

File Name: CLT_042316_PPL4
Event Date: April 23, 2016
Location: Charlotte, North Carolina
Participants:
JENNIFER DURU
CHARLES VAKALA
DR. CHARLES PINCKNEY
EMILY RIETZ
Length: 01:23:47

Preface

The following conversation was hosted at the McColl Center, facilitated by Heather Hart. Consent was given by the participants to have their conversation recorded and transcribed.

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START OF RECORDING

CHARLES PINCKNEY: It was, but you know, um, Villanova played a weird game, man.

HEATHER HART: All right, you guys are ready to go. Take those out.

CHARLES VAKALA: Ready to go. Today's the 23rd on the email?

EMILY RIETZ: Don't know.

[Pause]

CP: So, how does it work? It ju- You gonna deal a deck?

JENNIFER DURU: No idea.

CV: Let's see if we can find something juicy in there.

JD: Hm. Do you want to go through them first?

[Crosstalk]

CV: I think--.

CP: Ladies first, y'all do what you do.

JD: Or just--?

[Crosstalk ends]

CP: I think dealing the deck is a good idea.

ER: Yeah, okay. Let's deal it.

CP: Let's deal it and then we'll--.

JD: Just dealing the deck?

CV: Yeah, I'll just deal 'em out.

ER: Give us all one, you know, around the circle.

JD: Okay, I don't really play cards, so.

CV: Don't worry, it's all good.

[Crosstalk]

JD: Excuse my slow, uh--.

CV: We got in control. We got it under control.

JD: It's a pretty simple process. I don't know — I feel a lot of pressure if I mess this up.

ER: You're good.

CV: (inaudible - 00:00:48) They are--.

[Crosstalk ends]

[Pause]

[Shifting of cards]

JD: This is (inaudible - 00:00:56)

CV: Uh, I would've bartered the cards already.

JD: You can--. I'm willing to trade, if you want to.

CV: Said you're willing to trade?

JD: Well, at least you know, we can share.

CV: [Laughs] Yeah, I thought we were gonna decide which one we thought was most...

JD: Provocative.

EM: Mm.

CV: Yeah. Tantalizing, yeah. *A moment of silence for Prince*. Wow. So these are very pretty recently then. [Pause] Dope. That's-that's what happens when you deal with artists. *Social influence of churches in Black communities have still* (inaudible - 00:01:33) *contemporarily, the revolution, Moral Mondays, Black Lives Matter, Democracy Spring, Occupy movement, Arab Spring, how did you contribute to Black Lives Matter?* All right.

JD: [Gasps] *Discuss real estate development--*.

EM: Nuh-uh.

JD: *Urban renewal initiatives and their effect on arts communities*.

CP: We can't do that one. You got--. That's--.

EM: [Laughs]

JD: Oh, but it's so important.

CV: It's so important?

JD: It's so important.

CP: Okay. For who?

EM: It's Jennifer's deal now.

JD: For everybody.

CP: Okay.

CV: For everybody. For life, huh?

JD: Just--.

[Crosstalk]

CP: So we all have six cards?

JD: The length of our lives until the next people come along--.

CV: Uh.

JD: [Laughs] and switch up.

[Crosstalk]

CV: Gotcha. Say what?

CP: We all have six? That's it?

EM: We got seven.

CV: I got seven.

JD: I have seven.

[Pause]

CV: So, six? I thought it was seven.

ER: Do I?

JD: Well, technically, I have six, 'cause I have a blank one.

CV: Yeah, yeah, yeah. Everybody's got a blank one?

JD: So six.

ER: One extra.

CV: So, y-you guys want to, like, recommend the best of your one? Uh, I mean, but--.

ER: And then we can pick it.

CV: And then we each pick two or something like it?

ER: I like it.

CV: We can see how--. I don't know. So, are we just talking about it to give our opinion or are we looking for a solution? Are we--? Th-th- should--?

CP: Probably commenting as well. So, if you pick one card, you're going to discuss it and then we get to chime in? Is that how it works?

JD: We're supposed to say our names, too. So that as these are being transcribed--.

CV: Yeah, but--. Yeah, true. But no, I was asking, like, um, in terms of--.

ER: I think it's a conversation.

JD: Oh, I'm saying as we- are even having this conversation, we should probably--. Jennifer Duru.

CV: I don't think it's on yet.

JD: She turned it on.

JD: Yeah, she started it.

CV: Oh, it is?

CP: I thought she said we s- we say our names when we- when we talk about the topic, right? Or do we get--? I mean--.

[Crosstalk]

CV: So, just identify yourself so they know who it is that's speaking.

JD: She just said--. I just heard say-say your name, so that when they're transcribing they know who's speaking.

CV: Oh, that's him again. [Laughs] So, this is Vakala. V-A-K-A-L-A.

ER: I'm Emily.

CP: And I'm Charles.

CV: All right, so, h-how do you guys like the idea of-of submitting like y--.

ER: Your favorite card?

CV: Yeah.

JD: Or it- maybe two favorite?

CV: Or two favorites. Yeah, let's do two favorites.

ER: Jennifer--.

JD: Give me an inch.

[Cards shuffling]

[Pause]

JD: All right.

[Pause]

CV: All right, all right. Y'all ready to go? Oh, uh--. How long are we gonna talk? For an hour? You gotta go; I was just saying--.

ER: I gotta--. Yeah.

CV: What time?

ER: A little after five.

CV: So you start first with your question then.

ER: Okay, I've got two cards. This is Emily. Uh, *Black Lives Matter versus All Lives Matter*. And then, *In North Carolina, Blacks are 22 percent of the total population and 57 percent of the prison population*.

CV: Mm-hmm.

ER: Um, I'm really fascinated by sentencing reform and mandatory minimums and, sort of, targeted, you know, *The New Jim Crow*, targeted incarceration and stuff like that. So, this is one I-I'd love to talk about.

CV: Gotcha. I think, um, for me, when I see stats in that they're related to, uh, mass incarceration, they're related to privatized prisons, and that they're related to the disparity of, uh, different races in the- in the manner in which they're locked up. I'll always feel like, um, how long can we look to see that this is, uh, a symptom of a certain something. And when you say 'certain something' like, whatever the processes are and they lead to. And so, you know, you talked about the, uh, the sentencing requirements,

but even b-beyond that, like I watched this movie called, uh, *Kill the Messenger*. Have you- you guys seen that movie?

CP: I've seen that, yeah.

[Speakers intermittently agree]

CV: *Kill the Messenger*. So like, in this movie that's, like, detailing the C.I.A.'s involvement in distributing crack cocaine in Los Angeles, New York, and the pawns that they used to do it. And- but, when I'm hearing the names of the politicians that are involved, they're still in office today. You know what I'm saying? So, what I'm thinking to myself, like, 'Okay, we're talking about a problem that-that is the prisons and people who are affected by it, but if you don't remove the people that placed them there--.

ER: In power. Yeah.

CV: Yeah, the--. So, I'm-I'm just wondering myself, like, how deep are we willing to go? 'Cause a lot of people are talking about the fact about the disparities, but they're not talking about what's gonna uproot that and actually change. And I need people to go to prison, or be handled for the way history was done, because they're still impacting the present right now, you know what I'm saying?

ER: It's like, um, the Brazil. You know, they're gonna lock all those people up in Brazil.

CV: Really?

JD: What happened in Brazil?

ER: Oh, there's this like, all these people got busted for major corruption in their- in the country (inaudible - 00:05:58) you know, like, taking them all out for starting corruption--.

JD: Really?

ER: Yeah. And--.

CP: But they're getting ready to host the Olympics, too, right?

ER: Yeah, which is [Laughs] crazy too.

JD: Huh.

CP: T-to-to piggyback on what you two have said--. Can you repeat the question again? 'Cause I want to make sure I get my-my comments together.

ER: Well, the stat here is that, *In North Carolina, Blacks are 22 percent of the total population and 57 percent of the prison population.*

[Speakers intermittently agree]

CP: Well, it's interesting that the- that we're having a conversation about prisons, given the fact that when we look at the South — I showed a documentary to my, uh, my students at UNC Charlotte, *Twelve Years A Slave* - *Twelve Years After Slavery*, not necessarily the *Twelve Years A Slavery* movie, and it talks about the prison industry being in debt to the slavery industry, and how prison labor was actually being leased to slave owners back in they day, so. Look at our Southern states, from even from Virginia on down to Mississippi, Florida, Texas, Louisiana, and those states, prison is the industry. Um, prior to becoming a college professor, I worked in a clinical backg- had a clinical background as well. And, um, we dealt with the population of kids who were coming from juvenile justice so they were going in- back to s- mainstream society, called 're-entry.' And that's a big issue with p-probation, right now, or corrections. But it's really a re-entry into the cycle, it's not re-entry back into society. And-and I had a meeting with federal probationers last Tuesday about doing some professional development

workshops with a probation officer on how to engage his population, and I told the gentlemen, 'Re-entry is really a cycle. They're coming back in and they're going right back in.' That's the real deal. And I know you spend a lot of time listening to N.P.R. There was a special on N.P.R. last week about, um, Kentucky and Virginia borderline, they're building a new \$440 million federal prison. Okay? Because it said that ten thousand coal mines were displaced. So, as a result, as coal mines were being displaced, they said, 'We're gonna build a prison to give these guys some jobs.' You may employ a thousand, but not ten thousand. So, I told my class, 'So who is gonna fill this jail? These bed spaces?' And you're probably looking at people of color. Let's be honest with you. When you look at the third grade syndrome, in terms of how do you look at reading scores, test scores, that's a prediction of how many kids are going to jail.

ER: School to prison pipeline.

CP: Truly a school to prison pipeline. Um, and I didn't share this with you because I- we talked about the other book, but the third book that I'm working on is for the first class jails for second class schools. So, when you look at that first class jail and the second class schools in the South, we talking about per pupil funding: \$6,000 per pupil funding in public schools, thirty-five to \$40,000 to lock somebody up. So what are we going to produce in terms of education? Second class citizens.

[Pause]

JD: Hm.

CV: Uh, uh...

[Pause]

JD: That's a lot.

[Laughter]

ER: Yeah, it is.

JD: Um--. So, yeah. I-I'm a processor. So, um [Pause] I guess, my- my reflection on that statement is a little bit more isolationist. Um, I do believe that, one, the information needs to get out there in terms of who is ultimately reaping benefits for the prison industry. And I think once people can identify who those investors are, and once that information is fully distributed, we can also form some type of plan of action to either socially scold, remove, or what-whatever action needs to be taken to reframe that system. So that's kind of one step for that. The other part of that is, um, to your point about reentry. Um, the reason why I say I'm a little bit isolationist with it is because there's also that- there's also that home factor. There's also that love factor. Um, we were talking about that before you got to the table.

CV: Okay.

[ER intermittently agrees]

JD: Um, and-and there is a lot of psychological damage once someone goes into the prison system, um, where it may be harder for them to come back from that. So, how do we--? And when I say 'we,' I mean like as a- as a family, as a community, um, that-that type of that type of level. How do we treat that person? Um, because there are still people who have committed crimes ten years ago, that cannot get employment, that leads to the re-entry portion of it. So there-there is that power structure side, but then there's also the-the community side where it's like, 'I'm gonna- I'm gonna give you a chance. I'm gonna help you out.' So--.

ER: But aren't the limitations on the re-entry because of the power structure? Like, you know, voting rights, no--. You know, like, there are all these things set up because of this systematic oppression.

JD: For voting, but-but to hire someone, that's up to the hiring manager.

ER: Yeah.

JD: Um--.

ER: But even that someone has to deal with that, I feel like it's very unjust. Like, if I went to prison for three years 'cause I had, you know, as a first time drug offender, and now I can't--. I don't know.

[Speakers intermittently agree]

CP: And- and then that's what's happening now with the federal-federal prison. They're actually commuting a lot of the sentences. I guess the Bill Clinton law that they eventually passed, and that convicted a lot of ki- a lot of people for conspiracy, they got seventeen years. Um, at one point, I used to teach introductory psychology class at (inaudible - 00:11:34) federal prison. And I had several young men who got seventeen years for conspiracy, phone conversations, okay? Now that conspiracy carries a felony with voting rights terminated, etc. But, I'll give you a prime example: I was- there's a guy named (inaudible - 00:11:51) who-who worked for the Clinton administration, you know, did the clinical work. I was at a conference and he was speaking, he flew down from Washington D.C. and he was sitting next to the guy on a plane and the guy--. And I remember his comment very vaguely, he said- the guy on the plane said, um, 'Call the stockbrokers and say, 'Hey, buy me ten thousand shares of cinder blocks.' And if you pay attention to cinder blocks and prisoners, there's- there's a correlation. So, how

many of you guys have investments and your investments going into cinder blocks? Because if your investment goes into cinder blocks, that ultimately builds prisons. So, they-. It is like, it is a big- is a big issue, but here again, can we do without prisons in these United States of America? Can we do without them?

[Speakers intermittently agree]

CV: While-while I might not be quick to say we can do without prisons, I think that what she wa- what Jennifer was bringing up about the accountability will have to lead to the eradication or the reform of the prison system. The reality is that we need to change the-the subjects (inaudible - 00:12:45) not the subject, change the context. We understand that the only- only way a person can be a slave in our modern United States is by committing a crime. So prison systems are there to enslave people, right? If we change that conversation to like, 'Hold on, but there's also slavery with- injustice, in terms of how these people are citizens and how they separate. So, how far are you, progressive nation?'

ER: [Laughs]

CV: 'In terms of just terms of how- w- in terms of where we are and where we should be? Because if-if the stats are still reflecting what you say you are not, then--.' I'm a cultural strategist. Like, I gotta call that-that-that disbalances into-into accord.

CP: Alabama is a prime example. Alabama's prisons are [Pause] not up to standards, so they're going to put in \$800 million dollars in bringing them up to standards.

JD: Absol-Absolutely. There's a--. And I mean, that's a sore point for me.

CP: [Laughs]

ER: That's crazy, right?

JD: No, the reason why I say there's psychological damage is because I distinctly remember doing a paper on healthcare in prisons, I distinctly remember doing that paper. And when I'm talking about the psychological effects, in terms of--.

CP: Well, first of all, when you cage somebody, you-you-you--.

[Speakers intermittently agree]

JD: Right, the isol- the isolation is-is-is one thing, but then you're talking about health issues, you're talking about a whole underground of behavioral context that we don't even know about. And the reward system is completely different, we don't even know about. So, what I try to tell kids is, it's like --and so-sorry for being blunt-- it's like a fart that follows you everywhere you go. It's gonna follow you everywhere you go. If you have an issue, whatever the health issue may be, H.I.V., cancer, it- whatever it is, that's a completely different world, you don't have the same protection that you're going to have — even though your protection because of how you're born is lousy anyway, you're not going to get it in there. And then when you come out, it- you're definitely not going to get it, you know what I'm saying?

CP: I'll give you an excellent point--.

JD: So how do we protect them once they--? How do they- how do we instill in them that they are valuable enough to be protected once they come out?

CP: Well, to--.

ER: And can we protect them in there, too? You know what I mean?

CV: Impossible.

JD: Yeah, yes.

CP: It-it-it was just on the news--.

CV: Y-you'd have to change the idea of a prison, I think, before you can--.

[Speakers intermittently agree]

CP: It was just a news the other day, there was a, uh, this was not prison, it was- it was a jail. A young man was in the jail and he actually broke his neck and security guards came and saw him several times and they were like, 'Oh, he's just faking, he's just faking.' And as a result of that, ten days later, he died. But, talking to federal probation last week, I-I brought up the issue about mental health. I mean, how many of these young people have systemic mental health issues and it starts sixteen, seventeen years old and it goes undiagnosed, and it gets diagnosed at forty, fifty and they've been in the system. Same thing with the- with the--. They had a violence conference in Charlotte two weeks ago, and sponsored by C.M.C., and I told a gentleman who sponsored it, I said, 'So this is great talking about youth violence and young people, but what about the mental health of this young hip-hop generation? There's a reason why they behave the way they behave. There's a reason why their emotional intelligence is where it is. How do we address that?' And if they go into into the prison system, it's not going to get addressed. That's gonna be--. Even on- even on a high- elementary, middle school, it's a behavior problem. There's a be- there's a reason why their behavior's that way. Is it psychological? Somebody said it's genetic.

CV: I-I--.

CP: We can't deny the genetics.

JD: Right, but then--.

CV: I-I-I-I-I can't- I can't deny the genetics, but I can definitely speak to the impact that genetics can have, I mean, from a place of faith anyway, you know what I'm saying? Um, I think--.

JD: Oh.

CV: Yeah.

JD: I know your perspective. [Laughs] I already--. [Laughs]

CV: Um, so anyway--. Oh, I'm sorry. Are you okay?

ER: Yup.

JD: Powerful conversation.

CV: [Laugh] So, like, uh, i-in keeping with that idea of accountability, and keeping up with the idea of placing a s- full on scope on the problem that is the prison systems and how we can, uh, rectify it, like, I-I want to deal with, uh--.

ER: Yeah.

CV: The other question, *Black Lives Matter versus All Lives Matter*. I think it ties in, in that if, um, [Pause] if I- if I'm talking about tigers being killed, and most the group a people, and somebody comes up and says, 'Hey, but my pussycat is valuable too,' or, you know, 'Deserves to live to.' I would feel like, 'Yo, you idiot, like, we're talking by the endangered species of tigers, you know what I'm saying?' Uh, or tigers are being hunted, or when you save elephants for ivory, whatever the case, but if we're talking about the Black male in America, like we are the prey. You know what I'm saying? And so we've been hunted. And I can say that with a smile, but it's not funny to me. [Laughs]

[CV intermittently agrees]

CP: If you go back to Curtis Mayfield, one of his old songs, there- prey is on and the hunt is on (inaudible - 00:17:25) the Black man or the Black boy. But here in America --and I tell kids all the time-- Black boys can be tried as an adult and go to jail for the rest of their life, but a Black man can be called a boy in these United States of America today. I mean, that's just the reality.

CV: A-and-and h-how do we, like, empower ourselves to actually have an impact to change the reality? 'Cause that's another thing too, just like genetics. I think reality is an illusion too. [Laughs] It's a construct, you know what I'm saying? So, I think genetics, like, implies, uh, boundaries, and then you can surmount them. And then just like I think that reality implies boundaries. And then people surmount 'em, you know what I'm saying?

[Speakers intermittently agree]

CP: That's what Dick Gregory (inaudible - 00:18:06) he talks about race being a construct. And how, you know--. And how we construct this idea about people, I don't like people especially because they look this way. Or, 'I don't value this person because they don't look this way. They don't look like me.'

ER: If you look at the history, it's a total construct, you know? You might just think--.

JD: [Laughs]

ER: (inaudible - 00:18:22) you know it's just--.

JD: There's not enough time. Yeah, I mean- I mean, when we look at history, and it's- it's just gonna be very crazy, because, um, there is a deep, deep, deep embedding of shame and guilt in this country. And some people react differently when they're

ashamed and they're guilty. Some people, they confess it and they get cleansed and now we can move forward and heal and-and whatever that looks like. And some people, they hide from it. And I think when it comes to *Black Lives Matter versus All Lives Matter*, that is a reflection of that shame and guilt of not confronting the true issue, which is that, duh, all lives matter. Of course, all lives matter. No one's saying that all lives don't matter. No one's saying that. Um, but the fact that you can't directly address this tells me that there's something deep in you that does not want to do it and you o- you can only ask yourself, why you don't want to address this. Because at the end of the day, when you ask yourself in the mirror, 'Why don't I want to talk about this?' A-a piece of you knows that it's true. You--. Like, a piece of you knows that the issue is real. And so when I'm- when I talk to all different kinds of people about this, some of the feedback I get back is, you know, particularly, you know, Caucasian sector, 'We don't want to talk about it because it's something we're ashamed of.' I was talking about — you brought up history, and we were talking about, like, the Roosevelts there was this whole thing (inaudible - 00:19:57) said about the Roosevelts, it's great. And talking about Teddy Roosevelt all this other stuff and and I'm like, 'Dude was a racist.' He-he did some great stuff for the environment, did some great stuff, you know, for the country — dude was a straight up racist. So, when you're talking about, in history, these people who are held up for being great at doing this and great at doing, and great--. They were not great to my bloodline, and it's not something that you scrape underneath the rug because it's something you're ashamed of, but if you just acknowledge it and say they weren't, that doesn't devalue anyone, that is just the truth.

CP: But honestly--.

JD: You know what I'm saying?

CP: Being honest--.

JD: It's- it's hard for some people.

CP: It's hard, it's hard. I-it's truly hard, yeah.

JD: For all people, you know, all kinds of people.

CP: A-an-and it, but we can all take an honest look at ourselves to- to assess our mental capacities every day, and ask, 'How do we feel about it? Are gonna be honest with ourselves?'

JD: Exactly.

CP: So, being- honesty across the board just a tough task.

CV: Certainly. Certain--.

JD: But when you're in a--. I'm sorry, go ahead. I- When you're in relationship with people, because I used to do this, I used to shut down, 'I don't want to talk about right now. I'll talk about when I'm getting ready to talk about it.' Meanwhile, the problem just festers, you know, maybe in my head it's bigger than what it is, the other person doesn't feel good about it, and that's what I feel the conversation with race--. And that's what this reflects, 'I'm still not going to talk about that particular issue. I'm not gonna talk about it.'

CV: My-my-my-my thing too, is-is pushing it- extended a little bit further, like, if you, like you said the isolation, um, uh, or somebody being in their head and not wanting to share and not wanting to communicate with someone else that they have a relationship with, um, [Pause] I guess, uh [Pause] I guess what I'm saying is like--. I

think that, uh--. For instance, like, sometimes I say museums, in the context of history, sometimes I go to museums that have artwork that I know was stolen from historical Africa. Right? But this- but this country that owns whatever rights and that has built, uh, their-their [Pause] their, uh, bounty or their, you know, their wealth from-from the- from the Empire and they want me to excuse the fact that, 'Well, you know, it's a different time. Everybody was doing that back then. It was just the way that it was, but now it's ours rightfully, and we don't have to give it back.' You know what I'm saying?

CP: You know what a psychopath is?

[Laughter]

JD: What?

CP: A psychopath is someone who does something wrong and they know what's right.

ER: Yeah.

JD: There's something wrong that they know is right?

CP: That you know, they-they will engage in behaviors or engage in a thought pattern they know is wrong, but they would they do it anyway.

CV: Yeah.

ER: They think right. Like their actions are justified.

CP: Yeah, their actions are justified by doing what they do. For example, slavery was part of the psychopathy, 'W-we're going to justify by using the Bible to say this as right.' Or, you know, or the cat named Samuel Cartwright who-who said that any slave

who wants to run away must suffer from a disease called Drapetomania. That means you must be crazy to want to run--.

CV: Called what no--? Drapo--?

CP: Drapetomania.

CV: Drapetomania?

CP: Yeah, that means you must be crazy to want to run away from slavery.

CV: Yeah.

CP: So, we justify that by saying, 'If you run away, you know, uh, the on--.' The new show, *Underground*, have you guys ev--.

CV: Uh-uh.

[Crosstalk]

JD: No, I haven't seen it yet.

ER: It's on my list.

CV: *Underground*? No.

[Crosstalk ends]

CP: You can- you can watch episodes online.

CV: On what?

CP: You can go- just go to YouTube and Google *The Underground*.

JD: I've hear- I've seen the commercials, I've yet to see it.

CV: Oh, no. Okay.

CP: Check it out.

JD: Jurnee Smollett's in it and--.

CV: Oh, for real?

CP: Yeah.

JD: John Legend produces?

CP: Produced it, yeah.

CP: Yeah.

CV: Oh, word?

CP: It's actu- well, it's on Fox, right? Is it on Fox?

JD: Is it?

CP: No, WGN, WGN.

MULTIPLE SPEAKERS: Okay.

CP: It's a- it's an--.

CV: Yeah, so--.

CP: WGN. It's an eleven part series.

ER: But I think, like even that being on T.V. right now, like is forcing conversation.

This has- this conversation, Black Lives Matter, has to happen because that is our reality. You know, like, it's still it's just, of course, they matter more because they're being hunted. You know, we're back to that--. This is real.

CV: Or not even matter more, but it's just like, uh, it's the focus of our attention.

ER: It's an urgency.

CV: Yeah, there's like, when you shine in the spotlight--.

ER: Yeah, has to be an urgency.

CV: You don't shine it where you don't hear a peep. You feel me? Like you sound the spotlight when you hear it, 'What was that?' You know what I'm saying?

ER: That's a good one.

CP: I'll give you a prime example. Taylor, my wife, they were, uh, up for a, uh, a, uh, one of those, uh, reality shows. They went- they spent a week in California through CBS. The show was called *Hunted*. They had--. But they were looking for a certain type of African American. They were looking for an African American who was not as educated, not as well spoken, but had a certain characteristic. They will have to disappear off of the grid for twenty-nine days and be hunted by people like, uh, whether it was a slave or whether it was somebody in the C.I.A. And they had to migrate from the South--. They had to migrate from Charlotte to some parts of Alabama in twenty-nine days and lose all contact, no phone. And, um, my life would be turned upside down; I had to sign waivers and papers. They had to come--.

CV: You signed up for it?

CP: No, they-they-they refused to sign the contract. Because during the interrogation, they stayed in a hotel in California, the rooms had a bug problem. They could only go eat in the hotel. They-they had to stay in a hotel for five days at California, go do psychological tests and all this other good stuff. This is how these reality shows are set up.

CV: And--.

CP: And the name of the show is itself, *Hunted*.

CV: Mm-hmm. Now-now the- now the history of that, I mean, because that's what I'm saying, like, Okay, I'm not--.

CP: [Laugh]

CV: I'm not crazy, I'm just saying that you have to judge a culture by its myths. And a lot of our myths are, uh, promulgated or are put on blast by Hollywood, if you watch the tone- the tone of our movies in Hollywood and what they focus on, and the themes that they resurface- that they resurface like *Hunger Games* and-and, uh, uh, uh, *Terminator*, and, uh — well, those are all different veins, but the reality show going from--. Even, uh, *Vanilla Sky*, you remember *Vanilla Sky*? Where the guy makes a comment about, uh, he was like, 'Oh, mortality of men as-as virtual entertainment.' You know, I'm saying like, we're there, we're at a place where you can immerse yourself in a social- in a social or-or a virtual world, and for your pleasure, that can be an actual real person on the other side of the end to have influence of. And that's the way the game has been played, though. When you think about imperialism when you think about, you know, uh-uh--.

ER: Sure, it's just repeating the cycle.

CV: Just to imagine, but-but now there's a there's a TV screen that makes it seem remote. I don't have to see that. I mean, (inaudible - 00:26:24) Yeah. Yeah. So, I think of that-that- that is, like, happening on a- on a--. And that's- that's an ex-example of it, where it could have been a joke, but the reality of it is, when you sign a waiver, and they got- they got your-your, uh--.

[Crosstalk]

CP: And they--.

CV: Your signature--.

CP: And they-they--.

CV: And they did hunt you and kill you.

CP: Yeah.

CV: What would be the recourse?

[Crosstalk ends]

CP: And they own your- anything you want to do for four or five years.

ER: Oh my gosh. That's crazy.

CP: Yeah, so they were the only one who refused to sign the contract. And as a result, if you signed the contract, you know, things start to change, and you start to treat 'em and like they told me at 11 o'clock--. 11 o'clock at night. Well, you know, 'We decided to go on another route. You guys don't have to go--. We're gonna take you to the airport.' And they're like, 'We're ready to go.' So, they came on back.

CV: That's amazing. Yeah, you gotta watch what you subscribe to.

ER: All right, bye, y'all.

CV: All right. Well, it's been a pleasure.

ER: So nice to meet you.

CV: Have a good one.

JD: It was nice to meet you.

CV: Peace.

ER: Charles.

CP: We'll be in touch.

JD: Thank you for teaching our future.

ER: (inaudible - 00:27:19) One day at a time.

CV: Wait. Where do you teach?

ER: Trinity Episcopal School.

CV: Okay, all right. Have a good one. All right, you guys want to move on to some other cards?

CP: Yeah, I mean, do you think we've covered enough for that?

CV: I think- I think- I think it can go on forever, man. But I reall- but I really think I got some takeaways. Like, I agree with Jennifer with what she was talking about in- how the way that we look, uh, and what--. And I'm look-looking at it--. Have y'all ever heard of the, uh, the Prison Experiment? I think it was done in the 80s, uh, insi- in California where they--.

CP: W-w-wait-wait. It's called the- the movie, *Experiment*, is based upon that?

CV: Yeah, wh--.

CP: Forest Whitaker was in it and a-Andre Brody?

JD: Adrien Brody.

CP: Adrien Brody?

CV: I haven't see the movie but--.

CP: Yeah.

JD: Huh.

CP: Yeah. It's called *The Experiment*.

JD: It sounds so familiar.

CV: But they- Didn't they take college students and went in- and some of them are a group of wardens.

CP: Yeah, yeah, yeah, yeah. It's called *The Experiment*.

CV: Like just that idea right there in terms of the psychological risk of prison, 'cause these people were not criminals.

CP: They-they actually called it a prison, th-the prison experiment.

CV: Okay.

CP: The Prison Study, that's what it's called in the psychology book.

CV: Hm.

CP: But it's actually, uh, it's on DVDs, it's probably on RedBox. But, uh, I used to describe my kids to watch it. It's actually a good-good movie.

CV: For real?

CP: And, uh, everybody, it turned against one of another. And I actually, I would--.

JD: Mm-hmm.

CP: You know, [Sighs] i-it was- it was sad in the end. Because what happened? They all rode back on the bus together, took them to a remote area, this abandoned facility with the prison. Let's look at Black Lives Matters as those prisoners. So, a lot of our H.B.C.U.s are set up like prisons too.

CV: A lot of what, now?

CP: A lot of our HBCUs, our campuses.

CV: Oh.

CP: They're set up like prisons, too. And they're actually--. What's amazing about Historically Black Colleges and Universities, the leadership is the fact that how they

treat some of these Black students. They treat them pretty much, you know, how white men might they treat them: um, degrading, disrespecting--.

JD: It goes back to the love, man.

CP: Yeah. A-a-and but th-they love--. But I think love is something — the love is the money, not necessarily the kid. It's not like teaching. We have a lot of teachers who teach these kids, but do they really love teaching or do they love the check?

JD: So remember, w-what we were talking about before you came through was when I was talking to the young- the young men, and the fact that we-we still --I believe-- um, that we still as a community struggle with accepting the fact that we're valuable. We-we still struggle with accepting that fact, because if we did, then--. And I almost went this way when I was saying that the whole prison thing is a little bit isolationist, but the reason why I say we struggle with the fact that accepting that we're valuable is because [Pause] that disconnectedness, um, w-we're be- we're believing the lies at this point. Because there's there's people coming to me who I've worked in different communities, and they're like, 'There's a group of kids over there, and I'mna to call the police.' I'm like, 'Think about what you just said. There's some children over there, the kids say, children, you're going to call the police, which means that police officer and that child is going to have an interaction, that police I was going on that base, and they're gonna assign an adjective to that child: 'Troublemaker,' 'might not have some guidance,' whatever. So that's where it starts. My personal philosophy, which my family hates, because I am a female. If I see you acting up, I'm gonna go and talk to you. And the reason why I'm talking to you is because I love you and you are too

valuable for me to go ahead and even think about putting you in that system. So you have a choice.

CP: But see--.

JD: You see what I'm saying?

CP You are not afraid. A-and we--.

JD: I refuse.

[JD intermittently agrees]

CP: We have a lot of people who interface with young people. Firstly, they don't like those-those young people. Next, they afraid of those young people. And that happens in the classroom too. I mean, let's go back to our classroom- my elementary school days, how many of you remember whether it was Black teachers, white teachers, they have an affinity toward somebody who they think come from a better background, looks a certain way. So what about the kid who does not look good, smell good, but had all this up here? That happens every day,

JD: Even when he does look good, smell good, and has all this up here, there's--. I mean, studies have shown fourth grade, self esteem just drops. We struggle with accepting the fact that we're valuable. *Discuss real estate development, urban initiatives* and all this other stuff, and I see this white flight. Why is it that we have communities like Seversville, Wesley Heights, we have historic Washington Heights, we have predominantly African American communities, where any person making over \$30,000 could go in buy a home, fix it up, and we can live with each other. Not that I'm promoting segregation, I'm just saying, that could be the reality. So, instead of renting, instead of-- instead of renting in an area, because you want to be around the money and the certain

thing, you could be with your community, the people that loved you, that reared you, and you could help and rearing up other people and improve the property value, and now you have wealth. So before you have wealth on anything, you've got to have that- that love whether it's a love of money, or whether it's loving yourself--.

CP: Oh, and I-I-I--.

JD: You-you got to have that love. You know?

CP: I feel what you're saying. And I want to pick up on in just a second, but- and I agree with you 100 percent — Don't get me wrong, but our neighborhoods are not neighborhoods anymore, they're 'hoods. And how have we- but how have we allowed them to become 'hoods? Because we don't love our neighborhoods? Is that answer? We have failed to love our neighborhoods and nurture our neighborhoods and grow our neighborhoods, to allow them to be 'hoods?

JD: Yes.

CP: And then the other aspect is there is, uh, there is a disease out now, it's n- it's not necessarily new, it just has a new name. It's post traumatic stress. But the CDC classifies it as "Hood Disease." Have you guys have heard that concept? If you haven't, I'll send you the link to it.

JD: It's- I don't--. I-I believe you because it's been insinuated in a lot of--.

CP: Well, w-w-when, uh- it's nothing but a form of post traumatic stress, because we have so much destruction in our communities. So much, uh, riff in terms of dividing and separating and destroying the family. It's like Cornel West says, I mean, i-it's- o-our community is like a war chamber, you know? It's-it's a horror chamber, so much stuff is going on that we cannot focus on getting right.

JD: Absolutely.

CP: So--.

JD: Like, one-one of the things that I hope to reflect in my documentary series is just breaking down specific topics, so that people could identify the framework that created it, and wherever you want to go in and be an agent of change, you know exactly where to go and how it influences the rest of that system. So, it's one of those things where discussing real estate development and initiatives and things like that, when you own something, you're going to take care of it. Period.

CP: So--.

JD: W- I mean, a lot of stuff you're talking about, my philosophy, you go into the house that gets the most nuisance calls, the most calls for service and CMPD and you buy that house. And whomever's in there, whatever is going on in there, you get them out, because these are the same dudes that are recruiting the kids down-down the street. Get out--.

CP: So--.

JD: You know? I'm very passionate about it [Laughs].

CP: Another question for you in reference to your development, there was a lot of talk about not bringing the transportation to (inaudible - 00:34:30). So, what was it- what was the emphasis why- why is it- why is it so blatant?

JD: To not bring transportation--?

CP: Well, in terms of they wanted to do the light-rail out towards--.

CV: No, light-rail--.

JD: Streetcar.

CV: The streetcar.

CP: The streetcar.

CV: It-it--.

JD: It's going to start this fall

CP: For- how far is it going to go out?

JD: Rosa Parks Transit Center.

[JD intermittently agrees]

CV: The-the- see the problem is, I think with that and I think the way it ties into what y-you're thinking, for one, let me just--. Most recently, the last comment about purchasing the home or the people that, you know, like, that's what I think they do. When I say "they," that's why we have signs that say, "We'll buy your home for cash." That's their strategy, right? And what I'm saying, I mean, a strategy for gentrification. But what you were saying about buying a career, I think it's tied--. It's tied to buying a house, it ties into what you were saying about our self esteem as well. Like, if you are part of the capitalistic society and they're looking for validation to show you what made-wh-what success is? Um, that this education was worth it and that, you know, you're making progress. You can't be in that community fixing up that house. Or you can, but it's because of the way that you view yourself, and the-the split duality of you and yourself that makes you feel like, 'Oh, no, I'mma go- we gonna go get this house--.' 'Cause when y- I-I'll-I know couples, where the man is like, partial to revolutionary, but the lady is like, 'Yo, come back, like, you know, we got kids to raise, we got to do this. And this is how it looks' and whatever. So, until that vision of who and what you are is

unified, you'll never be invested in the community like that. And I think that there- I think that there are-are pockets of people that watch history, and understand the fragments of society and actually play chess, not checkers, with how people are being placed. And this, right now, what we're seeing in the city of Charlotte, I-I always--. I-I've been telling people for the longest, like, is like Charlotte is in the quest to be a world class city, of course. So, like you see Tokyo, T- Paris, London, all of those cities without any state beside 'em, like they exist in a-in their own world, that world will become a class unto itself. A world class city with world class people in the top 1 percent living there. And I think that the gated communities, as you've seen in the past will be gated cities. And-and I- and I know it sounds, like, apocalyptic. But I think that it's been shown to me over time, in terms of, like, how they tried to do this, how we've tried to do this, uh, as men. Even Cuba reopening up, like the fact that you go and reopen Cuba, uh, stop the embargo, and everything's supposed to be all good. Like, you have to understand Cuba was our backyard. Was the backyard (inaudible - 00:37:05) with the Caribbeans all together. That was- that was prime real estate, but it was a playground and we play with the people there, we play with the land there, and we enjoyed ourselves. And it's the same thing, as it relates to the local economy, like in the name of progress and convenience, 'We'll displace any and everything.' And that's capitalism. You can't run from it.

CP: Let me ask — you said “vision,” so can you add identity to vision?

CV: I think so.

CP: Absolutely--.

CV: I think it has to be in there--. I'm sorry. I think it has to be in there, otherwise, you have no clarity as to the direction. You have- to you have to know who you are, to be able to co-communicate and relate. But if you--. Yeah.

CP: Now- now- now bring identity to your community.

JD: Absolutely.

CP: Now, I--.

JD: So, back to what we were talking about, a lot of the kids, a lot of the young-young men that I speak to, are struggling with that. I grew up, *Cosby Show*, *Different World*, sat at my grandparents' feet, 'Tell me story, Grandpa. Tell me about Harriet Tubman,' this is your family line, this is who you are, we expect nothing less. [Pause] Different conversation going on with the people that are coming up. I don't know what the conversation is, but it's not that. So, in order for me, like you said, the-the insecurity the--. And I could go to my faith on that, 'cause I have a whole 'nother thing about how that ties in to-to knowing who you are and how you are made and the image of, but when you have all these other influences coming at you, and you can't- and you don't have those roots. Um, you-you don't know that you could even give back, nevermind identifying what you should give back or who you should get back to. So, for me, uh, there is a- there is a segment of the African American community here in Charlotte that has the resources, the knowledge, to-to do this, to go into these neighborhoods and say, 'You know what?'

CP: Okay, resources are one thing--.

JD: 'We don't want you--.'

[JD intermittently agrees]

CP: Credibility is even more credit- equal. Because you seem- you seem to have credibility. First of all, you're not afraid. And then once you get out there, these kids will know that you're sincere and you're s- and you're authentic. A lot of these cats have many resources, they're not authentic, they're not real, they're superficial, and they don't-don't have the credibility. And these young kids know that shit. And they're gonna see it, like--.

CV: They're gonna see it.

CP: 'You superficial.'

CV: They gon'- they gon' do you like Katt Williams. You seen that video?

JD: No--. Oh, yeah.

[Laughter]

CV: Those young kids gon' do you like that, man. But anyway, uh--.

JD: No, but I mean, it's--. I mean- and you've alluded to the kind of the-theology of it all, in terms of genetics and in terms of, it's all- it's all connect--. I don't want to sound too quirky with it. [Laughs] I do want people to follow what I'm saying, but, uh, this, the real estate, the reason why I'm fascinated with it is nothing but a manifestation of what's inside. All that you see in the physical built environment is nothing but a manifestation of what's happening on the inside. So you're both — I agree with everything you all were saying about--.

[Speakers intermittently agree]

CP: Your-your passion for real estate has-has brought something for me that I want to look at and explore. Just look at the fact that when were slavery, we got some real estate, they took it from us, you look at Hilton (inaudible - 00:40:07). So, now we

look at a process where we don't want to lose (inaudible- 00:40:11) 'We don't want you to understand the power of real estate. So how do we, you know, how do we keep you away from this?' And in your position, 'How do we get them involved?'

CV: We-we-we-w-w--.

JD: Absolutely.

CV: We get inclusion. Like for instance, I think it might be a strategy to have people--.

CP: Right.

CV: To have people be able to purchase and own for less. Right?

JD: You're--. Okay--.

CV: The thing is, like, n-no-not--.

CP: [Laughs]

JD: (inaudible - 00:40:34) from the hood?

[Laughter]

CV: Now you can get that quarter million dollar house, and you can, a-a-and it makes sense for you to get the quarter--.

JD: Sorry.

CP: Right, but I--.

CV: Million dollar house for the same rent that you would be paying. I'm talking about the couple that should have been rehabbing that house on the west side.

CP: But it's a benefit to keep communities poor and out of reach and uneducated for a certain period of time, 'til we can- get you out so we can get it all.

JD: So let me tell you, so there are proven programs that have been able to guide people who may not have the resource, their credit score, whatever on the- on the outset, but they still got them into a home. And when you sign up enough people to do that in one designated area, you- what you have as a transformed neighborhood. What you have is, like, the drug dealers, the people who are playing with the guns, whatever, you got them out. I don't care where you're going out into the prison segment, I don't believe I do believe there are some people who are born that just are not going to do right.

CV: [Laughs]

CP: I agree.

JD: They just- they just ain't, but I also believe that most people will if they know better, so --.

CV: I-I--. OKay--.

JD: Yeah. So, to your point, there are many programs out there, you don't even know how many programs are out there that would- that would help people get to a point of homeownership, because right now with the rents in Charlotte going from thousand up. And then you got this- you got this legislation that's proposing to pass on this solid waste fee for multifamily, uh, rental to- that's going to impact the low income community because they're already struggling to make a payment and now that landowner is going to transfer that fee on to them. Where are you gonna go? It's actually cheaper for you to buy a home right now in a neighborhood that is owned by investors, where they bought that unit for forty, fifty thousand. But they're charging the tenant nine hundred a month. Not only are they charging the tenant nine hundred a

month, but they're keeping the conditions subpar. Subpar. I-I've been in these homes and I've seen the [Mic movement] wood floors or floors about to fall in. And I've seen elderly women have to put soap around the floor because she has a roach infestation, and the landlord won't even put- forkout for an exterminator. No, easily someone could go ahead and buy that home on a forty, fifty thousand dollar home, they'd have a mortgage of \$200 a month, which means you have all this extra cash to save up for education, to save up for that car, to save up--.

CV: I understand what you're saying--.

JD: I'm sorry, I could go on forever.

CV: I understand what you're saying, but--.

JD: So, the keys is in ownership.

CV: Th-that takes fortitude of an individual that has the identity that you talked about--.

CP: Can I add something to it? It goes back to — and you guys might want to (inaudible - 00:43:15) name is Bobby Wright. He's dead, but he-he proposed this thing called a racial psychopathic racial personality. And he talks about a term called mentacide.

CV: Mentacide.

CP: And it's all about a little--.

JD: Bobby?

CP: Bobby Wright. Dr. Bobby Wright. Uh, mentacide--.

JD: Whew.

CP: Mentacide is a form of mental--. You know, w-w-we-we self- destroy ourself mentally, but it's all about liberating the mind. And here again, if you control the mind, you control the behinds. Y-you can control anybody if you can control their minds. And I--. That goes back to what Cornel said, we've been living- we live in-in a chamber of horrors, we don't know what they're gonna do to us, how gonna do it to us whether psychologically, or physically, and we have been conditioned to think that we can't. And how do we break those psychological bonds? How do we break those psychological bonds within the community? I mean, at one point the projects and the c- i-in-in-in the Black community was a great place.

JD: Yeah.

CP: But it's not anymore. So, uh--.

JD: I'm very, very passionate about the-th real estate portion--.

CP: I-I see it now, and I understand.

JD: Because it's- it's, um, life changing.

CP: Yeah, but--.

CV: But w-w-what my question though, is- that--. I'm still trying to get to--. Okay, owning in and of itself--? Okay. Have you considered that the investment into property and the ease- and the- and the ease of which we've been able to in the past few years the reason why want people to buy into houses is to buy into the American dream. And I think that the American Dream needs help financially.

CP: Well--.

CV: And that's- and that's- and that's--.

CP: So, the American Dream is not the African American dream. I ask because--.

CV: I don't think so.

JD: I--.

CP: What's the difference between the Hood Dream and American Dream?

CV: Yeah, it- so, the big difference--.

JD: So, to-to that, I will say this. I-I look at the numbers.

CV: The numbers?

[CV intermittently agrees]

JD: I'm not looking at anyone's dream, I'm looking at what I want. Like, if you know, I asked him all the time they come to me for advice, I'm like, 'Well, what do you want?' And a lot of times people can't tell me what they want. So what do you want? For anybody? If you- What do you want, if you want peace and quiet in your home, identify why there isn't, and then remove it. If you want wealth, uh, there's various ways to do that. For me, with real estate, I bought my house for the sole purpose that I'm looking at it, I'm thinking, 'Okay, it has bonus room on the bottom, I could rent that out, cut the mortgage in half; take that money, use that to buy another property,' which is what I did, 'and then get a return on that. Once I put those two together, turn around, buy a third property, duplicate until I'm tired of it.' That's what I want. So, I'm not looking at anyone else's dream, and that's where it comes to finding your value, being secure in yourself. You can't look at everybody else and say --and that goes for everybody, Black, white, whatever-- 'What do you want?'

CV: So-so--.

JD: You know what I mean? It's--.

CP: Can I-can I say something to you right quick?

JD: Yeah.

CP: I didn't mean to cut you off, but it sounds, uh, like I-I-I'm listening to you. Um, and I'm thinking about what the mayor who just ran for mayor, I hadn't heard any-any of her responses in reference to helping this population out. Sounds like you need to run for mayor--.

CV: [Laughs]

CP: And you need to--.

[Laughter]

JD: Everyone--. [Laughs]

[JD intermittently agrees]

CP: A-and you need to make this your, you know, your, maybe one of y-y-your platform. But even again, if you're going to lift people out of poverty, and then you gon' put them in-in-in this in this- in this society, it's going to be profitable for everyone when they pay taxes, they have more value for themselves, they respect things. The economy rolls. That's what we're about.

CV: I-I--. And I think--. That's what I'm saying. That's the point I'm getting to, I just want to get this thought out. The thought is that the economy, the capitalism economy is, as one-one guy explained to me, is a bus headed fast speed into a wall, and you're on that bus, and you're trying to figure out, how do I slow this bus down, the-the county-the Keanu Rui- Reaves movie *Speed*, slow this bus down and get to my next

destination without it crashing?' The reality of it is that our money is fiat, that the value is being fluctuated and manipulated by a system that controls what's being invested in, and corporations are to the point where they can mandate and control on the back end, uh, what's available in the market. So what I'm saying is, is like you--. Like, you-you're saying you're looking at-you're looking to your interests and you're looking to what you want for your household, that's cool, but that model came from somewhere and that model, and the idea of capitalism and flipping property and ideas, It- and that idea is one that will always leave people, uh, impoverished, because you have to choose. Y-y--y-you- you have to have that--.

JD: No, I get what you're saying.

[Speakers intermittently agree]

CV: I'm saying like, it's a systematic thing. So what I'm saying is like you're- ah, with, like, the savings and loans debacles, those things have to happen for this economy to work. Like, you have--. You--. Like you that you're going to have to- have to kind of bring--. It's gonna be a bubble, it's gonna pop, and people gon' be a part of it, people are not, you know what I'm saying? Like, that's the- that's the underlying principle. So as long as you accept that, you accept that there are going to be these communities where you have traditional wealth as will always move faster than you and your process to individualize and get yourself together and do your properties, like there still is going to be a corporation that's moving a hundred to two thousand times as much as you are to impact the area around you, eh, with the same philosophy that you have in your mind is what they're doing it with.

[CV intermittently agrees]

JD: So here's the thing. Um, when it comes to real estate, the beautiful part of it is that you can have covenants and restrictions that mandate people's behavior so that your property value does not go down. So, when it comes to the neighborhood cycle, there are certain indicators that people are always going to want, they're going to want structures that are functionally relevant. Uh, you have aesthetic obsolescence, so you need to constantly update your home to make sure that it's a desirable place to live. The real estate industry is nothing but a big psychology game. My goal as a real estate developer is not ever just to make a dollar. My goal is, given the conditions that I've seen people live in, is to number (1) provide an environment where people feel safe, and they can live their lives without wondering if their landlord is going to do something crazy, 'cause there's some crazy stuff that goes out. Charlotte does not have a law center. When I got- graduated college, I work for Georgia Law Center for the Homeless. Landlords--. If you are uneducated and do not know what the process is for eviction, they will try everything to get you out if they can get a higher rent from someone else. So, my number one goal as a real estate investor is to create a safe environment for people to stay in that they are treated with respect. And that set the tone that in return they'll treat me with respect and then we'll do this. My second goal is to- for a broader scape to bring it to a broader area to transform communities. So, I do understand that there is the quick investor, that there is the person that's only interested in that dollar, and you're right, basically, they're securitizing on rents on the capital market, which means that companies are now in charge of blocks and blocks of homes. Um, they-they bought up homes, they're renting them out, some dude over in China, uh, because we owe China debt, which means China is investing money here, um, is in charge of-of the

eviction procedures that are going on, you know, down the block, right? So I get that. But what I'm saying is- is that, um, when you plant a seed, and your-your motivation is going to determine how that seed flowers is going to determine that. I'm not in competition. And I when I'm saying 'me,' I mean, other investors like me, I'm not in competition with any company, I know very clear what my goal is: and that's just to help people through this vehicle. And that will- it- to some degree, because of my religious faith, I know that's cloaked, so I'm not worried about it, I'm not worried about it. But if you are trying to participate in the game of making a quick buck, then yeah, you're gonna have to run against the guy next to you, you're gonna have to be faster than him. But when it comes to a solid reputation, I don't, I don't worry about that.

CV: I-I would-I would love to see and-and-have have begun to envision and develop a construct of society where you are not indebted to house yourself. If we can conceive and value that, they will conceive--. Then y--. From that mindframe, and we have to conceive the value people in a different way--.

JD: In-in-indebted to house yourself?

CV: Indebted, like, in debt. Like, you know, you have to have--. E-e-even the people that just talk about just buying these homes, they still won't get along. You know, most times, they just don't have the cash to do it themselves, or there's no system in place that allows for a, uh, a non, uh, a-a-a system of purchase.

JD: Right, but if--. But--.

CV: Tha-that's not- that's not based on debt. What I'm saying is that we perpetuate the system where debt is money and it definitely is capital--. There's reason why a dollar says, uh, "In God We Trust" because, like, really, there's nothing to trust in,

but the idea that we have to trust in it, you know what I'm saying? There's nothing to trust in there. And that- and they're- and they're basing this economy based upon debt. And that's- those collections of debt--. What we just saw in 2008 was collections of debt, real estate, good and bad loans that went in that were not properly, uh, properly, uh, uh, vetted for their security, implode. And what I'm saying is that, if we- if we could- if we could--. Okay, let me just put it simply. If we build communities around families understanding that they need a place to live, that they own, with nobody else's name on it, and then develop a process for that understanding to happen. Whereas I'm gonna- you're going to own this--. Like, for instance, Habitat for Humanity. Habitat for Humanity, you get twenty people, right? Twenty people with, uh, ten thousand- \$10,000. And we say, okay, we're going to build houses for each of us twenty. Twenty of us will work on one house, the next day, we gon' work on the next person's hou- I mean, 'til the other house is finished. When we're done, our labor costs, o-our-our purchase went i-i-into straight, just the, uh, just the just the, uh, the tools--.

JD: Materials.

CV: Material. Materials, right? Okay. And then, also is going to be like open source development, we're going to be coming with ideas of what is the best sustainable model for a home in terms of, like, architecture being pushed to another level of what this progressive siding can handle right now. What I'm saying is that even your best home, when you really look at it, in terms of reality of where we are in progress? Like, it's intensive, you know what I'm saying? Like, we're- they're not even- we're not even building on the scale of like--. And I think that that's part and parcel to the type of economy we have and the access that we have in it about capitalism and

how money works, because we're--. Like we-we could build the type of cities and neighborhoods that will be here two thousand years later, but nobody's thinking like that, because--.

JD: I am.

CV: That's not the way it works.

JD: Actually, I am.

CV: You know what I'm saying? You are?

JD: There are many environmentally conscious developers that are starting to explore. The thing is, is that when you're the first in the market to explore that, you're also the one that has to pay the most, which means that your risk goes up, which means that, you know, when you have all these other people that you have as first on the loan, second on the loan, what have you, they need to get paid first before even you do. So, there's a hesitan- there's always a hesitancy to use technology or things that would build with the environment because of that high risk that comes out in the forefront — I actually did a paper on that in one of my graduate classes, and, um, my advisor at the time was like, 'Uh, this- no one's gonna care about this.' Well, guess what? I worked on a project, um, and it turns out that federally funded projects gave- there were extra points assigned because there was technology used that the contractor used to make it more environmentally friendly. So, there are people who have no clue, their-their mind isn't there yet, because real estate development is very formulaic. But I do believe that there are people there who-who are aware of everything that you just said, I can't do anything about our economy. I think we're in too deep at this

point to reform it unless it just- the world economy collapses and then we go to a barter system. I'm-I'm serious.

CV: I don't want to wait for that.

JD: Um--.

CP: Let me ask you a question from the developer standpoint. You said something about a habitat. Um, the system is not gonna allow us to-to build a habitat community. Right? Even when I say habitat community, you not g- they not gonna allow you to put twenty families in the community of habitat homes.

JD: Well--.

CP: H-h-h-ha-has th- has that been done where they put a-a-a barrage homes together?

CV: I think I've seen that. Yeah. I think I've seen that.

[CP intermittently agrees]

JD: Well, here's w- here's what I have to say about that. So you have an individual who owns twenty acres, he can do whatever he wants with that twenty acres, as long as it's by right development. So, if the twenty acres zoned are for — uh, zoning, which means, you know, four dwelling units per acre, and he wants to get a group of people together to build some homes, and it's by-right match with the zoning, he can absolutely do that. And that's why I say the-the real catch of the matter is, it's ownership. Because when you own something, and you zone it to a certain use, as, eh, my knowledge is, you know, as far as I know, if it's by right development, there's nothing you can do. The rezoning petitions that you see through Charlotte are typically because you're changing the use of the land, which means that you need the community's input,

'Can I do this?' And then, the planning department will get involved and say, 'What's the height? How many, you know, how many stories? What's the density,' whatever, but--.

[JD intermittently agrees]

CP: So, it's-it's- sound like we-we need a community literacy piece, too. Where you can educate communities about their rights, the rules. You know, bring-bring people up to where they need to know so they can know more, so they can do more. On-on that, when we have a system that has placated this population, they're--. 'Y'all don't know shit. Y'all don't need to know shit. Just stay on out here and be happy.'

JD: 'Okay, I'm okay with not knowing anything.'

CP: Yeah. So--.

JD: And that's, you know, and that's- that's the dialogue. 'Okay. I-I'm okay with it.'

CP: Yeah. And I'll give you a prime example. I've got athletes at U.N.C. Charlotte that get- it's pay for play now. So these boys are getting eleven and twelve thousand dollars a semester. I said, 'What y'all do with that shit? Y'all gon' fuck this money up. You're eighteen, nineteen years old. What are you gonna do with nineteen thousand- I mean, twenty- twenty thousand dollars in thirty-two weeks in the year?' And I got a student at UNC, uh, UNC, I said, '(inaudible - 00:57:06), how much money you done blew last year which- with clownin'?' '\$25,000' 'Do you know how many people who are forty years and older who don't make \$25,000 and you blew this shit in thirty-two weeks?'

JD: What did he blow it on?

CP: Going back and forth to Miami and partying and buying shit.

CV: But that's gonna be the same mentality that they gon' have when they get into the league. And then, for ten to twenty years after that, it's (inaudible - 00:57:27) again. You know what I'm saying?

JD: So I- and that's-that's why with my documentary series, I think the first step with any of these issues is to really explain the framework. Like, even with the prison system, I don't know who in North Carolina is getting the money. And until I know who--.

CP: Well--.

JD: And until I can put a name to the enemy? There--.

CP: It--.

JD: Who am I fighting?

CP: The- the ci- well, i-it-it's multilayered. It's-it's city and county jails they get- they get so much per day, so much for meals, so much for bed space, and you have the state system, then you have the federal system. I mean- so, you get all of these prisons they got a- they need to be an-an octopus. Matter of fact, I don't know what state it's right now, there's suing Correction of America 'cause you guaranteed there's 90 percent occupancy, and this shit ain't happenin'. So now they're suing. So when you--.

JD: Wow.

CP: And these-these states get into bed with these companies, 'cause prisons are privatized, and that was one of the questions too. So we go to privatization, they're promising that we're gonna keep this bed. So n-now you got a collaboration with law enforcement, the citizens --people-- the--. Yeah, w-we want ci- our students clean--.

CV: And how can that contract even be legal? Because at-a- one of the elements of a contract that it has to be legal. And it's only legal if the person proves the crime, I cannot guarantee that people gonna be committing crimes.

CP: Well--.

CV: I can't guarantee that.

CP: W-well, w-w-when you don't allow them to get properly educated, you do- don't allow them have economic opportunities, what is the person going to do?

CV: No, no. I know--.

CP: [Laughs]

JD: But how do we inspire people? 'Cause one thing that I'm a little bit --I'll be very honest-- tired of, is the victim framework of the conversation. And one thing- one goal that I want to have is I want to inspire people, so it's no longer about what someone's doing to me, but what we're doing for each other. And so, ho-how--? Y-you see what I'm saying? Like--.

CV: I think--.

JD: Because there's always gonna be someone--.

CP: Y-y-you show a-a great amount of love for people. But we all have different personalities, different makeup, we can't- we gotta figure out how to love one another.

[Pause]

[Speakers intermittently agree]

JD: You got more food. But you see what I'm saying? Like I get it, there's always going to- there's always gonna be an enemy. Like, one thing I try to tell these guys, I'm

like, 'Dude, there's always gonna be--. If you're white, there's always going to be an enemy, 'cause, you know, they-they-they struggle with each other. So there's always gonna be someone that's going to kick you and they're gonna enjoy kicking you. So, this is how you keep going, like, this is how you not only keep going, but you bring other people with you, you bring them with you, you know? Like, ho--.

CV: Are you- are you- are you--? If we are resolved, like, you know, any party has its tenants that they- that they belong to. And I think with the body that you're talking about whether it be a generation of people, whether it be multiple types of people, or it's just a particular race, by getting them to adopt the same value system is what we organize around?

CP: Well, y--.

CV: To be- to be--. 'Cause I don't think we have the same org--. I don't think we have the same- but like when you're talking about ownership, I don't think a lot of people can, er, see the benefits of ownership in terms of how it builds the wealth and generational, uh, value. That's one thing in our community, I think that it-it speaks to. I think that, uh, some people are not looking to Black progress the way, uh, people might look to white progress. You know what I'm saying?

CP: Well, a-an--.

CV: We don't- we don- we don- we don't have that--. I'm sorry?

CP: I'm glad you brought that up. The, uh, talking about this is the psychology of the Black experience here, because we have (inaudible - 01:01:04) European values.

CV: Yeah.

CP: And- and- Americ- Afri--.

CV: I'm saying, we can't even conceive of a system outside of Eurocentricity.

CP: And the tricky part is--.

JD: Yes we can.

CP: A-A-African values--.

CV: A lot of us can't.

CP: Have been- h-have been devalued by European values. And not only value but a lot of it has been race. For example, if you took- you guys are all undergrad, you guys had a psychology book in undergrad, right? Anybody took-took a psychology class in undergrad?

JD: I didn't.

CP: Look at the history--. L-look at what's dedicated to African American and African psychology, nothing.

CV: Pretty much.

CP: So therefore--. And-and when you look at the history of African psych-history of psychology, it was built on African psychology, philosophy. One of the key pieces Europeans don't- they ignore is spirituality. And you talk about spirituality.

MULTIPLE SPEAKERS: Yes.

CP: Spirituality is one of our- was one of our cornerstones of values. We've lost our way in spirituality, too.

CV: Mm-hmm. There-there--. T-to me, in my mind, actually, and I--. And this is where I fragment with a lot of, uh, a lot of the, uh, Judeo-Christians. But like, I can't accept the world as we operate today. And be like, 'Yo,' like, 'I'mma, uh--.' And operate

in it without a half mind like many- being fully involved into the- its benefits without understanding like, 'Yo, uh, this is, uh, this is cr--.' This is exactly the type of system that I would see- that I foresee the Beast, you know what I'm saying, being productive and coming from, you know what I'm saying? Like, it-it-it- it sponsors individuality, it, uh, champions greed, it talks about, uh, competitiveness, with it- with it- with a willingness with-with no mercy, like, ev- a-all of my principle spiritual values that I think that I was supposed to be as a man, the sy- this system permeates it takes us as its- as its tenants,

JD: That's written, though. That-that's written that that would be the environment that Christians have to operate in. So that --to me-- that's- we're just kind of going towards the end, like, [Laughs] you know what I mean? We-we've reached a mile marker seventeen out of twenty. You see-- [Laughs]

CV: Christians-christians, true. But I'm saying as African Americans, but we're not all Christians, but we need a unifying myth or unifying--.

CP: And it goes back to the cats who wrote the book (inaudible - 01:03:10). The foundation, what is the African foundation? What is it — anchor. Are we properly anchored? No, we're not anchored. We got off- we got off (inaudible - 01:03:17) Do we have that foundation? And then it goes on up into mental liberation. But we got a bit- we got to have a solid anchor. If we don't have a solid anchor, w-w-we're gonna roll all around.

JD: And that's written, too. I mean, a lot of it. A lot of, like, m-my perspective on life right now at this point in time is that, you know, there's only going to be so much that any one of us can solve, because a part of it --and I'm Christian-- it's- it's the way it's

supposed to go. Like, we're gonna reach the end of days, it's-it's gonna happen. So, a lot of that stuff is out of my control. But what I- what I do think I'm charged with, is showing other people the way, showing other people the fact that, um, without His love, I would not be here. I wouldn't be here, you know? And so, that-that's my charge and this is my vehicle to-to exercise that, but, um--. I'm not- and I'm not doing that to make people do anything. You know, that's not- that's not written.

CP: In order to gain, you go to give.

[CP intermittently agrees]

JD: Yeah, you're not- you're not supposed to make people--. You're just- all you're doing is you're saying, 'I'm doing this because I love you. And I just want to let you know, this is- this is why I'm here, and this is who I am in- in His light.' And so, you know, if He- if God wakes me up three o'clock in the mornings, like, 'Jennifer, I need to work on this.' I-I need to be working on it. So that-that's where I'm coming from where, you know--.

[JD intermittently agrees]

CV: I-I think that it was always a choice, the path that we were going down as a people. Like, things can be predestined or pre-known, you know what I'm saying? Like, I think that, it's the choices individual people that bring that-that Apocalypse, the way it's written to happen, to happen. It's not because it had to happen or was supposed to happen, it's because people refuse to stop it from happening. So, if I'm- if I'm a voice in the wilderness and that's crying out that like, 'Yo, we tryna stop it from happening over here, don't use that process that they're using over there, because that's gonna lead you down a path you don't want to go down.' And people say, 'But, oh, that path glitters.

Oh, but that path leads to wealth. Oh, but that path is secure and stable.' And that's the dilemma, you know what I'm saying? So- that- so, I think that we have to understand that reality is not a arrow. It's not a- it's not a one path. Like, there's a multitude of different ways that things can go. And we can mo- we can navigate between these different realities, and these different trajectories to different places, but my question is, for the most part is like, who really is ready to deal with the actual issues at the core of the matter? Okay, I got four- I got- I got--.

JD: I'm ready.

CP: [Laughs]

CV: I got four principles--. I got- I got four principles with which I can describe everything that man does. So let's say, uh, society: how he coaches himself, how he communicates, uh, how he identifies. Let's say, shelter: that has to do with the body, that has to do with the- with the place that he lives in. Let's say sustenance: that has to do with food and water, and how he obtains it. And then, let's say, safety; protection of his self. Like anything that a man does, I can wrap up into one of those four components, you know what I'm saying, those four S's. And I'm thinking that, oftentimes, like people make decisions based so far from the from the fours S's, or from the- so far from what actually sustains them as an individual. Like it's-it's more about social s-, uh, sustainability. Or it's- or it's about, uh--.

CP: Material.

CV: Material sustainability. So that has, like, changed the whole value system, 'cause if I can't--. If-if-if I'm a Native American saying, 'No, not only will you not buy this land for me, white man, for land is unbuyable. And I will not stand--.'

CP: They-they refused slavery.

CV: Refused, you know what I'm saying? Like, 'Not-not only would I not move aside from the land, but I refuse to accept or live with the system that you're trying to put in place.' You know what I'm saying? Like, until that--. Until we say that my perspective and my understanding will not allow this to be fringed upon, uh, and this is where the line is drawn, I don't know that anything's gonna change, like that's what it--. Like, that's what's gonna keep that--. I mean, we have these pockets and bubbles but what I'm saying, they will have their pockets and bubbles, too. If-if the progress of mankind has not looked like a virus over time on the earth and our resources, then you-you clearly have to look again. To me, it looks like a virus. And it looks like we are competitively, and instinctively, feeding into the cell, what duplicates and-and-and-and metastasizes and-and-and grows on a bigger level. And we're just gonna say, 'Well, you know what, that was the- that was the time,' you know--.

[CV intermittently agrees]

CP: A-a-and that's the piece--. I'm glad you picked it up. Y-you callin' it a virus, what it was it was, you know, tricks in the game, you know? Uh, same quick tricks in the game to upset the game, and as a result, the game is alw- is one sided, the way they want it to be. Because at this point- junction, they can do what they want to do to you. When you got people who control your lives, when they control your resources they control you.

JD: But see, my mentality is this, there's-there's only one being in control. So that's why I'm saying--. I-I get- I get--. I understand the hi--.

CP: I understand there's one being in control. But what-within the structure w-we operate at, there're devils at work.

JD: Absolutely. Ab--. I, uh, my goal is to change the conversation, though, from victim to victor. So, there are always going to be people comin' at you. And what I don't want when I'm talking to these guys, and they're saying, 'Oh, well, they're trying to do this to me, they're trying to do that to me.' I'm like, 'Well, hun, if my grandfather can own his own business in South Carolina? Trust me, you don't have it so hard. Trust me,' I said. And at the end of the day, I don't want the next generation feeding into the fact that the debt is so high against them that it's not worth trying. So, at the end of the day, it's kind of like, I'm not even worried about them, because they're g--. People tr--. People try me all the time, and you know what they always trip themselves up. Always trip themselves up. I'm not saying I don't get punched every now and again. But they always trip themselves up. I'm not worried about you. So, that's what I want people to focus on is: what do you have the capability to do with the resources that you have? We have the internet now. We have so much more available to us than our ancestors did. There's no--there's no reason. We are valuable. We have the capability. There's no reason for us not to serve. There's no reason. There's--there's no excuse. There's always going to be people come--. We're going to come at each other, 'cause I've gotten flack from other African Americans, you know, so it's human nature.

CP: Except you said earlier, they-they have to combat the media in terms of the media telling you, 'You ain't shit.'

JD: Right.

CP: Everybody's just telling you that you not nothing. to not enough.

JD: So why should I try? Why should I even do that? So I'm not, I don't speak to them in that context, because they're already thinking, 'Dang. I--. Psh, why?' So I'm like, 'This is why, 'cause you're capable. It's okay. If you don't know your purpose yet. That's perfectly okay. But what's not okay is if you don't try.'

CV: I-I think even bigger than that, though, even bigger than that, what I see when I talk to the youth, um, is the--. It's not that they're not willing to try, it's that, 'Fuck you in the way that you say I should try to work it.' You know what I'm saying? Like, I understand that this is a (inaudible - 01:10:38) society, I understand that everything can be bought or sold, and I understand that that person that was bootlegging whiskey, his son is now the president, and that person that was selling heroin is now running a multi-million dollar corporation; or that person that beats his wife is such and such is now getting this type of money, so I don't really care about the way you say playing the game.' Right? 'I got these x pills, I can move,' you know what I'm saying? Or, 'I got this fe-females or homegirls' — like they're all capitalistic minded, that's what we have to look at. It's-it's not that it is not that they're refusing to-to--. It's not that they're refusing to play, it's just that their money and their exchange and their conversation is different. Until you understand that conversation and how- and how- and they're manipulating that conversation--.

CP: Well, and tha-that leads to, uh, a reality approach. We-we have a--. I didn't come up with a pedagogy it was produced by (inaudible - 01:11:25) at Colombia University. It's called Reality (inaudible - 01:11:28) Pedagogy. You ever heard of a show called--? Well, it's not a show, it's, uh, it's a, uh--. You ever heard of Bampton?

CV: Uh-uh.

CP: Bompton, California?

JD: Uh-uh.

CP: It's considered the Blood side of Compton. If you get a chance, Google "Bompton" and there's, uh, uh, there's an interview with Kendrick Lamar talking about his-his brother- his brother's from-from Compton, who live on Bompton side. And it real gets- gives you the real reality of some of the- the lives and-and struggles that these young people deal with. And not just the gang life, just the reali--. Like Kendrick Lamar says, you know, 'I'm trying to find solutions. That's what my music is about: hope and solution.' But, uh, check out Bompton. I think you will be quite--. But-but it's the reality of the lives of what these young people are dealing with. Similar to what the, uh, uh, the guy--. The movie called--. The movie talked about, he had all this cocaine he couldn't get down the damn street. He had more cocaine coming he can get down the street. That's what the movie was all about. I mean, this ro- room's becoming a cocaine, like, he had rooms full up with cocaine. He-he couldn't get on the street fast enough. That's a problem for a serious drug dealer, right?

CV: That's the reality, yeah. And I-I--.

[CP intermittently agrees]

JD: Yeah, but it goes back to that love though, because when you look at your brother, and you look at your sister, and- and you have that seed of--.

CP: For example--.

JD: Love--.

CP: Ta-take your gentrifica- your-your re-gentrification move to-to Compton or Watts, and you see how these guys are living. I mean, we think Charlotte is bad, but you go--.

JD: I don't think Charlotte is bad. I lived in Atlanta--.

CV: [Laughs]

JD: And-and the--.

CP: Well--.

JD: Georgia Law Center for the Homeless, that was in Atlanta. I volunteered in downtown Baltimore--.

CP: No--.

JD: I think Charlotte's a cakewalk. [Laughs]

[Laughter]

CP: C-compared to Compton and Bompton, some of the homes that these guys livin' in? I mean, those communities are prime time. So what i-it-is on a a twent- is it on a ten to twelve year plan that the (inaudible - 01:13:11) picking out who are gonna take that area, and we-we gonna make that look nice?

JD: Ma--. Is that question to me?

CP: I mean--. Yeah, I-I'm just saying in terms of is that- could that be the possible plan for-for-for Compton?

JD: See, my--. I'm a guerrilla warfare type of person. So I'm the person where I'd want to talk to the drug dealer and be like, 'Let's talk for a minute, because you already have an audience, you already have respect, and if I can change your mind, you can do

the work for me. If you can push cocaine, you can push love too.' So, I'm going to him and I'm gonna be like, 'Come with me for a second.'

CP: Because he-he's the group leader.

JD: He's the leader. So, I don't--. Whenever the kids in my neighborhood, we were having the recession, my neighborhood was off the chain. And I was like, 'I want to talk to you.' And they will come over and we would talk for a minute. And then this other dude started popping off at the mouth to me, and I was like, you need to get him, because he doesn't know me. And they got him. And that was the last time disrespectful words came out of his mouth. Don't mess with--. So for me, I'm, like, very sneaky with it.

[Pause]

CV: How 'bout- how about the fact that the drug dealers and the rapists have the same ideology, and even perspective as some of the capitalists that--.

They're-they're-they're--. What I'm saying is that they're just ultimate capitalist, like you're saying they have to be- you have to have the accountability to look at the rebel. That white slave owner can do the same thing as-as the Christian pastor that he was but he still held them slaves and sold them accordingly and visited-visited the slave quarters. In his mind, and in the mind of that crack dealer, that capitalist argument, in terms of my own upward mobility, social mobility in this construct, that being beneficial? That's pervasive.

JD: So, let me break som--. So let me break down my perspective on the capitalism mindset. Because a lot of people talk about the capitalist mindset as if greed is not an individual thing. The greed, the love of power and money is so old and

individual, it was in Africa, it was in Australia, it was in Europe, it was in Asia, it has always existed.

CV: Greed?

JD: Anything that deals with the ego, so we're talking about greed, we're talking about the love for power, we're talking about that desire to be shown as special and unique. Second generation to humans, Cain killed Abel. Round Two, it didn't take us very long. It didn't take us very long. So, when people talk about the capitalist mindset, a part of me thinks that that's a great enemy to have, but that is only a representation of what is in every single one of us.

CV: That-that-- No, no, no. Capitalism is the ship that built your greed--.

JD: No. People did. People built that ship--.

CV: Hold on, hold on. Let's say--. Okay, how about--. The--. Let's look at empire. Empire, right?

JD: I don't watch that show.

CV: No, not--. Me either. I'm talking about--.

JD: Sorry.

CV: The concept of empire. The concept of empire.

JD: Run by people.

CV: Yeah, run by people, right? And, what type of people are they? Egomaniacal probably, right?

JD: And the funny thing is, is that I don't really think that... I'll say some people will go further for those things than others.

CV: For what thing?

JD: For power, um, the, uh, the ability to be loved by a lot of people, that fame, um, some people will go to greater lengths for that than others on a bigger scale. But it's in every single individual.

CV: No, I'm not- I'm not really--. Okay. Oh, okay, you're dealing with this concept of the fact that e- it is everybody's struggle. Uh, whether that's- w-what role they take. What I'm saying is that, um, [Pause] that as there is a battle in Heaven, there is a battle in man, right? What I'm saying is that in Heaven, uh, there are boundaries to--. Or you can create a world where everything is unbound, and something is championed and forced to be the leader of that world. What I'm saying is that, that-that ego- that egotistical, whatever you said that everybody has, that is the leader of th- of certain systems that have pushed us forward to the progress that we had. And I'm thinking that went from mercantilism to, like, colonial empire imperialism, to global corporatocracy, right now. Global corporatocracy in the name of it being a person will- will be able to purchase and deal the world it's hand, the way that we've learned will be possible that we couldn't conceive of before. In terms of the world has never been, uh--. W-we've conquered the known world before. Now we're conquering and dividing the unknown world. Like, people own parts of Antarctic-arctica that people can't even get to, because of our technology type deal. And then, the-the boundaries in h- how you move land. And I'm saying this, because of the construct of how we understand ownership, value, man and resources, we-we won't be able to-to accept the capable--.

CP: Like, going back and taking a trip to the moon, huh?

CV: We can't even conceive of the Kingdom of-of-of-of interacting with a man as an individual for the value that he has, because the subtone is that what value does he have to me in this thing that I'm building? Or this thing that I build with? What I'm saying is that the capitalist system is the period. Like it is the- is the construct that-that places you in a hierarchy and says like, 'Okay, value is this,' it-it makes code for you. Now, I understand that you can- that within yourself can surmount, and you can say that, 'I'm no- I'm gonna do it this way or that (inaudible - 01:18:55) way.' But the bottom line is, like, even the- to lease- to lease to have somebody pay you for their time that they're using something that you no longer- that you own and no longer have to pay for- a debt on? Even that in and of itself is not, uh, [Pause] is not a [Pause] It doesn't meet the code of what, uh, what I'm ethi- of what I'm ethically charged to do. Like, I'm supposed to- I'm supposed to give just because people ask, right? What it- what this system teaches is to not feel bad, because you own this something and that you could let somebody hold it, but you want them to pay you anyway.

JD: So, to that I say what I've read in the Bible, that system's always existed. And that's why I'm saying is that that's an individual thing. I get the system justifies it. I get the- I get you're saying that the capitalistic system justifies it.

CV: Oh, that's what I'm saying. Okay, I thought you weren't getting that, but you do get that.

JD: No, I get that part.

CV: Okay.

JD: I'm just saying that it's always existed 'cause mankind is- mankind is that way. That- that's--.

CV: It's--. It's-it's--. So, that's-that's the definition of man or that's the definition of the system that man has engaged in?

JD: What is the definition?

CV: You were saying, like, that's what men are. Like it's been here as long as men have been here.

JD: So, for example, when it's written in Scripture that, um — what was it?

[Laughs] This man was forgiven his debt and he turns to his servant, he chokes him.

[Laughs] He-he chokes him, and he's like, 'You shall pay me.'

CV: Oh, yeah. I don't know that one.

[CV intermittently agrees]

JD: It-it's a- it's a great story. And the reason why is because, you know, Rianna has that song, 'Better Have My Money,' you know, so we have 2015 is when the song came out. And then we have this scripture, Bible, let's see, I don't know- I don't know where- where it was written, but thousands of years ago. So, what I'm saying is that it is human nature, it is never going to go away. And because we manifest what's inside of us, we build systems, according to our thinking, whether our thinking is warped, or whether it's altruistic, right? And so, of course, there's capitalism because, on an individual level, that's how people think. I- they- people know resources are scarce. My life is scarce, time, you know, time, whatever. So I-I have a- I have an issue with giving everything away. You know, that on a- on a basic level, that's what we struggle with. So of course, whatever system we choose to operate within, it's going to manifest that. It's not the system that's like--. The whole thing with--.

CV: So, it's man that's the problem, not the system

JD: Yes, yes. Absolutely.

CV: I can't--. I think- I think--.

JD: Absolutely.

CV: I-I think--.

JD: Because you can work that same system, and that same system will feed a thousand people, because that person has worked that system, given- paid people what their- what their value is, in terms of work output--.

CV: Capitalism won't do that. Never will it do that.

JD: Hold on. Um, so pay- pay people what is an agreed upon wage for a- at a determined output?

CV: That's bad business. That's not what is taught in la- in business school.

JD: Hold on. That's basic economics. And so--.

CV: Uh-uh.

JD: Well, okay, we disagree. But my-my point is this--.

CP: But what do women make on the dollar?

CV: Wha-w-what do--?

CP: What do women make on the dollar?

CV: You said what? Say--?

CP: What do white women make?

CV: Oh.

CP: What do Black women make? What do Hispanic women make?

[Crosstalk]

CV: What we--.

JD: Here is my point. Here is my point.

CV: What we can get them to accept and still be paid.

[Crosstalk ends]

JD: What I included in my definition was that an agreed upon wage, when both parties say this is my fair wage for the amount of output that you're expecting, okay? So, someone can work that system, everyone's happy, 'cause I'm paying you what I want to pay you and I can have a profit, and you're getting paid to such a fact that you can provide for your family. And that person who has all this extra, like the Magic Johnson's of the world are taking this money, and they're helping all these other people. So, I'm not going to say that that system is flawed. What I will say is the people who choose it, use that system and abused that system, it- are flawed.

CV: I'm throwing that as soon as you adopt that mindframe, or when you're talking about paying somebody like that? That that's no longer capitalism. [Laughs] That-that is my understanding of capitalism.

CP: You got to realize how America was built.

CV: That's what I'm saying. And not only America, but I'm talking about the nations of the world that have power today. They had to stand on someone's shoulders, and-and all had to surmount that--. Th-they had to ask (inaudible - 01:23:24) question.

CP: I guess what you're looking for, you're looking for a end of the rainbow where everybody is gonna come together (inaudible - 01:23:29) and say, 'Okay, look, I got mine now and now we're gonna share the wealth.' That shit ain't happenin'.

CV: That-that's the-that's the Kingdom right there.

CP: That shit ain't happenin'.

CV: That's the Kingdom.

CP: That ain't gon' happen.

CV: What I'm sayin' is--.

[Crosstalk]

JD: It's not gonna happen because-because--.

CP: [Laughs]

CV: You can have an example of it and-an- and--.

CP: Oh, you can have an example all day long.

CV: In neighborhoods, in communities and blocks and if that ever become infectious the way it should be infectious, or just as infection for it- for it, uh, the-the other--. For it t--.

END OF RECORDING

Transcribed by Miwa Lee 3/26/21

To be copyedited.