and I realize, and I know there probably are a good number of folks in engineering who want to do this better, but perhaps feel like they don't have the tools, at least that's my sense of some of the folks I know at the college, so I think start with your allies and see about providing support to them, I know with faculty it's really hard to get folks to have time to be able to meet,
but if you could have some kind

of constructing working group,

where people talk about
what works and what doesn't,

for exactly the things that
Christina was talking about,

in terms of thinking about how do you make

people's holding of the
space more egalitarian,

and how do you get people to recognize

those inequalities and how you get folks

to appreciate that just the way

they present material really matters,

so for example I was having a conversation

with Bob Bourgenot,
and he said when he was at MIT he made a concerted effort to talk about female physicists,
to talk about female physicists,
to just bring up stories,

than that how you frame even

the production of scientific knowledge really matters,

and that small changes like that of who you talk about,

when you talk about a particular concept

that you mention hey there were women

that were actually part of creating this thing,

which usually isn't part of the conversation,

that he found that really kind of changed the feel of the classroom,
at least in his perception,

and so I think appreciating that small things,

and just thinking about why do I talk about it this way,

are there other ways to bring other voices in that would reframe how people see science,

because you tend to see science as this objective rarefied thing,

but rather than appreciate that how we talk about science,

how we talk about scientific discovery,

actually all these biases are embedded,

so I would start with a small group of interested faculty and see if you can build
a toolkit that then can be talked about and adopted by a broader set,

and I bet there are lots of faculty in engineering who are already doing this,

I'm not gonna act like nobody is,

so how do you build up what's there,

and I think you make it easy for faculty,

because often teaching, we're tired,

we don't have the time we like,

you don't know where to find the information,

I think the easier you can make it, the more likely it is you'll have people adopt.

These are two suggestions,
I agree with Christina's comment about critical speaking,

and one way to do that in a space where people may not be ready to think structurally.

about why certain groups do and do not speak,

is just to ask the students to break into groups

of people who are more extroverted and like
to talk in classrooms and people who are more introverted and would prefer
to think through it and not talk in classrooms,

and so you break those into two different groups

and so discussion sections would be easiest,
but maybe you can even do it in a lecture,

00:34:23,520 --> 00:34:25,260
and then you have each of those groups

00:34:25,260 --> 00:34:29,630
talk about why they speak
or why they don't speak,

00:34:31,620 --> 00:34:32,840
what could be done to make sure

00:34:32,840 --> 00:34:34,880
that everyone has a chance to speak,

00:34:34,880 --> 00:34:36,610
and then you go back and you have

00:34:36,610 --> 00:34:38,400
the groups report back to each other,

00:34:38,400 --> 00:34:42,297
and I think the people who
tend not to speak as much,

00:34:42,297 --> 00:34:44,010
will appreciate,

00:34:44,010 --> 00:34:45,310
often the extroverts will say,

00:34:45,310 --> 00:34:46,960
but we really want everyone to speak,

00:34:46,960 --> 00:34:50,120
we don't understand why they
don't just talk like us,

00:34:50,120 --> 00:34:53,730
but hearing that they
don't actually want to hear
from other people I think can sometimes be good,

and then there's the conversation about what can be the classroom expectations,

and you don't do it based on things like gender or race or economic background or something might be part of that,

and I think that's an important conversation to have which you can maybe have later,

but you just start with the introverts and extroverts and open that space.

The other thing potentially to talk about,

and this I learned from Victoria
and people at the ACES program,

842
00:35:19,790 --> 00:35:23,901
so the American Cultures
Engaged Scholarship program,

843
00:35:23,901 --> 00:35:27,950
is really lifting up
knowledge from other sources,

844
00:35:27,950 --> 00:35:30,640
so this is about the epistemology,

845
00:35:30,640 --> 00:35:33,020
and so an engineering I
wondered if it be interesting

846
00:35:33,020 --> 00:35:35,560
to share with faculty
or have faculty think

847
00:35:35,560 --> 00:35:37,770
about case studies where engineers

848
00:35:37,770 --> 00:35:39,190
thought they had the answer,

849
00:35:39,190 --> 00:35:41,900
and then with the application
it didn't quite work,

850
00:35:41,900 --> 00:35:42,920
because they just didn't have

851
00:35:42,920 --> 00:35:44,570
the local knowledge on the ground,

852
00:35:44,570 --> 00:35:46,130
and so I think,

853
00:35:46,130 --> 00:35:47,410
because then you could raise up
the fact that people have local knowledge,

and regardless of their background,

even if they never finished high school

ey know something and we gotta listen to them,

and so I think that helps also de-center this idea,

that just because you can do fancy math,

you're special.

- And I think one part of it

is definitely engaging the graduate students,

the graduate student discussion section leaders,

because I know one dynamic is the broad classroom,

but there are also serious dynamics
that happen in the smaller discussion sections,

so having them more cognizant of these patterns

that's a much more open conversation

that you can have there,

and the second thing I'm thinking about,

aside from what everyone said,

what's super useful is,

what's super useful to me is the mid-semester evaluation,

where I sort of said what's going right what's going wrong,

and then one part is I can imagine just a broad question,

what would make this feel more like

an inclusive space for you,
and just have it open,

so students can say
this is how I'm feeling,

or this is what's going on,

there's something about
just knowing that pulse,

so when I have the what's
going what, what's going wrong,

sometimes the what's
going wrong is it says

not enough people are
participating in discussion,

so then I can use that as an excuse,

I started the class with like look all

of you said that you want to
hear more from each other,

so quite a bit of that is only
to make you more comfortable,

but part of that is on you too,
so let's be engaged here too,
but I think that the evaluation in mid-semester,
it's super easy,
it goes through really quickly,
can provide that sort of crutch or opportunity
to have that conversation too.
- [Robert] Thank you very much,
I'm Robert Stern, I'm at the business school
and I just want to say thank you so much
for the conversation for constructing this,
and I've heard the theme of going to the empirical evidence,
and I appreciate that,

and I happen to teach,

I'm very interested in the Nordic region

and what we can learn and how

they approach capitalism and sustainability,

and historically I could just put the evidence there,

and say look,

one, two, three, four, five,

the Nordic region is always outperforming

when it comes to climate change policy,

or when it comes to any other kind of measure of sustainability,

and I have been in the last two years kind of blind-sided,
because I've relied upon that, but the Nordic agenda has been teed up as being, far right wing elements will say that the Nordics are communists, and this tees up a very political agenda of the Nordic region that I hadn't necessarily intended, so now this last time I taught a class, it was a required class, which means that there is a different distribution, and folks came over there and all the empiricals that I could pick up to demonstrate this region of the world is doing very well
from a sustainability perspective was effectively being seen as he's promoting a left-wing agenda, and I find myself struggling to say how do I actually, in the face of here's the empirical, and it's just all seen as a political agenda, and what do I do about that, because I do have a point of view, and I happen to think that there is something to be learned, but the whole thing was almost dismissed out of hand, because this is a whole political agenda, and I would imagine that you're in more contentious areas than I am in the sustainability agenda,
I don't know how to deal with that.

- So when you open the class,

do you layout your
normative positionality,

in the sense of saying I
think climate change is real,

I think sustainability is a good thing,

here are all the reasons why,

do you frame it in that?

- [Robert] Effectively that's the ideal,

I would start by saying
here all the indicators

by every measure of sustainability,

looking at why this particular cluster

is actually outperforming
the rest of the world,
and implicit in there,

is when you are outperforming in climate change

I believe that that is an important thing and that is a real thing.

So I wonder if it wouldn't be, because I open my class by saying

I think educational inequality is bad,

and I'm willing to say,

I think the idea that we can't take positions,

or somehow the goal is to have both sides are equal in there,

it creates false equivalency,

we have to have the ability to claim a normative goal,
my normative goal is for children to be able to actually reach their full potential, regardless of their race or class or inequality, and I do think it helps to just be explicit about that, because you can call it a political agenda or not, but the reason I teach this class is because I think is important, if I didn't think it was important I wouldn't be doing this job, because otherwise maybe I feel that people think you're trying to sneak it in, I'm not sure this will fix it,
because one extreme population is probably different than the folks that are in your class,

but I think at a minimum, it's like you laid out there, and that's why I teach this class and this is why I think it's important.

And I'm gonna talk to you about the places in the world that I think are doing a better job,

but otherwise, the idea that we can actually bring everybody along is probably a false one,

and I think all you can do is try to be as open and honest in your classroom as you can,
and to say I didn't pull this out of the air.

I think also at least in mine it's useful to really say,

because it's part of what Christina was talking about, about bringing the world into your classroom,

I think there's a way which at least

within politics it's been an argument about,

as if either side who wins doesn't really matter,

and I think what I try to talk about in my class

is that actually the stakes are very high for some people,

the potential impact is huge,

and so we can't just act like
either I pick this or I pick that,
there is no moral center
that we have to be,
that fairness and equity is the core,
and then we have to think about policies
within the context of that,
rather than just it's a
world of competing ideas
and it's just a matter
of which one you pick,
personally I don't think that's our job,
and I don't know if that helped
but that's just a thought.
- [Robert] That's very helpful.
- I do something slightly
actually different,
so I didn't do it since Trump was elected,
so I don't know how this would change,

but I had an assignment,

so in sociology we do usually all empirical, et cetera,

and I had to read a few political theory pieces about open borders,

and they just had to read it,

and then I had also a pro-border, or a less open border perspective,

and then one of their assignments is to write an argument about what should immigration policy be in the United States,

and I tell them,

I say you are allowed to advocate for open borders,
that is absolutely fine,

but you have to think very seriously

about the consequences

if you adopt an open border perspective,

and then I also argue,

realize if you adopt an
open border perspective

there will be hundreds of thousands

of people who will be coming in,

and if you're worried about price,

like rents in the Bay
Area and you're worried

about not enough schools
and things like that,
and then for people who
don't want open borders,

1038
00:43:28,540 --> 00:43:31,580
I say for you guys
you're gonna have to try

1039
00:43:31,580 --> 00:43:34,240
to figure out what is the
number of people that we let in,

1040
00:43:34,240 --> 00:43:35,240
and on what basis,

1041
00:43:35,240 --> 00:43:37,210
because as soon as you
don't have open borders

1042
00:43:37,210 --> 00:43:39,600
you must make decisions
between human beings,

1043
00:43:39,600 --> 00:43:42,020
so you're gonna have to
articulate a moral stance

1044
00:43:42,020 --> 00:43:43,400
as to why some people are allowed

1045
00:43:43,400 --> 00:43:45,075
in and other people are not allowed in,

1046
00:43:45,075 --> 00:43:46,320
and the students hate it,

1047
00:43:46,920 --> 00:43:49,394
because you have to make choices,

1048
00:43:49,394 --> 00:43:51,900
and it's real right,

1049
00:43:51,900 --> 00:43:54,330
then they're like, oh but I really want to help refugees,

but then on the other hand,

if you give too many refugees there's not gonna be family reunification,

and they hate the assignment,

but they have to grapple with values,

and so I say to them,

you have to layout your values,

think about your values,

they do what they have to do,

and then we go into the empirics,

of if this was your value how do you get there,

is that the way to get to your values,
but they have to grapple with it in a way

00:44:16,970 --> 00:44:19,730
that is more serious than just this party says this,

00:44:19,730 --> 00:44:21,380
or these people say that,

00:44:21,380 --> 00:44:23,719
and so therefore I'm gonna be against it or for it,

00:44:23,719 --> 00:44:28,082
but they didn't like it at the start,

00:44:28,082 --> 00:44:29,213
by the end they were okay.

00:44:30,130 --> 00:44:31,933
- [Victoria] That's called productive discussion.

00:44:33,120 --> 00:44:34,333
- Sure, yeah,

00:44:35,450 --> 00:44:38,220
but again it's not a right or,

00:44:38,220 --> 00:44:39,680
these things are complicated,

00:44:39,680 --> 00:44:41,080
especially if you're talking about public policies,

00:44:41,080 --> 00:44:42,380
there is no right answer,

00:44:42,380 --> 00:44:43,213
there is no simple answer,
and I think the degree to which, because on some level, adapting a label of, first of all we don't even have left in this country, we just need to talk about that, this is the conservative versus, they're caricatures, and so I would hope we would ask our students to in fact not create strawmen of that sort, and in fact really get into what is at the core of an issue, and do not get away with that simplistic dismissal
of hopes of people on either side.

One easy thing you can do,

I'm wondering what does that pushback look like,

is it just a small subset of students,

are you getting that from,

because sometimes it can be just one very vocal student

or two very vocal students that destabilize us,

or make us question,

but it's not a shared sentiment,

and so I'll frame that opportunity

as a discussion point in class,

well some people have suggested this and that,

what other cases would I use to compare
or making that as a moment and putting that back on them,

and often times that conversation won't really bubble up,

it allows you to see what does that pushback look like,

is that a real sentiment,

or is it just the way we are working in politics right now,

one really vocal person.

- And if it's a really big class,

the iClicker surveys are sometimes very useful pedagogical tool for those purposes,

to really ask people their opinions

and their experiences and other kinds of things,

to put that context out there
for all the ones who aren't talking.

- [Man] Yeah that's good.

so I teach environmental studies,

so I get a version of your problem all the time,

and it reminds me of Stephen Colbert,

The Colbert Report,

reality has a liberal bias,

and there is a real problem in environmental studies

and probably in a lot of our fields,

in which we have people with particular different kinds

of political belief systems

that aren't really as compatible
with reality as others,

1125 00:47:04,780 -- 00:47:07,795 and it's very difficult to deal with that,

1126 00:47:07,795 -- 00:47:11,883 I came here today to start to grapple with that better,

1127 00:47:14,140 -- 00:47:15,070 all great ideas,

1128 00:47:15,070 -- 00:47:16,350 bring up facts,

1129 00:47:16,350 -- 00:47:17,863 bring up data,

1130 00:47:19,200 -- 00:47:21,830 make them make policy that fits some kind of assigned position,

1131 00:47:21,830 -- 00:47:24,480 or even let them choose their position,

1132 00:47:24,480 -- 00:47:26,370 and come up with hard decisions,

1133 00:47:26,370 -- 00:47:29,660 make them do the hard decisions of allocating immigration or whatever,

1134 00:47:29,660 -- 00:47:33,160 whatever resource allocation you are allocating,

1135 00:47:33,160 -- 00:47:36,290
so I find this,

1138
00:47:38,330 --> 00:47:40,880
it's a really interesting possibly

1139
00:47:40,880 --> 00:47:44,030
extremely productive conversation,

1140
00:47:44,030 --> 00:47:49,030
and I think it really
frankly goes pretty deep,

1141
00:47:49,100 --> 00:47:52,063
maybe a lot deeper than
we've touched on here today,

1142
00:47:53,291 --> 00:47:57,483
about communicating
across political divides,

1143
00:47:59,244 --> 00:48:00,844
and just speaking with Mia here,

1144
00:48:02,270 --> 00:48:04,500
I hope it's okay I just mention this,

1145
00:48:04,500 --> 00:48:07,163
her frustration that sometimes in classes,

1146
00:48:08,100 --> 00:48:13,100
a student will make a
statement based on some kind

1147
00:48:13,120 --> 00:48:15,440
of political position that's not very

1148
00:48:15,440 --> 00:48:19,323
tenable according to what we
know about facts, et cetera,

1149
00:48:20,197 --> 00:48:21,530
and the faculty member will leave
it there on the table unchallenged,

and it's very frustrating,

because it kind of gives

it this aura of truthiness,

to use another Colbert,

that because it's unchallenged

it's there on the table,

and maybe it's a truth,

and it arises out of this idea I think

which is really at the basis of probably

the problem we're discussing here,

which is that the idea that all views have

some kind of validity to them.

- Or equal validity.

- [Man] Or equal validity,
yeah thank you,

so to me the depth that this gets into, is real deep ontologically and metaphysical assumptions that ground different political points of view and their policies, and how to challenge those in the classroom, and even further part of my research is in environmental psychology, and what's happening now, with global climate change and other problems is an entrenchment, because probably this is a really serious dynamic
for this question of politics in the classroom,

which is that denial arises,

and fears are rising over possible ecological collapse

and societal collapse with the amount of contention we have going on

in our politics and these other problems,

and the research is showing that people get into processes of denial and simply can't see global climate change for various reasons,

or can't see the problems of emigration,

or the humanity of those immigrants,

so we have some deeper things going on here,

I think I would love it if
this would be a series of conversation,

I think it really runs deep in questions of pedagogy and epistemology and metaphysics as well.

[Victoria] We have all just been invited back,

that's what I heard,

other questions and comments?

(woman mumbles off-microphone)

- I was just gonna say I think I'm lucky

that education is a place where you can very much like emigration say a pox on both their houses,

and that both parties have actually done harm,

over time I think climate change is a little bit now more,
but I think it is a deeper conversation

about the role of higher education,

and to the extent to
which we're gonna maintain

this idea of false equivalency,

or if we're gonna be a place that's really

about training students
to think empirically

to not let those statements based

on either fake information or inaccurate

information stand with equal weight,

I think it is a deep set of questions

that intersects with being more inclusive

in terms of who is in the
front of the classroom as well,
because I think it changes then how you talk

1213 00:51:46,990 --> 00:51:49,228
about these things and how you live these things,

1214 00:51:49,228 --> 00:51:52,670
the Muslim man happened when I was teaching this class,

1215 00:51:52,670 --> 00:51:53,940
and I had to share with the students

1216 00:51:53,940 --> 00:51:55,290
my parents were refugees,

1217 00:51:55,290 --> 00:51:58,520
we were lucky that this country allowed us to come in,

1218 00:51:58,520 --> 00:52:00,880
and so the stakes for me are different,

1219 00:52:00,880 --> 00:52:02,610
because of my life experiences,

1220 00:52:02,610 --> 00:52:07,430
so I think it's a big shift in how we do our work,

1221 00:52:07,430 --> 00:52:10,480
but I think it does require us

1222 00:52:10,480 --> 00:52:15,480
to continually really rethink our practice and our purpose,

1223 00:52:15,480 --> 00:52:17,670
and it's not easy,

1224 00:52:17,670 --> 00:52:19,230
and some students will just think

it's not valid or helpful or biased,

I think the fact of the matter

is not everybody is gonna
be happy singing Kumbaya,

because these are hard things,

so maybe if we don't
have that expectation,

it feels a little better
as a Professor right?

- [Man] If I cannot be bothered

by the few evaluations I get,

he's saying these things
because he's a liberal.

- But see this is the
psychology evaluations,

you can get stellar evaluations

and you always focus on
those ones that they hate it,

1237
00:52:52,660 --> 00:52:55,120
I think that's just human nature,

1238
00:52:55,120 --> 00:52:58,230
but we also know all the
bias in evaluation to,

1239
00:52:58,230 --> 00:52:59,063
so you know.

1240
00:52:59,970 --> 00:53:01,807
- [Victoria] We have a
question at the back.

1241
00:53:01,807 --> 00:53:02,640
- [Man] I just wanted to add a comment,

1242
00:53:02,640 --> 00:53:04,390
building a little over
what Christina had said

1243
00:53:04,390 --> 00:53:06,937
about the arts for this
particular question

1244
00:53:06,937 --> 00:53:08,380
of sustainability indicators,

1245
00:53:08,380 --> 00:53:10,560
I think that there is a
lot of research showing

1246
00:53:10,560 --> 00:53:13,730
how people reinterpret
evidence to fit narratives,

1247
00:53:13,730 --> 00:53:17,180
and how visual storytelling
can be a really compelling
way of making a point rather than a trendline, I don't know if one idea is to actually maybe use documentaries, or clips that show what life is like in these societies, and that break down stereotypes that students may have about the communists or something to that effect, and to combine that, so not in lieu of the evidence that you present or the indicators, but just thinking about different ways of presenting the story that you want to tell that might be more compelling, more gripping,
that will give,

so people in these societies

and their voice to a front stage,

and I imagine there's lots of material out

dont have different definitions of facts,

we are gonna use is data collected in this way,

and I'll tell them this,
and they laugh or whatnot,
but I'm consistently reminding them
that we live in
politically perilous times,
I have modules in my class,
one module is on immigration assimilation,
another one is on the education of the elites,
and that's the way I teach it,
but after every module I'm consistently going back,
okay,
why is this important to know right now,
and I asked that question to them why is it important
to know right now in the context that we live in,
in the context of social media,

in the context of certain political polarization in this context,

and I think that sort of continuous reflection,

and I haven't done this before,

I've just been motivated to do it now more

so because students are asking more

about what to do with this,

what I do more broadly,

not just what I do with this knowledge

about educational inequality,

more broadly than that,

what I do me as a person coming out
of Berkeley with this
degree at this moment,

and so I throw that question back at them,

I actually make it extra credit,

like these little extra
credit reflections.

So one of my modules,

and it's a culture class,

so it's quite varied,

but one of them is on
religious conversion,

conversion to Pentecostalism

and the rise of Pentecostalism
across Latin America,

and I hadn't done this before,

but now it's like why
do we care right now,
and I leave it open,

so aside from theories that they learn

about conversion and what

that means for culture,

and maybe some sort of patterns

of religious conversion

and political ideas,

right now it’s an interesting time

with all the elections in

Latin America, et cetera,

but I leave it open ended,

and I leave it for them to write

it up to me and then I discuss it,

and it's about them and this moment,

interacting with the text and

interacting with the world,
and I think this is creating

I hope a continuous reflection about themselves,

about the moment,

about what data means,

what these trends mean,

where they stand,

I'm hoping that that is gives them some ease for many of them,

and for the few that I'll get

they're like four out of 120 something,

so I actually don't expect to win them all,

I actually expect that I'll get a lot of pushback,

it might come because as a woman,
as a woman of color lecturer

I just know that I'm not gonna get them all.

[Victoria] We have another question in here,

but I was thinking that sometimes I'm an abolitionist,

so that says a lot,

but after the shattering of starting points,

so I often use that phrase,

we can imagine the destruction of the planet,

but we can't imagine the destruction of capitalism,

where do you move from a statement like that,

of the hidden narratives around
what are we talking about,

00:57:17,490 --> 00:57:19,440
and I think it's this
idea of stakes again,

00:57:19,440 --> 00:57:21,860
what are we talking about
when we have a stake

00:57:21,860 --> 00:57:23,700
in the ground around our narrative

00:57:23,700 --> 00:57:27,030
that's really contained for
us rather than breaking open,

00:57:27,030 --> 00:57:29,211
do you have a question?

00:57:29,211 --> 00:57:30,360
- [Woman] Yeah,

00:57:30,360 --> 00:57:33,188
this has been touched
on a little bit already,

00:57:33,188 --> 00:57:36,670
there is a phenomenon and I
can't remember the name of it,

00:57:36,670 --> 00:57:40,520
where somebody holds an
opinion and they learn facts

00:57:40,520 --> 00:57:41,850
that are contrary to the opinion

00:57:41,850 --> 00:57:46,683
and they dig in deeper
into their own stance,
I think this is partially what the gentleman in front of me was saying, but have you experienced that, and what do you do around that?

- One of the things that I found, and probably for those of you that are parents in the room, it's no different to dealing with your children, you as a teacher, you as a parent can say whatever you want to the students or your children, but they don't hear it the same way as one of their peers saying it, and it's much more powerful when their peers say it,
and so I've had a few times where I've had maybe a more conservative student in the classroom, who's been courageous enough to say something, and it's actually been a very valuable learning experience, because the students take that more seriously, and at least until recently there have been very civil in responding, so I remember this one instance I was giving a talk, and this is very much about the facts maybe being understood differently, this was a while back when Samuel Huntington
very famously talked about the Hispanic threat which was gonna undermine the United States, and had a number of arguments, yeah there you go, a number of arguments about why this was gonna be bad for the US, and there are pieces of that argument which was English is gonna be undermined, Spanish is gonna be everywhere, and then you can show facts, in terms of immigrants today learn English probably faster than they did a hundred years ago, by the second generation everybody
is speaking English virtually,

et cetera, et cetera,

so you can show these facts.

And there was a young man in the class who was a veteran,

he had fought in Afghanistan,

people knew this,

and he came out and basically said,

I don't understand why everyone doesn't just speak English,

I just think all of these languages, this is silly,

it would be much easier if everyone just spoke English,

and he said that in a pretty respectful way,

but that's a pretty strong
comment when you have

1409
00:59:44,970 --> 00:59:46,810
two thirds of our graduate population

1410
00:59:46,810 --> 00:59:48,510
who are either first or second generation

1411
00:59:48,510 --> 00:59:50,550
immigrants hearing something like that,

1412
00:59:50,550 --> 00:59:51,850
and of course immediately

1413
00:59:51,850 --> 00:59:54,300
the students were like what's going on,

1414
00:59:54,300 --> 00:59:55,660
and the hard part of course

1415
00:59:55,660 --> 00:59:58,760
is moderating that in a respectful way,

1416
00:59:58,760 --> 01:00:00,360
but I allowed a number of students

1417
01:00:00,360 --> 01:00:02,940
to give their responses to that,

1418
01:00:02,940 --> 01:00:04,554
and then we tried to break it up,

1419
01:00:04,554 --> 01:00:06,120
what is going on,

1420
01:00:06,120 --> 01:00:07,130
what is the issue,

1421
01:00:07,130 --> 01:00:08,470
is there an economic issue,
we can't talk to each other in the workplace,

is it a cultural issue,

our culture is being undermined and who are we as a nation,

is it about threat,

is it just,

so we had a conversation,

and it ended up I think being pretty positive,

I don't know if we changed his mind at all,

but the other thing I said to students is you have to hear positions that you're not comfortable with, because they exist outside of the Berkeley campus,
and so you have to be able to answer them,

I think actually one of the bigger problems I sometimes face is that what I'm talking about immigration people just don't want to say the Trump thing, because on the Berkeley campus there is a sense that you're not allowed to say those or you shouldn't be saying them, and I personally don't espouse them, but I do say to the students you have to be able to answer it or at least think through it,

and so let's do it in a safer spot so that when you are confronted
with that in a less safe space,

you have some ideas of how to react,

and one student came to me afterwards and said

that was a really valuable way of thinking about it,

because her boyfriend was from a very Republican family

and apparently the parents

had said some very hurtful things,

or that she understood as hurtful,

and so now she was thinking through strategies

of how could she engage these parents

or at least provide a safe space for herself

that she didn't feel constantly this emotional toll
every time she was hanging out with her boyfriend's parents.

And with the veteran how did you go on to construct that space where it was a respectful conversation,

how did that play out,

or in a situation like that,

and you mentioned when a view goes unchallenged,

what do you do immediately after that somebody stands up and says something like that?

I don't know my stomach clinches,

my stomach just clinches and I'm like oh my God.
I mean the way I handle it, specifically if someone makes a statement and a claim that's factually incorrect, my first step is to always with any student from any perspective to always provide factual correction, and then I will often prefer, I prefer to have other students speak back, so I see my job, and then if they don't, then I play the devil's advocate regardless, and I think that's the part, is how we manage that conversation, and how we referee,
and if they feel like they've been heard and not dismissed,
it both makes students more willing to talk,
but I think also makes other students,
it models for them how they can speak back,
so that's just been my approach,
I don't know if that's the right approach,
but I definitely don't let things go,
if they're just,
just always bringing it back to what's the evidence,
what do we actually know about this,
what really happened in history,
that kind of stuff.
I find that in the class it's often easy to say what do you think to the rest of the class, and it's actually really helpful once it aired out, so it's aired out, and then I say, usually because we are on the Berkeley campus it takes a lot of courage for them to come out with this sort of opinion, so I'm often thanks for sharing that, what do you all think, so we go round, and usually in my experience students will air something, sometimes they won't to have the facts,
but they'll have the sentiment that this is wrong,

they'll have the sense well how can

you silence other people or things like that,

it'll be more of a,

perhaps the,

yeah I guess the sentiment

in a political sense and then I'll provide the facts,

and there's a sense of engagement I'll ask,

but this is a really big topic,

and there is no,

at the end of the day what is right and what is wrong,

and we have that conversation too,
1521
01:04:07,910 -- 01:04:08,863
but I think,

1522
01:04:09,830 -- 01:04:11,040
I don't know if you guys have had this,

1523
01:04:11,040 -- 01:04:12,833
but one of my difficulties is even being able to create that moment,

1524
01:04:12,833 -- 01:04:15,150
because they are so valuable,

1525
01:04:15,150 -- 01:04:16,832
so sometimes what I do,

1526
01:04:16,832 -- 01:04:19,122
I construct that moment and play the devil's advocate,

1527
01:04:19,122 -- 01:04:23,870
right now there's so much out there in the news today,

1528
01:04:23,870 -- 01:04:26,710
that you can just sort of say for a while

1529
01:04:26,710 -- 01:04:29,370
I would go back to Newt Gingrich speeches he would say,

1530
01:04:29,370 -- 01:04:32,873
I can just sort of look up something on poverty on inequality on immigration,

1532
01:04:35,563 -- 01:04:38,450
on religion,
I can look it up for that day,

and I can tie it into the reading

and that creates the counterpoint,

for students to talk about,

but they are actually really

valuable moments that you want to foster,

but not at all and sort of letting it hang there,

so if I don't have the facts,

so if something is hanging there

and I don't have the facts to get it on hand,

I would say my sense is this,

and then I'd come back at the next lecture

with a much more expansive answer to that.
And the one thing about you dig in deeper to your views,

I talk about that in class,

there's something about giving

them the studies and telling them these were conducted,

studies conducted in a lab,

or studies conducted over time,

and we know that,

showing that to those students

and then allowing them to think about that,

is really good,

because then it opens their eyes to how were they absorbing different types of information.
This is a very small thing,
I don't know if this works,
but my stomach does clench,
when I have this moment where I'm like
oh my goodness is this all gonna blow up or whatever,
so I love writing on whiteboards or blackboards,
so I turn and I start writing,
and this is just to give myself
my 15 seconds to say what the hell do I do.
But also by writing out what people say,
the students are much more careful in what they say,
because I'm writing down what they say,
so someone will say something,
and they'll be like well why don't we all speak English,

so then I'll put on the board English,

all I'm doing is putting the word English down,

and then I turn to the student and I'll be like,

so why would you say that everyone should just learn English,

and it's like, um,

and then they have to articulate why,

is it a value, it's a cultural value,

is it about economics whatever,

and then you start writing these words down,

so then that also gives all
the other students time to think,

and then I think writing it on the board makes it more real so you can't just blow off,

that's a minor little technique

but it's enough to cool things down a little bit,

and then I try to say okay is this a value,

can we have an empirical discussion about this,

if this was our value what would be a research project

we can do to evaluate whether we really do need English to have better economic growth,

so then I kind of align the normative sometimes

by just saying what would be the research project.
[Victoria] I think Andrea you wanted, 

we're almost out of time, 

so if you can just be brief 
with these final comments. 

I'm Andrea, I'm 
in the Public Service Center, 

and I also work with Victoria 

for American Cultures Engaged Scholarship, 

I was picking up on when you said that 

and they know in 
sociology especially folks 

are looking for a glimmer 
of hope or what can I do, 

I wanted to mention 
both of those programs, 

it includes of course some 
folks you already know, 

but also in the Public Service Center
we have different social justice programs for undergrad students, so whether they spent a summer in Washington DC, or do an alternative brake on immigration, or whatever else we have a variety of programs, and I think really getting students into communities where there are experts working on these issues every day who provide new perspectives and counter narratives, and so I'm happy to partner with you any time or come talk about those programs in your classrooms. 
- [Victoria] That such a good point Andrea,
and let's give a shout out for the democracy camp that IGS runs in the summer.

- No, spring break.  
- Oh, spring break.

But I also want to say I bring the leadership community organizations working on my issues to talk to the class,

that's another easy way,

if they're not gonna go out and do that,

stories of winning,

stories of success,

and as I talk about history too,

where places or things have changed

and let's try to think about how
and why that change happened,

and what normal people can do to make change,

I did have students tell me there'd be totally depressed leaving my class,

and that's really not the goal at the end of the semester,

so having some place to show the ways

in which actually positive changes happen and how do we learn from that.

- [Victoria] And that pivot to community knowledge and engagement and active relationships to social problems if you want support from that contact Andrea or I,
we have a whole set of toolkits
and workshops and resources,

01:09:08,170 --> 01:09:10,071
real funds that can help
you on that pathway,

01:09:10,071 --> 01:09:12,070
this is a massive topic area,

01:09:12,070 --> 01:09:14,418
and I just feel extremely grateful,

01:09:14,418 --> 01:09:19,418
grateful that our university can depend

01:09:19,470 --> 01:09:21,350
upon the incredible
thinking, work, kindness

01:09:21,350 --> 01:09:23,570
and generosity that
shows up in our faculty,

01:09:23,570 --> 01:09:25,997
so can we please get
another round of applause?

01:09:25,997 --> 01:09:28,997
(audience applauds)

01:09:31,544 --> 01:09:32,943
And I know we said on
the flyer that we wanted

01:09:32,943 --> 01:09:36,830
this also to be a space where
we cultivated communication

01:09:36,830 --> 01:09:39,090
without shouting matches so
please don't shout at me,
but it looks like the food is delayed,

but hang around with us and hopefully it will show up,

and thank you for coming,

dthis has been a great conversation.