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Chapter 1 : Today's Law As Amended

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We focus our discussion on discrimination against disadvantaged racial minorities. Our definition encompasses both individual behaviors and institutional practices. To be able to measure the existence and extent of racial discrimination of a particular kind in a particular social or economic domain, it is necessary to have a theory or concept or model of how such discrimination might occur and what its effects might be. The theory or model, in turn, specifies the data that are needed to test the theory, appropriate methods for analyzing the data, and the assumptions that the data and analysis must satisfy in order to support a finding of discrimination. Without such a theory, analysts may conduct studies that do not have interpretable results and do not stand up to rigorous scrutiny. The purpose of this chapter is to help researchers think through appropriate models of discrimination to guide their choice of data and analytic methods for measurement. We begin by discussing four types of discrimination and the various mechanisms that may lead to such discrimination. The first three types involve behaviors of individuals and organizations: The fourth type involves discriminatory practices embedded in an organizational culture. Next, we compare these discriminatory behaviors and institutional practices with existing legal standards defining discrimination in the courts Page 56 Share Cite Suggested Citation: The National Academies Press. We then discuss how these discriminatory behaviors and practices might operate within the domains of education, employment, housing, criminal justice, and health. Finally, we discuss concepts of how cumulative discrimination might operate across domains and over time to produce lasting consequences for disadvantaged racial groups. This chapter is not concerned with identifying the relative importance of the various types of discrimination; rather, it is designed to present a set of conceptual possibilities that can motivate and shape appropriate research study designs. Yet discrimination can include more than just direct behavior such as the denial of employment or rental opportunities ; it can also be subtle and unconscious such as nonverbal hostility in posture or tone of voice. Furthermore, discrimination against an individual may be based on overall assumptions about members of a disadvantaged racial group that are assumed to apply to that individual i. Discrimination may also occur as the result of institutional procedures rather than individual behaviors. Intentional, Explicit Discrimination In , Gordon Allport, an early leader in comprehensive social science analysis of prejudice and discrimination, articulated the sequential steps by which an individual behaves negatively toward members of another racial group: Each step enables the next, as people learn by doing. In most cases, people do not get to the later steps without receiving support for their behavior in the earlier ones. In this section, we describe these forms of explicit prejudice. By themselves such comments may not be regarded as serious enough to be unlawful balanced against concerns about freedom of speech , but they constitute a clear form of hostility. Together with nonverbal expressions of antagonism, they can create a hostile environment in schools, workplaces, and neighborhoods Essed, ; Feagin, Verbal and nonverbal hostility are first steps on a continuum of interracial harm-doing. In laboratory experiments see Chapter 6 for detailed discussion , verbal abuse and nonverbal rejection are reliable indicators of Page 57 Share Cite Suggested Citation: They also precede and vary with more overtly damaging forms of treatment, such as denial of employment Dovidio et al. Such nonverbal hostility reliably undermines the performance of otherwise equivalent interviewees. In settings of discretionary contactâ€”that is, in which people may choose to associate or notâ€”members of disadvantaged racial groups may be isolated. In social situations, people may self-segregate along racial lines. In work settings, discretionary contact may force out-group members into lower-status occupations Johnson and Stafford, or undermine the careers of those excluded from informal networks. Sociological studies have measured avoidance in discretionary social contact situations by report or observation Pettigrew, b; Pettigrew and Tropp, In legal settings, avoidance of casual contact can appear as evidence indicating hostile intent. Avoidance may

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appear harmless in any given situation but, when cumulated across situations, can lead to long-term exclusion and segregation. It may be particularly problematic in situations in which social networking matters, such as employment hiring and promotion, educational opportunities, and access to health care. Avoiding another person because of race can be just as damaging as more active and direct abuse. Segregation occurs when people actively exclude members of a disadvantaged racial group from the allocation of resources and from access to institutions. The most common examples include denial of equal education, housing, employment, and health care on the basis of race. The majority of Americans about 90 percent in most current surveys; Bobo, support laws enforcing fair and equal opportunity in these areas. The data indicate that these hardcore discriminators view their own group as threatened by racial outgroups Duckitt, Moreover, even the 90 percent who report support for equal opportunity laws show less support when specific remedies are mentioned see Chapter 8. Physical attacks on racial outgroups have frequently been perpetrated by proponents of segregation Green et al. Extermination or mass killings based on racial or ethnic animus do occur. These are complex phenomena; in addition to the sorts of individual hostility and prejudice described above, they typically encompass histories of institutionalized prejudice and discrimination, difficult life conditions, strong and prejudiced leadership, social support for hostile acts, and socialization that accepts explicit discrimination Allport, ; Newman and Erber, ; Staub, Our report focuses more on the levels of discrimination most often addressed by social scientists. In most cases involving complaints about racial discrimination in the United States, explicit discrimination is expressed through verbal and nonverbal antagonism and through racial avoidance and denial of certain opportunities because of race. Racial segregation is, of course, no longer legally sanctioned in the United States, although instances of de facto segregation continue to occur. Subtle, Unconscious, Automatic Discrimination Even as a national consensus has developed that explicit racial hostility is abhorrent, people may still hold prejudicial attitudes, stemming in part from past U. Although prejudicial attitudes do not necessarily result in discriminatory behavior with adverse effects, the persistence of such attitudes can result in unconscious and subtle forms of racial discrimination in place of more explicit, direct hostility. Such subtle prejudice is often abetted by differential media portrayals of nonwhites versus whites, as well as de facto segregation in housing, education, and occupations. The psychological literature on subtle prejudice describes this phenom- Page 59 Share Cite Suggested Citation: Members of the ingroup face an internal conflict, resulting from the disconnect between the societal rejection of racist behaviors and the societal persistence of racist attitudes Dovidio and Gaertner, ; Katz and Hass, ; McConahay, Subtle forms of racism are indirect, automatic, ambiguous, and ambivalent. We discuss each of these manifestations of subtle prejudice in turn Fiske, , and then examine their implications for discriminatory behavior. Indirect prejudice leads ingroup members to blame the outgroupâ€”the disadvantaged racial groupâ€”for their disadvantage Hewstone et al. The blame takes a Catch form: The outgroup members should try harder and not be lazy, but at the same time they should not impose themselves where they are not wanted. Such attitudes on the part of ingroup members are a manifestation of indirect prejudice. Differences between the ingroup and outgroup linguistic, cultural, religious, sexual are often exaggerated, so that outgroup members are portrayed as outsiders worthy of avoidance and exclusion. Indirect prejudice can also lead to support for policies that disadvantage nonwhites. Subtle prejudice can also be unconscious and automatic, as ingroup members unconsciously categorize outgroup members on the basis of race, gender, and age Fiske, People have been shown to respond to even subliminal exposure to outgroups in these automatic, uncontrollable ways Dovidio et al. However, the social context in which people encounter an outgroup member can shape such instantaneous responses. Outgroup members who are familiar, subordinate, or unique do not elicit the same reactions as those who are unfamiliar, dominant, or undifferentiated Devine, ; Fiske, Such automatic reactions have also been shown to lead to automatic forms of stereotype-confirming behavior Bargh et al. The main effect of subtle prejudice seems to be to favor the ingroup rather than to directly disadvantage the outgroup; in this sense, such prejudice is ambiguous rather than unambiguous. That is, the prejudice could indicate greater liking for the majority rather than greater disliking for the minority. As a practical matter, in a zero-sum

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setting, ingroup advantage often results in the same outcome as outgroup disadvantage but not always. Empirically, ingroup members spontaneously reward the ingroup, allocating discretionary resources to their own kind and thereby relatively disadvantaging the outgroup Brewer and Brown, People spontaneously view their own ingroups but not the outgroup in a positive light, attributing its strengths to the essence of what makes a person part of the ingroup genes being a major example. These ambiguous allocations and attributions constitute another subtle form of discrimination. According to theories of ambivalent prejudice e. Outgroups may be disrespected but liked in a condescending manner. At other times, outgroups may be respected but disliked. White reactions to black professionals can exemplify this behavior. Some racial outgroups elicit both disrespect and dislike. Poor people, welfare recipients, and homeless people all erroneously perceived to be black more often than white frequently elicit an unambivalent and hostile response. The important point is that reactions need not be entirely negative to foster discrimination. One might, for example, fail to promote someone on the basis of race, perceiving the person to be deferential, cooperative, and nice but essentially incompetent, whereas a comparable ingroup member might receive additional training or support to develop greater competence. All manifestations of subtle prejudice—indirect, automatic, ambiguous, and ambivalent—constitute barriers to full equality of treatment. Subtle prejudice is much more difficult to document than more overt forms, and its effects on discriminatory behavior are more difficult to capture. In their study, the experimenter first showed white participants either black or white young male faces, presented at a subliminal level. The experimenter then either did or did not provoke the participant by requiring that the experiment be started over because of an apparent computer error. Compared with other participants, those who saw the black faces and were also provoked by the experimenter behaved with more hostility as revealed in a videotape of their immediate facial expressions and in their subsequent behavior, as rated by the experimenter. Generally, an emerging pattern of results from laboratory research see, e. In any event, the implicit measures have been shown to be statistically reliable Cunningham et al. Some of these laboratory findings have been generalized to the real world—for example, in contrasting subtle and explicit forms of prejudice Pettigrew, b and in research on specific phenomena, such as ingroup favoritism Brewer and Brown, The discussion of experimental methods in Chapter 6 elaborates on this point. Statistical Discrimination and Profiling Another process that may result in adverse discriminatory consequences for members of a disadvantaged racial group is known as statistical discrimination or profiling. In this situation, an individual or firm uses overall beliefs about a group to make decisions about an individual from that group Arrow, ; Coate and Loury, ; Lundberg and Startz, ; Phelps, The perceived group characteristics are assumed to apply to the individual. When beliefs about a group are based on racial stereotypes resulting from explicit prejudice or on some of the more subtle forms of ingroup-versus-outgroup perceptual biases, then discrimination on the basis of such beliefs is indistinguishable from the explicit prejudice discussed above. Statistical discrimination or profiling, properly defined, refers to situations of discrimination on the basis of beliefs that reflect the actual distributions of Page 62 Share Cite Suggested Citation: Even though such discrimination could be viewed as economically rational, it is illegal in such situations as hiring because it uses group characteristics to make decisions about individuals. Why might employers or other decision makers employ statistical discrimination? There are incentives to statistically discriminate in situations in which information is limited, which is often the case. For example, graduate school applicants provide only a few pages of written information about themselves, job applicants are judged on the basis of a one-page resume or a brief interview, and airport security officers see only external appearance. In such situations, the decision maker must make assessments about a host of unknown factors, such as effort, intelligence, or intentions, based on highly limited observation. Why is information limited in such cases? Instead, decision makers look for signals that cannot easily be faked and are correlated with the attributes a decision maker is seeking.

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Chapter 2 : Mastering the Art of Self-Promotion for Lawyers of Color, Part 1

The bill would require, beginning July 1, , the Attorney General to establish the Racial and Identity Profiling Advisory Board (RIPA) to eliminate racial and identity profiling and improve diversity and racial and identity sensitivity in law enforcement.

Attorney General Kamala D. Harris today announced the establishment of the Racial and Identity Profiling Advisory Board, including the community and law enforcement leaders who will comprise the board membership. The board, as mandated by Assembly Bill authored by Assemblymember Shirley Weber D-San Diego , is tasked with helping to eliminate racial and identity profiling in law enforcement. The Act includes requirements regarding a number of significant law enforcement issues, including: The board is comprised of current and former law enforcement officials, attorneys, community and spiritual leaders, university professors, and civil rights activists, including: Full biographies are included below. The first meeting of the board will be held on Friday, July 8, at 10 a. More information about the implementation of AB can be found at: She has been a lawyer in the Department of Justice for over 29 years, focusing on police practices, voting rights, housing and employment discrimination, civil prosecution of hate crimes, discriminatory and unlawful business practices, disability access, immigration consultant fraud, reproductive rights, Native American cultural protection, and safeguarding essential access to education. He has extensive experience litigating claims of racial bias in the criminal justice system due to the underrepresentation of minority populations in county jury venires. Chief Medrano has served in law enforcement for over 27 years and was appointed Chief of the Gardena Police Department in He also collaborates with the University of Illinois at Chicago as a national trainer and subject matter expert in the field of procedural justice. Michael Durant is the President of the Peace Officers Research Association of California, representing more than 66, public safety officers. Joe Farrow is Commissioner of the California Highway Patrol and is the first Japanese-American appointed to lead the agency in its year history. She investigates racial inequality using a wide-ranging array of methods. She has been named a John D. She partnered with the California Department of Justice on its Principled Policing course and published a white paper assessing the effectiveness of the course in educating police officers about procedural justice and implicit bias, as well as shifts in perceptions about police-community relations. He has served as a mentor at the Community Coalition, based in South Los Angeles, for the past 6 years. During his time there as a youth he helped lead educational based campaigns, and is now the Leadership Development Director for the Black Student Union at San Francisco State University. Reverend Ben McBride, appointed by Attorney General Harris, is a long-time advocate for peace and justice through spiritual and community-based leadership. Church in San Francisco for 20 years. Honorable Alice Lytle, appointed by Governor Brown, served as presiding judge at the Juvenile Court in the Sacramento County Superior Court from to , where she was master calendar judge for landlord-tenant cases from to Ali has demonstrated his leadership over a broad range of public policy issues, including education, environmental protection, and public health and safety. She has worked in San Diego as an attorney and policy advocate, focusing on the issues of immigrant rights and educational equity for the past 10 years. She is currently the Executive Director of the Equality Alliance of San Diego County, a non-profit organization pursuing strategic policy reforms at the local, state, and national level to improve the condition of immigrants, low-income communities, and communities of color. He is a former President of the Earl B.

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Chapter 3 : Bill Text - AB Law enforcement: racial profiling.

Racial discrimination occurs when an individual is subjected to unequal treatment because of their actual or perceived race. The U.S. Constitution and the Civil Rights Act of work in concert to ensure that each resident's rights and standing under the law are not damaged by their race.

Refashioning these concepts, I use them to assess the changes in, and issues relevant to, racial meaning created by demographic shifts. Over the past several decades, there has been increasing diversity among so-called racial groups. Our collective understanding of who Blacks, Hispanics, and Asians are has undergone a fundamental revision as new groups entered the country. The liberalization of immigration laws beginning in , political instability in various areas of the world, and labor migration set in motion by global economic restructuring all contributed to an influx of new groups—Laotians, Guatemalans, Haitians, and Sudanese, among others. In the United States, many of these immigrants encounter an interesting dilemma. Although they may stress their national origins and ethnic identities, they are continually racialized as part of a broader group. Many first-generation Black immigrants from, for example, Jamaica, Ethiopia, or Trinidad, distance themselves from, subscribe to negative stereotypes of, and believe that, as ethnic immigrants, they are accorded a higher status than, Black Americans Kasinitz, Omi and Winant describe the rise of panethnicity as a response to racialization, driven by a dynamic relationship between the group being racialized and the state. Elites representing panethnic groups find it advantageous to make political demands backed by the numbers and resources panethnic formations can mobilize. The state, in turn, can more easily manage claims by recognizing and responding to large blocs, as opposed to dealing with specific claims from a plethora of ethnically defined interest groups. The Changing Meaning of Race. The National Academies Press. Conflicts often occur over the precise definition and boundaries of various racially defined groups and their adequate representation in census counts, reapportionment debates, and minority set-aside programs. The increasing heterogeneity of racial categories raises several questions for research to answer. How do new immigrant groups negotiate the existing terrain of racial meanings? What transformations in racial self-identity take place as immigrants move from a society organized around one concept of race, to a new society with a different mode of conceptualization? Under what conditions can we imagine panethnic formations developing, and when are ethnic-specific identities maintained or evoked? Conflicts over resources within presumed homogeneous racial groups can be quite sharp and lead to distinctive forms of political consciousness and organization. Multiraciality disrupts our fixed notions about race and opens up new possibilities with respect to dialogue and engagement across the color line. This was opposed by many civil rights organizations e. In pretests by the Census Bureau in , however, only 1 percent of the sample claimed to be multiracial U. S Bureau of the Census, In October , the Office of Management and Budget OMB decided to allow Americans the option of multiple checkoffs on the census with respect to the newly modified racial and ethnic classifications Holmes, At issue is not only census enumeration, but also its impact on federal policies relevant to voting rights and civil rights. It remains to be seen how many people will actually identify themselves as members of more than one race. Much depends on the prevailing consciousness of multiracial identity, the visibility of multiracial people, and representational practices. The debate over a multiracial category reveals an intriguing aspect about our conceptualizations of race. Restructuring concepts of race has a number of political implications. House Speaker Newt Gingrich , for example, used the issue of multiraciality to illustrate the indeterminacy of racial categories and to vigorously advocate for their abolition in government data collection, much as advocates of color-blindness do. Indeed, the question of power cannot be elided in the discussion of multiraciality because power is deeply implicated in racial trends and in construction of racial mean- Page Share Cite Suggested Citation: This legacy continues to affect trends in interracial marriage. Lind suggests that both multiculturalists and nativists have misread trends, and that a new dichotomy between Black and non-Blacks is emerging. Such a dire racial landscape raises a number of troubling political

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questions regarding group interests, the distribution of resources, and the organization of power. Simultaneously, racial hybridity reveals the fundamental instability of all racial categories, helps us discern particular dimensions of racialized power, and raises a host of political issues. According to the Bureau of the Census the American Indian population increased percent between and as a result of changes in self-identification. What factors contributed to this shift? Although most forms of race-based policies are under attack, a vast structure of bureaucracies, policies, and practices exists within government, academic, and private sectors that relies on discrete racial categories. We need to deconstruct multiraciality and understand the racial meanings that correspond to specific types of multiracial identities and classifications. The repeal of antimiscegenation laws, the marked lessening of social distance between racial groups, and interracial marriage among specific 2 A person was legally Negroid, regardless of actual physical appearance, if there were any proof of African ancestryâ€”i. Page Share Cite Suggested Citation: We need to assess more deeply how multiraciality affects the logic and organization of data on racial classification, and the political and policy issues that emanate from this. Multiplicity It is, by now, obvious that the racial composition of the nation has been radically changing. Trends in particular states and regions are even more dramatic. Hispanics and Asians constituted 11 and 4 percent, respectively, of the population McLeod, In , Whites constituted 54 percent, and Hispanics and Asians each comprised nearly 20 percent of the population. Specifically, how are the dominant paradigms of race relations affected by these demographic realities? Angela Oh argued that the national conversation needed to move beyond discussions of racism as solely directed at Blacks. Advisory Board chairman John Hope Franklin, by contrast, affirmed the historical importance of Black-White relations and stressed the need to focus on unfinished business. Although the Board members subsequently downplayed their differences, their distinct perspectives continued to provoke debate within academic, policy, and community activist settings regarding the Black-White race paradigm. Historical accounts of other people of color in the United States are cast in the shadows of the Black-White encounter. Such biracial theorizing misses the complex nature of race relations in post-Civil Rights Movement America. The dominant mode of biracial theorizing ignores the fact that a range of specific conditions and trendsâ€”such as labor-market stratification and residential segregationâ€”cannot be adequately studied by narrowly assessing the relative situations of Whites and Blacks. On the one hand, I do not mean to displace or decenter the Black experience, which continues to define the fundamental contours of race and racism in our society. On the other hand, I do want to suggest that the prevailing Black-White model tends to marginalize, if not ignore, the experiences, needs, and political claims of other racialized groups. The challenge is to frame an appropriate language and analysis to help us understand the shifting dynamic of race that all groups are implicated in. We would profit from more historical and contemporary studies that look at the patterns of interaction between, and among, a multiplicity of groups. Almaguer , in his study of race in nineteenth-century California, breaks from the dominant mode of biracial theorizing to illustrate how American Indians, Mexicans, Chinese, and Japanese were racialized and positioned in relation to one another by the dominant Anglo elite. Horton takes a look at distinct sites of political and cultural engagement between different groups in Monterey Park, Californiaâ€”a city where Asians constitute the majority population. Research needs to consider how specific social policies e. The meaning and impact of immigration reforms for Hispanics, for example, may be quite distinct from its meaning and impact for Asians. In line with an eye toward heterogeneity, different ethnic groups e. All this is important because politics, policies, and practices framed in dichotomous Black-White terms miss the ways in which specific initiatives structure the possibilities for conflict or accommodation among different racial minority groups. Both the debate over multiculturalism and the increasing salience of White racial identity are tied to changes in the meaning of race as a result of challenges to the logic and organization of White supremacy. Proponents claim that a multicultural curriculum, for example, can facilitate an appreciation for diversity, increase tolerance, and improve relations between and among racial and ethnic groups. Another issue is how forms of multiculturalist discourse elide the organization and distribution of power. Such an approach tends to level the important differences and contradictions within and among racial and ethnic

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groups. Different groups possess different forms of power—the power to control resources, the power to push a political agenda, and the power to culturally represent themselves and other groups. In a recent study of perceived group competition in Los Angeles, Bobo and Hutchings found, among other things, that Whites felt least threatened by Blacks and most threatened by Asians, while Asians felt a greater threat from Blacks than Hispanics. In the post-Civil Rights era, some racial minority groups have carved out a degree of power in select urban areas—particularly with respect to administering social services and distributing economic resources. This has led, in cities like Oakland and Miami, to conflicts between Blacks and Hispanics over educational programs, minority business opportunities, and political power. We need to acknowledge and examine the historical and contemporary differences in power that different groups possess. Dramatic challenges to ideologies and structures of White supremacy in the past 50 years, have caused some Whites to perceive a loss of power and influence. In 25 years, non-Hispanic Whites will constitute a minority in four states, including two of the most populous ones, and in 50 years, they will make up barely half of the U.S. Whiteness has lost its transparency and self-evident meaning in a period of demographic transformation and racial reforms. Contemporary works look at how White racial identities are constructed, negotiated, and transformed in institutional and everyday life Hill, Research on White Americans suggests that they do not experience their ethnicity as a definitive aspect of their social identity Alba, ; Waters Waters found that ethnicity was flexible, symbolic, and voluntary for her White respondents in ways that it was not for non-Whites. The loose affiliation with specific European ethnicities does not necessarily suggest the demise of any coherent group consciousness and identity. Indeed, in an increasingly diverse workplace and society, Whites experience a profound racialization. Focus group interviews with White students at the University of California, Berkeley, reveals many of the themes and dilemmas of White identity in the current period: Racial meanings are profoundly influenced by state definitions and discursive practices. They are also shaped by interaction with prevailing forms of gender and class formation. The directive has become the de facto standard for state and local agencies, the private and nonprofit sectors, and the research community. Social scientists use Directive 15 categories because data are organized and available under these rubrics. Since its inception, the Directive has been the subject of debate regarding its conceptual vagueness and the logical flaws in its categorization Edmonston and Tamayo-Lott, Some of the categories are racial, some are cultural, and some are geographic. Some groups cannot neatly be assigned to any category. In addition, little attention is given to the gap between state definitions and popular consciousness. Given the social construction of race and its shifting meaning, administrative definitions may not be meaningful to the very individuals and groups they purport to represent Omi, Some politicians and political commentators have seized on the difficulty of establishing coherent racial categories as a reason to call for the abolition of all racial classification and record keeping. Abolishing data-collection efforts that use racial categories would make it more difficult for us to track specific forms of discrimination with respect to financial loan practices, health-care delivery, and prison-sentencing patterns among other issues Berry et al. Wishing to preserve racial and ethnic data, some demographers and social scientists argue for categories that are more precise, conceptually valid, exclusive, exhaustive, measurable, and reliable over time. I believe this is an impossible task because it negates the fluidity and transformation of race and racial meanings, and definitions, over time. The strange and twisted history of the classification of Asian Indians in the United States is instructive. In *United States v. Thind*, the U.S. Supreme Court held that Asian Indians were not "white" and therefore ineligible for citizenship. The point of all this is that racial and ethnic categories are often the effects of political interpretation and struggle, and that the categories in turn have political effects. Such an understanding is crucial in the ongoing debates around the federal standards for racial and ethnic classification. Much of the race-class debate, for example, inspired by the work of Wilson, suffers from the imposition of rigid categories and analyses that degenerate into dogmatic assertions of the primacy of one category over the other.

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Chapter 4 : Passing (racial identity) - Wikipedia

He is Earl Warren Professor of Public Law at the University of California, What does white racial identity mean for white Americans at present? trust the marketplace. These three ideas.

Existing law creates the Commission on Peace Officer Standards and Training and requires it to develop and disseminate guidelines and training for all law enforcement officers, as described. Existing law prohibits a peace officer from engaging in racial profiling and requires the training to prescribe patterns, practices, and protocols that prevent racial profiling, as defined. This bill would enact the Racial and Identity Profiling Act of , which would, among other changes, revise the definition of racial profiling to instead refer to racial or identity profiling, and make a conforming change to the prohibition against peace officers engaging in that practice. The bill would require, beginning July 1, , the Attorney General to establish the Racial and Identity Profiling Advisory Board RIPA to eliminate racial and identity profiling and improve diversity and racial and identity sensitivity in law enforcement. The bill would specify the composition of the board. The bill would require an agency that employs 1, or more peace officers to issue its first annual report by April 1, The bill would require an agency that employs or more but less than 1, peace officers to issue its first annual report by April 1, The bill would require an agency that employs or more but less than peace officers to issue its first annual report by April 1, The bill would require an agency that employs one or more but less than peace officers to issue its first annual report by April 1, By imposing a higher level of service on local entities that employ peace officers, the bill would impose a state-mandated local program. The California Constitution requires the state to reimburse local agencies and school districts for certain costs mandated by the state. Statutory provisions establish procedures for making that reimbursement. This bill would provide that, if the Commission on State Mandates determines that the bill contains costs mandated by the state, reimbursement for those costs shall be made pursuant to these statutory provisions. This act shall be known and may be cited as the Racial and Identity Profiling Act of Each agency that employs or more but less than 1, peace officers shall issue its first round of reports on or before April 1, Each agency that employs or more but less than peace officers shall issue its first round of reports on or before April 1, Each agency that employs one or more but less than peace officers shall issue its first round of reports on or before April 1, For motor vehicle stops, this paragraph only applies to the driver, unless any actions specified under paragraph 7 apply in relation to a passenger, in which case the characteristics specified in this paragraph shall also be reported for him or her. Notwithstanding any other law, the data reported shall be available to the public, except for the badge number or other unique identifying information of the peace officer involved, which shall be released to the public only to the extent the release is permissible under state law. The regulations shall specify all data to be reported, and provide standards, definitions, and technical specifications to ensure uniform reporting practices across all reporting agencies. To the best extent possible, such regulations should be compatible with any similar federal data collection or reporting program. Section of the Penal Code is amended to read: These statistics shall be disaggregated by the specific type of racial or identity profiling alleged, such as based on a consideration of race, color, ethnicity, national origin, religion, gender identity or expression, sexual orientation, or mental or physical disability. The report shall also include statistics which are comparable with national uniform criminal statistics published by federal bureaus or departments heretofore mentioned. The reports shall not disclose the identity of peace officers. The course or courses of instruction and the guidelines shall stress understanding and respect for racial, identity, and cultural differences, and development of effective, noncombative methods of carrying out law enforcement duties in a diverse racial, identity, and cultural environment. In developing the training, the commission shall consult with appropriate groups and individuals having an interest and expertise in the field of racial, identity, and cultural awareness and diversity. The people of California greatly appreciate the hard work and dedication of peace officers in protecting public safety. The good name of these officers should not be tarnished by the actions of those few who commit

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discriminatory practices. It is abhorrent and cannot be tolerated. The activities include, but are not limited to, traffic or pedestrian stops, or actions during a stop, such as asking questions, frisks, consensual and nonconsensual searches of a person or any property, seizing any property, removing vehicle occupants during a traffic stop, issuing a citation, and making an arrest. This training shall prescribe evidenced-based patterns, practices, and protocols that prevent racial or identity profiling. In developing the training, the commission shall consult with the Racial and Identity Profiling Advisory Board established pursuant to subdivision j. The course of instruction shall include, but not be limited to, significant consideration of each of the following subjects: At least one representative shall be between 16 and 24 years of age. Each report shall include disaggregated statistical data for each reporting law enforcement agency. The first annual report shall be issued no later than January 1, The reports are public records within the meaning of subdivision d of Section of the Government Code and are open to public inspection pursuant to Sections , , , and of the Government Code. Each year, one meeting shall be held in northern California, one in central California, and one in southern California. RIPA shall provide the public with notice of at least 60 days before each meeting. If the Commission on State Mandates determines that this act contains costs mandated by the state, reimbursement to local agencies and school districts for those costs shall be made pursuant to Part 7 commencing with Section of Division 4 of Title 2 of the Government Code.

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Chapter 5 : calendrierdelascience.com: racial identity theory: Books

Law and Inequality practice of slavery motivated changes in categorization such as grouping blacks into free and slave populations. 22 The current categories of racial classification were assigned.

In the United States[edit] Passing for white[edit] In , fifteen-year-old runaway slave Jane Morrison, blonde and blue-eyed, went to court in Louisiana to win her freedom in the case Morrison v. Instances such as late 19th-century Jim Crow state laws establishing segregation in public facilities, and early 20th-century state laws establishing the " one-drop rule " for racial classification as in Virginia in , were examples of European Americans attempting to impose regulations of hypodescent. Then, someone who identified by appearance and majority ancestry might be described as "passing" for Caucasian. In Louisiana , people of color who passed as white were referred to as *passee blanc*. The US civil rights leader Walter Francis White who was blond-haired, blue-eyed, and very fair was of mixed-race background, mostly European ancestry, as 27 of his 32 great-great-grandparents were white; the other five were classified as black and had been slaves. He grew up with his parents and family in Atlanta in the black community and identified with it. In the earlier stages of his career, he conducted investigations in the South, during which he sometimes passed as white to gather information more freely on lynchings and hate crimes , and to protect himself in socially hostile environments. In the 20th century, Krazy Kat comics creator George Herriman was a Louisiana Creole cartoonist born to mulatto parents, who claimed Greek heritage throughout his adult life. The 20th-century writer and critic Anatole Broyard was a Louisiana Creole who chose to pass for white in his adult life in New York City and Connecticut. He wanted to create an independent writing life and not be classified as a black writer. He married an American woman of European descent. His wife and many of his friends knew he was partly black in ancestry. A Story of Race and Family Secrets. Passing as indigenous Americans[edit] In a limited reversal of the usual pattern, some people of European ancestry have chosen to pass as members of other races. The pejorative term for such people is " plastic shaman ". He had claimed American Indian heritage in order to get work. He won awards and NEA grants. His claims were rejected by both tribes. It requires artists to be enrolled members of a state or federally recognized tribe in order to claim to be a Native American artist. If we believe in Indigenous self-determination as a value and goal, then questions of identity and integrity in its expression cannot be treated as merely a distraction from supposedly more important issues. She also denied various claims made by her daughter about her life, including having lived in Africa when young. In , Vijay Chokalingam, the brother of Indian-American entertainer Mindy Kaling , told CNN that he had pretended to be black years before in order to take advantage of affirmative action to be admitted into medical school. In the s he assumed a new identity, claiming to be an Indian named Korla Pandit and fabricating a history of birth in New Delhi , India to a Brahmin priest and a French opera singer. He established a career in this exotic persona, described as an "Indian Liberace ". Two years after his death in , his true ethnic identity was revealed in an article by Los Angeles magazine editor R. Creole culture in Louisiana[edit] A mixed-race Creole class developed in Louisiana before the United States purchased the territory. In the early years of the French and Spanish colony, men took enslaved African or Native American women as wives or mistresses. In the Latin culture, the wealthy men often had their mixed-race sons educated in Europe or trained in skilled trades. Gradually a third caste developed, made up of free people of color, or mixed-race Creoles. Creoles were often educated, and many became wealthy property owners. They also formed a community of artisans in New Orleans. This enabled them to have their children educated. Jefferson descendants[edit] There were many generations of mixed-race people in the American South. In the later 18th and 19th centuries, they were often the children of white planter fathers and enslaved women. Among the most famous were the multiracial slave children born to Thomas Jefferson and Sally Hemings from their long relationship after he became a widower. Hemings was three-quarters white, as her mother was half-black and half-white. The historian Annette Gordon-Reed was awarded a MacArthur Fellowship in for her work on the

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history of the Jeffersons and the Hemings families which won a Pulitzer Prize and 15 other major awards , and for "changing the course of Jeffersonian scholarship" by showing how earlier historians had disregarded or discounted important evidence from slave testimonies. George Winston, who opts to leave the United States rather than be subjected to discriminatory laws; Emily Garie who marries into the coloured society that she identifies with and defends; and her brother, Clarence Gary, who secretly passes after attending a white boarding school, falls in love with a white woman, is exposed as being part black, and dies of tuberculosis and despair. When their baby is born, in a few months it becomes apparent the child is part black. The husband, Armand, sends her and the baby away. The final scene reveals that Armand knew that he was the part-black one. Her baby Tom, who passes for white, is raised as a spoiled aristocrat, but when his true identity becomes known as the child of a slave and thus born into slavery, he is sold down the river. Writing in the late 19th century, Charles W. Chesnutt explored issues of mixed-race people passing for white in several of his short stories and novels set in the South after the American Civil War. It was a tumultuous time, with dramatic social changes following the Emancipation Proclamation ; many of the slaves were mixed race because of generations of white men having taken sexual advantage of slave women or having more conventional liaisons with them. In , James Weldon Johnson anonymously published *The Autobiography of an Ex-Colored Man* , which depicts the life of a biracial man who, after witnessing a lynching, chooses to live as white. Doing so causes him to lose his connection to and dream of making music steeped in African-American roots. Jessie Redmon Fauset published *Plum Bun* in , a novel in which the African-American protagonist, Angela Murray, tries to leverage her light skin tone to gain social advantage, but she discovers a deeper need for honesty than for societal acceptance. She occasionally passes for white for convenience, as it was a time of social segregation in some public facilities. The novel became the basis for two major motion pictures of the same name see Film. The novel was extremely controversial and even banned, and is quite an insightful window into US race relations. Langston Hughes wrote several pieces related to passing, including two relevant short stories. One, titled "Passing" in the collection *The Ways of White Folks* , concerns a son who thanks his mother for literally passing him on the street as he is passing for white. Unpublished in Regina M. *Black Like Me* was an account by journalist John Howard Griffin about his experiences as a Southern white man passing as black in the late s to explore how blacks were treated. Her sister, Cole, looks black and goes with their black father into a different hiding place. *The Human Stain* is a novel by Philip Roth featuring a professor of classics, a light-skinned African-American man, who spent his adult professional life passing as a Jewish-American intellectual. It tells of Zane Pinchback, a young, light-skinned, African-American man whose eyewitness reports of lynchings are regularly published in a New York periodical under the byline "Incognegro". In it, a white man secretly an alien non-human who was stranded on Earth as a child attends the funeral of a beloved black man who raised him, and who taught him how to blend in and appear human. Film[edit] In the film *Murder!* The film, *Imitation of Life* , featured the character Peola, who has mixed ancestry and passes as white. The films of *Show Boat* , and , based on a musical of the same name and set in the segregated South, feature a character Julie who is of mixed race, and accepted as white. The discovery of her partially African ancestry sets off a crisis, legally and interpersonally. *Lost Boundaries* features a black couple passing for white in New Hampshire, who become pillars of the community, the husband the esteemed town doctor. Upon being commissioned in the United States Navy , his racial identity is revealed upon investigation, which he has kept hidden from his children. It is based on the account of an actual family. *Pinky* was a Academy Award -winning film on the topic. In the film *Band of Angels* , starring Clark Gable , Yvonne de Carlo and Sidney Poitier , Martha Starr grows up as a privileged white southern Belle in the ante-bellum South, but after her father dies broke, her world is destroyed when it is revealed that her mother was black The remake of the film, *Imitation of Life*, featured the character Sarah Jane, who has mixed ancestry and is accepted as white. In *Sapphire* , there is a British look at the problems of passing. The film *I Passed for White* features an African-American character who is accepted as white because of her European-American ancestry. Lighter skinned members, who with hair wigs pass as white, are purposefully used. Witnesses to the crime

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describe them as Caucasian males, deflecting suspicion from the guerrillas. I was born a poor black child". He was raised by the black family that had adopted him and identified as black. The film, *Soul Man*, features a white man who wears blackface to qualify for an African American-only scholarship at Harvard Law School. The film, *Panther*, features a black Federal Bureau of Investigation agent named Pruitt, who passes for white when among African Americans. The film, *Devil in a Blue Dress*, features a mixed-race woman, light-skinned enough to pass, who becomes embroiled in a mystery in which her race is an important factor. The film, *A Family Thing*, features a white man Robert Duvall who finds when his mother dies that she was not actually his biological mother. His natural mother was black and died as she gave birth to him. He also finds he has a black half brother James Earl Jones, who is a policeman, and maternal aunt. Everyone has a lot to come to terms with. Amanda America Dickson, about a mixed-race woman in the South whose mother was a slave. When her wealthy white father tries to will his property to her, the family is challenged by his white relatives for control of the estate. The film, *The Human Stain*, stars Anthony Hopkins as an African American man of mixed-race ancestry, a professor of classics who has passed as white for most of his adult life to achieve his professional and academic goals. The film *Slow Burn* has themes of interracial dating, "passing" or pretending to be a member of another race, stereotypes included. Music[edit] Rock band Big Black released a song on this subject called "Passing Complexion" on their album *Atomizer*. Television[edit] On the soap opera *One Life to Live*, the character of Carla Gray was introduced in as a traveling actress presented to viewers as Italian-American. She had dalliances with both white and black doctors scandalizing television viewers when Gray, whom they believed was white, finally kissed that black doctor. Her true racial heritage was revealed when maid Sadie Gray, a black woman, claimed Carla as her daughter. This enraged his sister Jenny, who looks black. On the December 15, episode of *Saturday Night Live*, the black actor Eddie Murphy appeared in "White Like Me", [29] a sketch in which he used theatrical make-up to appear as a white man. Cutler teamed to create the six-part documentary series titled *Black*. Two families, one black and one white, shared a home in the San Fernando Valley for the majority of the show. The Sparks and their son Nick, from Atlanta, Georgia, were made up to appear to be white. The Wurgels and their daughter Rose were transformed from white to black. The show premiered in March He has not told them he is a Louisiana Creole of color. He is accused of killing his white girlfriend in order to give away their dark-skinned newborn baby that would expose him as being of African-American descent. Born in England, he went to Canada and lived with First Nations people, passing as part Native American for many years.

Chapter 6 : Gendered Racial Identity of Black Young Women

or baseline, and not a racial identity, and tend to view racial issues as belonging primarily to people of color, whether lawyers or clients. 7 This approach is consistent with, and reinforces, the prevailing.

Do it too often or too aggressively, and it turns people off. It is not easy and, there are added challenges that lawyers of color face when we try to promote ourselves. In this two-part blog series, I will examine these challenges and offer tips on how lawyers of color can master the art of self-promotion in ways that help them advance their long-term career goals. Remember, you deserve to be recognized for your accomplishments, and that recognition begins with you! The Challenges One nuance is that racial and gender stereotypes may trigger implicit biases and affect the way in which attorneys of color are viewed when we engage in self-promotion. The cultural mores of different racial and ethnic groups vary regarding what is considered appropriate when it comes to self-promotion. For example, the cultural norms of India, China, and Korea value modesty, composure, and self-control more than the assertive self-confidence that is valued in the United States. Thus, the mere act of self-promotion can feel too challenging, or just plain wrong for certain cultures. A third issue that lawyers of color face is the imposter syndrome. Because one of the insidious lingering effects of racism and implicit biases, is the notion that we are perpetual outsiders. Despite these unique circumstances, I encourage you to nevertheless promote yourself. Yes, it may feel awkward to do so, and may take you out of your comfort zone. And yes, some people may take your self-promotion as you acting as a braggart; or, it may backfire in some other way despite your best attempts to simply share some of the things of which you are most proud. Nevertheless, you must promote yourself. Relying on hard work with the hope that someone will notice and reward you for your efforts is too risky. You risk missing out on opportunities that will advance your career, such as being on pitches, getting great assignments, promotions, and money. Failure to self-promote could also deprive you of the much-needed support of champions, mentors, or sponsors behind closed doors. Let me repeat an essential part of this: You deserve to be recognized for your accomplishments, and that recognition begins with you! In the next part of this two-part blog series, I will offer 12 tips on how lawyers of color can self-promote fearlessly.

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Chapter 7 : 4 Theories of Discrimination | Measuring Racial Discrimination | The National Academies Press

The course or courses of instruction and the guidelines shall stress understanding and respect for racial, identity, and cultural differences, and development of effective, noncombative methods of carrying out law enforcement duties in a diverse racial, identity, and cultural environment.

This act shall be known and may be cited as the Racial and Identity Profiling Act of . Each agency that employs or more but less than 1, peace officers shall issue its first round of reports on or before April 1, . Each agency that employs or more but less than peace officers shall issue its first round of reports on or before April 1, . Each agency that employs one or more but less than peace officers shall issue its first round of reports on or before April 1, . For motor vehicle stops, this paragraph only applies to the driver, unless any actions specified under paragraph 7 apply in relation to a passenger, in which case the characteristics specified in this paragraph shall also be reported for him or her. Notwithstanding any other law, the data reported shall be available to the public, except for the badge number or other unique identifying information of the peace officer involved, which shall be released to the public only to the extent the release is permissible under state law. The regulations shall specify all data to be reported, and provide standards, definitions, and technical specifications to ensure uniform reporting practices across all reporting agencies. To the best extent possible, such regulations should be compatible with any similar federal data collection or reporting program. Section of the Penal Code is amended to read: This interpretation shall be presented in clear and informative formats on the OpenJustice Web portal. The reports shall not disclose the identity of peace officers. The course or courses of instruction and the guidelines shall stress understanding and respect for racial, identity, and cultural differences, and development of effective, noncombative methods of carrying out law enforcement duties in a diverse racial, identity, and cultural environment. In developing the training, the commission shall consult with appropriate groups and individuals having an interest and expertise in the field of racial, identity, and cultural awareness and diversity. The people of California greatly appreciate the hard work and dedication of peace officers in protecting public safety. The good name of these officers should not be tarnished by the actions of those few who commit discriminatory practices. It is abhorrent and cannot be tolerated. The activities include, but are not limited to, traffic or pedestrian stops, or actions during a stop, such as asking questions, frisks, consensual and nonconsensual searches of a person or any property, seizing any property, removing vehicle occupants during a traffic stop, issuing a citation, and making an arrest. In developing the training, the commission shall consult with the Racial and Identity Profiling Advisory Board established pursuant to subdivision j. The course of instruction shall include, but not be limited to, significant consideration of each of the following subjects: At least one representative shall be between 16 and 24 years of age. Each report shall include disaggregated statistical data for each reporting law enforcement agency. The first annual report shall be issued no later than January 1, . The reports are public records within the meaning of subdivision d of Section of the Government Code and are open to public inspection pursuant to Sections , , , and of the Government Code. Each year, one meeting shall be held in northern California, one in central California, and one in southern California. RIPA shall provide the public with notice of at least 60 days before each meeting. If the Commission on State Mandates determines that this act contains costs mandated by the state, reimbursement to local agencies and school districts for those costs shall be made pursuant to Part 7 commencing with Section of Division 4 of Title 2 of the Government Code.

Chapter 8 : Project MUSE - Reconstructing Racial Identity and the African Past in the Dominican Republic

Race, Identity, and National Security (): This course explores theoretical, historical, and legal policy questions at the intersection of race, group identity, and national security. Recent political events have thrust the relationship between race, religion, nationality, immigration status, and.

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Chapter 9 : Perspectives - Law | Racial Identity Organization, Inc.

The Color of Law is the first book to debunk the myth that racial segregation after Jim Crow arose from private prejudice, and it provides an entirely new perspective on our segregated neighborhoods and new strategies to address the injustices that divide them.