

**Episode 197 - Dr. Larry Davis: "Why Are They Angry with Us?": A Discussion on Race and Racism in America**

[00:00:08] Welcome to in social work the podcast series of the University of Buffalo School of Social Work at [www.insocialwork.org](http://www.insocialwork.org). We're glad you could join us today. The purpose of in social work is to engage practitioners and researchers and lifelong learning and to promote research to practice and practice research. We educate we connect. We care. We are in social work. Hello I'm Charles Syms and I'm your host for this episode of in social work at age 6 our guest for this podcast asked the question why are they angry with us. That question has led to a life of study and scholarship. Larry Davis Ph.D. is the Dean of Social Work at the University of Pittsburgh where he is the Donald M. Henderson professor and the director of the Center on Race and social problems. Dr. Davis earned his master's in social work and master's in psychology from the University of Michigan. He was the first African-American to earn a Ph.D. from the dual degree program of social work and psychology at the University of Michigan. Dr. Davis was previously a member of the faculty at Washington University in St. Louis where he was a professor of social work and psychology and the holder of the. Desmond Leach chair an ethnic and racial diversity he is the founder and leader of Reep a consortium of race ethnicity and poverty centers from across the United States and he is the founder and chairman of the editorial board of the race and social problems journal at Springer Publications.

[00:01:56] As a result of his academic life and substantial scholarship Dr Davis has long been recognized as a leading scholar of the narrative about race and social justice in America and he is dedicated to the creation of solution based dialogues that promote a more racially equitable society. He was interviewed in March of 2016 by Dr. Nancy Smyth dean of the School of Social Work at the University at Buffalo in this podcast Doctors Davis and Smyth engage in a wide ranging discussion on race and racism in America. During their conversation Dr Davis explains how he uses cognitive dissonance theory to better understand racism and racist behavior. He describes his concept of relative deprivation and he explores how implicit racism affects all members of American society. Dr Davis explains why multiculturalism is not sufficient as a principal method to address racism. He also addresses the frequently heard comment of why can't black Americans be more like immigrants. Dr Davis ends the interview looking at the role of social media in the awareness and addressing of racism in America. And now a discussion with Dr. Larry Davis. Hi this is Nancy Smyth and I'm the dean at the University of Buffalo School of Social Work and I'm really excited today because our podcast today is with Dean Larry Davis from the school such work in Pittsburgh. And I just want to say a word or two about why I asked him to do this podcast and then we'll get get started. I take probably almost a year ago I received a complimentary copy of his book. Why are they angry with us. Essays on Race.

[00:03:49] And I have to say that I really have loved delving in and out of the book one of the wonderful things about it is a series of essays and it blends a personal sort of experience and perspective with his scholarly theory that helps to explain various perspectives on race and racism. So I just wanted to say first off thank you Larry for that writing the book it was really an exceptional work and I would highly recommend anybody pick it up and just start reading anywhere and it almost all thank you as a labor of love that's for sure. It's a book I want to do for I don't know maybe 20 years or something. So something I really wanted to get out. Well it certainly is going to continue to make an impact for a long time. And I love the title. Why are they angry with us which I think is fascinating because when I first looked at the title my first reaction was which they and which is anger. You can hear on both sides and I love it if you could say a little bit about just that title and that book as I think that was really powerful. Sure the cover of the book is a picture of my mother's family her mother and her sibling. And so the caller says Why are you with

us. Well the question came from when I was about six or seven one day I don't know why I had this question. But I remember exactly where I was and everything about it. And the question was if we were slaves we being black people why are they white people angry with us. That seemed to make sense. What were they about. We have been the ones that mistreated. Well the question with me.

[00:05:27] I don't know what I did with it. Meanwhile what I finally found when I thought it was a good answer for me. Twenty some years later I found what it was that if you want me talk about the answer where you want to go. Oh absolutely. Let's dive in right here. Back to you. That's actually the third chapter in the book the first introduction that talk about how I got to write a book. Why are they angry with us. It really has to do with cognitive dissonance theory and basically cognitive dissonance theory is it's really one of the most studied well known social psychological theories period. Essentially it's pretty simple but it makes a great deal of sense. It says that our attitudes and behaviors have to be an agreement that is is I think poorly of you. I can treat you poorly. I think highly of you. I can't treat you poorly because those don't go together. Basically the short answer to that is is that we hate those we harm those we exploit. We have to dislike them for it. You think about Native Americans or even just people now and the Bellefeuille they have to really dehumanize the adversary. You can't hurt good people and sustain a good perception of yourself. So something has to give the desire to exploit came first. They want basically. So he's got this population. So how can I do this and still retain some self-respect. Well the way to do that of course is to say that they deserve what they're getting no less than I am. So maybe he is OK appropriate.

[00:06:47] I'm still a good person. So that's kind of the things that we hate those we harm. And so that's why they're angry with us. So it has a theory that transcends black white stuff transcends to all sorts of groups that we think about history Native Americans in in this country. You could almost move around and see who is hated or disliked or file treated most and find out also who is expected those go together. And then we sort of construct to this whole belief system to rationalize our behave exactly. Yeah. When I learned about cognitive dissonance theory they were talking about it with relate it to simple things like purchasing you know that if I spend a lot of money on something I have to value it then is a great product. I can't justify. And so I was thrilled when I sort of saw you put it into this much larger context because it certainly helps for me to explain a lot of what you see in terms of how people see the world and how they start to define groups of people. I mean for starters just our historical legacy of close to 250 years of slavery in this country and then you know whatever people's personal history is in terms of how they've treated people. So one of the things you mentioned in the book and I think this might have been a little earlier bitches talk about how understanding race which is an issue you've been thinking about since you were small smaller than six I think and then social psychology together for you really began to fill in some understanding of the world.

[00:08:12] I guess I'd be curious about when you started on a journey of bringing these things together what that was like for you. Well you know I got to be friends. Good for the Zulu Bob during the course of direction and center we opened the center. Julian came and spoke and then when we had the race America conference in 2010 which by the way was the largest conference on race in America. I'm still proud of that budget but I came to that and he spoke well he said that he was disappointed that he was still fighting some of the things that he thought a long time ago. And I guess I feel that way too. I thought that we would solve this problem in my lifetime. It was really a disappointment to kind of look back at it realizing that we had at the same time I say to people like you Nancy people who were you know individually trying to do a good job of trying to solve problems in this race. All these problems that we have to take a long term perspective of ourselves. I know at some point I realized that they would do in my lifetime and that I'm just a soldier I'm just a part of a long history of people who have addressed this issue. It is my job to do my part. So as much as I can to further the cause but it won't get solved through my lifetime in the next generation.

[00:09:24] It will get solved doing better and I tell my kids I have three sons were part of a move with that's greater than ourselves is Hawkesworth wrap our heads around it because you talk decades what are you talking a long term project. I say to people not particularly because I don't want us to burn out. I don't want us to look back at life and feel well we do very much. So you have people being shot in the back. We still have bigotry. We do. Sorry I think it just wants Rosemary's officer 20 years ago I said Rosemary you working on the same problems you worked out when I was here as a student. Yeah. If I didn't work on it would be a lot worse. And I guess is that forced to take some comfort too if we didn't do these things. Imagine how bad conditions were if you take a long term perspective we've made a lot of progress and it's hard to keep that hit because you still see something but at the same time we've made progress doing things that we didn't see. We see TVs that the world. I feel when I was a kid that was a black person showed up on TV telling me buying a house. I would rather have a TV show that was on TV or something now. I mean you know all the time Obama was on TV they wouldn't run to the president. So what we really have to this is the thing I hope that people get something back as if nothing else is part that we are part of a struggle a long term struggle. It's our turn to do our part but we won't necessarily saw that guy.

[00:10:50] THOMPSON Well it's certainly going to take a long time and I think part of that journey for me has been not just being willing to ask the questions about the society but to turn the questions and ask them of myself as well because I think people can think about racism just in terms of what gets called explicit racism sort of deliberate acts of discrimination. And to me the things that are much more powerful and subtle that we're not aware of are acts that relate to implicit racism or even understanding that a failure to ask and inquire about things will actually perpetuate what's been there in the past that if I want to change things I have to ask hard questions of myself and of others. And let me just back up a second there and say The Washington Post came out with an article I think it was 2014 about implicit racism and said the headline was I mean like most whites in America are racist but they don't know it. And they were introducing this concept. Once again I won't say it was introduced for the first time but I think to the public the idea that we could be racist and not know that we're racist is not something most people understand that I would say that's true for most people who come into social work. Could you say a little bit about implicit racism and what it is and how you see it operating. Yeah well you know even though that article might have said most whites are racist. Unfortunately these negative messages are conveyed to everyone. There's a chapter in the book when I talk about that in fact it's called internalized racism and they hit me with it. Yeah that's basically saying stuff that you talk about.

[00:12:25] It's just a subconscious you know you pick it up you hear it you don't think about it. It's been part of the culture that you doesn't times a time in your lifetime. For example I discovered one myself this recently through them because I'd never heard of it. I just made it. I mean certainly that was the case in the case that was I said there were three kings. One of them was really good. And I thought how that apply to decide to be the good that would be the King of Jazz and Elvis Presley to be the king of rock n roll like that happened in a box like that for a very long time. And it was Tarzan king of the jungle. Tarzan is the most most racist one people you know think about because of the culture you were taught that if you think about it here you have this white kid falls out of an airplane is raised by Carrillo's in the middle of Africa and he knows more than all the black people who were living in Africa the thousands of years of a posture of white supremacy. But you never look at what you just heard. Wary of Tarzan it didn't take you to think about it that this white guy would be the black continent. He would be the king. Right. Yeah that's a good example. Yeah I tell it to people there just surprised how he bought that hook line and sinker. And I realized that Pasha's tale how it is getting kids raised by in the news. He knows more than all the people living next generations. But anyway your point about implicit bias.

[00:13:44] Unfortunately it isn't just a case just for whites that blacks have to Lexan for black. We talk about the internalized racism but you see these images you see that man is being white and

humanity. Why did all this all these characters if they were white. Why would you want to be. Why would a kid want to be other than white. Because that's what's important. Someone like Obama those kind of thing. But also you learn things. The book is full of those stories that tell the one story about my dad the sale of these homes. Why do people buy from the White man and not the black man. But yeah and the reason is that the White Man's ice is colder. So there's a case where it's like racism but it's implicit bias. This you would be aware that's pretty explicit. But my son my son who has you know Dad came always said he wanted me white my wife to not give me reposit racial identity. Right. So you talk about that in the book and he was how old when that happened about 10 or 12. It's a real dilemma for the black parents because they want to send their kids to quote the best school but the best school for them may not really be the best. The fear I think of most black parents who have some idea like that is that they will raise the Clarence Thomas and that's what you kind of don't want to do. You can't like a good education but if he comes out and he thinks that everything is black is bad. Michael it is harmful to the group.

[00:15:02] Now he's an example of what not to be a lot of very good schools will say look we have a diverse group of students in our school and then make that as evidence that this is a good school for students of any race to come to. And yet I think the points you make in the book is that what's taught in school is just as important if not more so it's part of what shapes the cultural norm. Yeah yeah. Like what was the culture about. I mean so you could take these back about kids and put them into white context. Well we've got diversity but we'll teach them all the white thing and nothing about anything else other than this culture that we're in. So you really them more harm. So it's really a dilemma for parents of color raising kids those kinds of dilemmas don't have easy answers to them. I think for families so one of the things that you talk about multiple theories that sort of help you understand what happens with race in our society and an internalized racism was one of them and cognitive dissonance theory and then you talk about something I have to admit I had never heard of which was relative deprivation. And I'm wondering if you could say a little bit about that because I hear a lot of that happening culturally in these days and until you've labeled it for me I have to admit that I didn't quite understand it. You know probation means relative to what someone else has. You feel deprived in some respects it's what's happening to a large extent too.

[00:16:24] I think a number of whites in the country where for example if you have all the seats at a table and then someone says Well you know you're only 70 percent of the population so we aren't going to give you some of the seats. Now to make it equitable. So now what is the fact equitable you feels to be unfair. You feel relatively deprived to what you do have is something that is what's going on in America that a couple of things have happened. When I start talking about this sometimes I'll talk about the demographic change in America that 1960s 80 percent of America white and by 2016 that figure is now 65 percent white. But to put two things have happened not only has the physical demographic changed which is true but also the visibility of these minorities for example black Americans were even in the 60s and 50s were always 12 percent the population had an increase very much. They were invisible. They are like I tell people you never saw black out honeymooners. They were there. No one saw them. So now to think that happened when they're present. I mean they're physically present at bars pubs and malls and commercials and TV. So there. And the numbers of others have increased. So the numbers of how nonwhite has really exploded for perceptions of many whites is concept. I to talk about psychologic majority whites around 30 percent some of the small group that it just says really begin to feel a sense of being overrun.

[00:17:52] So part of what we're getting I think even with the culture now that's where we are is like a 70 65 35 split that the whites are feeling that there are too many of them. I think this issue about Hispanics and the wall and all that. I think much of that has to do with the fact that Obama's epitome of that. Here you have these people who are present where they shouldn't be. We have everything in the 60s we had everything and now we don't have anything to the laws changed to them they relevant to the pride of what they did have and what they have now in 2016. Yeah there's

been a huge shift and you're saying let me just get this right. That when the other when the non-white people become more than 30 percent is when whites begin to react and feel like this sense of deprivation and endangerment like oh no the world like we did for a long time. It was really the only reason why you ever had. Right. Love this idea more so than anybody else. You know Celeste has done more with it. But the truth of matter is there was never really a place for race. There really wasn't. There was I love to get funding for study race. You could get money for multiculturalism and you could get money for diversity but to study the impact of the soft stuff. The only place that gave money for that was that it was to the mental health and then this to make everybody crazy. It's a study race. Some of them are crazy but most of them were not OK career. But if I could have had more access to resources a study recently my career would be very different.

[00:19:18] But in fact I don't even know what to call myself. Ms. Tippett that people would ask me what's your area and I would think was not mental health welfare relations. So there was never a place in social work. Race was never forgot. You know now multiculturalism talked about the races sort of getting along really hot therapist client work relationship. You never talked about race as a verbal beating the quality of life. People did talk about it that way. So only when I got the pit and I had a sitter that I called to not race and those who probably really realized that my life. That's what I was interested in. Race and Social problems that took a long time for me to figure out these work. Wow that's amazing. I mean as I hear you talk it makes some sense to me because I think one of the things I've been concerned about in social work is we're very big on talking about diversity and I'm all for diversity. But I have often solved like when we start talking about diversity and cross cultural competence and things like that we lose the focus on race and racism and oppression. And those are really important concepts that I don't think they fall under that. I mean it's there are two different things and they get lumped in together sometimes by profession and I honestly didn't realize it was as late as what you're talking about for people to begin to crystallize this as as an area of study. Yeah I never had an area where I would write anything you know with race.

[00:20:42] Race was always important variable whether it was 30 couples or whether it was their clients or whether it was teachers students or faculty and faculty. It was always a racial variable but I never knew what to call myself what you made up it about some time ago and I sort of say that we lost ourselves in diversity that diversity really kept us just the real real problems of race. We should perhaps dispense with the whole thing about celebrating diversity and we talk about challenging disparities because it's not our diversity that has caused a proper say no one to my knowledge hasn't stopped eating the wrong food or something like But Birdie's health and education the quality of life that lies the problem. So what we did we get sidetracked maybe in the 80s and 90s civil liberties. So what else were big tacos. I'll take a pie. We all have this great thing but it's a feel good sort of topic or feel good activity. But it takes place it doesn't address anything really important to us. Disparities yes the disparities. And I guess the things that can play out subtly that we don't always realize. I was thinking about a study I saw a few years ago where they just took resumes of people and put them in front of employers in terms of them deciding who was qualified and who wasn't. And all they did was very the names on the resume about whether there were names that sounded more African-American. And when they did that when just the name was a name that people were not used to hearing associating with whites. The assessment of who those people were and their skill levels totally changed.

[00:22:14] And to me that's sort of an example of how these things can play out and we might not even realize that they're playing out and then we make judgments based upon some of those things. I don't hear us teaching about that stuff. You know I picked that up in some other places but actually wasn't in social work. Yeah yeah there's a bunch of studies like that were found that in terms of getting callbacks that a white guy with a criminal record is more likely to get a callback than a black guy without one. This is a lot of that that's the case. The one incident that you mention about just the recognition. So that's race stuff that's what never showed up anywhere that would

show the diversity and multiculturalism the things we looked at really did take us very far. It really did because incompetence is OK. Ultimately it's about getting one person is different and helping the other person. And well that's OK but it doesn't address why the person needs help in the first act of the book you probably remember. Yes. And I gave this example. He let other kids up with a baseball bat find out which 5 percent which by the way these kids do not have the expected outcome. You say aha we could have other than five kids like these thoughts and I come to that is why does extra. So it's a live ordinary lives people are only really talking about resiliency with poor black and brown kids. Nobody's talking about like he's resilient. You don't talk about absolute kids being resilient.

[00:23:38] So what I say is that we're so busy celebrating our teaching populations that injustice that we don't put enough time to get to the guy with the baseball bat. So that's kind of what that was about. I'm not really a complete you know. Yes. Is that why you in some cases but I think that we do need to keep some kind of close watch that we spend more time preparing people to withstand the justice that we are preventing them from experiencing justice. Yeah and just taking the focus off that entirely and I would go a step further to say something that's probably not popular in social work. But I think when we define resilience we're often not looking far enough out to look at the impact of what happened. Some of my background was looking at addiction and families and we would point to the resilient kids who didn't develop problems. And yet we know now that in adulthood the sort of what's sometimes called this hero mentality like I got to be super good to compensate for the problems in the family that takes its toll in another way. So maybe I don't end up in prison and maybe I don't end up with my own addiction problem but I end up with other health consequences later. And so I think sometimes it's like well gee this kid didn't get the cracks. All right now let's forget about the fact they also still have a traumatic brain injury and have reaction to someone hitting them over the head with a baseball bat. I'm hoping of all the things that I have. I actually think that that argument will be the most important influence in your research.

[00:25:05] Well that's interesting because you touch on a lot of things in the book that are pretty important but I guess that would have a potential to shape research in terms of what people focus on. You know I want to ask you if you don't mind switching directions. You have a chapter in the book which I thought was a wonderful question that I think people ask a lot which is you know why can't blacks be more like him. And I was wondering if you could say a little bit about that. That's actually one of my favorite chapters is the question that people asked us who all the other groups have made it they've come here as immigrants and they've made it why can't blacks you and I list about five reasons. You know why that's the case. There are a couple that are really most important that one most of the image. Earlier Mr came were all white. They weren't people of color. They've helped in poles and the Italians they were white Europeans. It was hard for them so they lost the accent that they were just American white people. So there was never the resistance to them integrated into society as has been the case of black Americans. I sometimes tell us in another chapter the last chapter of racial identity I tell people that I'm 39 percent Scandinavian in terms of mixture. It doesn't mean anything in my case. I'm more Irish it be the people who celebrate St. Patrick's Day. It is why black people a why Smith that so they were never able to mix and blend in.

[00:26:24] Perhaps the most important thing though I think with immigrants is that people don't understand is that immigrants often come to this country with empty pockets but they really come with empty heads they come and chat. They come with skills. They know they receive services. Diamond cut isn't their clay tile the toolmakers. They had a trade. What they didn't have in your country was the opportunity. But they had a trade and knew how to do something. When I'm in a group when I tell them I'll say we took this group of people and we said OK we don't have to leave the country. We're all going to get on a boat and go to some impoverished country some place. Well within a short time say was 10 years we would be noticeably better off than we did. It is poor the country to which he went because we want to do things with all the skills we were financially

literate. Those who teach small start small businesses. I mean we have all the things that we would bring so we would outstrip the indigenous poor in a relatively short period of time. In this way and also something else that will get us to that if we're going to offer the best the way they come. The refugees may be something different but immigrant they often come to America lets the best the good families there from wealthy families or even just middle class families. The Fed was able to launch some Lugosi's store. Yes they have lot both human and social capital. The conditions are poor. So I talk about that is really a big deal.

[00:27:47] Five in list the one of them is that the main thing we have got is a Malcolm who talked about the worst thing that the black slavery was that they came up with that were intact as people. They may be poor Callias or poor Pakistanis or poor something but they know who they are. They have a sense of themselves. They don't believe that the white man's ice is colder. They believe that ice is cold and that's something African-Americans negatively so they have the sense of the value of their culture and identity. And in fact the conflicts that they'll run into any United States are going to be around for. How does this culture around me connect with the values culture I'm bringing in and when you were kids that's what you sort of see playing out here. It's totally different when you're talking about a legacy of slavery of people who've been brought here against their will and then have generations. I tried to find out how long the Hebrews were enslaved. The closest I could get from a guy like you. I think I was 200 years the blacks were enslaved to forty six years. But my point wasn't who the log was the real difference is that other groups plloom Hebrews were enslaved as a group that they had their own culture they had their own rules they had the rule. They were just Pathé you had to say this ghetto but they were attacked in this ghetto. Heather also they still believe in themselves. The difference. One group that was enslaved as a group so they kept their group identity group goals and values. The other group was slave to the vigils where they were separated from each other.

[00:29:13] They're taught not to share old values and think everything became measured by what was outside. For example I say you can't imagine having a Jewish or any community a sign that says by Jewish or by Korean I mean why would we not react to the people of the country that you'd need such a sign. Why would you need such a sign. The pastor's idea why would you have to tell me to go black or black. Why would I not do that. But that was the deal. In fact that's what I say about the civil rights movement. There were two things happening. So rights. What was of course that blacks were tending to alter their relationships with the larger society of white society. But they also through black power movement were attempting to alter their relationships with themselves. Yeah and now as you talk about that and there you draw that also to just an understanding of black history month that that many people would think of Black History Month as an effort to educate whites about the contributions of blacks. But really the more powerful reason for this was to help blacks understand the rich history that they had and the civil rights it sort of dual focused in that way helping people understand the rights that they have as human being. I don't think that that sense of understanding about how racism has affected people in terms of internalized racism I don't think that's really fully understood by most people. I don't either. Correct.

[00:30:33] I guess my question to you about that and I simple question which doesn't have a simple answer is What do you think we ought to be teaching and talking about when it comes to internalized racism in social work. What should we be doing about that particular issue. I think it's common sense that you're now having said that the conversation has moved without talking about diversity we're not talking about multiculturalism we're talking about structural problems larger problems. Everyone basically been influenced by racism society blacks kill you too. They may care less of it. Most whites with blacks carry some anti black sentiment they learned just like everybody else. I think this kind of discussion I think is a podcast that you're making is the kind of thing that students need to hear. They don't go to of. The reason they don't is because it wasn't taught to think I wanted people to know that what most people do about slavery slavery and they equate slavery

with all preceding history along comes a famous white guy. He slaves. Well what's missing is that 246 years of slavery that this country has been a slave country longer than it's been a free country. Two and a half centuries is a heck of a lot of time. It's more time to get your head around. They'll know it's long within the civil rights movement and slogan of the Vietnam War. The Nazis only in power for 13 years. I mean the Nazis make no comparison to this group. The second thing I want people to know is the unity of it. It wasn't a mom and pop outfit like I kind of thought about it was a big no. Georgia Alabama mainly the southern states the early 60s. The slaves came to America.

[00:32:00] What people don't know the average person doesn't know black or white is the duty of the size of the business. This is big business. This is not a small little thing. Everybody was in love with the Supreme Court was with it the Congress is where the country was with it all. Europe we fueled the cotton mills Europe the cotton that was grown here. At one time it was by taking the country we're slaves most needed is little longer. Mississippi I just think of the two centuries. It's hard to talk about this is. We should think so short term. I was there for 30 years. We talk about some places too and there's no way out. You could see well there was no daylight. There's no end of the tunnel with this thing. The boom was a lot of money then it made me slaves really just really the foundation of so much of what the country and we sort of pooh pooh it. We don't want to talk about it because it's shameful that that's what happened. That's where the money came from the founding fathers most of whom were slave owners. That's why they get the money to fight the British. That's what they get the money from. We have no idea how important slavery has been to the development of the country though how long it lasts that what you can understand why. Who wants to talk about their father's big slave owners. Well slave owners or the people that were profiting from slave trade even though they may not have owned them personally. Right.

[00:33:18] I remember a ridiculous you know a musical 1776 where the issue of slavery came up and actually the point about the amount of economy that was built on slave trade including in the north was made and that we're not going to get rid of this because this is too much about what drives the economics of the entire country. So I can envision a campaign where we could have a sign on every building to acknowledge any buildings or works that actually were built by say that was a good idea. It's taken a while to do that. America has now begin to sort of acknowledge slavery in a couple of movies you we had Jaakko which was what we had we had 12 years a slave. So we just now begin to deal with this it really is pretty bad things really not that good if they weren't immigrants like everybody else. It's a story you know I think surprises people. The question is what do we do with it and what do we do as a mascot. You know we have some of these famous people's names on these buildings and they were terrible people. Would you go and change all the names now. So the country is struggling with what to do it with its history and that's why the press has such a little time because it didn't know what to do with it. It was the same in some respects didn't want to acknowledge it just because it was just ignored. Right. And then if you start to make changes with it then you're going to have some people who are going to feel deprived that this is taking away some of their history.

[00:34:43] There's a lot of dialogue that needs to take place about these things. It seems like we're it's more bifurcated than it's ever been. I want to ask you about something you said briefly in the book. I would be curious about your feelings about what role social media has played in both our awareness of racism and perpetuation of it or addressing it. We'll take the first part of that first. I think social media has provided us with an invaluable service would not for a camera on the cell phones that most of the atrocities that we see speckled with police with black citizens we would know about. We can make the assumption that these things just start with adding to the camera. It's frightening to think how many innocent people must have been beaten up or used and how many thousands must have been murdered over the period to write this one it was called. Well how long is that going on. The answer is forever. I mean you can imagine being a black citizen in 1910 and 1920 30 40 50 60 that even now with the camera running with all the social media stuff that's going

on I quit classes around the world. We still have incidents of the day we saw the cops beating up some guy on the ground or something. It's just unbelievable that you would risk the kid running that they get these egregious behaviors. That's why I think places a repressive regime you know China's want to get rid of the media because it's hard to keep secrets. Now before you could do something you can say well it happened in Jersey.

[00:36:05] But now it's all over. People know what happened in Jersey Texas New York. So I think that the whole social media has been terribly helpful in exposing this and helping us to fight this. Now the other hand early days movies particular helps to state perceptions reinforced by perceptions of LAX's. But I think that that day has largely passed I think like you now with this academy. Oh the fun of it you're only white. We see the point where the cause of the change there were what I don't know how did people that they're going to add double I guess the size of 50 people onboard or something. That's because people have a way to protest that now which we wouldn't have had social media historically was on the side of the oppressor. But now I think social media is one of the best things that the country has because it exposes the world to America America doesn't really want that perception of itself. So it's put the tools into the hands of people who are experiencing these violations and now what was invisible is now made. Exactly. You start to put the dots together you start to see patterns across multiple places brings things to a higher level of awareness. At the same time we know that some of the anonymity of parts of the Internet can just feed people expressing in fairly hostile hate sorts of speech about various groups. And so I guess the solution partly to that is to call it out as a community not a light on it. I don't mind the fact that people are concerned I don't think Trump is bringing out all these people.

[00:37:31] Well basically Trump is only allowing the voice to say these things. That's not so good. But it's also good for America to sort of have a view of itself that that's where we are. And I said it the night before you completely amazed at the amount of racism in the country. We don't know it so we could address it. But I think keeping it hidden like it was like it is my large that doesn't take us very far either. So I don't like someone that created it maybe maybe the downside is that he's created some but maybe I think he's surface. Yeah I think there's something to be said for that. It's ugly and it's not something that people want to look at but people are believing those things we need to know it and we need to surface it has a sense of dialogue. I often have these fantasies about speaking to the Klan looked the wrong way. They're looking at a black I'll always say that they're proud that we have the highest tax rate income rate hides health problems we don't have a guys we don't have it you look at the wrong way. We've been able to of the won't we. So long. It's like you know people who like them have anything and I think people are a tad bit surprised with Republican Party. One of the things that that gets done is that occurs a lot of well-meaning white working class people to vote against their economic interests. I know you guys make five dollars an hour. Republicans as Republicans they want me to get out of the way.

[00:38:53] I think no you didn't want it to the woman. Did he do the right the right to work less. No you did. But it's amazing. We've done a marvelous job of getting into gold because of economic tensions. So it's that awareness. And let me just ask you. You know we've covered a lot of territory here. Is there anything we haven't talked about that you think's important to mention in terms of books that you wrote or are this overall topic. No I think the fact that you doing the podcast it's part of the role I take a very topical view of this now. It's you're doing what you're supposed to do and doing your part is part of ongoing struggle. We have to stay in this fight because we have made some progress. Seems like we haven't but we really have the fact that you're talking about implicit bias. Now for me it wasn't implicit was all explicit and equally explicit bias will be cool. People don't want to think of themselves that way. Well I think the time will come when people will be more aware of the implicit bias too. I look forward to that day. I really want to strongly recommend it to people. The essay format and the blend of personal and scholarly insights I just found to be incredibly interesting and readable and really human I think concepts that I think sometimes our

hearts people to get their head around very easy to get why are they.

[00:40:06] And to listen to the podcast that you did with Jonathan Singer's social work podcast in 2008 that preceded the book and we talked generally about race and social problems and I think there's at least a section in the transcripts about this issue of people being biracial and how flawed that concept sort of is. There's tons of great resources on these. But even if all you do is listen to this podcast listen to that one and read this book. You're going to be happy that it looks like some schools are going to pick it up from their courses which is a good thing that some schools will use it. And of course I was as well. Yes absolutely. I think that the book lends itself really well to courses. Thank you for finally creating your legacy work. You've been thinking about for a long time because I think it will go a long way to making these concepts come alive. And I certainly hope our profession can make some progress in really talking and doing something about race as a profession. We like to think that it's a topic that's important to us that I think we stumble around with how to work on it. I think what you doing is great and I really appreciate you taking the time to read the blog and doing this podcast. Thanks a lot. Let me know if I can do more. Oh thank you I will let you know although it sounds like you're developing quite the speaking circuit and that's terrific actually. But I know you get so many demands on your time that I really appreciate you taking the time out to talk with us today. You've been listening to Dr. Larry Davis discussing his work on race and racism.

[00:41:33] We hope you have found this interview to be instructive. Please join us again in social work. Hi I'm Nancy Smyth Professor and dean of the University of Buffalo School of Social Work. Thanks for listening to our podcast. We look forward to your continued support of the series. For more information about who we are as a school our history our online and on ground degree and continuing education programs we invite you to visit our website at [www.socialwork.buffalo.edu](http://www.socialwork.buffalo.edu). And while you're there check out our technology and social work research center you'll find it under the Community Resources menu.