>> Hello everybody, and thank you for joining us for a webinar today. I'm Melanie Reese, I'm the director of CADRE, and I'm joined by the rest of the CADRE team. We couldn't be more excited to bring you today's speaker, Jason Harper, to share his presentation on Exploring Implicit Bias and Microaggressions in Special Education. Today's presentation is another in our continuing series of valuable CADRE webinars that we archive and make available on our website. Next slide, please.

A few technical notes -- phone lines have been muted to minimize interruptions. At any point during the presentation, you can enter questions or comments into the Question box on your control panel. The presenter is reserving time at the end to take questions, and I'll read those to him. The PowerPoint for the webinar is available in the handout section of the Control Panel, and it will also be posted on the CADRE website. Next slide, please.

We are just truly pleased to bring you today's presenter, Jason Harper. Mr. Harper is the founder of the Harper Conflict Resolution, an LLC specializing in education, employment mediation and utilizing collaborative approaches. In addition, Jason is the alternative dispute resolution consultant for the Los Angeles County Office of Education, providing mediation and conflict resolution services to over 50 school districts and charter schools. Additionally, Mr. Harper is a lecturer in law at the University of Southern California, teaching in cross-cultural dispute resolution, and is an adjunct professor of mediation at Pacific Coast University School of Law. Mr. Harper has been recognized by the California State Senate and the U.S. Congress for his mediation training.

Among his other accomplishments, and many accomplishments, he is one of the founding directors of the Kids Managing Conflict; a nonprofit dedicated to promoting conflict resolution programs for K12 students. Jason received his master's degree in Negotiation, Conflict Resolution and Peace Building from California State University, and his mediation training from Loyola Law School in Los Angeles. So Jason, thank you so much for joining us today. I'll turn it over to you.

>> Hello, hello. Thank you, Ms. Reese, I appreciate it. It's a pleasure to speak to you all wherever you may be. I'd like to obviously thank CADRE for having me. They've been known to have strong presenters and professional development programs, and so I'm honored to be added to that list. I'm very excited, too, to be here, and to talk through something that has been seen as kind of buzz words over the last few years, when we talk about implicit bias, microaggressions. But I want to kind of shine some light on what those actually mean, what they look like, and how it applies in the Special Education process. So, very much looking forward to doing that. And I know they did a wonderful job of introducing me.

But to give you some added context into my background, in addition to being an ADR Consultant, a professor and a private mediator, in another life, I was a seventh grade algebra teacher, as well as a one-on-one para-educator in Special Education. So with that all being said, I've had the privilege of seeing just about all perspectives in the IEP process, and my experiences in those roles informs the work that I currently do. So I just wanted to give you all a sense of me and what informs the work that I do. And I'm very, very fortunate to be able to marry my two loves -- that being mediation and education, Special Education at that. So with that in mind, let's go into the next slide, and talk about the purpose of what we're here for.

So implicit bias and microaggressions can serve to alienate, they can serve to disempower, and ultimately shut out different groups. So what we're going to try to do here is, identify implicit bias and microaggressions -- that's our first order of business -- and we have a little bit of time, so I want to make sure it's a lot of information. So I want to make sure to really outline what those things mean. We're going to understand their impact on different groups, and we're going to explain those different groups and kind of outline who those groups are. Then finally, we're going to try to talk through ways to address and counteract implicit bias and microaggressions as they arise, okay? That's where I want you to walk away with some actionable tips and strategies on how to kind of counteract those things, because they can have a real effect, not just in our everyday life, but in the Special Education realm and the IEP process, so we're going to talk more about that.

An important thing to remember as we inhabit our different roles in Special Education -- and I know we have a lot of different folks with a lot of different roles that are watching this program, so as I'm speaking to you from the hearing officer to the mediator, to the IEP facilitator, to the teacher-service provider, to the administrator, to even the parents, there's a great deal of decision making that's expected of us, and that's done in the course of the IEP process. So with that in mind, some of our inter-wiring can have a huge and pivotal hand in the outcomes of cases, of IEP meetings, and ultimately -- and that's what we're all here for -- ultimately, the students' lives. So we want to be mindful of that. And in order to really explore some of those decision making patterns that we make we need to take a look at some of the wiring that we have. So I want you to walk away from this with an awareness of what implicit bias microaggressions are, how they affect us, and hopefully we will have some time for questions and answers afterwards, and I'll do my best to make space for it. With that in mind, we'll go to the next slide.

So when we look at the concepts of diversity and inclusion, it's a lot more than the buzz words that they've become over the last few years; you know, there's real merit in these concepts. So when we look at the definition of diversity, it's any collective mixture characterized by differences, similarities and related tensions and complexities. It's especially the inclusion of different types of people in a group or organization. Now we're going to look further into the word "inclusion" in a second, but diversity is really a huge word, and it's a word that we've heard a lot over the years. And there's a lot of different directions that diversity can come into play. But the main point is, is that we need to have different views, we need to have different backgrounds, we need to have different groups involved in the decision making, because in and of ourselves, we have certain blind spots, because of experiences that we may or may not have ever had. And because of that, we can't just rely on the echo chamber, if you will, just the really homogenized view of the world, because the world looks a lot different to a lot of different people, and so we have to be mindful of that. So when we look at the word "inclusion," that one's defined as when every member of a community feels as though their input and qualities are valued. And Special Education, and education as a whole, need to reflect the diversity of their populations, as well as making the space for the experiences that aren't as common. And everyone in your group is the same or similar. Essentially, you're breathing recycled air, and will likely remain in same practices while we look towards innovation and changing and making space for people that have not necessarily had that voice in the years past. So when we talk about diversity and inclusion, this relates to not just hiring practices, not just the decisions that we make on a day-to-day basis, but it happens in the IEP process, it happens with who we assess. It happens with what services we give. It happens with who we believe. So when we think about diversity and inclusion, that's what I'm talking about. So with that in mind, let's go to the next slide, as we go into some of the terms that are going to be looked into today.

So I always go back to this quote by Ms. Eberhardt, Dr. Eberhardt, and it says this: "To form categories is to be human, yet our unique cultures play a role in determining what categories we create in our minds, and what we place in them, and how we label them." All right? To this point, in order to understand the need for diversity and inclusion, perhaps we can take a deep look into how we've knowingly and unknowingly created space, whether it could be a lack of diversity or thought process patterns that can create uneven standards. I certainly can't begin to speak to certain decisions, right, I can't speak to decisions in their individual statements or places. But here are some things to keep in mind. So as we go into these concepts, I want to talk about their potential implications. Obviously we see that in society, but within Special Education specifically. So I'm going to go through a number of terms that will go down the line, and you're going to see the way that things are related. So when we look at implicit bias, when we look at microaggressions, really it all starts with stereotypes. Let's take a look at the next slide.

Now, I start at stereotypes, because we all use them to a certain extent. And it's the basis for a lot of the things that we do and the decisions that we make, all right? So when we look at implicit bias and microaggressions, one certainly leads to the other, but they all stem from this concept here. So stereotypes are defined as, a widely-held, but fixed and oversimplified image or idea of a particular type of person or thing. All right? A widely-held but fixed and oversimplified image or idea of a particular type of person or thing. If you're the underlining type, if you are the highlighting type, if you're the really -- focus in on key words and phrases type, you would want to take a look at the words "fixed" and "oversimplified." All right? "Fixed" and "oversimplified" is another way of saying that it's not going to change, and really, it leaves no room for nuance whatsoever; it is painting with a broad brush, all right -- not the fine-tooth paintbrush, but the broad one, right, that we paint the sides of houses with, okay? So stereotypes are beneficial due to the fact that it can make our brains operate faster. It's a cognitive shortcut that allows our brains to make snap judgments, okay? So in the course of a single day, the amount of decisions that we make is massive, all right? So in order to make space for the big decisions, our mind goes into autopilot for the smaller decisions, or what we think are the smaller decisions. So because of that, it has a lot of benefits, right? It's the reason why we don't put our hands on hot stoves, but we will put our hands on cabinets, right? It's the reason we pet tigers, but not housecats, right? We see the stereotype of different things, and we internalize them, and then we act accordingly, right? We make decisions based on that generalization.

However, when used in the wrong direction, it can prevent us from seeing people for who they are individually, and what they can bring to a given situation, all right? So bottom line -- stereotypes tend to guide what we see. And in doing so, they seem to validate themselves, all right, because the more you use it, the more you see it to be true. And when that happens, it makes the stereotype stronger, it makes it more pervasive, and it makes it more resistant to change. And leaning on those stereotypes is what creates implicit bias. We'll go to the next slide.

Okay, so again, much like stereotypes, it's a neutral concept, okay? Now, because it has a number of different ranges of impact, from benign to pivotal; stereotypes do, as well as implicit bias. So when we talk about implicit bias, it's defined as the following: Any assumption that affects our understanding, actions or decisions in an unconscious manner -- all right, we'll say that one more time. Implicit bias is defined as any assumption that affects our understanding, our actions or our decisions in an unconscious manner. And everyone has them -- literally everyone has them. So again, in and of itself, an implicit bias is not a bad thing. In and of themselves, stereotypes are not a bad thing. It's when we use them to just paint people with broad brushes, all right -- that's when it gets detrimental. That's when it becomes dangerous.

But let's look at implicit bias a little bit more. We all have implicit biases based on a number of factors, and they're developed because of a number of different things; they were developed because we're bombarded with the imagery, right? We see one thing, and it's labeled as this. Whether that is media, whether that is in conversation, whether that is in general socialization with your peers or your elders that you look up to, mentors -- when they show you an image and they tell you what that image is, that gets seared into your mind. So now, when you're thinking about things you already have, the label that comes along with it, or the thing that is normally, or most often, associated with that image.

So let's talk about some of those examples. If we were all sitting together in one room, and I could see all your faces -- and I really wish I would, I would love to see all of you -- but when I look into the audience and I say -- when I tell you this word, tell me the first thing that comes to mind when you hear it -- and typically when I say "peanut butter," the first thing people come up with is "jelly." Now obviously that's regional, because there are some parts of the world where I say "peanut butter," and you would say "Nutella." But for the most part, in the United States, if I say "peanut butter," you say "jelly," right? Some in the South will say bananas, but hey, never mind that. Peanut butter, jelly -- that is an implicit bias. That is a connection that you have made based on a reinforcement of imagery over time, all right? So that's one example. Let's do some others.

Take a look at the cotton swab, right? If I were to show you a cotton swab, a first thing that most people would say is, "Oh, that's a Q-Tip." Right? But it's not actually a Q-Tip. A Q-Tip is a product that Johnson and Johnson had created and slapped a name on, and then showed you a number of commercials, a number of billboards, a number of magazine ads and that showed you, hey, when you see this item, when you see this object, you think Q-Tip, right? And that's how Johnson and Johnson reached market share and took out a lot of the profits for cotton swabs, particularly in the United States. Okay? That's another example. Let's do a couple more.

Think about the MP3 player, for those of you that are of a certain age, who remember when we just listened to MP3s on specific devices, right? Yeah, the MP3 player. If I were to say "MP3 player," a lot of folks would then come with, "Oh, that's an iPod." Right? For the exact same reason that Johnson and Johnson came up with the Q-Tip. They took an MP3 player and they created a product, right, which was an MP3 player, but they slapped the name iPod on it. Not only did they do that, but they spent millions of dollars bombarding you with the imagery; they showed you an MP3 player, and they said "iPod," so when you see it, you make that connection immediately, right? So even to the point -- and they did such a great job that to the point where Microsoft tried to come up with their version of the MP3 player, and they called it the Zune. For those of you in the early 2000s who remember that, yes, they called it the Zune. So when people were going to the store and they saw the Zune, guess what they called it? That's right, they called it an "iPod," right? So because of that, the Zune was disadvantaged right out of the gate, and the iPod, and Apple specifically, reached market share, and they were able to really dominate the MP3 player market there. So again -- when we talk about implicit bias -- completely benign examples that I just listed. We had peanut butter -- jelly. Cotton swab -- we call it a "Q-Tip." The MP3 player -- we call it the "iPod," right? That's because the imagery has been reinforced over time, over time, over time. So whenever we would see that object, we immediately think of the word or the name, or the label that is attached to it, based on that imagery and that explanation over a number of years.

So from that standpoint, when I say the words, or when I say the letters "CEO," what comes to mind, right? And juxtapose that with another example -- if I were to say the word "criminal," what image comes to mind? And the image that comes to your mind is an example and a consequence of implicit bias. Whenever I speak to people about this and I ask them, what do they think of when they hear the term "CEO," right, or criminal? When they think of "CEO," the immediate thought they have is white man, white hair in a suit with the cufflinks and the really fancy tie and the pinstripes, and all of that, right? That's the image that a lot of folks have thought of when I would mention the term "CEO." Likewise with "criminal," what is it that people came up with? Well, I'm glad you asked. Folks came up with Black male and Black female, or Mexican man. So because of that -- and I always ask, how is it that you came up with that particular imagery based on that title of "CEO" or that label of "criminal?" And a lot of it was because of movies, a lot of it was because of the news, a lot of it was because of seeing newspapers, media, and just general conversations, right, and the stereotypes. So the more we leaned onto the stereotypes, the more pervasive it became, and the more resistant to change it was, even when they saw evidence to the contrary, okay? Now those are examples of implicit bias. Obviously, again, it covers a range of responses from benign to pivotal, right? From peanut butter all the way to who we view as the CEO, all right, who would be the right image of the CEO, or what would be the typical image of the criminal, right? And it may or may not necessarily align with our declared beliefs, right? We say one thing, we say that we believe that everyone is equal, we believe that everyone has the exact same opportunities. However, when we look at the decisions that we make, more often than not, they fall into our pre-conceived notions, which fall into stereotypes, which can create an implicit bias. Those biases can manifest in various forms of discrimination, right? Implicit bias in and of itself is not discrimination. However, it can lead to discriminations by way of gender, sexual orientation, and-or race, okay? So we can say how we think or what we believe, but we've seen the evidence lead to the contrary, and it's based on the default setting that's been established in our minds. And these default settings obviously range from who we pair together to who we refer to for assessment to who we hire, and ultimately to who we believe in hearings. So these biases are subtle and unconscious in nature. So with that in mind, let's go to the next slide.

So when we talk about to the point about biases that we internally set as our default, we certainly have them about race, gender and social groups, so both men and women hold them about gender, hold implicit biases about gender. And white and people of color hold them about race, right, implicit biases -- and why is that? We all hold them. We all have them. We all have them, okay? So it's not necessarily something to single anyone out for, it's something that we all have, okay? So what happens is, again, it comes back to stereotypes, and we've been bombarded with these stereotypes. We continue to apply them, and when they reapply them, they continue to become pervasive, more resistant to change, which leads to implicit bias, which then leads to potentially discrimination. And people are typically not aware of their implicit bias, but with effort can become aware, and potentially change their implicit bias, okay? So it took work to reinforce, to create that default setting, to creating that wiring. But with effort, it all can be undone as well, okay? It's about being willing to do the work.

So I'm going to give one brief example of implicit bias, and how it affected hiring. So there's the New York Philharmonic, they were being profiled in the newspaper, and it was noticed that they had an all-male orchestra. So some scientists came and said, hey, tell us a little bit about the fact that you have an all-male orchestra. Going back to the idea that implicit biases may not completely align with our declared beliefs, the response from the Philharmonic, the administrators of the Phil said, "Oh, well, we are looking for the best musician, period." And so some scientists heard that and said, okay, well let's put that to the test. What they did was, they had blind auditions, right? They pulled a curtain, and everybody who would come and audition would sit behind the curtain, play their instrument, and walk out. So they had a round of auditions, blind auditions -- they couldn't see who the musician was. What ended up happening was -- you may or may not have guessed it -- yes, it was still an all-male orchestra. So the scientists were very, very intrigued by that, and they said, "Oh, man, that's very interesting." And then they made a realization. There was a factor, a variable that we didn't account for in the last experiment. Let's do it one more time." And the administrators of the Phil said, "Absolutely. In the last one, we've proved that we're just looking for the best musician possible. We're more than willing to do it again, because these are our declared beliefs."

So they took that one last variable, and you might be able to guess what it was. But if you don't, here's what it was -- they had the auditioners, they had the musicians take their shoes off before coming onto the stage to audition behind the curtain. Then after that, it became a little bit more balanced, and there were more women along with the men in the Philharmonic. So that's how deep and engrained the implicit biases may be. We have our stated beliefs -- and in our hearts, we really do believe it. However, the wiring that we have in our minds is so engrained based on years of reinforcement, okay, years of reinforcement from a number of different areas. But the point is, it's gone way into our wiring to become our default setting, and we run with it, all right? So with that in mind, let's talk about the next slide.

So we're going to look through a few, like a list of examples of an implicit bias, if you will. So as you look at this list, don't just look at the statement itself. I want you think about the possible consequence of this statement from a person in power, from a person with decision-making power, all right? So let's look at the first one. "People under the age of 30 don't know what it means to work hard." Now, that is a mass generalization, right? Could be a stereotype about youth. But the more that we look into it, the more that we engage in it, the more that we reinforce it, it becomes pervasive and more resistant to change, becoming an implicit bias. But what is the consequence of a statement like this? More a belief or a bias like this? You're less likely to hire someone under a certain age, right? So that's where the decision-making power comes into play. Are we all following along? I hope so.

The next one -- all Asian people are good at math. That is an implicit bias -- when you see an Asian person, you immediately think excellence I mathematics. Not all biases and stereotypes are negative, but they are still stereotypes, which is a mass over-generalization; fixed and oversimplified, if you recall, from our definition of a stereotype. But the real statement here is, you immediately look to the Asian student for help with no context clues, other than their perceived race, all right? So that again goes to our decision-making -- this is how our implicit bias impacts our decision-making.

The third one -- women aren't funny. Women aren't funny. When you look at a statement of bias like this, what does that mean? That means, what's the consequence from a person in power would be to only hire male comics, or pay them more than the women comics. That is a consequence of an implicit bias. These are more examples. All Black people are good at dancing and-or performing, okay? So essentially, when you're at a wedding, you ask the Black person to, quote, "get the party started," if you will. So that is, again, a gross generalization and oversimplified and fixed imagery of a group of people or a thing. So I'll leave the final two blanks for you to think about, but I want you to think about the potential consequence to this thought process. Again, if you're the person that's making the decision and you have these beliefs in your mind, you're not going to go against what you believe is common sense, what you believe is common knowledge. You're going to want to stay in that, because obviously you want success. But your idea of success, or your idea for the avenue for success, can be skewed based on the imagery that you've been bombarded with over time.

How does that impact Special Education? I'm glad you asked. When we look at students, and because of the imagery of the student, because we see what race a student is, what gender the student is, or any other factor, you know, more often or not we'll have an image or a label that goes along with that particular group, or that particular gender. What'll happen is, we can potentially look at or assess, or judge a student based on a development stage that they haven't reached yet, okay? You're expecting the student to be more advanced than they actually are, and from there, if they're not meeting that standard that you have based on the implicit bias that you have, that student will not benefit. That student will actually find themselves in a more difficult position because of that. So again, when we talk about impacting students' lives, that's just one example, all right? So let's go to the next slide and talk about the other consequences of implicit bias.

Here are the times and the circumstances where implicit bias would play a significant role. When there is ambiguity, right, or a lack of information. When there are stress from competing tasks, when you feel like you're being pulled in different directions -- that's another time when implicit bias will play a role. When there's time pressure. When the clock is running down and you're not quite sure which way to go, but the time is running down so you have to make a quick decision, right? Another is when there's underrepresentation of the group in question. So this is when you're making a decision about a person that is a part of a particular group, and there's nobody else in that group, of that particular group, that's involved in the decision-making process, right, when there's underrepresentation -- again, that leaves a knowledge gap. And what do we typically fill our knowledge gaps with? We typically fill it in with our default setting and the way we view that the world works, right?

So the way we view the world working is, when we see this person, you think this. When you see this skin tone, you think this. When you see this particular behavior, you think this. A lot of times, they come from -- again, from the top -- stereotypes, which are fixed and oversimplified descriptions and generalizations. So when you think about all of these -- ambiguity, stress from competing tasks, time pressure, an underrepresentation of the group in question -- what's the common denominator here? There's a circumstance or a situation that leaves you less likely to engage in deeper-level thinking. And this, in turn, leaves you to fall into your potential default mindset, all right, and our default mindset, again, is made up of essentially stereotypes, which can lead to implicit bias, all right? So again, when we talk about looking through cases, when we talk about from a hearing officer's standpoint, when we talk about being the IP facilitator, when we talk about being the administrator, or the teacher or the service provider -- these are all circumstances where -- or the parent -- we're making decisions, and if we are not careful, our implicit bias can play a role and have a real pivotal impact on a student's life. And we look at the individual student, which is what we want to do, right -- that's why they're called Individualized Education Plans -- but we're leaving them susceptible to a generalization, a fixed and oversimplified description of a group of people, right? So those two things obviously lie in conflict, you can't do both, right? You can't generalize from a stereotype leading into implicit bias while also looking at the individual student, which is what our stated goal is, and working towards that student's benefit.

So you've heard a lot about the idea of implicit bias, and you've learned what implicit bias is, you've learned the characteristics of implicit bias, and now we've talked about the consequences of implicit bias and how implicit biases can affect our decision-making, all right? So you've learned all of this up to this point, and I apologize if I'm spoken extremely fast, and too fast for you, but we've all talked about this particular concept. So the next obvious question is, okay, well that's great, Jason, but what do we do with this information? How do we change? How do we go about the work of unlearning that default setting, of changing the wiring in our own minds? Well, I'm glad that you're there, and I'm glad that you want to put that effort forward. The first thing that we need to do is look within ourselves. Let's go to the next slide.

What we're talking about here is self-assessment, all right? The first step to shifting that default mindset is to be aware of it. One of the tools that's helped in starting that journey of self-discovery is the Harvard Implicit Association Test -- the IAT, if you will. And it's a measure within social psychology designed to detect the strength of a person's subconscious between mental representations of objects or concepts in memory. So for example, if I were to show you a representation of an object, let's say a jar of peanut butter -- what's the next thing you think of? You think of jelly, so that would be a very strong association between two objects. So that is essentially what the Implicit Association Test measures; the strength of the association of imagery in memory. So when we talk about self-assessment, this is a great tool to start. Now this is not the end-all be-all, and it will never serve as that, and I wouldn’t even go so far as to say that that would be the case. But this can be the start to get a real sense of where you might be, and think about how it might affect your work, okay? I have a couple of categories that I give to my students so that they can, at the very least, start on this journey. Obviously I say race -- there's an IAT on Arab and Muslim category, gender and science, and skin tone. I always want them to go through those quizzes, to go through those tests, and each test takes approximately five minutes. And I give them the option of sharing it with a friend or a colleague and begin the discovery there. So one of the things that they've shared with me is that they've taken the tests, and they've realized that, hey, I do have a strong association with seeing a particular face or a particular skin tone, or particular tells of a particular religion, and immediately thinking of specific things, or negative things. We had a conversation about how it affected the work that she was doing, how it affected the interactions that she was having. That's where, honestly, that's where the work begins. So there's a number of books you can read, there's a number of articles, there's a number of other things that you can do. And we'll talk about a few more areas, ways to de-bias yourself. But it starts with self-assessment. You have to understand yourself in order to be able to make changes.

So as we come to a close for implicit bias specifically -- we'll go to the next slide -- here are some questions that you want to ask yourself, okay? So am I judging or not believing a person based on a bias that I have? Can I make a hearing decision or a recommendation based solely on objective factors? Can I have an uncomfortable conversation with someone that is different from me, or different than me? And do I have the courage to speak up when I hear intolerant language? These are questions that I want you to ask yourself, and again, in the journey of self-discovery, in the journey of learning about our inner wiring, learning about our default setting, if you will, let's include these questions as well, because the answers to these questions can really be the jumping off point to the work that we all need to do. And why do we all need to do it? Because we all have implicit bias. With that in mind, let's talk about microaggressions. We'll go to the next slide.

So remember when I said that stereotypes come to guide what we see, and in turn validate themselves, making them pervasive and more resistant to change? Well, this constant reinforcement through different means brings about implicit bias, and the manifestation of implicit bias is the microaggression. So as we look at the definition of a microaggression, it's defined as everyday verbal, non-verbal and environmental slights, snubs or insults, whether intentional or unintentional, which communicate hostile, derogatory or negative messages to target persons based solely on their marginalized group membership -- it's a mouthful. It's a lot. It's a lot of information in one definition, so I'm going to say it one more time for you. Microaggressions are defined as everyday verbal, non-verbal and environmental slights, snubs or insults, whether intentional or unintentional, which communicate hostile, derogatory or negative messages to target persons based solely on their marginalized group membership.

So again, if you're the underlining type, if you're the highlighting type -- let's look at it. Let's look at the phrase, "based solely on their marginalized group membership." Again, that goes back to the stereotypes which the key phrase in there was, "fixed and oversimplified." In this one, microaggression based solely on marginalized group membership -- again, no nuance whatsoever, not looking at the individual right in front of you, no. It's based on the person's membership to a particular group, okay? So the microaggression essentially is bias in behavioral form. And it can be verbal -- you know, an example of that is, "Oh, well, you don't sound Black." Right? It can be non-verbal, where you're being ignored, where you're being followed in the store, when you go into an elevator and the person next to them is clutching their purse. And we've seen that it can be environmental -- environmental being the imagery itself serves to communicate a hostile or negative message, right? So we saw that with Mascots, we've seen those Mascots over the last few years. We've seen that with the seating in class, right, where you're putting particular people in particular spots in the classroom, and how is that coming across to that person? Flags, right? We've had a number of discussions over the last at least year and change over certain flags, and what those flags represent, and what they represent to different people, right? Then obviously statues as well, and the exact same message.

So as we talk about all the forms that microaggressions take, remember that the acts in a vacuum may not mean much. But taking the larger context into account, they can be a subtle act of exclusion for that particular member of a marginalized group. All right? So with that in mind, let's go to the next slide.

Obviously, microaggressions can represent unconscious and engrained beliefs and attitudes, and they're more likely to occur when people pretend to not notice the differences. Again, when we talk about microaggressions, another phrase that was really telling in the definition was that it was intentional and unintentional. Obviously, one of the things I like to do is, I like to assume good intentions. So when a microaggression is made, I always understand them, but it's more likely, more often than not, it's going to occur when people pretend not to notice the differences. But the differences are there, and honestly, and to take it as an aside, we should celebrate those differences, as opposed to pretending they don't exist, because everything is better when you incorporate different things together.

For example, the United States is seen as a "melting pot," but I gently push back on that respectfully, because the thing about a melting pot is, after a while, everything is going to start to look the same. That's not us. That's not the United States. We're more of a salad, if you will. Here's what I mean by that. You have your lettuce and everything that constitutes a lettuce, and then you have your tomato and everything that makes up a tomato. Then you have your croutons and your chicken, or your hardboiled egg, and all those different things are extremely different from each other -- but put together, it's a fantastic dish. So again, that's why we want to celebrate our differences. Let's go to the next slide, as we talk about microaggressions.

Their active manifestations -- no no, the previous slide, "microaggressions continued" -- they're an active manifestation and-or reflection on our world views of inclusion, exclusion, superiority and inferiority, normality and abnormality and desirability or undesirability. And it goes in so many different directions, but really, it most frequently occurs in areas of race, gender, sexual orientation and abilities -- absolutely abilities. So we're going to talk about all of those things and all of those examples, but it's important to really make sure that the point is made about the definition of the microaggression, the characteristics of the microaggression.

But here's something that I want you, the viewer, to do right now. I want you to take a minute and think about the last time you experienced a microaggression. How did you feel? What did you think? When you have the time, I want you to jot down some of those thoughts and feelings. How did you react in the moment? And based on your reaction in the moment, how did it change how you planned to react moving forward, if at all, right? You may want to have the exact same reaction if it happens again, but I want you to take a minute on your own time to think about all of those things when you last experienced a microaggression -- how you felt, what you thought, and how you reacted in the moment, and how did it change how you plan to react, moving forward? So these are all things, microaggressions are things that we experience on a day-to-day basis. And again, in a vacuum, they might have minimal damage. But when you're from an accumulative standpoint, it can have real effects. So with that in mind, let's go to the next slide.

So again -- any one microaggression -- minimally impactful. But placed -- when stacked on top of the other and continually happening, there are a number of effects that can take place. You have the physical effects, right? So exposure to product stressors can lower your immune system, right, so people can -- true story -- they can get sick, or become more susceptible to illness because of those chronic stressors which come from those microaggressions. They can have cognitive effects, right, stereotype threat. And stereotype threat is basically feeling as though you want to live up or disprove a particular stereotype. So you're trying to act in a particular way that you normally wouldn't, and because of that, you don't perform the way that you would have hoped. There are emotional effects, right, so there's depression, anxiety, anger -- those are all things that can come from a bombarding of microaggressions, the cumulative effect of microaggressions. Then you have the behavioral effects, right? So that would be hypervigilance, or another way of saying paranoia. Skepticism, right? Disengagement, et cetera.

So when we look at these effects, I want you to think about the IEP meeting or the parent-teacher conference, or even the random conversations when family is speaking with those teachers or those admins. Even mediators and facilitators -- IEP facilitators -- when a microaggression is given, it can slowly erode trust and pick away at a relationship that's very important to maintain. Special education as a whole, as an industry, is at its core, relationship-oriented. Here's why I say that. Services start at age three, and a student ages out at 22, right? Now remember, in a former life, I was a math teacher, so doing the match, carrying the one, all of that -- that's a 19-year-long relationship. That's longer than a lot of marriages nowadays. So in those long-term relationships, the things that we speak to, the things that we say to each other can have effect. Why? Because people remember. People, especially when the things that are tying us together are so important -- that being the child, that being the student, as it were -- so when we hear "microaggressions," and it's coming from a person that we're putting in care of this particular child for an inordinate amount of hours in a day and days in a week and months in a year, that is going to have a major effect. So that's one of the reasons why we want to be mindful of our speech, of the things that we say, because again -- in a vacuum just by itself, it could be minimal, it could have a minimal effect. But it's that cumulative instances where it can really have a detrimental effect on our relationships.

So with that in mind, let's go to the next slide. Let's talk through some of the examples of microaggressions. So obviously, microaggressions in regards to race is a consequence of individual racism, systemic racism and even cultural racism. And so here's a main concept that I want you to understand when you think about microaggressions. I want you to think about the meta-message, all right, the meta-message when we talk about the message within the message, and what is the statement actually saying? How is the statement coming across to a person from this group who has the greater context in mind? Again, microaggressions can be intentional, can be unintentional. But here's where things go: So when we look at the examples, "You speak so well." What is the meta-message in that statement? That I didn't expect you to speak well, because people in this group don't generally speak well. "You're a credit to your race," right? So to a person with that context, it says, well, everybody else in your marginalized group is terrible, but you know what, you're one of the good ones, right? So that can serve to demote that person's membership in a marginalized group. "I'm not racist. I have several Black friends." This is an example of saying that, you know, well, just because I'm around, doesn't necessarily mean that I'm against you, it means that I'm for you, right, even with the microaggression. Or, "Why do you have to be so loud or animated?" That plays back to, again, a stereotype that's pervasive within that particular group. There are other examples of microaggressions from a racial standpoint that go in a number of different -- for a number of different reasons outside of African Americans; it can go into Asian Americans -- there are microaggressions there. There are microaggressions for Pacific Islanders. There's microaggressions for the LatinX community. So these are all things that you want to be mindful of. So let's go to the next slide and talk about another microaggression for another marginalized group, and that being gender.

And these are based on theories of sexism, and that can take overt and covert forms. So there's hostile sexism, which shows like "The Handmaid's Tale" or "Mad Men" display, where there's a perceived inherent superiority of men. So those are shows that really bombard us with that imagery. And the imagery is one thing, but when we act on it, when we internalize it and then act on it, and then when we act on it and then make the statements, that's when it becomes a microaggression. That's the hostile side. The covert side is known as "benevolent sexism," which refers to chivalrous expressions of male superiority. It refers to restricting women's roles and perpetuates male dominance through stereotypic use of women, okay? So let's look through the example and talk through what the meta-message is. What is the meta-message that's being said with the proper context, with the added context, of being in that marginalized group?

So example, being assigned a role or task only because of your gender. So the meta-message there is, you need to stick to your stereotype role, all right? Another example -- having your competence or seniority questioned -- and the meta-message there is that women aren't as smart or as qualified or as skilled as their male counterparts. Having men take credit for ideas -- the meta-message there is, you have no voice. You know, it was a statement that was in the air just waiting for someone to grab it out of thin air, and give it to the rest of the folks at the table, right? Being told to dress or present yourself in a certain way -- the meta-message in there is that your value is dictated by your appearance, and when we've seen different statements that go in that particular direction, in years past, or in generations past -- maybe not generations past, but when you would hear someone say, "Oh, well, show some leg," you know, "when we're going to present this report to this group." Or, "You should probably wear this so they can really pay attention to you." So those are the kind of things that microaggressions are made of, and the meta-messages within those statements. Being accused of having no sense of humor, right -- the meta-message there being, you should laugh along with the joke that degrades your value. Right? Everybody's just joshing around, and, you know, yeah, I'm saying you're not qualified to be here, but you should laugh along with that. Those are an example of microaggressions in the way of gender, all right? Again, these are marginalized groups, so let's look at another example.

Sexual orientation. We'll go to the next slide -- talking about microaggressions in the form of sexual orientation -- thank you very much. So this serves to denigrate the sexual minority identity, behavior and communities. Gay students being made to feel uncomfortable when fellow classmates describe silly or stupid behavior as "gay," right? The reassertion of heterosexual masculinity by saying, "I love you, no homo." Or, "This test is long. Pause." Now this is something that we see in college and in the K through 12 as well, and so these are microaggressions that have a meta-message to them. So I want you to think about what the meta-message might be as you hear these statements. Equating homosexuality to other forms of affection, such as, for example, "Oh, you're into women? That's cool. I had a client that was into dogs." So that is another example of a microaggression. I want you to think about what the meta-message might be in that particular situation.

So let's do the last one, when we talk about ability. Now ability is a big one, particularly in the Special Education field and industry, because it's the statements that we make in the IEP setting; it's the statements that we make in the informal conversation that we have that can really serve to really damage the relationship between families and the school, or the district or the LEA, as it were. So when we talk about ability -- we'll go to the next slide -- thank you very much.

Ableism is the expression of a discriminatory preference for someone without a disability. It includes behaviors like minimizing the need for mobility devices, accessible parking cards, assistive technology, sign language interpreters, or frequent appointments -- things of that nature. So the examples for the microaggressions when it comes to ability -- "Oh, well, you're too young to have that problem." What's the meta-message there? I want you to think about these things. "Oh, it must be nice not to have to walk everywhere." Maybe if you'd exercise more, you'd get better" -- imagine being in an IEP meeting, and as a person that facilitates IEP meetings, I've been in IEP meetings where statements like that were made to the family. "Well, maybe if he got to exercise more, he'd get better." That statement was made by someone on the IEP team, and the parents were immediately just infuriated, and the meeting was almost over right then and there. And for some of you, I'm sure that those folks in the audience have been in situations where no one has left, but the meeting was over -- that was almost one of those situations. Another example of a microaggression -- "Can't they just read lips?" Right? Think about the meta-message there. Oh, well, why do we have to accommodate to this person? This person should be accommodating to the rest of us. And that's the meta-message. And then another one -- "I should get my pet a vest like that. Then I could take him everywhere, too." Right? So that discredits the legitimate need for that pet for functionality purposes, but to minimize it for a preference is the meta-message there. So again, these are examples of microaggressions referring to ableism.

Another example -- and this is an example that I'm seeing a lot in IEP meetings and in resolution sessions and the like, where they refer to the student as an autistic kid, right? You know, an autistic child, or a Down syndrome kid, those are examples. But instead, what if we changed it to a more student or person-focused, a student with autism, a student with Down Syndrome, because they shouldn't be defined by what is ailing them in that moment; they should be defined by the challenge -- they're a student first, and then with this particular challenge. So from that standpoint, we want to be a little bit better about some of the microaggressions that we, again, knowingly or unknowingly are making in these meetings with parents and families and other folks. So with all of this being said, I want to provide some space for some interaction, some exercise, so that you can get a sense of getting reinforced with this particular concept.

So we're going to do a polling activity where I'm going to give you statements, and it's a multiple choice, quiz if you will, about the meta-message within that statement, all right? So we're going to start the poll now, and we will go with the first question. Here's a quick poll. "The only race is the human race." Select one of the following meta-message. So feel free to take a few moments, and we'll talk it through.

All right, okay. Let's see, I'll give it a couple more seconds. All right, so for those of you that are playing along, the answer to that one, number one, is, "Everyone's experience as a minority is the same." That is absolutely correct. That is absolutely correct. You know, so, "The only race is the human race," serves to kind of try to level the playing field for all groups, when that is not the case. And we all know that throughout history, groups have been treated differently, and those things still resonate to this day. Thank you very much.

Let's go to number two, number two polling question. The statement is, "Must be nice not to have to walk everywhere!" So what do you feel is the meta-message within that particular statement? We'll give it a few moments. All right, we'll give it a couple more moments, and then we'll close it out. I want to be mindful of the time. Okay, so, "It must be nice not to have to walk everywhere." There you go. Great job, everyone. Now 18 percent said, "You are lazy." That's a secondary meta-message there. But the main one is that you're taking advantage of a disability. You're taking advantage of a disability. Very good. Very good.

Let's go to number three. The statement reads, "As a woman, I understand what you experience as a minority." "As a woman, I understand what you experience as a minority." So let's take a look. Everyone's experience as a minority is the same, your identity is invalid, everyone from your group acts the same, you are not American. So with that in mind, let's take a look at what you've all answered with. That is correct, 75 percent of you -- everyone's experience as a minority is the same, when that is, again, not the case. Women have had a different experience than other marginalized groups. Absolutely. "Your identity is invalid." Potentially yes, that would be a secondary meta-message. So great job, everyone.

Let's see, let's do two more. Number four. Number four -- saying to a woman, "You sure are opinionated." So the options are, you have no self-control, I'm not racist because I'm oppressed like you, you should conform to your expected role, or, D, your identity is invalid. We'll just give it a few moments. We'll give it a few moments, and then we'll go over the answer. Okay, so with that in mind, let's go through the answers -- absolutely -- that was a rousing one. You should conform to your expected role is the correct meta-message. That is the message that's being displayed when statements like that are being said. "You should conform to your expected role."

Okay, let's do the last one. Very good job, everyone. Let's do the last one. Number five -- "You don't even seem Black." So, it's A, you are not American, B, you don't fit the stereotypes of your group, C, you're taking advantage of a disability, or D, your experiences as a minority are invalid. Give it a few moments to think through that one. All right. And let's take a look at what you all answered with. Well, 92 percent -- "You don't fit the stereotype of your group." "You don't even seem Black." So the next statement is, what do you mean by that, right? "You don't seem Black." Well, what does Black seem like to you? And the adventure goes from there. So you don't fit the stereotypes of your group is the correct answer there. So I want to thank you all for participating in this quick poll to try to provide an activity that can really reinforce the idea of microaggression -- so thank you all, very much. So let's go to the next slide.

Now that we've gone through the concepts and examples of implicit bias and microaggressions, let's talk through how we can mitigate and neutralize these particular forms of potential mistreatment. So next slide -- let's talk about the steps for de-biasing. So when we talk about implicit bias, once you become the work of introspection, which may include the Implicit Association Test, here are some steps that could help you further. So the first thing is, increase inter-group contact. Talk with people that are outside of your typical social group, you know, whether it's from a cultural standpoint to a racial standpoint to an ability standpoint -- if you have more contact, you're able to get more of the different experiences that other people have. And with that, you can start to see people more on an individual level. Number two -- expose people to counter- stereotypic individuals, right, because the more we're exposed to people that are not fitting into the, again, fixed and oversimplified image that stereotypes are, we then see the stereotype for what it is, and that is an oversimplified image, a fixed and oversimplified image. And then we can, again, see people for the individuals that they are in that particular given moment. Then implement accountability structures -- how is it that -- try to make space for us to have these conversations, these typical conversations, potentially, to say, hey, you know, I made this decision, or I viewed you in certain way out of particular perception of you, based on a stereotype, or based on an implicit bias that I have. And let's talk through that. So if you see me do something similar, let me know. Reach out to me and let me know if I'm missing out on something.

So those are three steps for de-biasing that can help you get a lot further along in getting to a place where you can make decisions from a more objective standpoint, and really focusing on the individual factors in play, and relying less so on the wiring that we've been bombarded with and exposed to over time. So now we'll go to the next slide.

So what I want to talk about when we talk about microaggressions is the counter to that, and those are "microinterventions." When it comes to day-to-day communications, that can be fertile ground for microaggressions. Here's where you can intervene, and make a person feel seen and heard. So there's four strategies for microinterventions; one, make the invisible visible, two, disarm the microaggression, three, educate the offender, and four, seek external intervention. So let's talk through those four really quickly. The next slide.

Make the invisible visible -- this is, essentially, naming the elephant in the room, whether you do it yourself, or coming to the defense of someone else. Bring the microaggression to the forefront of the person's awareness. So when allies do this, it reassures the person that received that microaggression, and let them know that they're not crazy, and that their experiences are valid. So an example of this might be, you know, "I might be Black, but that doesn't make me dangerous." Or, "I might be a woman, but that doesn't mean that my opinion doesn't matter, or that you can speak over me." That is making the invisible visible, right? So that's calling things out for what it is.

The next one -- disarm the microaggression, right? Instantly stop or deflect the microaggression. This is a strategy for confronting the microaggression in that moment and calling it out. This can force the offender to immediately consider what they have just said or done. So let's look at the example that's said here: "That's not how I view it." Or, "You know that respect and tolerance are important values to me, and I understand that you have the right to say what you want, but I'm asking you to show a little bit more respect by not making those comments." And those statements by themselves can stop the microaggression right then and there, and have people consider the words, have people more consider the words that they're using in that moment.

The next strategy, which is, educate the offender -- so educating the offender -- again, this is engaging in dialogue with a person to indicate how and why what was said was offensive to you or to other people. And this is where you can make a teachable moment with the person who made that statement. So in doing so, what you're providing is an opportunity for a person that you think may have unintentionally made that microaggression, to give them a sense of, hey, when things like this are said, this is how it comes across, right? This is the added context that you probably weren't aware of, but I want to let you know, so that next time we can move away from that particular time of rhetoric. So for an example, "I know you didn't realize this, but that comment you made was demeaning to Maryam, because not all Arab Americans are a threat to national security." Right? So when microaggression statements are made, it's about pulling that person aside and saying, "Hey, I understand you probably didn't mean it in a malicious way, but this is how it comes across to people when statements like that are made." The last one, seeking external intervention -- this is an important one, because it's engaging in self-care.

If you're a person that is receiving microaggressions on a daily basis, again, we talked about the effects of microaggressions, and it's a cumulative effect. But you want to know that you're not alone in this. You want to know that there's a sense of camaraderie in seeking counseling in a support group that can bring comfort to this, and it can mitigate the harm associated with the microaggression, and can serve to remind targets and allies that they're not alone in the battle. So making yourself, being an ally, to come to that person and say, "Hey, I heard that statement too, and I'm sorry that that statement was made. I'm going to talk to that person to really address that." Again, what does this all mean? What does this all relate to? This all relates to, again, relationships between families, between IEP teams, for facilitators that are coming in to run the IEP meeting to facilitate the IEP meeting, for people that are mediators, that are doing resolution sessions or mediations. These types of statements are really apparent and abundant in those types of settings. So when we're in the IEP process, we want to create a space where the team -- the team can come together and work towards the best interest of the student. And in doing so, we need to be mindful of our language, we need to be mindful of our thought processes that, in turn, guides our decision making, so that the decisions that we make and the statements that we make serve to honor the family, serve to honor the student and to work in the best interest of that student's education and development.

So as we go through the last slide, I want to thank everyone for the time and just hearing me out, and talking about an issue that is very prevalent, but can be unlearned and undone. So with that in mind, I always like to say that conflict is inevitable, but combat is a choice. And I hope you all are staying safe and healthy. Thank you very much.

>> Thank you so much, Jason. The feedback that you're getting in the Comments section has been very positive, so people are excited for this information. There are a few questions.

>> Sure.

>> Stereotypes and implicit bias are based on truths in many cases. Can you talk a little bit about that?

>> Stereotypes and implicit biases are based in truth in many situations -- yes and no. A lot of stereotypes, yes. You know, when we talk about, again, in the larger context, yeah, it can be true. But at the same time, remember that when we use stereotypes to make decisions, remember stereotypes are fixed and oversimplified, which means that there's leaving little to no room for the nuance that the individual has in the individual experience. And because of that, that's why it's dangerous to rely solely on stereotypes.

Think about it this way. Think about stereotypes as a weather report, right? You know when you go out, when you're planning your day, you're getting dressed, you're getting ready to go out. You go on the news -- or at least we used to. We go on the news, now we go on our phones. But we go on the news and we hear the weather report, right? The weather report says, "Oh, cloudy, expect rain." That's the stereotype, okay? We're expecting rain. So with that in mind, you go outside, it's not raining. So then do you put your umbrella on? Do you put your umbrella up, even though it's not raining? No, you don't. You actually see what it is for yourself, you see how it is in that particular moment, and based on that particular moment, yes, you have your umbrella with you, just in case it is raining. But if it's not raining outside, you're not going to open that umbrella up. So with that in mind -- yes, stereotypes are based in truth, to some extent. But it leaves no nuance for the actual individual person. And so have the stereotype, have the knowledge of the stereotype in your back pocket. But please, I beg of you, do not use it until you see that it's actually applicable in that moment.

>> Great, thank you. And there was just a comment about the Implicit Association Test, just a validation that this is a great tool, and thank you for the reminder of its availability.

>> Absolutely.

>> Another question. If I realized now that I engaged in an unintentional microaggression towards someone, what can I do to correct it? Apologizing doesn't seem enough, and it may backfire.

>> Sure. So, you know, one of the things that's great is not just your own awareness, but making the other person aware that you're aware of what happened, and that how that can be an armful. Tell them the truth. It sounds like you don't want to make that same mistake again, and it sounds like you're going to try to keep that from happening, so I would make that clear. Open yourself up to that if there's anything else that I should be aware of, please let me know, because I want to be better about this. That is something else that you could absolutely do.

>> Great, thank you. A person had a question about the "person first" language.

>> Yes.

>> Noticed that, lately I've been hearing about particular disability groups or individuals within the group that prefer to be identified by the disability. For example, read that some people with autism prefer to be referred to as "autistic people." I personally have heard this, the same true, for deaf-blind.

>> Sure.

>> So not everybody was in that group.

>> Sure.

>> Anyway, do you have thoughts and strategies on how to thoughtfully identify someone's preference?

>> Ask them. Ask them. Because not every group -- like, no group is a monolith, right? There's no marginalized group, there's no group in general where everyone thinks the same. For those Star Trek fans out there -- no group is the board, right, where it's just all operating under one mind, and hopefully those of you understood that reference. But because of that, if you're dealing with the individual -- ask them. How would you like to be identified? And they'll tell you. And be sure to go with it.

>> Great. Would you address significant disproportionality, and the degree to which you think those rules are addressing or not addressing implicit biases?

>> So when we talk about disproportionality -- repeat the question one more time, just so I'm clear.

>> So significant disproportionality in Special Education --

>> Sure.

>> -- so certain groups being identified more as Special Education recipients than other groups, and some of the rules surrounding that are percentages of allowable identification.

>> Mm-hmm.

>> So the question is, would you address significant disproportionality, and the degree to which you think that those rules are addressing or not addressing implicit biases?

>> Well, I don't like to get into particular instances, but when it comes to disproportionality -- yeah, I think a huge portion of that is -- and the students that we refer for assessment, that in and of itself can be based on an implicit bias. And so I will say generally that we need to be aware of that, and think about who it is that we're referring, why are we referring them for assessment and the like, and what are the overall effects, right? Don't just think about the effects right then and there. Think about the overall effects for that particular student. So that's what I would say in that regard. But yeah, as far as the rules behind the significant disproportionality, I try not to touch that too much. But I will say from a day-to-day standpoint, let's be more mindful about who it is that we're referring to for assessment, and why that is, and what the overall effects might be.

>> Great, thank you. Another question. If the microaggression is not directed towards you, but rather to another person, do you suggest calling someone out in front of others, or doing it one-to-one?

>> My suggestion would be to know your audience. If you have an understanding of that person, and you think that there's one particular method that would be more beneficial than another, then I would use whatever would be more applicable for that person to receive that particular bit of feedback or input. You know, for some, it's about taking them to the side and saying, "Hey, I know you probably meant well with that statement, but this is how it could come across to that person." But also, it's important to go to the person that received that microaggression and say, "Hey, I understood how that could be received, and I'm sorry about that." So it's not just about going to that person that made the statement, but it's also about going to the person that received that statement as well. So we want to be mindful of that, too.

>> Okay. I don't understand the academics of this next question, so I'll read it. This has been a wonderful presentation on awareness. Why is it wrong to say that a BFF -- a best friend, right --

>> "Best Friend Forever," yes.

>> -- yeah, okay -- is Black when someone is saying that person is not? Is it sensitive enough to a Black coworker? Or is it not being sensitive to a Black coworker to say they're Black, I guess?

>> Well, again, I lean on to -- again, because not every group is a monolith. So I would go to that person and say, what is your preference? How would you like to be described or characterized by me, if I'm speaking to you or about you? And that will give you the best answer possible. That would give you a better answer than I ever could. Why? Because you're dealing with that person, the BFF in this case.

>> Okay. There's a question that follows up on the disproportionality issue. So there is a great disproportionality of young men and women of color, particularly when it comes to behavior and discipline.

>> Yes.

>> What is the best way to address this issue, do you think?

>> Well, I think the best way to address the issue is, you know -- and there's so many different ways to address it, oh my gosh. You have the individual level, right, with the individual psychologist, or the individual teacher-instructor, where you want them to look into themselves and ask themselves, hey, why are you referring this student? What is it about this student that's leading you to go in this direction? What's the overall goal here, and why are you judging them in this particular way? And are you seeing other students behave in this similar way? And if so, why is this person, over the others, being referred to for assessment? I always like to start there.

>> Mm-hmm?

>> Then when it gets to become systemic, that's when it gets a little bit tougher, and I like to leave that to a group of wise folks to really address that from a systemic point of view, from a 10,000 foot point of view.

>> Mm-hmm.

>> So I would reserve that for -- that's for a panel discussion question, because I'd love to -- I have my own particular ideas, but I feel like it comes up short. I like to have, from an individual standpoint, from the instructor to the psychologist, whoever it is that is referring for assessment, I'd like for them to ask themselves those questions, and maybe even have the administrator ask those questions as well. Hey, what is it about this student? Are you seeing it from others? You know, let's talk about the overall ramifications of this decision.

>> Back to the question regarding it might be best to ask somebody what their preference is in terms of being respectful of what we refer to people as, what if you aren't dealing with individuals, but speaking to a group? Person says, "I don't know what to call people these days."

>> Sure. Sure. Yeah, no, and in an age where I think we're all becoming smarter, we're all realizing -- hopefully -- we're all realizing that there have been marginalized groups that have been maligned for a long time, and now we're finally starting to get to a place where we're starting to see people get the respect that they've been lacking for a long time. So when it comes to pronouns, when it comes to the way that people like to be referred to -- a lot of the language that we've used has been very male-oriented, right? And that's the product of a patriarchal society, meaning that everything is skewed towards men and male pronouns. So for example, if you're in a group of people, you're talking to a group of people, and saying, "Hey guys, here's what we're going to do," right, and there are women in the group -- obviously it's not all, "Hey, guys." So one of the things that you could do is, "Hey, everyone," or, "Hey, you all," or, as I am born and raised in California, but both my parents are from the South, so I would say, "Hey, y'all." And that covers everybody. So if you want to create the space where everybody feels included and acknowledged -- and there are ways to do that, and it costs you nothing. It costs you nothing to respect someone and their preferred pronouns.

>> Yeah. There's a follow-up to clarify the question regarding the BFF. So that coworker thinks that the person is not being sensitive to her. So she said that, "Well, my best friend is Black." This is wrong, I see, but I'm not clear why. Could you maybe help explain?

>> Oh, well, I wouldn't even dare to get in the mind of someone else, because again, we're not a monolith. So I would leave that to the individual that is in question in this particular situation, because if I were to give the answer, to say, "Oh, well, this is why, they're thinking this way," then that would kind of lend into the stereotype, which would be fixed and oversimplified. But I like to give people more respect than that. People are complex, so it would be in your best interest to reach out to that individual, and find out what the issue is. Talking things out goes a long way.

>> That's good advice.

>> And asking questions goes a long way. Yeah.

>> Good advice. Well, there are other questions, but in the interest of finishing on time, Jason, and appreciating your time and other activities you've got going, we'll call this to an end. And we want to thank you so much for generously sharing your work on this critically important topic. It was fantastic. The feedback's been great. And thank you, everyone who joined us today. We hope that you found the information that was shared valuable and meaningful to your important work in the field, and your feedback is really important to us, so please click on the link in the Chat box to fill out the very brief Survey Monkey to evaluate today's webinar -- we very much value your feedback.

Our next webinar will be August 26th, where Dr. Tracy Gershwin from the University of Northern Colorado will feature her work on legal and research considerations, and trusting family professional partnerships. We hope you'll join us.

So from those of us at CADRE, we wish you all a most wonderful summer. So take care, and again, thank you, Jason.

>> Absolutely. Thank you for having me.

>> Bye.

>> Bye.