

Jonathan Riches (025712)
Stacy Skankey (035589)
Parker Jackson (037844)
**Scharf-Norton Center for
Constitutional Litigation at the
GOLDWATER INSTITUTE**
500 E. Coronado Rd.
Phoenix, Arizona 85004
(602) 462-5000
litigation@goldwaterinstitute.org

Attorneys for Plaintiff

**IN THE SUPERIOR COURT OF THE STATE OF ARIZONA
IN AND FOR THE COUNTY OF MARICOPA**

OWEN ANDERSON, a resident of Arizona;
and D. LADD GUSTAFSON, a resident of
Arizona,

Plaintiffs,

vs.

ARIZONA BOARD OF REGENTS; an
Arizona corporate body,

Defendant.

Case No. CV2024-005713

**FIRST AMENDED VERIFIED
COMPLAINT FOR
DECLARATORY AND
INJUNCTIVE RELIEF**

INTRODUCTION

1. This lawsuit seeks declaratory and injunctive relief against the Arizona Board of Regents (“ABOR”) which has used and is now using public money to prepare and disseminate mandatory faculty and staff training for its employees that presents forms of blame or judgment on the basis of race, ethnicity or sex, in violation of state law.

2. Arizona law prohibits discriminatory practices by the state, state agencies, and specifically prohibits government entities—including Arizona State University (“ASU”), from requiring its employees to participate in mandatory training programs that present any form of “blame or judgment on the basis of race, ethnicity or sex.” A.R.S. § 41-1494. The statute defines “blame or judgment” by seven concepts that can be summarized as: one person or group of people being treated differently from another

1 based solely on demographic or immutable characteristics such as race or national origin.
2 *Id.*

3 3. Blame or judgment also includes such concepts as: that an individual is
4 responsible for the actions committed by other members of the individual's race, ethnicity,
5 or sex; that an individual should feel psychological distress because of his or her
6 demographic characteristics; and that meritocracy is a racist or sexist tool. These doctrines
7 are sometimes termed "critical race theory" or "diversity, equity, inclusion and belonging"
8 ("DEIB").

9 4. Section 41-1494 permits the state and its entities, such as ASU, to *present*
10 such ideas—that is, to teach *about* them—but it forbids the state from promulgating,
11 imposing, endorsing, or requiring its employees to accept, agree with, or support, the
12 doctrine of blame or judgment.

13 5. Yet despite this unambiguous instruction, ASU has proudly declared its
14 commitment to promulgating DEIB in many aspects of its operations.¹ ASU publicly
15 declares that it provides comprehensive DEIB or "inclusive communities" training for
16 employees, requires such training for all ASU employees, and that such training will
17 continue.² ASU requires this training to be taken by faculty and staff when first hired, and
18 again every two years.³

19 6. The Inclusive Communities training promulgates many forms of blame or
20 judgment as that phrase is defined in A.R.S. § 41-1494. Requiring employees to take a
21 training that presents any form of blame or judgment, and/or spending taxpayer money on
22 training that presents any form of blame or judgment violates state law.

26 ¹ *Inclusiveness at ASU*, ASU Human Resources (Mar. 18, 2024),
27 <https://cfo.asu.edu/inclusiveness-at-ASU>.

28 ² *Id.*

³ *Workplace Inclusiveness Training*, ASU Human Resources (Mar. 18, 2024),
<https://cfo.asu.edu/OEI-training>.

1 **PARTIES**

2 7. Plaintiff Owen Anderson is a faculty member of ASU and is consequently
3 required to take the Inclusive Communities training. Anderson is also a resident of
4 Arizona and a state taxpayer, and therefore is liable for replenishing the public coffers for
5 unlawful government expenditures.

6 8. Plaintiff D. Ladd Gustafson is a resident of Arizona and a state taxpayer. As
7 such, Gustafson is liable for replenishing the public coffers for unlawful government
8 expenditures, including those used to finance ASU.

9 9. Defendant Arizona Board of Regents (“ABOR”) is a state actor that is the
10 governing body for Arizona State University (“ASU”) and has administrative authority
11 over ASU. ABOR is ultimately responsible for all personnel policies—including imposing
12 and maintaining conditions on hiring and/or continued employment—and for decisions by
13 ASU regarding the expenditure of public funds. ABOR is a corporate body that may be
14 sued and has a physical address in Maricopa County, Arizona.

15 **STANDING, JURISDICTION AND VENUE**

16 10. As taxpaying residents of Arizona, Plaintiffs have standing to enjoin the
17 illegal expenditure of state funds. *Ethington v. Wright*, 66 Ariz. 382, 386 (1948).

18 11. Plaintiff Anderson is a public employee who is required as a condition of
19 employment at ASU to take the Inclusive Communities training upon hire and every
20 subsequent two years.

21 12. This Court has jurisdiction over actions seeking declaratory and injunctive
22 relief pursuant to the Arizona Constitution art. VI, § 14, and A.R.S. §§ 12-123, 12-1801,
23 and 12-1831.

24 13. Venue is proper pursuant to A.R.S. § 12-401.

25 **FACTS COMMON TO ALL CLAIMS**

26 14. ASU promotes Diversity, Equity, Inclusion and Belonging (“DEIB”)
27 through required training for its faculty and staff.
28

1 15. This DEIB training consists of online training for all faculty, staff, and
2 student workers, including (1) Inclusive Communities, (2) preventing harassment and
3 discrimination, and (3) Title IX duty to report. *Workplace Inclusiveness Training*, ASU
4 Human Resources (Mar. 18, 2024), <https://cfo.asu.edu/OEI-training>.

5 16. The required training must be completed within a specified number of days
6 from the date of hire. *Id.*

7 17. The Inclusive Communities training is required for all ASU employees, and
8 it must be completed at least every two years. *Id.*

9 18. On or about October 22, 2022, Plaintiff Anderson was notified via email
10 that ASU was requiring a training on DEIB within 90 days of assignment and reassigned
11 every two years.

12 19. On or about November 27, 2022, Anderson received an email stating that
13 the ASU Inclusive Communities training was due in 45 days, that the training was
14 required for all ASU employees, and that he must successfully pass the module quiz.

15 20. Anderson believed that if he failed to complete the Inclusive Communities
16 training, it could lead to disciplinary action against him.

17 21. Anderson viewed the online Inclusive Communities training.

18 22. Anderson is required to take the Inclusive Communities training every two
19 years.

20 23. A copy of the Inclusive Communities training for Faculty is attached hereto
21 as Exhibit A at ASU000001-ASU000120.

22 24. Module 0 includes an implied disclaimer of responsibility and liability for
23 the training.

24 25. The Inclusive Communities training includes, but is not limited to, materials
25 that contain the following statements or concepts:

- 26 • “[A]cknowledging the history of white supremacy and the social conditions
27 for it to exist as a structural phenomenon.” Exhibit A, at ASU000042;
- 28 • “How is white supremacy normalized in society.” *Id.* at ASU000043;

- “[G]iven the socio-historical legacy of racism, sexism, homophobia and other forms of structural inequality, perceptions of authority and control are not always granted to minoritized [sic] faculty.” *Id.* at ASU000055;
- “White Fragility.” *Id.* at ASU000077;
- “What is White Privilege, Really.” *Id.*;
- “Explaining White privilege to a broke white person... .” *Id.*;
- “7 Ways White People Can Combat Their Privilege.” *Id.*;
- “Racism ... can take the form of ... and include seemingly innocuous questions or comments, such as asking people of color where they are from” *Id.* at ASU000084;
- “Sexual identities are linked to power, and heterosexuality, the dominant sexual identity in American culture, is privileged by going largely unquestioned.” *Id.* at ASU000100.

26. Copies of the Inclusive Communities video transcripts are attached hereto as Exhibit B, at ASU000121-ASU000240.

27. The Inclusive Communities video transcript includes, but is not limited to, the following statements:

- “[I]t scares people to talk about white supremacy or to be called a white supremacist. But if we start thinking about it in terms of whiteness as something that is culturally neutral and we’re moving it from that neutral space into a critical space.” *See* Exhibit B, at ASU000167-ASU000168;
- “[W]e also have to open the space to critique whiteness.” *Id.* at ASU000168;
- “[W]hite supremacy ... referring to here is the period between the 1500’s and the 1800’s that encompasses both Spanish colonization and Euro American colonization. And what colonization did, was it really created this system of binary thinking. There were folks that were inherently good and folks that were inherently bad, and that led to the systems of superiority that were then written into the foundational documents of our Nation.” *Id.* at ASU000164-ASU000165.
- “[Misogyny] ... it’s a very benign, no it’s seemingly benign and benevolent, but it still has very lethal consequences of where your space should be, right? But then there’s also the institutional policies, practices, and norms that are embedded into everyday, or to our society and the structures.” *Id.* at ASU000224
- “So historically we could think about women not gaining the right to vote until the 19th Amendment in the early 20th Century. But then we can also think about that our organizations that we work in, right? Do we have diversity of leadership or is it primarily heterosexual, cisgender, white males who run organizations, right, and set the norms for the culture, how one should dress, how one should speak.” *Id.* at ASU000224-ASU000225.

- “And on the other hand it’s also about political mobilization – social political mobilization in terms of community formation. That where people who are gender and sexually minoritized come together to resist to support to create a new or different kind of reality where there are safe spaces for people who do not ‘fit in’ – and I use scare quotes – fit into normative identity categories of gender and sexuality.” *Id.* at ASU000231-ASU000232.
- “So homophobia and anti-gay bias can look all different kinds of ways. So they can be something really what seems like maybe innocuous. So maybe on a form the gender or sex options are male and female. And so that’s a kind of subtle implicit kind of bias that there are only two options.” *Id.* at ASU000235.

28. An examination previously followed the Inclusive Communities training testing comprehension of the material taught.

29. A copy of the prior Inclusive Communities exam materials are attached hereto as Exhibit C.

30. The prior exam materials include the “correct” answers (reproduced in boldface below) based on concepts taught in the Inclusive Communities training:

- “Actions or policies taken by a group or organization without awareness of the widespread consequences to many people reflect which form of bias? **a. Systemic unconscious.**” *Id.* at 3 (bold in original);
- “**a. True. Feedback:** Intersectionality ... is ... how multiple forms of inequality or disadvantage compound themselves and create obstacles that are not often understood within conventional ways of thinking. The convergence of perceptions and stereotypes of different groups impact how we engage others and the larger set of interactions between individuals and institutions.” *Id.* at 4;
- “Which phrase best describes the individual feeling of intellectual fraudulence that often cancels out external evidence of success, which is systemically rooted in the lack of access to power and privilege for marginalized social groups? **a. Imposter syndrome.**” *Id.* at 5 (bold in original);
- “This type of document is often designed with a specific goal in mind. ... [I]t is a way of holding organizations, and their people, accountable to those with whom they share space. **a. Land Acknowledgement Statement.**” *Id.* at 7 (bold in original);
- “This term recognizes the history of inequality that promotes by-laws, policies, and social practices that may have advantaged some groups while simultaneously preventing members of other groups from accessing similar resources. ... **a. Equity.**” *Id.* (bold in original);

- 1 • “Bias is informed by fact and not ideologies. ... **b. False.**” *Id.* at 9 (bold in original);
- 2 • “Which of the following areas of the university should address DEIB? ... **d. DEIB should be part of every facet of the university.**” *Id.* (bold in original);
- 3
- 4 • “To decolonize the university means: a. To examine structures and policies that have been oppressive to or have inflicted harm on any community, group or culture. b. To create platforms for historically marginalized voices to be heard and to contribute to policy change. c. To create a climate inclusive to all peoples, cultures and communities. **d. All of the above.**” *Id.* at 10 (bold in original);
- 5
- 6 • “A leadership challenge related to DEIB is: a. Creating an inclusive environment b. Unconscious manifestations of power and privilege c. Feeling unempowered as a staff member d. Failure to decolonize university spaces that are oppressive to historically minoritized communities **e. All of the above.**” *Id.* (bold in original);
- 7
- 8 • “What are some ways that power and privilege can affect staff? ... b. Asserting decision-making along the line of established hierarchies c. Lack of inclusiveness ... **e. All of the above.**” *Id.* (bold in original);
- 9
- 10 • “This term has been described as ‘small paper cuts that represent all of the times that someone says or does something that further marginalizes you because of your identity.’ **a. Microaggressions.**” *Id.* (bold in original);
- 11
- 12 • “ASU believes an important way to promote its Charter, Design Aspirations, and DEIB on campus is through ongoing learning, empathy, and dialogue about topics related to bias and inclusion. **a. True.**” *Id.* at 11 (bold in original);
- 13
- 14 • “[**a. Transformative Justice**] calls for an overall shift in structural conditions in ways that redress harm and trauma and creates safe, just environments where everyone can thrive.” *Id.* (bold in original);
- 15
- 16 • “Dominant identities are often interrogated in society and by individuals. ... **b. False.**” *Id.* (bold in original).
- 17
- 18
- 19
- 20

21 31. Upon information and belief, ASU no longer continues to require faculty
22 and staff to take an examination following the mandatory Inclusive Communities training.

23 32. ASU continues to require that all ASU employees take the Inclusive
24 Communities training.

25 33. ASU used taxpayer money to create, implement, conduct, and provide the
26 Inclusive Communities training.

1 **DECLARATORY AND INJUNCTIVE RELIEF ALLEGATIONS**

2 34. Plaintiffs re-allege and incorporate the preceding paragraphs.

3 35. An actual and substantial controversy exists between Plaintiffs and
4 Defendant as to their respective legal rights and duties. Plaintiffs contend that the
5 imposition of the DEIB training requirement violates Arizona law. Plaintiffs are informed
6 and believe, and on that basis allege, that Defendant contends otherwise. Accordingly,
7 declaratory relief is appropriate.

8 36. If not enjoined by the Court, Defendant and its agents, representatives, and
9 employees, will continue to implement the DEIB training requirements described herein,
10 which will result in irreparable injuries to the Plaintiffs and all Arizona taxpayers in the
11 form of unlawful conditions on employment and unlawful expenditures of funds which
12 taxpayers are liable to replenish. Plaintiffs have no plain, speedy, or adequate remedy at
13 law for such injuries. Accordingly, injunctive relief is appropriate.

14 **COUNT 1**
15 **ASU Requires Employees to Take a Training**
16 **that Presents a Form of Blame or Judgment**
 (A.R.S. § 41-1494(A)).

17 37. Plaintiffs re-allege and incorporate the preceding paragraphs.

18 38. Arizona law prohibits the state from “requir[ing] an employee to engage in
19 training, orientation or therapy that presents **any form** of blame or judgment on the basis
20 of race, ethnicity or sex.” A.R.S. §41-1494(A) (emphasis added).

21 39. Arizona defines “[b]lame or judgment on the basis of race, ethnicity or sex”
22 through the following seven concepts:

- 23 1. One race, ethnic group or sex is inherently morally or
 intellectually superior to another race, ethnic group or sex.
- 24 2. An individual, by virtue of the individual’s race, ethnicity or
25 sex, is inherently racist, sexist or oppressive, whether
26 consciously or unconsciously.
- 27 3. An individual should be invidiously discriminated against or
28 receive adverse treatment solely or partly because of the
 individual’s race, ethnicity or sex.

4. An individual's moral character is determined by the individual's race, ethnicity or sex.
5. An individual, by virtue of the individual's race, ethnicity or sex, bears responsibility for actions committed by other members of the same race, ethnic group or sex.
6. An individual should feel discomfort, guilt, anguish or any other form of psychological distress because of the individual's race, ethnicity or sex.
7. Meritocracy or traits such as a hard work ethic are racist or sexist or were created by members of a particular race, ethnic group or sex to oppress members of another race, ethnic group or sex.

A.R.S. § 41-1494(D).

40. The Inclusive Communities training provides discriminatory concepts including, but not limited to: white people are inherently racist and oppressive, whether consciously or unconsciously; heterosexuals are inherently sexist and oppressive, whether consciously or unconsciously; white people should receive adverse treatment solely or partly because of their race or ethnicity; white people bear responsibility for actions committed by other white people; land acknowledgement statements are a way of holding one race or ethnicity responsible for the actions committed by other members of the same race or ethnicity; transformative justice calls for an individual to bear responsibility for actions committed by other members of the same race, ethnic group or sex; and dominant identities (whites or heterosexuals) are treated morally or intellectually superior to other races, ethnic groups or sexes.

41. The Inclusive Communities training promulgates several forms of blame or judgment on the basis of race, ethnicity or sex.

42. A violation of state law occurs where **any form** of blame or judgment on the basis of race, ethnicity or sex occur. A.R.S. § 41-1494(A) (emphasis added).

43. The statements or concepts in the Inclusive Communities training were "carefully curated" by ASU. ASU000004.

1 44. ASU knew that the Inclusive Communities training presented forms of
2 blame or judgment on the basis of race, ethnicity or sex. *See* ASU000004.

3 45. ABOR has violated and is continuing to violate A.R.S. § 41-1494(A) by
4 requiring its employees to take the Inclusive Communities training.

5 46. As an employee of ASU, Plaintiff Anderson was required to take the
6 Inclusive Communities training. Anderson was therefore required to receive training that
7 presented many forms of blame or judgment on the basis of race, ethnicity or sex.

8 47. Plaintiff Anderson is required to take the Inclusive Communities training
9 every two years. Anderson intends to remain employed at ASU into the indefinite future.

10 48. Accordingly, Plaintiffs are entitled to a declaration that the Inclusive
11 Communities Training violates A.R.S. § 41-1494 and an injunction that enjoins Defendant
12 from requiring training that presents any form of blame or judgment under A.R.S. § 41-
13 1494.

14
15 **COUNT 2**
16 **ASU's Expenditure of Public Funds for Training**
17 **that Presents a Form of Blame or Judgment is Illegal**
18 **(A.R.S. § 41-1494(B)).**

19 49. Plaintiffs re-allege and incorporate the preceding paragraphs.

20 50. Arizona law prohibits the “state” from “us[ing] public monies for training,
21 orientation or therapy that presents **any form** of blame or judgment on the basis of race,
22 ethnicity or sex.” A.R.S. § 41-1494(B) (emphasis added).

23 51. Arizona defines “blame or judgment on the basis of race, ethnicity or sex”
24 through the seven concepts described in paragraph 42 above.

25 52. ASU used taxpayer money to create, implement, conduct, and provide the
26 employee training known as Inclusive Communities.

27 53. ASU used taxpayer money to “carefully curate” the Inclusive Communities
28 training. ASU000004.

 54. The state is prohibited from using public monies for training that presents
any form of blame or judgment on the basis of race, ethnicity or sex.

55. The Inclusive Communities training teaches concepts of blame or judgment on the basis of race, ethnicity or sex.

56. Spending public money to develop, administer, and/or require the Inclusive Communities training is an unlawful expenditure that violates A.R.S. § 41-1494(B).

57. Accordingly, Plaintiffs are entitled to a declaration and injunction that enjoins Defendant from spending public money on training that presents any form of blame or judgment under A.R.S. § 41-1494.

REQUEST FOR RELIEF

Plaintiffs respectfully request that this Court take the following actions:

A. Declare that the Inclusive Communities training presents forms of blame or judgment on the basis of race, ethnicity or sex in violation of A.R.S. § 41-1494;

B. Declare that requiring employees, faculty, staff, and/or student workers to take the Inclusive Communities training violates A.R.S. § 41-1494;

C. Declare that ABOR unlawfully used public funds to develop, require, administer, implement, and grade the Inclusive Communities training;

D. Permanently enjoin Defendant from requiring either prospective or current employees, faculty, staff, or student workers, to participate in the Inclusive Communities training that presents any form of blame or judgment pursuant to A.R.S. § 41-1494;

E. Permanently enjoin Defendants from spending public money to impose, implement, administer, require, or grade the Inclusive Communities training that presents any form of blame or judgment pursuant to A.R.S. § 41-1494;

F. Award Plaintiffs their costs and attorney fees pursuant to A.R.S. § 12-341, A.R.S. § 12-348, and the private attorney general doctrine; and

G. Award such other and further relief as may be just and proper.

RESPECTFULLY SUBMITTED this 17th day of May 2024.

GOLDWATER INSTITUTE

/s/ Stacy Skankey

Stacy Skankey (035589)

Jonathan Riches (025712)

Parker Jackson (037844)

Scharf-Norton Center for

Constitutional Litigation at the

GOLDWATER INSTITUTE

500 E. Coronado Rd.

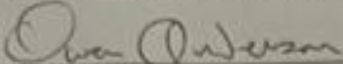
Phoenix, Arizona 85004

Attorneys for Plaintiff

Verification

I, Owen Anderson, declare under penalty of perjury that I am a Plaintiff in this action and I do declare, that to the best of my knowledge, information, and belief, the facts in the foregoing First Amended Verified Complaint for Declaratory and Injunctive Relief are true and correct.

Dated this 15 day of May 2024.


Owen Anderson

Verification

I, D. Ladd Gustafson, declare under penalty of perjury that I am a Plaintiff in this action and I do declare, that to the best of my knowledge, information, and belief, the facts in the foregoing First Amended Verified Complaint for Declaratory and Injunctive Relief are true and correct.

Dated this ____ day of May 2024.



D. Ladd Gustafson



Search



CURRICULUM PROGRESS

ASU Inclusive Communities
- Faculty Training

- ✓ MODULE 0: LET'S GET STARTED!
- ✓ MODULE 1: WELCOME TO ASU
- ✓ MODULE 2: POWER, PRIVILEGE AND BIAS
- ✓ MODULE 3: KEY ISSUES RELATED TO DIVERSITY, EQUITY, INCLUSION AND BELONGING (DEIB)
- ✓ MODULE 4: PUTTING IT ALL TOGETHER: HOW TO COMBAT CHALLENGES RELATED TO DEIB
- ✓ ADDITIONAL RESOURCES (OPTIONAL)

ASU Inclusive Communities - Faculty Training

ASU Inclusive Communities - Faculty Training

Options ▾

Expired training is not included in section or curriculum progress percentage calculations

Module 0: Let's get started!
100% Completed : 1 Min Required : 1 Total Items : 1

✓

Inclusive Communities, Module 0_Faculty
Status : Completed Due : No Due Date

Launch

▾



Inclusive Communities Training For Faculty Module 0: Let's Get Started

Module 0: Let's Get Started!

Welcome to the Inclusive Communities for Faculty Training!

About ASU's Inclusive Communities Training

The importance of inclusive excellence at ASU

ASU President's Professor Bryan Brayboy explains how the university's commitment to the ASU Charter signals the need for all employees to learn what it means to embrace inclusiveness.

Inclusive Communities



Download the ["Inclusive Communities" transcript](#).

Inclusive Communities for Faculty

With more than 80,000 students on campus and more than 90,000 learners online, ASU is home to students from all 50 states and nearly 150 different countries. That creates a rich blend of backgrounds and makes ASU highly inclusive and socioeconomically diverse.

Like in the [United States military](#) and inside many other large and complex organizations, working together and coexisting requires training. ASU provides a comprehensive set of training -- including on being an inclusive community -- to help create awareness, develop skills to meet the needs of diverse students, and to develop teams of people capable of working together to advance the ASU mission.

The Inclusive Communities training provided to ASU employees will continue to evolve based on feedback, changes in the university's operational environment, and the modification or addition of new skills needed by the ASU workforce.

This training is not intended to imply or otherwise express that any individual is inherently racist, sexist, homophobic, or oppressive. We reject the notion that anyone should encounter or receive harmful treatment or be made to feel badly or guilty because of their identity, whether it is race, gender, sexuality, or other identity markers. In fact, this training is intended to extend this point.

Sometimes, there is a level of discomfort and excitement tied to growth that comes when learning new ideas. This training, however, is not intended to create discomfort or stress for anyone, especially as it relates to one's race, gender, sexuality or economic status. We do hope that this training will be enjoyable, illuminate previously unseen things, and create an opportunity for you to ask questions.

Overview

The content in this training was carefully curated with the goal of guiding you to think of power, privilege and bias in a new way and to start establishing human connections with those who appear different. This training advances the ["To Be Welcoming"](#) curriculum, a project developed by ASU in partnership with Starbucks. You will hear leaders and experts committed to equity and inclusion share their vision and explain why understanding bias is important for today's world. You will also learn why dialogue, reflection and informed action are necessary to find a common ground that generates a sense of shared human connection and facilitates moving beyond biases that marginalize others and ourselves.

Learning Objectives

By the end of this training, you will be able to:

- **Understand** how the ASU charter and Design Aspirations contribute to Diversity, Equity, Inclusion, and Belonging (DEIB) and innovation at ASU.
- **Discuss** how faculty occupy multiple roles at the university (e.g., course instructors, researchers, mentors, administrators) and are impacted in different ways based on these roles.
- **Learn** the ways power and privilege influence individuals' relationships to their social identities, bias, and equity.
- **Define** empathy and articulate how it helps us understand the impact of structural inequalities and discrimination in personal and interpersonal realms.
- **Explain** how dialogue can be used to connect with others and to promote learning about how to address bias.
- **Demonstrate** a capacity for critical thinking and conversations about social differences that recognize their complex intersectionality.
- **Explore** complex intersectional differences as they relate to various social identities and how power, privilege, and bias impact us all.

A Message from the Vice Provost Tiffany Ana López and Dr. Chandra Crudup

Listen to Vice Provost Tiffany Ana López and Dr. Chandra Crudup explain how ASU students, staff and faculty came together to develop this curriculum and how subject matter experts participated in a review process to ensure a high-quality learning experience.



Download the ["A Message from the Vice Provost Tiffany Ana López and Dr. Chandra Crudup" transcript](#).

Select the "Next" button to continue.

Next

Inclusive Communities Training For Faculty Module 0: Meet the Experts

Meet the Experts

Inclusive Communities for Faculty

Meet the graduate students, staff and subject matter experts who will guide you through this training.

Lisa M. Anderson, PhD, Associate Professor, School of Social Transformation

Cassandra Aska, EdD, Deputy Vice President and Dean of Students

Marlon M. Bailey, PhD, Associate Professor, School of Social Transformation

Bryan McKinley Jones Brayboy, PhD, President's Professor and Vice President for Social Advancement

Scott Brooks, PhD, Associate Professor and Interim School Director, The Sanford School of Social and Family Dynamics

Jamal Brooks-Hawkins, Doctoral Student, Gender Studies, School of Social Transformation

Chandra Crudup, PhD, Clinical Associate Professor and Associate Dean, Watts College of Public Service and Community Solutions

Vanessa Fonseca-Chávez, PhD, Assistant Professor and Assistant Dean, College of Integrative Sciences and Arts

Hannah Grabowski, Doctoral Student, Gender Studies, School of Social Transformation

Kevan Hayden, Assistant Director, Academic Services, School of Social Transformation

Tiffany Ana López, PhD, Foundation Professor and Vice Provost for the Office of Inclusive Excellence

Nicole K. Mayberry, Doctoral Student, Human and Social Dimensions of Science and Technology Studies, School for the Future of Innovation in Society

Keon McGuire, PhD, Associate Professor, Mary Lou Fulton Teacher's College

Ersula J. Ore, PhD, Associate Professor, School of Social Transformation

Nakita Saxon, Assistant Director, Student and Cultural Engagement

Rashad Shabazz, PhD, Associate Professor, School of Social Transformation and School of Geographical Sciences and Urban Planning

Jean Sheeley, Executive Administrative Support Specialist, School of Social Transformation

Jessica Solyom, PhD, Assistant Research Professor, School of Social Transformation

Heather Switzer, PhD, Associate Professor, School of Social Transformation

Michelle McGibbney Vlahoulis, EdD, Senior Lecturer and Faculty Head of Women and Gender Studies, School of Social Transformation

Mako Fitts Ward, PhD, Assistant Professor, School of Social Transformation

Select the "Next" button to continue.

Previous

Next

Inclusive Communities Training For Faculty Module 0: Acronym Use and Key Terms

Acronym Use and Key Terms

Throughout this training, we will use many acronyms and terms. The following lists are intended to help you remember what each acronym or term means. You may download a copy of the [course glossary](#).

[Acronyms](#) [Key Terms](#)

Acronyms

Acronym	Term Meaning
ASU	Arizona State University
DEIB	Diversity, Equity, Inclusion, and Belonging
JEDI	Justice, Equity, Diversity, and Inclusion
LIFT	Listen, Invest, Facilitate, and Teach
OIE	Office of Inclusive Excellence

This is the end of Module 0.

You may close out of this window and mark this section as complete.

Previous

Inclusive Communities Training For Faculty Module 1: Welcome to ASU

Module 1: Welcome to ASU

Overview

In this module, you will be introduced to the ASU Charter and other key aspects of Diversity, Equity, Inclusion, and Belonging (DEIB) at ASU. Faculty serve in multiple roles as instructors, researchers, mentors, and administrators. Each of these roles are impacted by DEIB. We encourage you to engage the concepts and ideas presented in this training as you amplify DEIB in your teaching, research and service commitments.

Learning Objectives

By the end of this module, you will be able to:

1. **Describe** the ASU Charter and other key aspects of DEIB at ASU.
2. **Recognize** the Land Acknowledgement and the responsibility we have to Indigenous peoples as the original caretakers of the land ASU occupies.
3. **Define** how ASU understands and promotes a culture of awareness regarding diversity, equity, inclusion and belonging.

Select the "Next" button to continue.

Next



Inclusive Communities Training For Faculty Module 1: Diversity, Equity, Inclusion, Belonging (DEIB) at ASU

Inclusive Communities for Faculty

Diversity, Equity, Inclusion, Belonging (DEIB) at ASU

ASU Charter

To understand ASU's culture of DEIB, it is important to comprehend the ASU Charter. The ASU Charter guides many of the initiatives and programs at ASU. The Charter states:

Inclusive Communities for Faculty



ASU is a comprehensive **public research university**, measured not by whom it excludes, but by **whom it includes** and how they **succeed**; advancing **research and discovery** of public value; and assuming **fundamental responsibility** for the economic, social, cultural and overall health of the **communities** it serves.

TIP: To save an image located in this training, right-click the image that you want to save, and then select "Save Image As."

ASU Charter

Now that you have read the Charter, you may wonder: what does this mean? Is the Charter an aspiration, responsibility, part of an institutional strategic action plan, or something else? Take a moment to listen to ASU leaders discuss why our commitment to the Charter matters.



Inclusive Communities for Faculty

ASU Charter



Download the ["ASU Charter" transcript](#).

ASU Design Aspirations

As an educational institution, ASU is responsible for providing world-class learning to its students and for pursuing ground-breaking research and innovative solutions to current social challenges. But how does ASU achieve these goals? Part of the answer is through promoting a culture of DEIB throughout the university, whether in the classroom, in the lab, on the field, or in other social spaces. Our ASU Charter sets the foundation for us to think about how we are addressing race, sex, gender and other biases that lead to disparities in the classroom, workplace, lab, and throughout shared social spaces both on and off campus. The goal of the Charter is to ensure ASU takes proactive steps to dismantle systems, policies, and practices that may limit a person's economic, social, and professional opportunities.

To that end, ASU prides itself in incorporating DEIB in all aspects of the learning, teaching, and research process. Take a moment to familiarize yourself with our eight Design Aspirations. As you consider course design, research development, and how you engage service work at ASU and beyond, ask yourself: which of these design aspirations am I incorporating into my work? How? And, why might they be important to promote the goal(s) of social transformation, DEIB, and innovation?



Inclusive Communities for Faculty



EIGHT DESIGN ASPIRATIONS

Eight design aspirations guide the ongoing evolution of ASU as a New American University. These institutional objectives are integrated in innovative ways throughout the university to achieve excellence, access and impact.



Land Acknowledgement

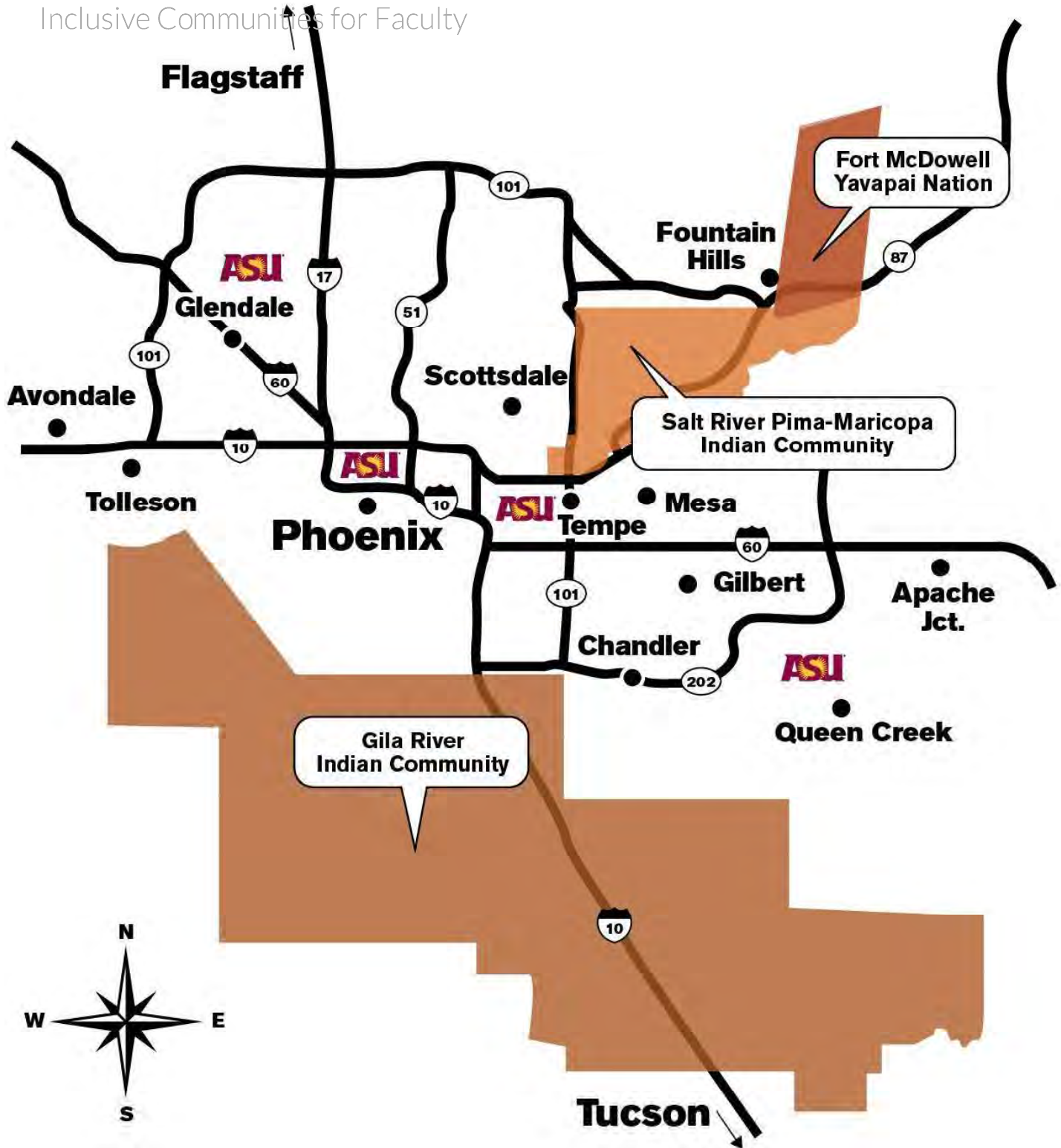
As you may have noticed in its first Design Aspiration, ASU is committed to leveraging our place, which means embracing our local culture, socioeconomic and physical setting. Did you know ASU's four campuses are located in the Salt River Valley on the ancestral territories of Indigenous (i.e. American Indian) peoples, including the Akimel O'odham (Pima) and Pee Posh (Maricopa) Indian Communities?

Arizona is home to many Indigenous and American Indian communities that pre-date the creation of the U.S. nation-state. Indigenous peoples have inhabited the lands that now comprise Arizona as far back as 12,000 years. American Indian and Alaska Native peoples are part of federally recognized groups, also referred to as tribes, bands, rancherias, or corporations, depending on the geographic location and local history. Members of these groups often possess dual citizenship as U.S. citizens and as citizens of their sovereign tribal nations. They also are considered to comprise both a racial group (i.e. American Indian/Alaska Native) and a political group and are among the only groups that can engage in nation-to-nation decision-making directly with the federal government.

Some universities, corporations, and organizations have made it a practice of developing and enacting land acknowledgment statements. For example, the ASU library has its own land acknowledgment.



Inclusive Communities for Faculty



The ASU Library acknowledges the twenty-two Native Nations that have inhabited this land for centuries. Arizona State University's four campuses are located in the Salt River Valley on ancestral territories of Indigenous peoples, including the Akimel O'odham (Pima) and Pee Posh (Maricopa) Indian Communities, whose care and keeping of these lands allows us to be here today. ASU Library acknowledges the sovereignty of these nations and seeks to foster an environment of success and possibility for Native American students and patrons. We are advocates for the incorporation of Indigenous knowledge systems and research methodologies within contemporary library practice. ASU Library welcomes members of the Akimel O'odham and Pee Posh, and all Native nations to the Library.

A land acknowledgment is often designed with a specific goal in mind. It is more than a way of resisting the erasure of Indigenous histories and working toward honoring and inviting the truth - it is a way of holding organizations, and their people, accountable to those with whom they share space. Remember: for non-Indigenous communities, acknowledging the original inhabitants of the land is a powerful first step toward showing respect for the Indigenous peoples of the land on which we work and live. Engaging in respectful treatment, partnerships, and other activities with our Indigenous communities is another important step.

One important note regarding the land acknowledgement: ASU recognizes its responsibility to communities that have historic social and cultural ties to Arizona. For instance, although not generally federally recognized as a distinct Indigenous group - ASU recognizes the historical ties and role Mexican and Mestizo communities have played in the development of the State and in shaping the language, culture, and history of the southwest. ASU acknowledges and values their contributions to shaping not only our State but our ASU Tempe campus which was once a small Mexican town inhabited by laborers during Arizona's early statehood.

To respect the differences in self-identifying terms used among Indigenous peoples in the U.S., we use the terms Indigenous, American Indian, and Native American somewhat interchangeably while noting that it is always best to refer to Indigenous peoples by their own preferred term which can include using only their tribal affiliation.



What is the Difference Between Diversity, Equity, Inclusion, and Belonging?

This training is intended to help you understand what DEIB is, why it is important, and ASU's commitment to promoting DEIB. We know not everyone is an expert on these terms or topics. Take a moment to review definitions associated with these terms and remember: as our awareness is raised to the impact of various types of conscious and unconscious bias, it is important to keep an open mind and learn how we can be part of the solution that results in greater equity and inclusion for diverse groups of people. Developing a deep understanding of these concepts can help foster a sense of belonging for everyone. In the next module, you will learn how we can utilize dialogue as a way to promote and support DEIB learning and goals.



Inclusive Communities for Faculty



Diversity

According to [ASU's Office of Inclusive Excellence](#), ASU defines diversity

in terms of representation and inclusion. Representation reflects the extent to which our students, staff, faculty and administrators proportionately reflect the regional and national populations served by our public institution. Inclusion encompasses empowerment and voice among all members of the university community in the areas of scholarship, teaching, learning and governance.

We recognize that race and gender historically have been markers of diversity in institutions of higher education; we further believe that diversity includes additional categories such as socioeconomic background, religion, sexual orientation, gender identity, age, disability, veteran status, nationality and intellectual perspective.

Understanding diversity involves recognizing our own biases and appreciating the complexities of intercultural dynamics by regularly educating ourselves about diverse experiences, challenges, and viewpoints as well as actively interacting with people from all walks of life.



Inclusive Communities for Faculty

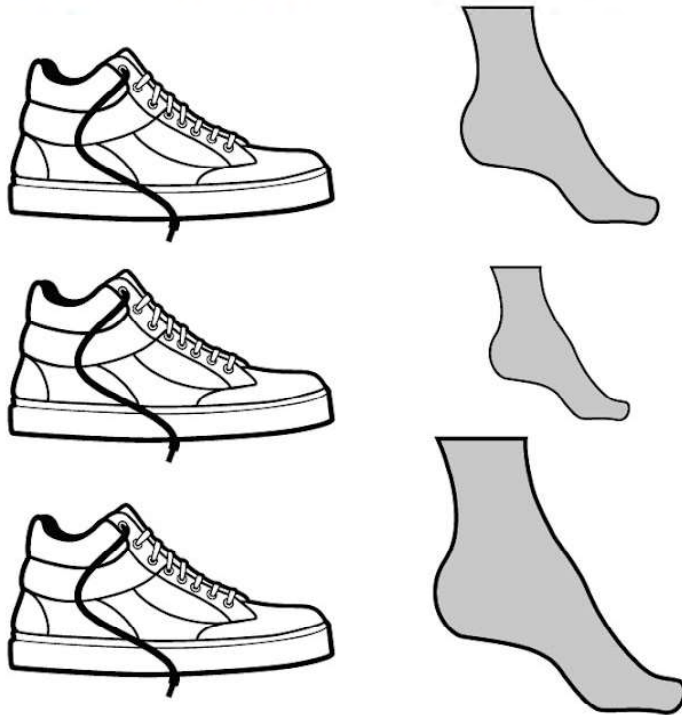


Equity

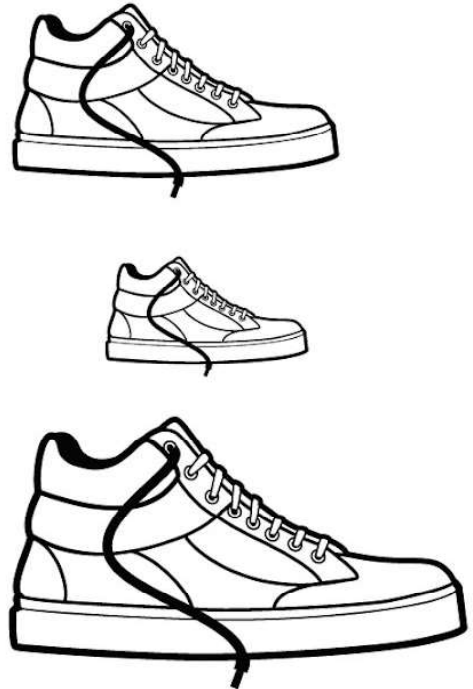
Equity is a term often conflated with equality, but it is not the same. Whereas equality refers to sameness and, more specifically, the sameness of resources and opportunities, equity recognizes the history of inequality promoted by laws, policies, and social practices that may have advantaged some groups while simultaneously preventing members of other groups from accessing similar resources. Equity refers to a system where unequal goods are redistributed to create systems, policies, laws, and social practices that share a greater likelihood of becoming more equal. Equity ensures everyone has access to the same treatment, opportunities and advancement, where appropriate. It also creates programs and provides resources to those who have been historically disenfranchised, in order to address disparities within a field, system, or setting. It is important to note, equity refers to both a process and an outcome and involves decision-makers along with other stakeholders in a system to rise against power dynamics and ensure equitable opportunity and access for different identity groups.



Equality



Equity



The Difference Between Equality & Equity

If everyone who took this course was to be given a pair of shoes and everyone was sent the same size shoe, that's equality. Everyone received the same thing and for some people the shoe fits.

But it might not fit everyone. Equity would be finding out everyone's shoe needs and giving them shoes that meet those specific needs.

Inclusive Communities for Faculty



Inclusion

A conscious effort to create an environment where any individual or group can be and feel welcomed, respected, supported and valued. Inclusion also incorporates diversity in leadership and decision-making. This is a process that respects the dignity of all people. An inclusive and welcoming climate embraces differences and offers respect in words and actions for all people.

Inclusive Communities for Faculty



Belonging

Refers to an individual's sense of acceptance and comfort within a particular space as a valued member of that community.

Political Correctness

Watch the short video below to learn more about political correctness.

A note about political correctness

Inclusive Communities for Faculty

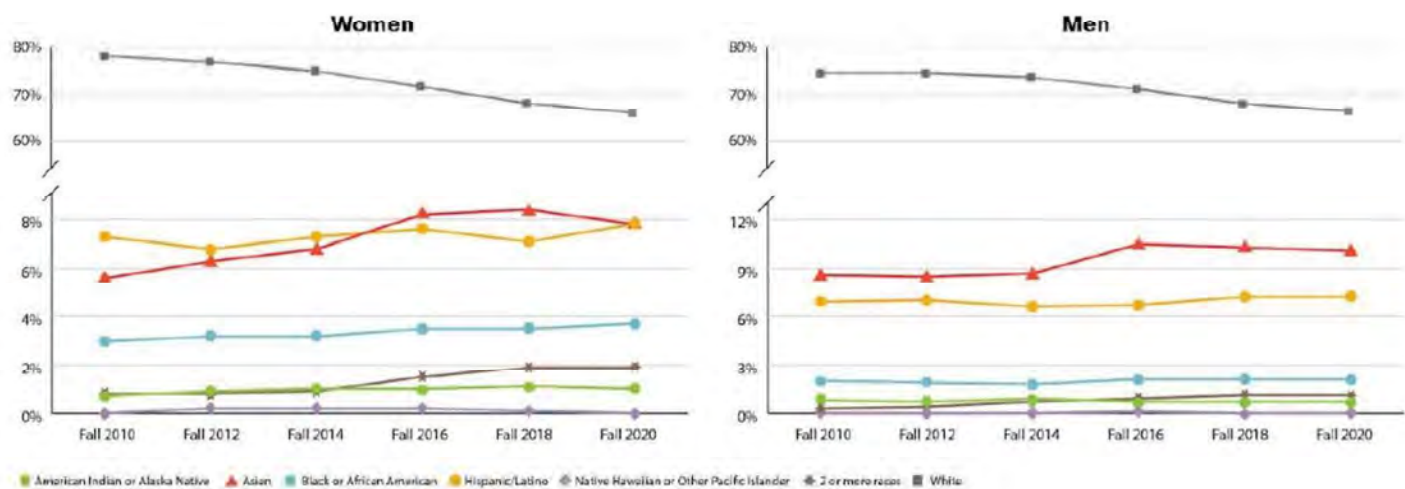
A note about political correctness



Download the ["A note about political correctness" transcript.](#)

What does Diversity at ASU Look Like?

ASU Total - Faculty



Select the "Next" button to continue.



Inclusive Communities for Faculty

[Previous](#)

[Next](#)



Inclusive Communities Training For Faculty Module 1: Faculty Perspectives

Faculty Perspectives

As part of ASU's Design Aspirations, our university is committed to catalyzing social change by connecting to social needs. We acknowledge that social inequity is woven into social institutions and embedded within individual consciousnesses. Systemic oppression fuses institutional discrimination, personal bias, bigotry, and social prejudice into a complex web of relationships and structures that impact most aspects of life in our society. Social inequity is a structural matter that impacts people and institutions.

Addressing structural inequalities is hard and requires individual willingness to listen, learn, and adapt, as well as institutional fortitude to change from the inside out.

What are leadership challenges related to DEIB?

Listen to a panel of ASU experts and university leaders discuss key things to know about DEIB in the workplace and at ASU.

What are leadership challenges related to DEIB?



Download the ["What are leadership challenges related to DEIB?" transcript](#).

This is the end of Module 1.

You may close out of this window and mark this section as complete.



Previous

ASU000030

Inclusive Communities Training For Faculty Module 2: Power, Privilege and Bias

Module 2: Power, Privilege and Bias

Overview

In the last module, you were introduced to the ASU Charter, Design Aspirations, Land Acknowledgement, and definitions of DEIB. We believe education, dialogue, and empathy are the cornerstones to building a strong commitment toward DEIB. Our focus will now shift to the role of intersectionality, power, and privilege in the workplace.

In this module, you will become familiar with the bias quadrant and additional key terms related to DEIB including developing a deeper understanding of intersectionality as it applies to power, privilege, and bias. You will explore how power, privilege, and bias are related to DEIB and how they manifest consciously and unconsciously among different levels.

Learning Objectives

By the end of this module, you will be able to:

1. **Define** power, privilege and bias and other key concepts related to DEIB.
2. **Explain** the relationship between intersectionality and promoting DEIB in the classroom, lab, workplace, and beyond.
3. **Apply** power and privilege to various forms of bias as they manifest on multiple levels (e.g. individual, departmental, organizational, and systemic).

Select the "Next" button to continue.

Next

Power, Privilege and Bias

At a very basic level, bias is a natural cognitive process where we make associations between separate items. Our biases often take on the values of dominant societal categories to the structural disadvantage of out-groups. This is where biases become problematic - when they are informed by ideologies and incorrect perceptions or stereotypes about communities.

Bias can manifest in different ways: individually, systemically, consciously, and unconsciously. We use a bias quadrant to talk about the ways bias shows up and how you can identify it. Being able to identify bias means you can begin to develop strategies to respond to it, push back against it, support those who experience it, and make sure you are not contributing to it.



Power, Privilege and Bias

Power can be defined as the capacity or potential to exert influence to produce the desired effect. Another way to think about power involves being in possession of control, authority, or influence over others. Power presents the ability to shape social practices, expectations, processes, and outcomes. Power and privilege can be related, but they are not the same thing. Privilege is an exertion of power and is defined as a right that only some people have access or availability to because of their social group memberships (sometimes referred to as the 'dominants').

Dynamics of power and privilege are informed by social location, or how individuals are positioned according to their sexual orientation, race, religion, gender, ability, class status and other social identities. Power and privilege reinforce one another, creating the social conditions that maintain advantages for some and disadvantages for others. They inform the development of individual and systemic conscious and unconscious biases.

Individuals and groups differ in the degree of power and privilege they have access to. Differences between and among groups impact expectations around societal roles, how people communicate with others (inside and outside of the social identity groups they are part of) and notions of fairness and justice. Effective communication and relationship building starts by recognizing that differences are contextual, hierarchical and situate access differently for individuals within a given institutional space.

POWER & PRIVILEGE

As you think about privilege, consider how privilege can enhance access to resources and opportunities. Those in power, generally, have unearned access to things that those not in power, typically members of marginalized groups, do not have access to. This notion of unearned access is where the inequity lies because access is based on an identity someone holds that has traditionally been associated with power.

1

Privilege is generally not visible to those who have it and this lack of awareness can interfere with promoting change related to DEIB

2

Privilege is interconnected with power in our society i.e. those who have privilege have the ability to create/maintain societal norms, often to their benefit at the expense of others, etc.

3

Privilege does not mean that a person has not experienced struggles or that their life has not been difficult

Inclusive Communities for Faculty

4

Privilege does not mean that you did not work hard for the things you have

5

Power and privilege are fluid; they can change as you move through life

6

Power and privilege are contextual; identities you hold can give you an advantage or a disadvantage based on how people perceive you and the settings you are in

7

Privilege has strategically been set-up as a "taboo" subject, allowing those in dominant groups to ignore embedded, and often invisible, forms of oppression

Source: <https://www1.ucdenver.edu/offices/equity/education-training/self-guided-learning/diversity-equity-and-inclusion-101>

Bias Quadrant

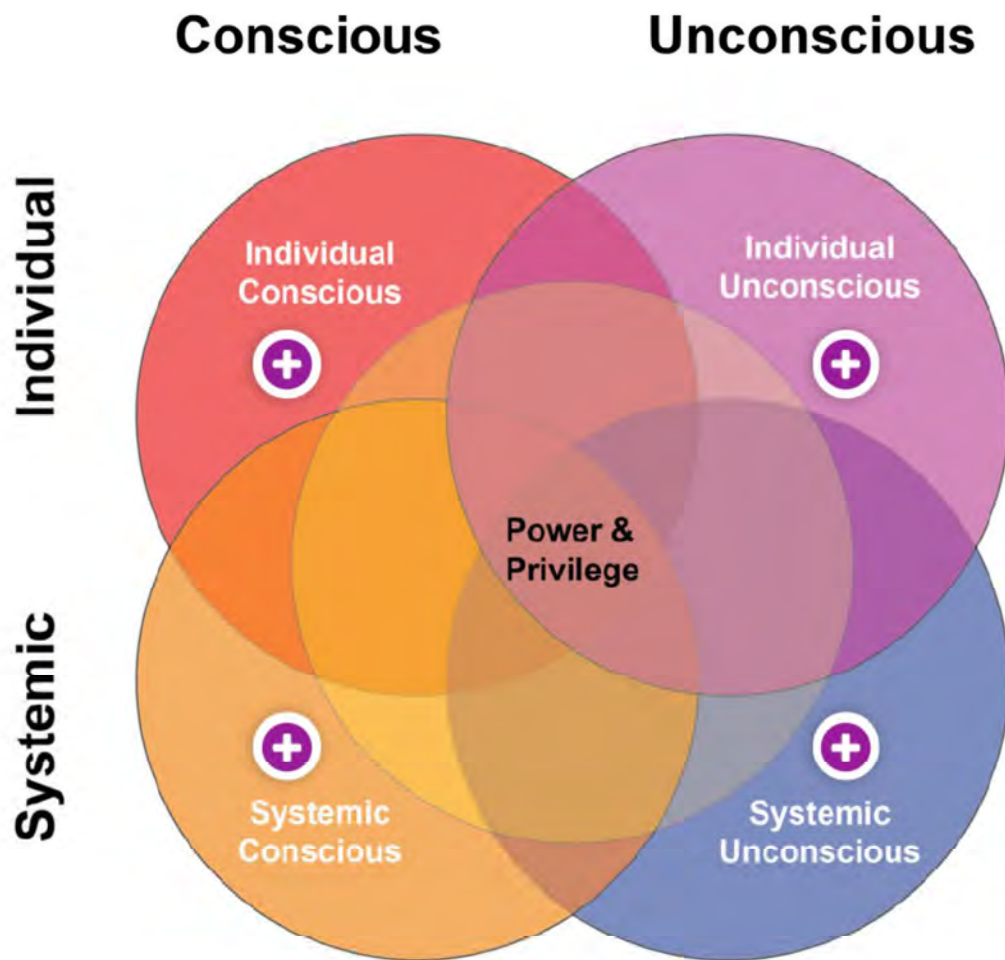
Bias is something that affects everyone. Whether we encounter bias related to our race, gender, age, social standing, or something else, it is important to understand that bias is a natural part of human nature. Having bias is not inherently a bad thing; in fact, it informs how we engage with the world on a daily basis. Your level of awareness and responses to diversity and bias are what matters.

The bias quadrant contains four intersecting areas of individual (conscious and unconscious) and systemic (conscious and unconscious) bias. Power and privilege is at the center of the quadrant because they intersect and inform how individual and conscious bias manifest. This produces a kaleidoscope effect because these forms of bias are like reflections of each area that create shifting patterns as positions change.

In order to become more open and understanding leaders and neighbors, we need to be able to effectively communicate across human and social differences. In short, we need to see ourselves through the perspectives of others and ensure that we are understanding their perspectives as well. Effective communication requires us to be exposed to ideas and beliefs that may be at odds with our own and at times cause discomfort. This discomfort is part of learning, growing, and building emotional intelligence. Meaningful exchanges are not always easy. They are meant to challenge and push us to critically engage what is being said. In the long term, these exchanges facilitate discussions that lead to a more pluralistic, empathetic, and democratic society.

Engage with the following interactive by clicking on the (+) to review examples and definitions of each of the four quadrants.

Inclusive Communities for Faculty



What is the Bias Quadrant?

Listen to ASU faculty experts describe the bias quadrant as a framework for understanding how power and privilege inform individual and systemic bias. The bias quadrant allows you to understand how bias can lead to discriminatory behaviors and policies that persist over time.

Inclusive Communities for Faculty

What is the Bias Quadrant?



Download the ["What is the Bias Quadrant?" transcript](#).

How we navigate our individual biases is associated with how systems and institutions reinforce them. It's important to recognize that power is not static; it is always shifting. This means that, depending on the context, individuals are able to access authority or control over others or may experience being marginalized. Authority and control – the core tenets of power – may be disconnected from systemic power. For example, the president of a university has positional power by virtue of the status, prestige and decision-making authority associated with the rank of "president." Students and staff, as individuals, are perceived to have limited power. However, when students, staff and/or faculty organize into collective bodies, they form a critical mass that allows them to access influence and power disconnected from positions within the system.

Select the "Next" button to continue.

Previous

Next



Inclusive Communities for Faculty



Inclusive Communities Training For Faculty Module 2: Expert Perspectives

Expert Perspectives

Watch the video series below to learn more about what power, privilege, and intersectionality look like in the Academy and how staff can develop language and practices that are welcoming and inclusive for people of diverse backgrounds.

How is white supremacy normalized in society?

Listen to ASU faculty experts and graduate students discuss why it's important to begin structural change work by acknowledging the history of white supremacy and the social conditions for it to exist as a structural phenomenon.

Inclusive Communities for Faculty



Download the ["How is white supremacy normalized in society?" transcript](#).

Kimberlé Crenshaw on Intersectionality

Listen to legal scholar Kimberlé Crenshaw describe how intersectionality, as she originally envisioned, is a metaphor and a prism for understanding everyday conversations about power, difference, and justice.



Inclusive Communities for Faculty



Source: National Association of Independent Schools (NAIS). (2018). *Kimberlé Crenshaw: What is Intersectionality?* <https://www.youtube.com/watch?v=ViDtnfQ9FHc>.

What is intersectionality & how do we use intersectionality?

Listen to subject matter experts and graduate students talk about the importance of intersectionality.

Inclusive Communities for Faculty



Download the ["What is intersectionality & how do we use intersectionality? transcript."](#)

How do I respect people's social identity in conversation?

Listen to ASU faculty experts and graduate students discuss social identity and how to respectfully acknowledge another person's identity.



Inclusive Communities for Faculty



Download the ["How do I respect people's social identity in conversation?" transcript](#).

Why are Gender Pronouns so Important?

Pronouns are an expression of the assumptions about one's gender identity made by society. Speaking typically requires us to make many assumptions, not all of which are bad. Sentence construction follows certain agreed-upon rules called grammar, but these rules may vary based on language, region, context, and culture. When talking about people, we use personal pronouns. For example, in English, we use the pronouns she/her/hers, he/him/his, they/them/theirs, and sometimes ze/zir/zirs or ze/hir/hirs. These can also be applied casually to objects; for example, referring to a car as "she" gives social and cultural meaning to an object that has neither gender nor sex. Sometimes these are just social cues to indicate intimacy with or possession of an object. But think about the larger implications: if someone refers to possessions or objects as "she" what assumptions about women or femininity are at work? Are women, on some level, perceived as objects to be possessed? Assumptions about gender indicate relationships of power that go beyond a personal reference, and they tell us about the way that society values, respects, or idealizes gender relationships and norms.



PRONOUNS

A Helpful Resource

Pronouns are words that substitute for nouns. Gender pronouns are used in place of a person's name. This list is not exhaustive but is a good place to start!

Binary and Gender Neutral Pronouns

	Nominative (Subject)	Objective (Object)	Possessive Adjective	Possessive Pronoun	Reflexive
She	She	Her	Her	Hers	Herself
He	He	Him	His	His	Himself
They	They	Them	Their	Theirs	Themselves
Ze	Ze	Hir	Hir	Hirs	Hirself
Ey	Ey	Em	Eir	Eirs	Eirself

Gender pronouns

Should I ask about personal pronouns?

In order to promote inclusion and belonging in the workplace, many offices across campus have encouraged their staff to share their gender pronouns. If you are comfortable doing this, we encourage you to participate in this practice. There is no harm in allowing people to self-identify their pronouns, especially when the goal is to respect people's choices in how they identify. Sometimes it's unclear what personal pronoun a person may prefer. In this case, we recommend listening to how people introduce and identify themselves. If you know the person, and they are comfortable with you, respectfully ask them what they prefer. Sometimes people may have their own preferred pronouns that you are not aware of. Remember, the language we use, even personal pronouns, comes from somewhere. The meanings we have are created over time and with context. It is everyone's responsibility to treat individuals consistent with the gender they identify as. If someone has pronouns that they prefer to use and that fit them best, respecting their pronouns is simple, fair, and effortless. Treating someone the way you'd like to be treated costs you nothing and promotes a culture of inclusion and belonging that aligns with our ASU Charter.

ASU000047

Inclusive Communities for Faculty

Honorifics



Honorifics are used out of respect and courtesy for people of position and rank. They exist in English and other languages. Common English honorifics are Mr., Ms., Mrs., Dr., Coach, and Professor. Non-binary people may choose to use the honorific Mx. as shown in the image. It can be pronounced as "mix."

These are just some of the gender pronouns you may identify with and is by no means a comprehensive list. It is important to respect and use one's gender pronoun. In addition to this page, check out the [Sex and Gender](#) and [Sexual Orientation and LGBTQ+](#) pages for information about and ways you can respect others' identities.

What happens if I misgender someone or incorrectly attach pronouns to someone?

Humans are imperfect. Even when we don't mean to, we can make mistakes. If you find yourself in a position of having used the incorrect pronouns to refer to a colleague, student, staff, faculty, administrator, or guest the best course of action is to acknowledge your mistake, apologize, and correct your language. Don't belabor the point by going on and on about how unintentional it was or how bad you feel. This can create an uncomfortable situation for both you and the person you misgendered. Instead, acknowledge your mistake and move on. If it helps, practice in a private setting using different gender pronouns until you become comfortable.

Source: *Gender Pronouns*. Safesex808.org. (n.d.). <https://safesex808.org/gender-pronouns/>.



Inclusive Communities for Faculty

Previous



Inclusive Communities Training For Faculty Module 3: Key Issues Related to Diversity, Equity, Inclusion and Belonging

Module 3: Key Issues Related to Diversity, Equity, Inclusion and Belonging

Overview

In the last module, you were introduced to the intersection of power, privilege and bias.

In this module, you will learn about dynamics of power that manifest in the classroom, in the work environment and across campus. You will uncover aspects of teaching, learning and mentorship that allow students and faculty to build equitable relationships of trust and care while also exploring what power and privilege look like within the structure of the university.

Learning Objectives

By the end of this module, you will be able to:

1. **Define** power, privilege, and justice.
2. **Recognize** how hierarchies between students, staff, faculty and administrators are nuanced and require empathy and care to navigate.
3. **Apply** this knowledge to understand how power and privilege can be balanced in the classroom and other campus and professional settings.

Select the "Next" button to continue.

Next

Inclusive Communities
Training For Faculty
Module 3:
Power & Privilege in
Student-Faculty
Dynamics

Power & Privilege in Student-Faculty Dynamics

Dynamics of power and privilege manifest in student-to-faculty relationships. It's important to hold an ethic of care when navigating these relationships, recognizing that work-life balance is difficult for students and faculty as we often manage full-time work schedules, families, and other commitments outside of the university.

Faculty involvement in student mentoring is critical to their success in academia and beyond. Being an effective advisor requires an awareness of graduate student issues and an acknowledgment of unhealthy mentoring patterns that are woven into the fabric of graduate education. Universities should provide ongoing training on successful advising strategies to support students and faculty.

Tips for Faculty Mentoring Graduate Students for Career Pathways

Listen to [ASU Graduate College](#) faculty discuss their mentoring tips for ensuring student success in networking, communication and identifying and using resources.

Tips for Faculty Mentoring Graduate Students for Career Pathways



Select the "Next" button to continue.

Previous

Next

Inclusive Communities
Training For Faculty
Module 3:
Power & Privilege in
the Classroom

Power & Privilege in the Classroom

The Classroom Space

The classroom is a space where dynamics of power and privilege play out in ways that can negatively impact student learning. Power has the ability to shift and travel through different situations and contexts. In the classroom, power is often associated with the course instructor. However, given the socio-historical legacy of racism, sexism, homophobia and other forms of structural inequality, perceptions of authority and control are not always granted to minoritized faculty. Topics related to marginalized groups are frequently left out of the course content. If the faculty member is not able to facilitate discussions about those communities in class, they may defer to minoritized students as experts to educate their peers. The undue pressure on students creates an unequal power dynamic where the burden of teaching is on the student, when the responsibility should be on the instructor.

Why should students and faculty be concerned about power, privilege, and justice in the classroom?

Listen to graduate students and a subject matter expert discuss dynamics of power and privilege in the classroom and why taking a justice-oriented approach to inclusive pedagogy is important.

Power and privilege in the classroom



Download the ["Why should graduate students be concerned about power, privilege, and justice in the classroom?" transcript](#).

Select the "Next" button to continue.

Previous



Next

ASU000055

Inclusive Communities
Training For Faculty
Module 3:
Power & Privilege on
Campus and in the
Workplace

Power & Privilege on Campus and in the Workplace

Universities are unique environments where power and privilege dynamics are often displayed in interactions between and among administrators, staff and students. While administrators typically have titles such as deans, directors and provosts, staff may include instructional designers, managers, and specialists.

The [College of Education at the University of Iowa](#) suggests five questions for campus groups to explore the uses of power and privilege at their university. Consider these questions when engaging with students, peers and your own self-reflection.

1. What are power and privilege?
2. How do power and privilege play out in our society, our community, and in our college?
3. How are power and privilege experienced in your life? How does it interfere, mediate, or influence your relationships?
4. How does one confront barriers reinforced by power and privilege?
5. How can you address barriers reinforced by power and privilege as a student, faculty, staff, educator, helping professional, parent, community member?

Administrators and university leaders may be unfamiliar with the complexity of power and privilege and how they influence individual thoughts and actions, especially when it comes to creating policies and procedures. These inform the unrecognized rules and norms that dictate university work life. As film and television producer Franklin Leonard said, "When you're accustomed to privilege, equality feels like oppression."

It takes courage, long term investments, and resources for institutions to change. Individuals in leadership have the ability to make effective changes starting with evaluating existing policies and practices, ensuring equitable distribution of resources and workloads, developing inclusive hiring and promotion practices, and engendering a work environment where individuals are empowered to show up as their authentic selves.

Ask a Chief Diversity Officer

Listen to Yale University's Chief Diversity Officer, Deborah Stanley-McAulay, describe how university leaders should approach diversity in the campus workplace and the outcomes that managers and employees should expect from diversity training.

Ask a Chief Diversity Officer



Source: "Ask a Chief Diversity Officer" by [edUCAUSE](#) is licensed under [CC BY-SA 3.0](#).

Select the "Next" button to continue.



[Previous](#)

ASU000057

Inclusive Communities for Faculty

Next

Inclusive Communities Training For Faculty Module 3: Expert Perspectives

Expert Perspectives

As part of ASU's Design Aspirations, our university is committed to catalyzing social change by connecting to social needs. We acknowledge that social inequity is woven into social institutions and embedded within individual consciousnesses. Systemic oppression fuses institutional discrimination, personal bias, bigotry and social prejudice into a complex web of relationships and structures that impact most aspects of life in our society.

Addressing structural inequalities is hard and requires individual willingness to listen, learn and adapt, as well as institutional fortitude to change from the inside out.

What does power and privilege look like in the academy?

Why are some people on campus given more deference than others? Listen to ASU faculty experts and graduate students discuss how power, privilege and hierarchies exist within the university.

What do power and privilege look like in the academy?



Download the ["What do power and privilege look like in the academy?" transcript](#).

This is the end of Module 3.

You may close out of this window and mark this section as complete.

[Previous](#)

Inclusive Communities
Training For Faculty
Module 4:
Putting it All Together:
How to Combat
Challenges Related to
DEIB

Module 4: Putting it All Together: How to Combat Challenges Related to DEIB

Overview

In the last module, you unpacked how inequalities, fueled by systemic oppression, are experienced differently within various race, gender, class, and sexuality categories. A more complex perspective on the intersection of difference is necessary when addressing structural inequalities. While this approach presents challenges for universities when enacting equitable policies, practices and cultural shifts, it ultimately facilitates a deeper sense of belonging and inclusion.

In this module, you **will** explore techniques for engaging in critical conversations about bias. You will first examine the ways that justice is understood in our society. Then we will work to recognize the difficulties in institutional change work. Finally, we will acknowledge the difference between structural change and performative action.

Learning Objectives

By the end of this module, you will be able to:

1. **Define** justice in its many forms and locate how individuals and institutions seek justice in a diverse society.
2. **Interpret** how forms of inequality manifest differently for different social identities.
3. **Identify** strategies for developing personal actions that incite social transformation.

Select the "Next" button to continue.

Next

Inclusive Communities
Training For Faculty
Module 4:
Sympathy and Empathy
in Conversations

Sympathy and Empathy in Conversations

The goal of this training is to confront challenging truths and help you start conversations on issues that are currently facing diverse communities. The materials emphasize the role of building **empathy** and engaging in learning and **dialogue** to promote DEIB. The goal is to provide resources to think of bias in a new way and start to establish human connections with those who appear different.

In the following video, ASU faculty experts and graduate students discuss some of the key components to engaging DEIB in higher education, addressing some of the most difficult historical realities of our society to deepen our understanding of difference.

What is the difference between sympathy and empathy and why are empathy and dialogue important to DEIB?

Listen to ASU faculty and graduate students talk about the difference between sympathy and empathy.

IC Sympathy Empathy Dialogue DEIB



Download the ["What is the difference between sympathy and empathy and why is empathy and dialogue important to DEIB?" transcript](#)

Engaging in dialogue, exposing yourself to diverse events as well as new or differing viewpoints, contexts and experiences can help you achieve empathy. You may be wondering: how can I use dialogue to reduce or address bias about topics and group social histories I don't know very much about? For some, this question can feel paralyzing due to a lack of experience in discussing differences. They may wish to avoid conversation about difference or bias out of a desire to avoid feeling embarrassed or making a mistake. This is not uncommon. It is important to remember there is no perfect, scripted, or ideal way to engage in dialogue on bias. Each situation is different and requires exhibiting genuine interest and cultural humility.

Use the following tips as you practice engaging in critical dialogues related to DEIB. We provide additional resources at the end of the module to help you prepare to facilitate discussions about cultural and social differences in the classroom as well as recommendations for classroom management, pedagogy, and some curricular resources.



Inclusive Communities for Faculty

**HELPFUL TIPS TO ENGAGE
IN DIALOGUE**

NEXT

Select the "Next" button to continue.

Previous

Next

Inclusive Communities Training For Faculty Module 4: Tips for Engaging in Dialogue

Tips for Engaging in Dialogue

To practice civility, empathy, and dialogue, we encourage you to begin talking with your friends and family about their perceptions of bias against racial and other categories. Remember to engage in dialogue to deepen your understanding of other perspectives. Challenge yourself to refrain from debate. The key to effective dialogue is responding with respect and empathy while expressing your own perspective. Here are a few easy tips for engaging in respectful conversations.

Interrupting biased comments is one important way to foster equity and inclusion. Yet, it may be difficult to know how to respond. Before you respond, consider the following:

- There is no one right way to respond. Deciding how to respond depends on the situation, the context, the people involved, and your mood, among other things.
- What is your goal? Do you simply want the behavior to stop or also to educate the person?
- The tone of your response affects how you are heard. How we say it is as important as what we say. When people feel attacked, blamed, and judged, they are likely to get defensive and stop listening. Keep your tone non-confrontational and non-judgmental.
- Think about your relationship with the person.
- The context or setting influences how you handle the situation.
- Decide if the behavior warrants a public and/or private response. If a comment is said in front of others, you need to weigh embarrassing the person versus needing to publicly acknowledge the inappropriateness of the comment. Private conversations provide enhanced opportunity for education, but public responses can educate others and make a broader statement. One option is to speak to the individual privately but to talk to the group more generally about appropriate language or stereotypes. Whether in public or private, you have a responsibility to interrupt harmful behavior.
- Age-appropriateness. A person's age can influence the language and level of detail that will have the most impact.

The following infographic offers some dos and don'ts for having an effective dialogue.

HOW TO RESPOND IN DIALOGUE

DO:

Show respect for the other person.

Listen for the feelings behind the statement. People may make biased comments when they are feeling frustrated, disappointed, or angry.



Paraphrase or repeat what they said.

Restating their comment clarifies it for you and for them.



Be open to new ideas and constructive criticisms.

Provide constructive criticism of your own. The goal is to engage in dialogue that is mutually productive, not a debate that can often decline into tearing down another person.



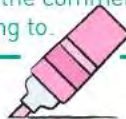
Express your feelings.

Tell the person how you feel and if possible, explain why you're offended or uncomfortable. Share your own process. Talk about how you used to say, think or feel similar things but have changed.



Highlight commonalities.

Point out shared interests, values, experiences, and concerns between the person making the comment and the person they are referring to.



Remember why you're having the conversation.

If a conversation becomes toxic—focused on personal attacks or harmful, abusive language—it is time to disengage, leave, or refocus your energies elsewhere.



Ask for more information.

Even if you understand what someone is saying, pretend that you don't and ask them to explain. It forces them to think more about their statements.



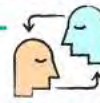
Present your own ideas.

Give information or alternative perspectives. Offer facts to correct or challenge the assumptions. Use experience, analogies, comparisons and metaphors.



Encourage empathy.

Ask them how they would feel if someone said something like that about their group or their friend/partner/child.



Separate intent from impact.

Acknowledge that someone may have said something biased or inappropriate without meaning to.



Consider what's in it for them.

Explain why diversity or that individual can be helpful or valuable.



Appeal to values and principles.

Individuals and organizations often espouse particular values and principles.



Point out policies or laws that prohibit such conduct.

In workplaces, remind people of their obligation and liability.



DON'T:

<p>Make or facilitate personal attacks.</p> <p>Showing disrespect like this is rude and closes the door to a productive conversation.</p>	<p>Make jokes.</p> <p>Jokes and humor can be complicated. What is funny can depend on when it is told, by whom, to whom, and with what intent.</p>
<p>Make or allow wild claims or accusations.</p> <p>It's okay to ask why someone thinks a particular way, or to explain why you think the way you do. It builds understanding.</p>	<p>Avoid a conversation if it makes you slightly uncomfortable.</p> <p>Sometimes discomfort can be productive, but this is also about knowing your boundaries for conversation.</p>
<p>Use racial humor.</p> <p>Poking fun at a stereotype (racial humor) may result in hurting and reinforcing prejudice (racist humor).</p>	<p>Rely only on buzzwords or catch phrases.</p> <p>Too often these are distractions, or simply misunderstood.</p>

Source: Adapted from Goodman, D. (2011). *Promoting diversity and Social Justice: Educating People from Privileged Groups*. Routledge.

Select the "Next" button to continue.

[Previous](#)

[Next](#)

Inclusive Communities Training For Faculty Module 4: Expert Perspectives

Expert Perspectives

Ensuring Justice in a Diverse Society

At its core, justice is about the treatment of people by others. From philosophers and educators to politicians and activists, thinkers have debated how to ensure justice in a diverse society.

Listen to an ASU faculty expert discuss multiple ways of thinking about justice and highlight historical legacies that must be addressed when identifying societal remedies for seeking justice.

What are the tensions between individual freedoms and societal rights?

IC Tensions Freedoms Rights



Download the ["What are the tensions between individual freedoms and societal rights?" transcript](#).

How can individuals be more responsible for advancing justice in society?

Now, here Dr. Brayboy offer tips for individuals to get to a place of personal responsibility and the consequences of challenging the dominant social order to get there.



Download the ["How can individuals be more responsible for advancing justice in society?" transcript](#).

Structural Change

Structural change involves changing conditions to achieve an equitable distribution of social, political, economic and cultural resources. This is transformative justice, which calls for an overall shift in structural conditions in ways that redress harm and trauma and creates safe, just environments where everyone can thrive.

This work is more than increasing demographic diversity and representation. It is also a recognition of and engagement with diverse perspectives and experiences that go beyond general understandings of social group identities like race, class and gender. Within groups of marginalization, there is a diversity of experiences that often go unrecognized. Additionally, we need to bring into focus the ways that dominant identities are rarely interrogated. In order to recognize the power in action, we have to see the ways that dominant identities, often hidden, structure power relations within institutions and society. Structural change occurs not only when systems change but also when individuals understand the dynamics of power and privilege within those systems.

Taking Action

Throughout this training, you have been introduced to several concepts and discussions about DEIB. Perhaps some of this information is not new to you, maybe it is. As you progress beyond this training, ask yourself: how can I ensure that, as faculty at ASU, I am doing my part to promote DEIB and honoring our institutional Charter? It is your, and our collective, fundamental responsibility to build a culture of inclusion that promotes DEIB at ASU.

There are many resources—some of which you can find in our [Additional Resources page](#)—to help guide individuals and organizations in their work related to DEIB. What we share below are a handful of ideas and principles that might guide individual and organizational action.

Inclusive Communities for Faculty

Inclusive Communities for Faculty

You may close out of this window and mark this section as complete.

[Previous](#)

Inclusive Communities Training For Faculty Additional Resources: Additional Resources (Optional)

Additional Resources (Optional)

[Additional Resources](#) [Race and Racism](#) [Gender](#) [Class](#) [Sexuality and Sexual Orientation](#) [Disability](#) [Engaging in Dialogue](#)

This page contains additional resources to help you further explore Diversity, Equity, Inclusion, and Belonging. Resources are organized by topics across the top of the page.

How to write an Inclusive Email Signature

You may notice staff and faculty across ASU have customized their signature lines with their gender pronouns as well as a land acknowledgment. Below we provide recommendations for a sample signature line.

Sample signature line with Land Acknowledgement:

First Name Last Name (pronouns: they/them/theirs, other [why this matters](#))

Title

Department Information

Land Acknowledgement statement:

Option #1: I live and work on the [ancestral lands](#) of the Akimel O'odham (Pima) and Pee Posh (Maricopa) peoples and benefit from their ongoing stewardship and place-based knowledge.

Option #2: I acknowledge that ASU sits on the [ancestral homelands](#) of those American Indian tribes that have inhabited this land for centuries, including the Akimel O'odham (Pima) and Pee Posh (Maricopa) peoples. I also acknowledge and pay respect to Indigenous elders – past, present, and future – who have stewarded this land throughout the generations.

Tip: You can also visit the [ASU Email signature generator](#) to generate your personal ASU email signature.

Videos

- [I am ASU](#)
- [Dispelling Stereotypes](#)
- [Inclusion Video](#)
- [Social Cohesion Dialogue](#)
- [The Danger of a Single Story](#)
- [Conservation Movement: Race, Power & Privilege](#)

Additional Videos for Faculty & Graduate Students

- [Students Learn A Powerful Lesson About Privilege](#)
- [Why Does Privilege Make People So Angry?](#)

Inclusive Communities for Faculty

Readings

- *Mediocre: The Dangerous Legacy of White Male America* by Ijeoma Oluo
- *The Sum of Us: What Racism Costs Everyone and How We Can Benefit Together* by Heather Mcghee
- *Nice Racism: How Progressive White People Perpetuate Racial Harm* by Robin DiAngelo
- *The Price of Nice How Good Intentions Maintain Educational Inequity* by Angelina Castagno
- *Misogynoir Transformed: Black Women's Digital Resistance* by Moya Bailey

Essays and Articles

- [More than words: Acknowledging Indigenous land](#)
- [Guidelines for Working with Indian Tribes or on Projects Having the Potential to Impact a Tribal Government, its Community or its Members](#)
- [Culture Card: A Guide to Build Cultural Awareness](#)
- [How to Fix Diversity and Equity](#)
- [Diversity Toolkit: A Guide to Discussing Identity, Power and Privilege](#)
- [What is intersectionality, and what does it have to do with me?](#)
- [White Fragility](#)
- [What Is White Privilege, Really?](#)
- [The Privilege of Not Understanding Privilege](#)
- [How To Talk About Privilege To Someone Who Doesn't Know What That Is](#)
- [Explaining White privilege to a broke white person...](#)
- [7 Ways White People Can Combat Their Privilege](#)

Additional Readings for Staff:

- [A 5-step framework for having difficult conversations at work](#)
- [Getting Started with Difficult Conversations](#)
- [The win-win of disability inclusion](#)
- [Disability Inclusion in the Workplace: Why It Matters](#)
- [Confronting Racism at Work: A Reading List](#)
- [What Works: Evidence-Based Ideas to Increase Diversity, Equity, and Inclusion in the Workplace](#)
- [50+ Ideas for Cultivating Diversity and Inclusion at Your Company](#)
- [Diversity and Inclusion Efforts That Really Work](#)
- [5 Powerful Ways to Take REAL Action on DEI \(Diversity, Equity & Inclusion\)](#)

Additional Readings for Graduate Students:

- [Honoring Native Land: A Guide and Call to Acknowledgement](#)
- [Race on Campus](#)
- [How Graduate Students Can Demonstrate a Commitment to Diversity in Job Interviews](#)
- [Advice for how to become a diversity, equity and inclusion leader](#)

Additional Readings for Faculty:

- [New Directions for Diversity, Equity, and Inclusion in Higher Education](#)
- [What Works: Evidence-Based Ideas to Increase Diversity, Equity, and Inclusion in the Workplace](#)

Additional Reading Resources for Teaching (Faculty & Graduate Students):

- [Tools for Inclusive Teaching](#)

- [Engaging Your Students on Issues of Race in the United States: Supporting Students and Supporting Learning Outcomes](#)
- [Difficult Classroom conversations statements](#)
- [Diversity and Equity in Learning and Teaching and Learning Conversation \(TLC\): Culturally Responsive Teaching](#)
- [Inclusion, Equity, and Access While Teaching Remotely](#)
- [Difficult Dialogues](#)
- [Privilege, Power, and Justice in the Classroom, Centre for Teaching Support & Innovation, University of Toronto](#)

Websites

- [To Be Welcoming curriculum on Starbucks Global Academy](#)
- [Association of American Colleges & Universities](#)
- [Center for Urban Education, Race Equity Center, University of Southern California](#)

Additional Websites for Teaching:

- [Teaching Tolerance](#)
- [University of Michigan's Center for Research on Learning and Teaching](#)

Podcasts

- [Diverse: In the Margins](#)
- [Real Talk: A Diversity in Higher Ed Podcast](#)
- [Intersectionality Matters!](#)
- [2 Dope Queens](#)
- [Nice White Parents](#)
- [Seeing White](#)
- [Civil Conversations Project](#)
- [About Race with Reni Eddo-Lodge](#)
- [AfroQueer](#)
- [CodeSwitch](#)
- [Disability Visibility](#)
- [The Guilty Feminist](#)
- [Finding Our Way](#)
- [I Weigh with Jameela Jamil](#)

Additional Podcasts for Faculty and Staff

- [Save the People](#)
- [It's Been A Minute with Sam Sanders](#)
- Cornell's [Inclusive Excellence](#)
- Florida State University's [Diversity Talks](#)
- [Good Ancestors](#)
- [Irresistible \(formerly Healing Justice\)](#)



Interactive Apps

- [Native Land](#) App
 - The app uses basic geolocation to find your location, retrieves polygons from the <https://native-land.ca> website, and provides a searchable list of Indigenous nations
- [Everyday Racism](#)
- [Historypin](#)

ASU Office Resources

- [African and African Faculty and Staff Association](#)
- [ASU Alliance of Indigenous Peoples](#)
- [ASU Art Museum](#)
- [ASU Commission on the Status of Women](#)
- [ASU Retirees Association \(ASURA\)](#)
- [Asian/Asian Pacific American Student Coalition](#)
- [Black African Coalition](#)
- [Center for the Study of Race and Democracy](#)
- [Center for the Study of Race and Democracy- Learn More series](#)
- [Center for Gender Equity in Science and Technology \(WOC Resources\)](#)
- [Chicano/Latino Faculty & Staff Organization](#)
- [Coalition of International Students](#)
- [Classified Staff Council](#)
- [Diversity, Equity and Inclusion](#)
- [DREAMzone](#)
- [Educational Outreach and Student Services](#)
- [El Concilio](#)
- [Faculty Women of Color Caucus](#)
- [Faculty Women's Association](#)
- [Graduate College Diversity Resources](#)
- [International Student Engagement](#)
- [Office of Inclusive Excellence](#)
- [Office of American Indian Initiatives](#)
- [Out@ASU](#)
- [Pat Tillman Veterans Center](#)
- [Performance in the Borderlands](#)
- [Rainbow Coalition](#)
- [Safezone](#)
- [Sexual Violence Awareness, Prevention and Response Resources](#)
- [Southwest Borderlands Initiative](#)
- [Student Accessibility and Inclusive Learning Services](#)
- [Sun Devil Civility](#)
- [Title IX](#)
- [To Be Welcoming](#)
- [What is Implicit Bias?](#)
- [Women's Coalition](#)
- [Other ASU resources](#) to celebrate diversity through virtual engagement.



Inclusive Communities for Faculty National Organizations

- [American Association of University Women](#)
- [National Women's Studies Association](#)
- [National Center for Faculty Development and Diversity](#)
- [National Diversity Council](#)

Inclusive Communities Training For Faculty Additional Resources: Race and Racism

Race and Racism

[Additional Resources](#) [Race and Racism](#) [Gender](#) [Class](#) [Sexuality and Sexual Orientation](#) [Disability](#)
[Engaging in Dialogue](#)



Inclusive Communities for Faculty

Race and Racism

What is color-evasiveness?

The term "color-blind" has been used to refer to the disregard of racial characteristics and the treatment of all people equally regardless of race, ethnicity or culture. However, education scholars Dr. Subini Annamma, Dr. Darnell Jackson and Dr. Deb Morrison argue for the use of the term "color-evasiveness" to more accurately suggest that people are simply avoiding substantive discussion or acknowledgment of race. To disregard race ignores years of evidence-based research on social inequities that disproportionately harm people of color. "Color-blind" is also disrespectful in terms of disability and incorrectly labels blindness, associating it with ignorance and passivity.

At ASU, we do not strive to be color-evasive. We recognize and seek to learn about the different historical, contemporary, and political experiences and challenges shared by members of different racial groups. We celebrate the diversity in our state and university and seek to provide a climate of inclusivity to ensure that we are maintaining a welcoming environment for all staff, faculty, students, and guests. Lastly, we believe diversity is a key factor for innovation. Without diversity, ASU would not be able to reach the levels of excellence that allow us to be #1 in innovation.

What does racism look like in the workplace?

Explicit racism in the workplace has historically been exhibited through obvious, hostile behaviors including the use of physical and verbal intimidation or abuse. In the modern workplace, racism most often manifests through microaggressions (defined as indirect, subtle or even unintentional acts of discrimination against members of a marginalized group). These can take the form of ignoring or overly criticizing and singling out particular groups of people, stereotyping, "othering," or demonstrating assumptions about their abilities (whether positive or negative) and include seemingly innocuous questions or comments, such as asking people of color where they are from, touching or commenting on the hair texture or styles of people of color, or complimenting them on how well they speak English.

Taking Steps to Eliminate Racism in the Workplace



Inclusive Communities for Faculty



EliminatingRacismInTheWorkplace.pdf

Source: Kandola, B. What is considered racism at work and how do I make a complaint? Pearn Kandola.

<https://pearnkandola.com/diversity-and-inclusion-hub/bias/what-is-considered-racism-at-work-how-do-i-make-a-complaint/>

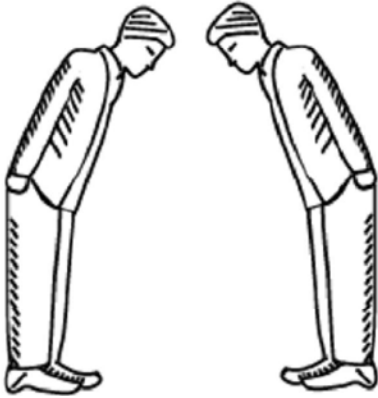
Source: Hirsch, A. Taking steps to eliminate racism in the workplace. SHRM.

<https://www.shrm.org/resourcesandtools/hr-topics/behavioral-competencies/global-and-cultural-effectiveness/pages/taking-steps-to-eliminate-racism-in-the-workplace.aspx>



Inclusive Communities for Faculty

HOW TO SHOW RESPECT FOR OTHERS



Inclusive Communities for Faculty



Inclusive Communities Training For Faculty Additional Resources: Gender

Gender

[Additional Resources](#) [Race and Racism](#) [Gender](#) [Class](#) [Sexuality and Sexual Orientation](#) [Disability](#)
[Engaging in Dialogue](#)

Engage in the following resources to learn more about social difference related to gender.

Gender

Gender inequity is a systemic phenomenon impacting people all across the gender spectrum. While understanding the complexity of gender identities and gender expression is important, it is equally important to understand the effects of sexism, patriarchy, and gender bias.

Inclusive Communities for Faculty

Experts Perspectives on Gender Expression



Download the ["Expert Perspectives on Gender Expression" transcript.](#)



Inclusive Communities for Faculty

WHEN IS GENDER DIFFERENTIATION FIRST INTRODUCED



Inclusive Communities for Faculty

Why are sex and gender different?



Download the ["Why are sex and gender different?" transcript.](#)



Inclusive Communities for Faculty

What do sexism and misogyny look like?



Download the ["What do sexism and misogyny look like? transcript.](#)

The Big Picture on Gender

Listen to experts describe the impact of women's participation in the labor force on economic growth around the world.



Inclusive Communities for Faculty



Source: [AM19 Global Situation Space](#) | [The Big Picture on Gender](#) by [World Economic Forum](#) is licensed under [CC BY 3.0](#).

Inclusive Communities Training For Faculty Additional Resources: Class

Class

[Additional Resources](#) [Race and Racism](#) [Gender](#) [Class](#) [Sexuality and Sexual Orientation](#) [Disability](#)
[Engaging in Dialogue](#)

Engage in the following resources to learn more about social difference related to class.

Class

The Urban Institute projects an overall 2021 poverty rate of 13.7 percent, meaning that about one in seven Americans may have annual family resources below the poverty threshold. There is no single face of poverty, as poverty can affect anyone, but it does not affect all populations equally. The United States is often referred to as a “middle class” country, but there is no uniform definition of who qualifies as middle class. What we do have is a growing sense of national concern over poverty, class mobility, and opportunity for future Americans.

Inclusive Communities for Faculty

Why does class matter today?

Why does class matter today?



Download the ["Why does class matter today?" transcript](#).



People working multiple jobs challenge the conception of equal opportunity as despite their hard work and involvement in the workforce, many are unable to feed, house, and clothe themselves with security. This is because shifts in government and employment policies have changed the types of support and benefits employees receive and can provide for their family. Since we are all subject to economic trends, shifts in retirement planning, social security, health insurance coverage, and other benefits can affect our social and economic class status. Some of the biggest class challenges faced by workers include having inadequate or inconsistent transportation to work, rising costs of childcare, food or housing insecurity, lack of funds to afford professional or office/work ready clothing, as well having access to resources to work from home or remotely - an issue that became a bigger challenge across the nation with the COVID-19 global pandemic. Some workers lacked adequate technology (including computers, printers, and other essentials) as well as adequate wi-fi and other resources to work from home (for those who were classified as "non-essential workers."). Moreover, food insecurity rose in Arizona as a result of the COVID-19 pandemic, especially among Hispanic households, households with children and households who experienced a job disruption, according to [a survey](#) conducted by researchers at Arizona State University's College of Health Solutions. Another aspect that may affect wages and professional mobility may be access to education.

Depending on our economic and class status, our ability to weather economic shifts may fare differently across groups. People of color, as a whole, overwhelmingly constitute a disproportionate amount of households with lower median incomes (and thus, are more likely to work multiple jobs and experience income insecurity, have less savings, and are less likely to meet their healthcare needs). Socioeconomic status and economic security impact everyone - even those from dominant groups. For this reason, it is important to understand how historical policies related to employer benefits and government programs, impact economic security and mobility for everyone.

If you experience economic hardship, please review the following resource: [Staff Helping Staff](#)

Inclusive Communities
Training For Faculty
Additional Resources:
Sexuality and Sexual
Orientation

Sexuality and Sexual Orientation

[Additional Resources](#) [Race and Racism](#) [Gender](#) [Class](#) [Sexuality and Sexual Orientation](#) [Disability](#) [Engaging in Dialogue](#)

Engage in the following resources to learn more about social difference related to sexuality and sexual orientation.

Sexuality and Sexual Orientation

Sexual identities are affected by society's assumptions, based on sexual norms, about individual sexual expression. These norms originate in a specific set of social, historical, and legal contexts. Sexual identities are linked to power, and heterosexuality, the dominant sexual identity in American culture, is privileged by going largely unquestioned. Beyond heterosexuality, though, is an entire spectrum of sexual identities adhering to different forms of sexual expression, behavior and practice.

How did we get to LGBTQIA+?

How did we get to LGBTQIA+?



Download the ["How did we get to LGBTQIA+?" transcript](#).

Inclusive Communities for Faculty

**KEY EVENTS IN
LGBTQIA+
EQUALITY**

What does homophobia or anti-gay bias look like?

What does homophobia or anti-gay bias look like?



Download the ["What does homophobia or anti-gay bias look like?" transcript](#).



LGBTQ Hostility in the Workplace



ONE-FIFTH (20%) of LGBTQ Americans

have experienced discrimination based on sexual orientation or gender identity when applying for jobs, but experiences vary by race and ethnicity:

LGBTQ
who are
people
of color



vs



LGBTQ
people
who are
White



Pay can also be affected

22% of LGBTQ Americans have not been paid equally or promoted at the same rate as their peers.

**LGBTQ
people are often
subjected to
biased jokes**



have heard
**lesbian or
gay jokes.**



have heard
**bisexual
jokes.**



have heard
**transgender
jokes**

ASU000102

Inclusive Communities for Faculty

Source: Lesbian, gay, bisexual, and Transgender workplace Issues (QUICK TAKE). Catalyst. <https://www.catalyst.org/research/lesbian-gay-bisexual-and-transgender-workplace-issues/#easy-footnote-bottom-21-4179>.

Addressing Intersectional Stigma in the Workplace

The *Massachusetts General Hospital Textbook on Diversity and Cultural Sensitivity in Mental Health* offers the following principles to consider when thinking about sexuality and its various intersections:

1. Gender and sexuality exist in continuums with infinite possibilities.
2. The gender and sexuality continuums are separate, yet interrelated realms.
3. The gender continuum breaks down into separate, but not mutually exclusive masculine and feminine continuums.
4. Sexuality is composed of three distinct realms: orientation and attraction, behavior, and identity. These three realms are interrelated but not always aligned.
5. Gender may develop based upon biological sex, but this is not always the case (i.e., transgendered, intersex, androgynous individuals).
6. There are biological, psychological, social, and cultural influences at play in gender and sexual developmental trajectories. Social factors, such as family and peer relationships, robustly shape behavior during preschool and school-age years.
7. Each individual is unique and composed of multiple identities that exist within and interact with other sociocultural realms, such as socioeconomic status, geographic region, race and ethnicity, religious and spiritual affiliation, gender, and sexuality among others.

Inclusive Communities Training For Faculty Additional Resources: Disability

Disability

[Additional Resources](#) [Race and Racism](#) [Gender](#) [Class](#) [Sexuality and Sexual Orientation](#) [Disability](#) [Engaging in Dialogue](#)

Engage in the following resources to learn more about social difference related to disability.

Disability

What is Disability?

What is Disability?



Download the ["What is Disability?" transcript](#).

INVISIBLE DISABILITIES

There are too many invisible disabilities to name them all, but a here are a few that could be affecting employees in your in your organization:

- attention deficit hyperactivity disorder (ADHD)
- autism
- Crohn's disease
- fibromyalgia
- dyslexia
- insomnia
- migraines



Employees with invisible disabilities might:

- take more breaks
- take additional time to complete work
- use a flexible schedule to work during productive hours (for instance, work in evenings)
- have trouble relating to others, appearing socially abrupt or awkward
- look to work in quiet or less distracting workspaces
- need flexibility or additional time off work

SOCIAL INTEGRATION OF PEOPLE WITH DISABILITIES



INCLUSIVE PRACTICES FOR PEOPLE WITH DISABILITIES



Inclusive Communities Training For Faculty Additional Resources: Engaging in Dialogue

Inclusive Communities for Faculty

Engaging in Dialogue

[Additional Resources](#) [Race and Racism](#) [Gender](#) [Class](#) [Sexuality and Sexual Orientation](#) [Disability](#)
[Engaging in Dialogue](#)

The following resources will help you engage in critical dialogues related to DEIB and help you prepare to facilitate discussions about cultural and social differences in the workplace. To view or download, select the arrow on the top right-hand side of the document's image.



Inclusive Communities for Faculty

 9_Conversation-Roadblocks-Infographic-Print.pdf

Source: Catalyst, [Conversation Roadblocks](#) (October 10, 2019).

Approaching Tough Conversation with Empathy



Inclusive Communities for Faculty

 flip_the_script_respond_with_heart.pdf

Source: Catalyst, [Flip the Script: Respond With Heart. Not Harm. in Tough Conversations](#) (November 28, 2018).



Inclusive Communities for Faculty




Flip-the-Script-Empathy-final.pdf

Source: Catalyst, [Flip the script: Empathy in the workplace](#). (March 15, 2021).

Combating Sexism in the Workplace



Inclusive Communities for Faculty

 1_flipthescript_women_2018.pdf

Source: Catalyst, [Flip the Script: Women in the Workplace](#) (May 7, 2018)



Inclusive Communities for Faculty


 2_flipthescript_men_2018.pdf

Source: Catalyst, [Flip the Script: Men in the Workplace](#) (May 7, 2018).

Combating Racism and Xenophobia in the Workplace



Inclusive Communities for Faculty

 3_flipthescript_race_ethnicity_2018.pdf

Source: Catalyst, [Flip the Script: Race & Ethnicity in the Workplace](#) (May 7, 2018).



Inclusive Communities for Faculty

 4_FliptheScript_Cultural-Sensitivity_final.pdf

Source: Catalyst, [Flip the script: Cultural sensitivity in global workplaces](#). (March 30, 2021).



Inclusive Communities for Faculty


 5_Flip_The_Script_Disabilities.pdf

Source: Catalyst, [Flip the Script: Disabilities](#) (September 10, 2019).

Combating Homophobia in the Workplace




Inclusive Communities for Faculty

 6_Flip_The_Script_Sexual_Orientation.pdf

Source: Catalyst, [Flip the Script: Sexual Orientation in the Workplace](#) (November 9, 2018).



Inclusive Communities for Faculty

 7_flip_the_script_transgender_say_-_print.pdf

Source: Catalyst, [Flip the Script: Transgender in the Workplace—Words](#) (December 21, 2018).



Inclusive Communities for Faculty

 8_flip_the_script_transgender_do_-_print.pdf

Source: Catalyst, [Flip the Script: Transgender in the Workplace—Actions](#) (December 21, 2018).



Inclusive Communities
Training For Faculty
Module 0
“Inclusive
Communities”
Video Transcript

Speaker 1 ([00:01](#)):

I think part of what makes ASU distinctive is our charter. There are these three clauses in it. Arizona State University is a comprehensive public research university that will be judged based on whom it includes, rather than on whom it excludes, and how they succeed. Our inclusion at ASU is quite broad. There's a spectrum of political views. There's a spectrum of people who come from different racial and ethnic backgrounds. There's a spectrum of people who come from different economic backgrounds, some people with two parents at home, some people with a single parent at home, some people with grandparents who are raising them. The idea here is actually of an expansive view of inclusion, not a very narrow one. And so part of what we wanted to do was to try to think about that as a big piece of the work. The second clause of our charter is what I often think of as the research clause, advancing research and discovery toward a public good.

Speaker 1 ([00:55](#)):

The third clause of the charter really focuses on taking fundamental responsibility for the communities we serve, and that's social health, cultural, economic. Our work is to be a good community member, a good member of the Arizona citizenry. And so we thought that inclusive communities was a way for us to both think about what we're doing internally, but also as we launch people into the world, is to make sure that they've got some general set of what it means to think about inclusion more broadly. This is no more controlling than any courses that we have, than it is for any kinds of trainings that we are offering in here, but we are asking people to be flexible in their thought and in their mind. We're asking people to be thoughtful in how they're going to engage our students who are predominantly coming from Arizona with a thoughtfulness that says: It's a big state — there's lots of viewpoints. You want, we want you to be open to ensuring that you can respond to them. And so being thoughtful and engaged and inclusive is really part of who ASU is.

Speaker 1 ([02:04](#)):

This is a living document, which for us means that it's going to continue to change as times change. To have our students graduate from this place with a rigorous set of academic teachings and trainings, to want to engage in being part of the larger populace of this state, to be thoughtful about who their friend groups are and how the differences show up and who they work with and for, and to do so in a really respectful and open way, I think would be one of the huge benefits of this work that we're trying to do.

Inclusive Communities Training For Faculty Module 0

“A Message from the
Vice Provost Tiffany
Ana López and Dr.
Chandra Crudup”
Video Transcript

1
00:00:00,829 --> 00:00:03,412
(upbeat music)

2
00:00:08,040 --> 00:00:10,690
- Welcome to Inclusive
Communities for Faculty.

3
00:00:10,690 --> 00:00:13,800
In 2020, students, staff and faculty

4
00:00:13,800 --> 00:00:17,360
across ASU engaged in meaningful dialogues

5
00:00:17,360 --> 00:00:21,040
and strategic planning, to
help them better understand

6
00:00:21,040 --> 00:00:24,000
diversity, equity,
inclusion, and belonging

7
00:00:24,000 --> 00:00:26,570
or DEIB at ASU.

8
00:00:26,570 --> 00:00:28,850
From university and college communities

9
00:00:28,850 --> 00:00:32,560
to unit level groups,
faculty requested resources

10
00:00:32,560 --> 00:00:36,210
and honest discussions around
the historical and structural

11
00:00:36,210 --> 00:00:40,950
challenges to integrating DEIB
into their everyday practice

12

00:00:40,950 --> 00:00:45,520
as teachers, scholars,
administrators, and colleagues.

13

00:00:45,520 --> 00:00:47,750
- To meet this demand,
the president's office

14

00:00:47,750 --> 00:00:50,420
partnered with expert
faculty from across ASU

15

00:00:50,420 --> 00:00:53,480
to create this experience
based on a learning series

16

00:00:53,480 --> 00:00:54,790
called To Be Welcoming.

17

00:00:54,790 --> 00:00:58,160
Experts expanded topics from
the To Be Welcoming curriculum

18

00:00:58,160 --> 00:01:00,970
related to bias and
inclusion, to deepen learning

19

00:01:00,970 --> 00:01:03,000
about historical and structural issues,

20

00:01:03,000 --> 00:01:06,400
such as power and privilege,
and how these forces

21

00:01:06,400 --> 00:01:07,940
manifest in the classroom

22

00:01:07,940 --> 00:01:10,480
and other academic work environments.

23

00:01:10,480 --> 00:01:13,530

- We hope you find this training valuable.

24

00:01:13,530 --> 00:01:15,530

- And we invite you to revisit the content

25

00:01:15,530 --> 00:01:17,120

as often as needed.

26

00:01:17,120 --> 00:01:19,920

Particularly as you revise your courses,

27

00:01:19,920 --> 00:01:23,700

engage committee work to
incorporate DIEB in your units,

28

00:01:23,700 --> 00:01:27,680

engage with community and
advance more inclusive approaches

29

00:01:27,680 --> 00:01:29,180

in your research.

30

00:01:29,180 --> 00:01:32,120

- We welcome faculty to
dialogue about the content

31

00:01:32,120 --> 00:01:35,680

in their respective communities
and to reach out to leaders

32

00:01:35,680 --> 00:01:38,020

to advance more learning opportunities.

33

00:01:38,020 --> 00:01:41,802

- And above all, we are excited
to join you on this journey.

34

00:01:41,802 --> 00:01:44,385

(upbeat music)

Inclusive Communities
Training For Faculty
Module 1
“ASU Charter”
Video Transcript

1
00:00:03,800 --> 00:00:08,933
One of the things I noticed in my travels
around academia was this increasing separation

2
00:00:08,933 --> 00:00:10,333
from society.

3
00:00:10,333 --> 00:00:14,666
You know, harder and harder to translate what
the university was doing, harder and harder

4
00:00:14,666 --> 00:00:19,200
for kids that were hard-working kids with
B averages from high school to find a pathway.

5
00:00:19,200 --> 00:00:23,433
What we have found, and this is something
that I learned the hard way here myself, was

6
00:00:23,433 --> 00:00:28,533
that we the educators have been those that
have created these disparities.

7
00:00:28,533 --> 00:00:34,000
We've created these disparities by not figuring
out how to educate across the spectrum of

8
00:00:34,000 --> 00:00:35,000
our society.

9
00:00:35,000 --> 00:00:37,100
We narrow, we pick, we select.

10
00:00:37,100 --> 00:00:40,633
So long as we do that, we're going to get
these very disparate outcomes.

11
00:00:40,633 --> 00:00:42,200
And so we're trying to work against those

outcomes.

12

00:00:42,200 --> 00:00:47,900

When we say an institution that's accessible
and defined by whom we include and not exclude,

13

00:00:47,900 --> 00:00:59,933

what we're also saying is that we're an institution
that represents the world.

14

00:00:59,933 --> 00:01:06,466

We can talk about individual potential but
without thinking seriously about systems attached to that,

15

00:01:06,466 --> 00:01:08,200

it's not really going to work.

16

00:01:08,200 --> 00:01:11,466

Because it's not really true that anyone can grow
up and be anything.

17

00:01:11,466 --> 00:01:16,233

So some kid whose parents are Rhodes scholars
fundamentally has a different pathway

18

00:01:16,233 --> 00:01:19,766

to life and success than some kid who's working at
McDonald's.

19

00:01:19,766 --> 00:01:25,000

We're ensuring that those that are ready are
able to participate, regardless of ethnicity,

20

00:01:25,000 --> 00:01:29,933

background, ZIP code, resource, lack thereof.

21

00:01:29,933 --> 00:01:33,700

Kids are able to be on this campus and make
it their own and understand that they can

22

00:01:33,700 --> 00:01:38,733

go to college, they can graduate from college,
and they can find viable careers

23

00:01:38,733 --> 00:01:40,366

to sustain themselves and others.

Inclusive Communities Training For Faculty Module 1

“A note about political
correctness”

Video Transcript

1
00:00:00,892 --> 00:00:03,475
(upbeat music)

2
00:00:07,530 --> 00:00:08,640
- [Narrator] Political correctness

3
00:00:08,640 --> 00:00:11,530
or being politically correct
is a term that has been used

4
00:00:11,530 --> 00:00:13,830
to describe the act of avoiding talking

5
00:00:13,830 --> 00:00:17,370
in any meaningful depth about
various forms of oppression

6
00:00:17,370 --> 00:00:20,100
that exclude or marginalize
groups of people

7
00:00:20,100 --> 00:00:21,780
who are socially disadvantaged

8
00:00:21,780 --> 00:00:25,590
or discriminated against out
of fear of being impolite.

9
00:00:25,590 --> 00:00:26,590
- [Instructor] There are many behaviors

10
00:00:26,590 --> 00:00:28,600
associated with political correctness.

11
00:00:28,600 --> 00:00:30,660
For some, this may look like talking about

12
00:00:30,660 --> 00:00:33,060

social differences in
ways that are superficial

13

00:00:33,060 --> 00:00:34,360
out of a misguided belief

14

00:00:34,360 --> 00:00:37,380
this is only necessary because
it's currently in fashion.

15

00:00:37,380 --> 00:00:40,110
This approach to dialogues
about diversity is offensive

16

00:00:40,110 --> 00:00:42,250
because it shows an
unwillingness to engage

17

00:00:42,250 --> 00:00:44,170
with any level of depth in learning about

18

00:00:44,170 --> 00:00:46,400
the histories, voices, and experiences

19

00:00:46,400 --> 00:00:49,010
of those who have felt
socially disenfranchised.

20

00:00:49,010 --> 00:00:51,440
In extreme cases, being
politically correct

21

00:00:51,440 --> 00:00:53,940
can manifest in the
derogatory use of language

22

00:00:53,940 --> 00:00:55,670
that is intended to be inclusive,

23

00:00:55,670 --> 00:00:57,330
but that is taken up as an insult

24
00:00:57,330 --> 00:00:59,030
to the group being addressed.

25
00:00:59,030 --> 00:01:00,470
- [Narrator] In the last example,

26
00:01:00,470 --> 00:01:03,930
people who participate in
conversations about DEIB

27
00:01:03,930 --> 00:01:06,440
with the intent to
diminish the experiences,

28
00:01:06,440 --> 00:01:08,750
voices, concerns, or challenges

29
00:01:08,750 --> 00:01:11,430
of those who belong to a
socially marginalized group

30
00:01:11,430 --> 00:01:14,750
may purposefully engage in
superficial conversations

31
00:01:14,750 --> 00:01:17,830
about diversity in ways
that mock their experiences

32
00:01:17,830 --> 00:01:20,210
and may use language
that is inappropriate,

33
00:01:20,210 --> 00:01:23,180
inconsiderate, insensitive, insulting,

34

00:01:23,180 --> 00:01:28,170
demeaning, dehumanizing,
offensive, prejudice, or tactless.

35
00:01:28,170 --> 00:01:30,650
This kind of behavior usually manifests

36
00:01:30,650 --> 00:01:32,530
when someone is unwilling to learn

37
00:01:32,530 --> 00:01:35,770
or unable to grasp the
experiences of others,

38
00:01:35,770 --> 00:01:38,850
or it may occur because they
feel as if their own status

39
00:01:38,850 --> 00:01:41,050
and/or privilege are being threatened

40
00:01:41,050 --> 00:01:43,600
by members of the marginalized group.

41
00:01:43,600 --> 00:01:44,800
- [Instructor] This training is not about

42
00:01:44,800 --> 00:01:46,890
being politically correct, or avoiding,

43
00:01:46,890 --> 00:01:49,530
or engaging superficially
in difficult conversations

44
00:01:49,530 --> 00:01:51,840
and topics out of a desire to be nice,

45
00:01:51,840 --> 00:01:54,610
to avoid being impolite,

or to avoid learning about

46

00:01:54,610 --> 00:01:56,540
the very real challenges and experiences

47

00:01:56,540 --> 00:01:58,610
faced by marginalized peoples.

48

00:01:58,610 --> 00:01:59,840
The modules in this training

49

00:01:59,840 --> 00:02:02,350
are dedicated to engaging
in thinking, learning,

50

00:02:02,350 --> 00:02:04,080
and dialogue about topics

51

00:02:04,080 --> 00:02:05,780
that may make you feel uncomfortable,

52

00:02:05,780 --> 00:02:07,980
but that require us to
contend with our discomfort

53

00:02:07,980 --> 00:02:11,548
if we are to truly create an
inclusive environment at ASU.

54

00:02:11,548 --> 00:02:14,131
(upbeat music)

Inclusive Communities Training For Faculty Module 1

“What are leadership
challenges related to
DEIB?”

Video Transcript

1
00:00:00,954 --> 00:00:03,537
(bright music)

2
00:00:07,160 --> 00:00:08,400
- When I think about students,

3
00:00:08,400 --> 00:00:10,830
I wanna make sure that all students,

4
00:00:10,830 --> 00:00:13,580
every student has an
opportunity to do research,

5
00:00:13,580 --> 00:00:16,390
that those experiences are equitable,

6
00:00:16,390 --> 00:00:18,170
they know that they're available,

7
00:00:18,170 --> 00:00:21,700
and that they get to work
with a range of faculty.

8
00:00:21,700 --> 00:00:24,460
So, you know, I don't
think that there's a space

9
00:00:24,460 --> 00:00:26,770
that we shouldn't be touching
when it comes to diversity,

10
00:00:26,770 --> 00:00:28,760
equity, and inclusion conversations.

11
00:00:28,760 --> 00:00:30,700
- Dr. Brooks, I completely
concur with you.

12

00:00:30,700 --> 00:00:32,540
You know, when I think about
working with our students,

13
00:00:32,540 --> 00:00:35,320
our undergraduate students,
our graduate students,

14
00:00:35,320 --> 00:00:37,920
there is no place in
which diversity, equity,

15
00:00:37,920 --> 00:00:40,500
and inclusion cannot be
a part of the dialogue.

16
00:00:40,500 --> 00:00:42,020
When I think about our student leaders

17
00:00:42,020 --> 00:00:44,990
and what's important to them,
understanding who they are,

18
00:00:44,990 --> 00:00:47,250
what their passions,
what their interests are,

19
00:00:47,250 --> 00:00:50,130
creating space for all of that
to come into our environment

20
00:00:50,130 --> 00:00:52,960
in order to influence
our environment matters.

21
00:00:52,960 --> 00:00:54,670
It becomes a way for us

22
00:00:54,670 --> 00:00:58,500
to continue to foster

inclusion at the university.

23

00:00:58,500 --> 00:00:59,720

- And as vice provost

24

00:00:59,720 --> 00:01:01,750

for inclusion and community engagement,

25

00:01:01,750 --> 00:01:04,530

diversity, equity, inclusion,
and belonging are part

26

00:01:04,530 --> 00:01:07,700

of my comprehensive portfolio
in really thinking about

27

00:01:07,700 --> 00:01:11,230

how do we build what I
describe as a latticework lift

28

00:01:11,230 --> 00:01:13,320

that across the entire institution,

29

00:01:13,320 --> 00:01:15,680

we're advancing this on every level

30

00:01:15,680 --> 00:01:19,580

and thinking about it as part
of not the icing on the cake,

31

00:01:19,580 --> 00:01:22,300

but the entirety of the cake itself.

32

00:01:22,300 --> 00:01:25,130

- So I would say for me that an experience

33

00:01:25,130 --> 00:01:26,990

that comes to mind is
speaking with faculty

34

00:01:26,990 --> 00:01:31,270
about prioritizing different experiences.

35

00:01:31,270 --> 00:01:34,670
And when it comes to
thinking about grad students,

36

00:01:34,670 --> 00:01:37,330
we really want to develop
a language, right,

37

00:01:37,330 --> 00:01:39,060
that doesn't demean

38

00:01:39,060 --> 00:01:41,910
and doesn't create the
stratification of hierarchy

39

00:01:41,910 --> 00:01:45,860
in terms of whose interest,
whose ideas matter.

40

00:01:45,860 --> 00:01:47,910
Instead, we wanna have a language

41

00:01:47,910 --> 00:01:50,750
that is inclusive, but also increases.

42

00:01:50,750 --> 00:01:52,860
It expands the conversation.

43

00:01:52,860 --> 00:01:56,900
It allows more people to come
in and hopefully engages folks

44

00:01:56,900 --> 00:01:58,110
where they're more receptive

45

00:01:58,110 --> 00:01:59,920

to hearing and learning from others.

46

00:01:59,920 --> 00:02:02,040

- Yeah, and I think one of the challenges

47

00:02:02,040 --> 00:02:06,040

that we face is how to
speak broadly, right,

48

00:02:06,040 --> 00:02:09,280

about diversity, equity,
and inclusion for everyone,

49

00:02:09,280 --> 00:02:12,370

part of our charter, but
also how do we do the work,

50

00:02:12,370 --> 00:02:15,380

thinking about the specificity
of our different communities

51

00:02:15,380 --> 00:02:16,630

and what they need.

52

00:02:16,630 --> 00:02:21,010

And I see the work of our
graduate students and our postdocs

53

00:02:21,010 --> 00:02:23,420

that really from their
generational standpoint,

54

00:02:23,420 --> 00:02:26,110

they're leading the way in
thinking about these issues

55

00:02:26,110 --> 00:02:28,130

and the centrality of the relationship

56

00:02:28,130 --> 00:02:31,470
to social justice more broadly

57

00:02:31,470 --> 00:02:33,680
that the work we do at
the institution threads

58

00:02:33,680 --> 00:02:38,120
into our communities and our
practice, both in academia,

59

00:02:38,120 --> 00:02:40,900
but also in the world
in our civic engagement.

60

00:02:40,900 --> 00:02:42,590
- You know, when I think
about our graduate students

61

00:02:42,590 --> 00:02:44,100
and their passions for their studies

62

00:02:44,100 --> 00:02:46,920
and where they've arrived
and their academic endeavors,

63

00:02:46,920 --> 00:02:49,260
they all come to the
space at a different point

64

00:02:49,260 --> 00:02:51,210
in understanding what
diversity, inclusion,

65

00:02:51,210 --> 00:02:53,360
and equity may or may not be.

66

00:02:53,360 --> 00:02:56,250

And so them managing what
that means for themselves

67

00:02:56,250 --> 00:02:58,060
and then depending on the
role that they're playing,

68

00:02:58,060 --> 00:03:00,710
either as their researcher
or as a student leader

69

00:03:00,710 --> 00:03:03,570
or as an education, a
TA, RA, in a classroom,

70

00:03:03,570 --> 00:03:05,540
how are they then managing

71

00:03:05,540 --> 00:03:06,960
what they understand for themselves

72

00:03:06,960 --> 00:03:08,270
in relationship to the students

73

00:03:08,270 --> 00:03:09,910
that they may be engaging with?

74

00:03:09,910 --> 00:03:13,310
And it's a constant
evolution for all of us,

75

00:03:13,310 --> 00:03:14,880
and so thinking about that, I think,

76

00:03:14,880 --> 00:03:16,900
becomes really challenging
in understanding

77

00:03:16,900 --> 00:03:20,070

at what point to be able to push forward,

78

00:03:20,070 --> 00:03:23,160

but to hold, never letting
go of the importance

79

00:03:23,160 --> 00:03:25,200

of diversity, equity, and inclusion

80

00:03:25,200 --> 00:03:27,430

within their spaces they occupy.

81

00:03:27,430 --> 00:03:29,470

You know, what I like
about the university is

82

00:03:29,470 --> 00:03:31,860

that it's a space for education,

83

00:03:31,860 --> 00:03:35,140

and so individuals can
take their own initiative

84

00:03:35,140 --> 00:03:36,460

to either take a class.

85

00:03:36,460 --> 00:03:38,430

It doesn't have to be a
part of their curriculum.

86

00:03:38,430 --> 00:03:40,790

Pick up a book, right?

87

00:03:40,790 --> 00:03:42,300

Pick up a book.

88

00:03:42,300 --> 00:03:44,355

Nobody has to tell you,
"You have to know this."

89

00:03:44,355 --> 00:03:45,188

- Right.

90

00:03:45,188 --> 00:03:46,890

- Just go out there.

You know it's important.

91

00:03:46,890 --> 00:03:49,680

Go out there and take
initiative for your education,

92

00:03:49,680 --> 00:03:50,800

for your learning.

93

00:03:50,800 --> 00:03:54,130

- One of the things I've
been really inspired about is

94

00:03:54,130 --> 00:03:57,470

how many staff have formed working groups

95

00:03:57,470 --> 00:03:59,490

and conversation groups, right,

96

00:03:59,490 --> 00:04:03,250

to really take on reading books,

97

00:04:03,250 --> 00:04:05,930

but also going to cultural events together

98

00:04:05,930 --> 00:04:08,810

and looking at the training opportunities

99

00:04:08,810 --> 00:04:12,760

that they have to really
increase their toolkit,

100

00:04:12,760 --> 00:04:14,180
you know, the way that we've talked about,

101
00:04:14,180 --> 00:04:18,140
specific conversations,
specific discussions,

102
00:04:18,140 --> 00:04:20,930
specific trainings, but
also thinking about,

103
00:04:20,930 --> 00:04:22,440
how do you put it into practice

104
00:04:22,440 --> 00:04:24,750
and have spaces to talk with one another?

105
00:04:24,750 --> 00:04:27,720
But to observe and be curious,

106
00:04:27,720 --> 00:04:30,260
to be able to make the connection

107
00:04:30,260 --> 00:04:34,370
between the trainings and
what's actually manifesting

108
00:04:34,370 --> 00:04:36,330
'cause trainings are a great tool,

109
00:04:36,330 --> 00:04:38,760
but they're no substitute for being able

110
00:04:38,760 --> 00:04:41,610
to be in community and
work through things.

111
00:04:41,610 --> 00:04:43,020
- Yeah, I agree totally, right?

112

00:04:43,020 --> 00:04:45,880

I think that we're all saying
some of the same things,

113

00:04:45,880 --> 00:04:47,060

learning, right? (laughs)

114

00:04:47,060 --> 00:04:50,850

Go out there, take a
risk, try something new.

115

00:04:50,850 --> 00:04:52,770

We're at a space in higher education,

116

00:04:52,770 --> 00:04:55,130

this is a place of lifelong learning.

117

00:04:55,130 --> 00:04:56,850

And so we wanna encourage everyone.

118

00:04:56,850 --> 00:04:59,840

When I think of faculty, I want
faculty to go out and read.

119

00:04:59,840 --> 00:05:02,610

I want them to engage with community.

120

00:05:02,610 --> 00:05:04,130

Do something of service, right?

121

00:05:04,130 --> 00:05:06,800

Go out and figure out
where you can fill a need,

122

00:05:06,800 --> 00:05:09,440

and use that as a space to learn,

123

00:05:09,440 --> 00:05:12,010
not just something where you're
doing, but actually learn.

124
00:05:12,010 --> 00:05:14,500
Speak with people. Get to know them.

125
00:05:14,500 --> 00:05:15,990
I think when it comes to students,

126
00:05:15,990 --> 00:05:18,340
it's also thinking about
what you're teaching,

127
00:05:18,340 --> 00:05:20,400
what your curriculum is saying.

128
00:05:20,400 --> 00:05:22,520
Are there new things
that you're introducing

129
00:05:22,520 --> 00:05:23,600
to your curriculum?

130
00:05:23,600 --> 00:05:26,120
Paying attention to some of the things

131
00:05:26,120 --> 00:05:27,920
that our students are paying attention to.

132
00:05:27,920 --> 00:05:30,170
So what are those conversations?

133
00:05:30,170 --> 00:05:33,230
Whether it's in pop culture, in sports.

134
00:05:33,230 --> 00:05:34,530
What are those conversations,

135

00:05:34,530 --> 00:05:36,760
and how do you bring
those into the classroom

136

00:05:36,760 --> 00:05:38,010
and get that two-way learning,

137

00:05:38,010 --> 00:05:40,790
learning from the students
where they are in this moment,

138

00:05:40,790 --> 00:05:44,530
and being able to use
our knowledge as faculty

139

00:05:44,530 --> 00:05:45,860
to shed some light,

140

00:05:45,860 --> 00:05:48,770
but also find ways to
gain new areas, right,

141

00:05:48,770 --> 00:05:53,570
where you can increase your
breadth as a faculty member

142

00:05:53,570 --> 00:05:55,439
and also support your students better.

143

00:05:55,439 --> 00:05:58,022
(bright music)

Inclusive Communities
Training For Faculty
Module 2
“What is the Bias
Quadrant”
Video Transcript

1
00:00:01,078 --> 00:00:03,661
(bright music)

2
00:00:08,030 --> 00:00:10,430
- This video introduces the bias quadrant.

3
00:00:10,430 --> 00:00:11,820
For the purposes of this training,

4
00:00:11,820 --> 00:00:14,930
we want you to think about bias
along four different areas,

5
00:00:14,930 --> 00:00:16,620
individual and systemic bias

6
00:00:16,620 --> 00:00:19,250
as well as conscious and unconscious bias.

7
00:00:19,250 --> 00:00:20,680
Let's break this down a bit.

8
00:00:20,680 --> 00:00:23,860
When we say individual, we're
referring to one person,

9
00:00:23,860 --> 00:00:25,940
one action or inaction.

10
00:00:25,940 --> 00:00:28,880
So this is an individual who
says something, does something,

11
00:00:28,880 --> 00:00:31,200
or decides not to do something.

12
00:00:31,200 --> 00:00:32,420
And when we say conscious,

13

00:00:32,420 --> 00:00:35,030
that's referring to an
action or an inaction done

14

00:00:35,030 --> 00:00:37,380
with intention or awareness.

15

00:00:37,380 --> 00:00:39,900
- Individual conscious
actions are something

16

00:00:39,900 --> 00:00:41,520
that you do on purpose.

17

00:00:41,520 --> 00:00:44,980
It means you've used
information you have acquired

18

00:00:44,980 --> 00:00:47,970
from your lived experiences
or some other source

19

00:00:47,970 --> 00:00:50,980
to inform your action and decision-making.

20

00:00:50,980 --> 00:00:52,780
From the individual conscious,

21

00:00:52,780 --> 00:00:55,580
we move to the individual unconscious.

22

00:00:55,580 --> 00:00:59,130
Unconscious refers to things
that we do or don't do

23

00:00:59,130 --> 00:01:01,650
without actively thinking about it.

24

00:01:01,650 --> 00:01:05,760
Individual unconscious actions
are things that people do

25

00:01:05,760 --> 00:01:07,970
that they might not be
aware they're doing,

26

00:01:07,970 --> 00:01:11,800
and they might not think
about why they do them.

27

00:01:11,800 --> 00:01:15,740
One way to think about it,
it's as if you're on autopilot.

28

00:01:15,740 --> 00:01:19,330
The key thing to remember about
systemic-level thinking is

29

00:01:19,330 --> 00:01:21,760
that it's larger than one person,

30

00:01:21,760 --> 00:01:26,760
but it affects a group, a
society, or even the entire world.

31

00:01:26,870 --> 00:01:29,550
So let's take what we
know about the difference

32

00:01:29,550 --> 00:01:32,260
between the conscious and unconscious

33

00:01:32,260 --> 00:01:36,420
and apply it to what we just
learned about the systemic.

34

00:01:36,420 --> 00:01:40,810

Systemic consciousness refers
to the intentional actions

35

00:01:40,810 --> 00:01:44,180
or policies that impact groups of people,

36

00:01:44,180 --> 00:01:47,860
like an institution, a
legislature, or a community.

37

00:01:47,860 --> 00:01:52,000
For example, if a company
sets a policy for work attire

38

00:01:52,000 --> 00:01:55,640
that says all employees
should keep their hair short

39

00:01:55,640 --> 00:02:00,640
and visible at all times, that's
a conscious systemic action

40

00:02:00,640 --> 00:02:04,250
because it's a policy made by the company,

41

00:02:04,250 --> 00:02:07,550
intended to affect everyone
working at the company

42

00:02:07,550 --> 00:02:08,960
during working hours.

43

00:02:08,960 --> 00:02:11,020
- Which brings us to our last quadrant,

44

00:02:11,020 --> 00:02:12,950
the systemic unconscious.

45

00:02:12,950 --> 00:02:15,320

These are motivations or
consequences of a policy

46

00:02:15,320 --> 00:02:17,690
that might be hidden, unintended,

47

00:02:17,690 --> 00:02:19,330
or even just covert and obscured

48

00:02:19,330 --> 00:02:21,520
by the conscious systemic policy.

49

00:02:21,520 --> 00:02:24,440
If we return to our short
hair policy for work,

50

00:02:24,440 --> 00:02:27,050
it's going to affect different
people in different ways.

51

00:02:27,050 --> 00:02:28,870
It might create problems or barriers

52

00:02:28,870 --> 00:02:30,810
for people who have
long hair for personal,

53

00:02:30,810 --> 00:02:32,930
religious, or cultural reasons,

54

00:02:32,930 --> 00:02:35,050
and it might not create
problems for people

55

00:02:35,050 --> 00:02:37,570
who have short hair or no hair at all.

56

00:02:37,570 --> 00:02:39,030
- This might seem like a lot

57

00:02:39,030 --> 00:02:41,160
of different terms and concepts,

58

00:02:41,160 --> 00:02:44,520
but in the end, the bias
quadrant is an attempt

59

00:02:44,520 --> 00:02:47,370
to simplify something that's huge,

60

00:02:47,370 --> 00:02:49,890
overlapping, interconnected,

61

00:02:49,890 --> 00:02:53,040
and generally blended
into our everyday lives,

62

00:02:53,040 --> 00:02:56,430
particularly as each category gets applied

63

00:02:56,430 --> 00:02:57,600
to different groups

64

00:02:57,600 --> 00:03:01,570
and how individual people's
complex identities factor

65

00:03:01,570 --> 00:03:03,500
into the whole process.

66

00:03:03,500 --> 00:03:07,090
We hope this bias quadrant
helps you across this training

67

00:03:07,090 --> 00:03:10,500
and inspires you to think
about how the policies,

68

00:03:10,500 --> 00:03:14,030
practices, and protocols
in your department,

69

00:03:14,030 --> 00:03:18,620
your workplace, your field are
a reflection or contribution

70

00:03:18,620 --> 00:03:21,540
to individual or systemic-level biases.

71

00:03:21,540 --> 00:03:24,230
Power and privilege reinforce one another

72

00:03:24,230 --> 00:03:26,680
and affect all levels of bias.

73

00:03:26,680 --> 00:03:29,370
It's important to have
an intersectional lens

74

00:03:29,370 --> 00:03:32,060
when confronting systemic bias.

75

00:03:32,060 --> 00:03:35,550
This means that when we talk
about racial difference,

76

00:03:35,550 --> 00:03:39,370
we also have to consider how
these differences are informed

77

00:03:39,370 --> 00:03:42,690
by gender, age, disability, sexuality,

78

00:03:42,690 --> 00:03:45,470
and other forms of social identities.

79

00:03:45,470 --> 00:03:48,490
- Bias is everywhere, but
once we start recognizing it,

80

00:03:48,490 --> 00:03:51,120
we can begin to address it
and seek to establish actions

81

00:03:51,120 --> 00:03:53,251
and practices that promote equity.

82

00:03:53,251 --> 00:03:55,834
(bright music)

Inclusive Communities Training For Faculty Module 2

“How is white
supremacy normalized
in society”

Video Transcript

1
00:00:00,016 --> 00:00:02,599
(upbeat music)

2
00:00:07,508 --> 00:00:10,419
- Thank you, Dr. Fonseca-Chavez
for joining us today.

3
00:00:10,419 --> 00:00:13,224
The term white supremacy has been defined

4
00:00:13,224 --> 00:00:15,450
as this belief that white people

5
00:00:15,450 --> 00:00:16,551
constitute a superior race

6
00:00:16,551 --> 00:00:18,924
and therefore should dominate society,

7
00:00:18,924 --> 00:00:22,576
which typically is at the exclusion

8
00:00:22,576 --> 00:00:25,910
or detriment to people's and
ethnic groups in particular,

9
00:00:25,910 --> 00:00:28,583
Black, Indigenous or Jewish people.

10
00:00:28,583 --> 00:00:30,858
More recently, the term has been used

11
00:00:30,858 --> 00:00:33,147
to describe efforts of individual actions,

12
00:00:33,147 --> 00:00:36,910
certain xenophobic or racist groups,

13

00:00:36,910 --> 00:00:38,983

but white supremacy has also been used

14

00:00:38,983 --> 00:00:41,340

as a descriptor for a framework,

15

00:00:41,340 --> 00:00:43,840

and that encompasses policies, laws,

16

00:00:43,840 --> 00:00:45,973

and practices that result
from systemic bias.

17

00:00:45,973 --> 00:00:48,880

So for some, I think hearing the term

18

00:00:48,880 --> 00:00:50,133

feels a little uncomfortable

19

00:00:50,133 --> 00:00:52,933

and can lead to sort of
a visceral reactions.

20

00:00:52,933 --> 00:00:54,795

- We're always tethered to our past.

21

00:00:54,795 --> 00:00:56,580

And the way that we think

22

00:00:56,580 --> 00:00:57,960

about how we're moving in the future

23

00:00:57,960 --> 00:01:01,056

is intricately tied to how function

24

00:01:01,056 --> 00:01:03,034

and form happened long before

25

00:01:03,034 --> 00:01:04,990
we ever stepped onto this Earth.

26

00:01:04,990 --> 00:01:06,873
And so the way that I
think about white supremacy

27

00:01:06,873 --> 00:01:10,487
in my own work is rooted
in the colonial period,

28

00:01:10,487 --> 00:01:15,480
and that is the foundational
function of the United States.

29

00:01:15,480 --> 00:01:17,510
And so what I'm referring
to here is the period

30

00:01:17,510 --> 00:01:20,310
between the 1500's and the
1800's that encompasses

31

00:01:20,310 --> 00:01:21,787
both Spanish colonization

32

00:01:21,787 --> 00:01:25,037
and Euro American colonization.

33

00:01:25,037 --> 00:01:27,797
And what colonization
did, was it really created

34

00:01:27,797 --> 00:01:29,600
this system of binary thinking.

35

00:01:29,600 --> 00:01:31,437
There were folks that were inherently good

36

00:01:31,437 --> 00:01:33,127
and folks that were inherently bad,

37

00:01:33,127 --> 00:01:36,477
and that led to the systems of superiority

38

00:01:36,477 --> 00:01:38,170
that were then written

39

00:01:38,170 --> 00:01:40,187
into the foundational
documents of our Nation.

40

00:01:40,187 --> 00:01:41,997
And so when we think about,

41

00:01:41,997 --> 00:01:45,137
I didn't do that, my ancestors did that.

42

00:01:45,137 --> 00:01:46,920
I don't have a tie to my ancestors.

43

00:01:46,920 --> 00:01:50,470
We do really have to think
about how our history

44

00:01:50,470 --> 00:01:51,907
and our culture and our laws

45

00:01:51,907 --> 00:01:53,860
and the way that we navigate this world

46

00:01:53,860 --> 00:01:55,560
is tied to those documents.

47

00:01:55,560 --> 00:01:59,604
And so laws, any kind of
discrimination policies,

48

00:01:59,604 --> 00:02:03,304
racism is often tied to
the colonial mindset,

49

00:02:03,304 --> 00:02:04,893
you know, and it's also tied

50

00:02:04,893 --> 00:02:09,104
to race, to social class,
to gender, to sexuality.

51

00:02:09,104 --> 00:02:13,750
And so we really do need to
think about not white supremacy,

52

00:02:13,750 --> 00:02:16,496
as something that is rooted
in the KKK for example.

53

00:02:16,496 --> 00:02:17,906
That is a really sort of overt

54

00:02:17,906 --> 00:02:20,706
way of thinking about white supremacy.

55

00:02:20,706 --> 00:02:23,530
But we do need to think about
those covert ways, right?

56

00:02:23,530 --> 00:02:25,203
How do those systems sort of infiltrate

57

00:02:25,203 --> 00:02:28,356
every level of our society

58

00:02:28,356 --> 00:02:30,820
and how can we move in ways

59

00:02:30,820 --> 00:02:33,356
that help to dismantle white supremacy

60

00:02:33,356 --> 00:02:35,420
and what it means to navigate the world

61

00:02:35,420 --> 00:02:36,900
as somebody differently abled

62

00:02:36,900 --> 00:02:38,770
or somebody who comes
from a lower social class,

63

00:02:38,770 --> 00:02:41,583
but we haven't talked
enough about what it means

64

00:02:41,583 --> 00:02:43,882
to navigate the world as a white person.

65

00:02:43,882 --> 00:02:45,805
And I think that that's scary for folks

66

00:02:45,805 --> 00:02:49,294
because it has become so
normalized over time that we,

67

00:02:49,294 --> 00:02:50,460
you know, when you say,

68

00:02:50,460 --> 00:02:54,000
I think earlier you said that
this idea that, you know,

69

00:02:54,000 --> 00:02:56,110
it scares people to talk
about white supremacy

70

00:02:56,110 --> 00:02:57,526
or to be called a white supremacist.

71
00:02:57,526 --> 00:03:00,239
But if we start thinking
about it in terms of whiteness

72
00:03:00,239 --> 00:03:02,199
as something that is culturally neutral

73
00:03:02,199 --> 00:03:04,590
and we're moving it
from that neutral space

74
00:03:04,590 --> 00:03:06,020
into a critical space.

75
00:03:06,020 --> 00:03:07,772
I think it's really important
to move in that way,

76
00:03:07,772 --> 00:03:10,610
because I think that if we
are trying to be in community

77
00:03:10,610 --> 00:03:11,849
and conversation with another,

78
00:03:11,849 --> 00:03:14,948
we also have to open the
space to critique whiteness.

79
00:03:14,948 --> 00:03:17,531
(upbeat music)

Inclusive Communities Training For Faculty Module 2

“What is
intersectionality & how
do we use
intersectionality?”

Video Transcript

1
00:00:00,971 --> 00:00:04,638
(upbeat instrumental music)

2
00:00:08,100 --> 00:00:09,970
- So far, we've been learning about bias

3
00:00:09,970 --> 00:00:11,510
as it relates to DEIB.

4
00:00:11,510 --> 00:00:13,920
We know that bias can manifest
itself in different ways,

5
00:00:13,920 --> 00:00:16,200
whether it's individually, systemically,

6
00:00:16,200 --> 00:00:18,090
consciously, or unconsciously.

7
00:00:18,090 --> 00:00:19,010
And in a few minutes,

8
00:00:19,010 --> 00:00:21,210
you're going to learn
about the bias quadrant.

9
00:00:21,210 --> 00:00:24,530
This will help you to think
through and talk about the ways

10
00:00:24,530 --> 00:00:27,650
in which bias can manifest,
and how you can identify it.

11
00:00:27,650 --> 00:00:28,990
So being able to identify bias

12
00:00:28,990 --> 00:00:31,267

means that you can begin
to develop strategies

13
00:00:31,267 --> 00:00:33,010
to then respond to it.

14
00:00:33,010 --> 00:00:34,317
You can push back against it,

15
00:00:34,317 --> 00:00:37,860
support those who
experience it, and make sure

16
00:00:37,860 --> 00:00:40,460
that you're not contributing to it.

17
00:00:40,460 --> 00:00:41,560
It is important to keep in mind

18
00:00:41,560 --> 00:00:43,650
that even though we have
defined different terms

19
00:00:43,650 --> 00:00:46,020
related to bias and social identities,

20
00:00:46,020 --> 00:00:48,840
individually, social
identities can overlap

21
00:00:48,840 --> 00:00:52,170
to create unique experiences
with bias and discrimination

22
00:00:52,170 --> 00:00:55,730
that impact the lived
experiences of those around us,

23
00:00:55,730 --> 00:00:57,490

and this overlap is referred to

24

00:00:57,490 --> 00:00:59,980
as intersectionality of bias.

25

00:00:59,980 --> 00:01:02,050
So Hannah, could you
maybe help us understand

26

00:01:02,050 --> 00:01:03,260
a little bit more about what we mean

27

00:01:03,260 --> 00:01:05,160
when we talk about intersectionality?

28

00:01:05,160 --> 00:01:06,090
- Absolutely.

29

00:01:06,090 --> 00:01:07,990
Intersectionality helps us understand

30

00:01:07,990 --> 00:01:10,350
how some social factors, like gender,

31

00:01:10,350 --> 00:01:13,110
when combined with other
social factors and identities,

32

00:01:13,110 --> 00:01:15,070
like race, language spoken,

33

00:01:15,070 --> 00:01:17,410
and even perceived class status,

34

00:01:17,410 --> 00:01:19,130
influence the type of screening,

35

00:01:19,130 --> 00:01:22,540

preventative care and access
to treatment available.

36

00:01:22,540 --> 00:01:26,020

Overall, scholars who engage
in this work encourage us

37

00:01:26,020 --> 00:01:30,340

to think about why understanding
intersectionality matters

38

00:01:30,340 --> 00:01:33,530

and how a lack of understanding
of intersectionality

39

00:01:33,530 --> 00:01:36,310

can lead to sexist, patriarchal

40

00:01:36,310 --> 00:01:39,980

or colorblind biases and practices.

41

00:01:44,042 --> 00:01:47,770

- Intersectionality
research has grown so much.

42

00:01:47,770 --> 00:01:50,060

It now includes examinations

43

00:01:50,060 --> 00:01:52,760

of the relationship
between the US federal law

44

00:01:52,760 --> 00:01:54,800

and state law and policy

45

00:01:54,800 --> 00:01:58,770

to historically disenfranchised
and minoritized communities.

46

00:01:58,770 --> 00:02:01,530

For example, early work
examined the effects

47

00:02:01,530 --> 00:02:03,396

of policies such as affirmative action,

48

00:02:03,396 --> 00:02:05,790

reparations, hate speech,

49

00:02:05,790 --> 00:02:09,810

and even Brown V Board of Education.

50

00:02:09,810 --> 00:02:13,262

The research now includes
a much larger international

51

00:02:13,262 --> 00:02:14,840

and global scope.

52

00:02:14,840 --> 00:02:18,080

- And with pronounced
growth in breadth and depth,

53

00:02:18,080 --> 00:02:21,110

intersectionality as a
concept and framework

54

00:02:21,110 --> 00:02:25,790

is useful to many areas beyond
the field of law and policy.

55

00:02:25,790 --> 00:02:29,010

It has application for how we
understand social practices

56

00:02:29,010 --> 00:02:31,528

and has been used to
examine the implications

57

00:02:31,528 --> 00:02:34,820
of policy and practices
within diverse fields,

58

00:02:34,820 --> 00:02:38,025
like domestic violence
work counseling, therapy,

59

00:02:38,025 --> 00:02:43,025
social work, hiring, organizational
and leadership studies,

60

00:02:43,310 --> 00:02:47,520
sociology, public health,
and even education.

61

00:02:47,520 --> 00:02:48,353
- Wow.

62

00:02:48,353 --> 00:02:49,530
Well, I really learned a lot from you all

63

00:02:49,530 --> 00:02:50,710
and I hope you all did, too.

64

00:02:50,710 --> 00:02:51,739
Thanks.

65

00:02:51,739 --> 00:02:55,406
(upbeat instrumental music)

Inclusive Communities Training For Faculty Module 2

“How do I respect
people’s social identity
in conversation?”

Video Transcript

1
00:00:00,881 --> 00:00:03,464
(upbeat music)

2
00:00:08,340 --> 00:00:10,720
- One of the most common questions we hear

3
00:00:10,720 --> 00:00:14,190
from people learning about
DEIB is often a question

4
00:00:14,190 --> 00:00:16,340
about how to acknowledge or refer

5
00:00:16,340 --> 00:00:19,560
to specific social identity
groups with respect.

6
00:00:19,560 --> 00:00:22,860
We know that the terms like colored people

7
00:00:22,860 --> 00:00:25,700
are not the same as people of color.

8
00:00:25,700 --> 00:00:29,540
Today, we gather with the
hopes that you can help us

9
00:00:29,540 --> 00:00:34,310
learn more about the evolution
of language, what terms mean,

10
00:00:34,310 --> 00:00:37,820
and what is the correct
term to use when referring

11
00:00:37,820 --> 00:00:39,580
to particular groups.

12

00:00:39,580 --> 00:00:41,980

What are the factors
that influence which term

13

00:00:41,980 --> 00:00:44,470

is appropriate to use?

14

00:00:44,470 --> 00:00:45,600

- That's a really great question, Jamal.

15

00:00:45,600 --> 00:00:46,810

As we think about language,

16

00:00:46,810 --> 00:00:49,140

we have to also understand the evolution

17

00:00:49,140 --> 00:00:51,750

as society has continued to evolve,

18

00:00:51,750 --> 00:00:55,410

as there has been a
reclamation of identity

19

00:00:55,410 --> 00:00:57,430

for specific communities.

20

00:00:57,430 --> 00:00:59,660

- What are some things we should consider

21

00:00:59,660 --> 00:01:03,070

when speaking with or
about disabled peoples

22

00:01:03,070 --> 00:01:04,530

and their communities?

23

00:01:04,530 --> 00:01:06,490

- So I think to begin,

24

00:01:06,490 --> 00:01:10,680

I'll say that disability and disabled are not bad words.

25

00:01:10,680 --> 00:01:13,650

I think sometimes it's taboo or shameful to talk about

26

00:01:13,650 --> 00:01:16,220

ability status, but it really shouldn't be,

27

00:01:16,220 --> 00:01:18,970

we're not here to pity the disabled community.

28

00:01:18,970 --> 00:01:22,940

One, because disability is such an umbrella term.

29

00:01:22,940 --> 00:01:26,890

It can mean visible disabilities, invisible disabilities,

30

00:01:26,890 --> 00:01:29,410

and some people disclose and some people don't,

31

00:01:29,410 --> 00:01:32,680

it's really hard to understand what disability means

32

00:01:32,680 --> 00:01:34,620

as a concept.

33

00:01:34,620 --> 00:01:37,650

- Nakita, Hannah, you all have really helped clarify

34

00:01:37,650 --> 00:01:41,120
a lot of the confusion
commonly expressed by people

35
00:01:41,120 --> 00:01:43,450
new to these discussions.

36
00:01:43,450 --> 00:01:46,150
My final question is
related to a community

37
00:01:46,150 --> 00:01:49,800
we typically celebrate
during the month of June.

38
00:01:49,800 --> 00:01:52,280
Can you talk a little bit about language

39
00:01:52,280 --> 00:01:55,940
related to gay, lesbian
and queer communities?

40
00:01:55,940 --> 00:01:58,100
What are some of the terms commonly used

41
00:01:58,100 --> 00:01:59,470
to describe this community?

42
00:01:59,470 --> 00:02:02,480
Is it more appropriate
to use a particular term?

43
00:02:02,480 --> 00:02:05,810
- So it is an interesting
umbrella because it encompasses

44
00:02:05,810 --> 00:02:10,810
both gender identity and
sexual identity and asexuality.

45

00:02:10,940 --> 00:02:14,460

So for instance, we have gay and lesbian,

46

00:02:14,460 --> 00:02:16,320

but we also have transgender.

47

00:02:16,320 --> 00:02:19,200

So for there, we would have
an example of sexuality

48

00:02:19,200 --> 00:02:21,290

and one of gender identity.

49

00:02:21,290 --> 00:02:25,760

The I in LGBTQIA plus stands for intersex,

50

00:02:25,760 --> 00:02:27,950

which is more biological spectrum.

51

00:02:27,950 --> 00:02:30,660

It also encompasses queer,
which is one of those

52

00:02:30,660 --> 00:02:34,330

reclaimed words that for
some generations was a slur

53

00:02:34,330 --> 00:02:36,680

to be quite honest,
but younger generations

54

00:02:36,680 --> 00:02:40,090

may be using themselves in a prideful way.

55

00:02:40,090 --> 00:02:42,630

- I think we see queer being
used as an umbrella term,

56

00:02:42,630 --> 00:02:45,490
very similar to what we would say trans

57
00:02:45,490 --> 00:02:49,210
or maybe even the rainbow
community, in many instances.

58
00:02:49,210 --> 00:02:51,930
- It's that reclamation
that you were talking about.

59
00:02:51,930 --> 00:02:53,370
And from what you just said,

60
00:02:53,370 --> 00:02:58,370
it seems like it should be LGBTQIAN plus

61
00:02:58,980 --> 00:03:00,620
in being non-binary.

62
00:03:00,620 --> 00:03:03,290
- Yeah, it's never ending,
and I think that's the beauty

63
00:03:03,290 --> 00:03:05,600
about language is that it evolves.

64
00:03:05,600 --> 00:03:09,060
And if you don't see yourself
represented in that line,

65
00:03:09,060 --> 00:03:12,140
you can come up with your new
language to describe yourself

66
00:03:12,140 --> 00:03:14,350
in a way that feels most appropriate.

67
00:03:14,350 --> 00:03:17,910

- You have given us a lot to think about.

68

00:03:17,910 --> 00:03:19,100

Thank you all, both.

69

00:03:19,100 --> 00:03:21,310

And thank you so much for your time,

70

00:03:21,310 --> 00:03:23,540

because this has been
extremely informative.

71

00:03:23,540 --> 00:03:24,373

- Thank you, Jamal.

72

00:03:24,373 --> 00:03:25,288

- Thank you.

73

00:03:25,288 --> 00:03:27,871

(upbeat music)

Inclusive Communities Training For Faculty Module 3

“Why should graduate students be concerned about power, privilege and justice in the classroom?”

Video Transcript

1
00:00:00,857 --> 00:00:03,440
(upbeat music)

2
00:00:08,160 --> 00:00:09,770
- Power and privilege on campus

3
00:00:09,770 --> 00:00:11,480
can look different for each of us,

4
00:00:11,480 --> 00:00:13,710
depending on our position on campus.

5
00:00:13,710 --> 00:00:17,080
For graduate students in
particular, this can feel tenuous.

6
00:00:17,080 --> 00:00:20,300
Graduate students wear many hats at once.

7
00:00:20,300 --> 00:00:22,890
Depending on which hat
you wear in a space,

8
00:00:22,890 --> 00:00:26,980
you may feel the consequences
of your limited power

9
00:00:26,980 --> 00:00:29,140
compared to those more senior,

10
00:00:29,140 --> 00:00:32,020
or yourself be the wielder of power.

11
00:00:32,020 --> 00:00:34,680
- The classroom is a space
where students and faculty

12
00:00:34,680 --> 00:00:37,440

have the opportunity to explore new ways

13

00:00:37,440 --> 00:00:39,150
based on our critical reflection

14

00:00:39,150 --> 00:00:42,300
of what we as an institution have learned.

15

00:00:42,300 --> 00:00:44,700
It is a place for us to practice,

16

00:00:44,700 --> 00:00:48,220
critique, and improve
through inclusive teaching

17

00:00:48,220 --> 00:00:49,540
and engagement strategies

18

00:00:49,540 --> 00:00:52,100
so that we go out into the community

19

00:00:52,100 --> 00:00:54,770
to put in motion the ASU charter,

20

00:00:54,770 --> 00:00:57,180
beyond the walls of the university.

21

00:00:57,180 --> 00:01:00,680
- Places where grad students
feel like they have less power

22

00:01:00,680 --> 00:01:03,420
are situations such as
being a teaching assistant

23

00:01:03,420 --> 00:01:05,000
or research assistant,

24

00:01:05,000 --> 00:01:06,840
where you report to a professor

25
00:01:06,840 --> 00:01:09,140
or another principal investigator.

26
00:01:09,140 --> 00:01:12,160
This is also the case when
negotiating pay increases,

27
00:01:12,160 --> 00:01:13,940
summer funding contracts,

28
00:01:13,940 --> 00:01:17,640
and asking for time to
complete certain milestones.

29
00:01:17,640 --> 00:01:19,450
Students may not feel as though

30
00:01:19,450 --> 00:01:21,590
they are able to switch supervisors,

31
00:01:21,590 --> 00:01:25,280
committee members, or advisors
based on their relationships.

32
00:01:25,280 --> 00:01:28,860
Remember, four plus one
students taking graduate courses

33
00:01:28,860 --> 00:01:31,930
are no longer in their
undergraduate roles.

34
00:01:31,930 --> 00:01:33,480
Wanting to advocate for yourself

35
00:01:33,480 --> 00:01:35,860

or speak out against problematic behavior

36

00:01:35,860 --> 00:01:37,890
while still being professional,

37

00:01:37,890 --> 00:01:40,210
fearing retaliation from an advisor,

38

00:01:40,210 --> 00:01:42,030
department, or funding source

39

00:01:42,030 --> 00:01:43,990
are places where graduate students feel

40

00:01:43,990 --> 00:01:45,590
they have less power.

41

00:01:45,590 --> 00:01:48,000
Students may not realize
that they have power

42

00:01:48,000 --> 00:01:49,250
in certain situations,

43

00:01:49,250 --> 00:01:51,400
such as relationships with staff members

44

00:01:51,400 --> 00:01:54,220
who perform invisible
labor at the university,

45

00:01:54,220 --> 00:01:57,100
but do not always carry the same prestige

46

00:01:57,100 --> 00:01:58,810
as faculty members.

47

00:01:58,810 --> 00:02:00,620

Doctoral students receive funding

48

00:02:00,620 --> 00:02:02,890
while master students may not.

49

00:02:02,890 --> 00:02:04,200
As a graduate student,

50

00:02:04,200 --> 00:02:08,020
you have the power to address
and negotiate your teaching

51

00:02:08,020 --> 00:02:09,720
and research assignments.

52

00:02:09,720 --> 00:02:12,390
You should feel empowered
to select a committee

53

00:02:12,390 --> 00:02:13,810
who will advocate for you

54

00:02:13,810 --> 00:02:16,630
and support your academic, professional,

55

00:02:16,630 --> 00:02:18,760
and personal endeavors.

56

00:02:18,760 --> 00:02:20,880
You also have access to

57

00:02:20,880 --> 00:02:23,410
the Student Accessibility
and Learning Services,

58

00:02:23,410 --> 00:02:27,350
or SAILS office, which will
provide additional resources

59

00:02:27,350 --> 00:02:30,310
to deepen the quality of
your educational experience

60

00:02:30,310 --> 00:02:34,980
by ensuring accessibility for
all programs and services.

61

00:02:34,980 --> 00:02:37,610
- As educators, we are preparing students

62

00:02:37,610 --> 00:02:39,540
for a world where power, privilege,

63

00:02:39,540 --> 00:02:43,090
and justice function as an everyday force.

64

00:02:43,090 --> 00:02:45,410
Step into the classroom and be bold,

65

00:02:45,410 --> 00:02:49,970
be brave, and take hold of
your educational experience.

66

00:02:49,970 --> 00:02:52,800
When you are leading in a
course as an instructor,

67

00:02:52,800 --> 00:02:55,450
remember that it is your responsibility

68

00:02:55,450 --> 00:02:58,800
to learn more about different
curricular approaches

69

00:02:58,800 --> 00:03:01,230
that cultivate an inclusive and

70

00:03:01,230 --> 00:03:03,250
equitable learning environment.

71
00:03:03,250 --> 00:03:06,150
- How will you leverage your positionality

72
00:03:06,150 --> 00:03:09,031
as you prepare to change the world?

73
00:03:09,031 --> 00:03:11,614
(upbeat music)

Inclusive Communities Training For Faculty Module 3

“What do power and
privilege look like in
the academy?”

Video Transcript

1
00:00:00,821 --> 00:00:03,404
(upbeat music)

2
00:00:08,090 --> 00:00:10,980
- Academia can also be an isolating place,

3
00:00:10,980 --> 00:00:14,870
and many experience what is
known as imposter syndrome.

4
00:00:14,870 --> 00:00:17,490
This is a collection of
feelings of inadequacy

5
00:00:17,490 --> 00:00:20,800
that persists despite evident success.

6
00:00:20,800 --> 00:00:22,790
Women faculty and administrators,

7
00:00:22,790 --> 00:00:25,950
particularly those who
identify as first-generation,

8
00:00:25,950 --> 00:00:29,470
women of color, and members
of the LGBTQ community

9
00:00:29,470 --> 00:00:31,080
often report experiencing

10
00:00:31,080 --> 00:00:33,480
a sense of intellectual fraudulence

11
00:00:33,480 --> 00:00:35,540
that cancels out any feelings

12
00:00:35,540 --> 00:00:38,800

or external evidence of success.

13

00:00:38,800 --> 00:00:40,977

- Imposter syndrome is systemically rooted

14

00:00:40,977 --> 00:00:45,600

in the lack of access to power
and privilege in the academy.

15

00:00:45,600 --> 00:00:48,440

It kindles anxiety, increases stress,

16

00:00:48,440 --> 00:00:52,100

and exacerbates feelings of not
belonging in the University.

17

00:00:52,100 --> 00:00:54,480

Students are more apt to succeed

18

00:00:54,480 --> 00:00:57,480

if they see themselves and
their diverse backgrounds

19

00:00:57,480 --> 00:00:59,470

represented in the classroom,

20

00:00:59,470 --> 00:01:01,950

in course content, and among the staff,

21

00:01:01,950 --> 00:01:05,050

faculty and administrators
of the University.

22

00:01:05,050 --> 00:01:08,250

- Hierarchies exist in every institution.

23

00:01:08,250 --> 00:01:11,730

In the academy, faculty
experience power differentials

24

00:01:11,730 --> 00:01:13,750
within and across ranks,

25

00:01:13,750 --> 00:01:15,860
from tenured and tenure track faculty,

26

00:01:15,860 --> 00:01:18,670
to research, clinical,
and teaching faculty.

27

00:01:18,670 --> 00:01:21,330
The American Association
of University Professors

28

00:01:21,330 --> 00:01:24,640
reports that there are more
than twice as many instructors

29

00:01:24,640 --> 00:01:27,260
with lower pay and less job security

30

00:01:27,260 --> 00:01:29,203
than their tenure lying colleagues.

31

00:01:34,000 --> 00:01:37,780
While tenure was established
to protect academic freedom,

32

00:01:37,780 --> 00:01:40,212
it has become a system that maintains

33

00:01:40,212 --> 00:01:42,670
disproportionate power and privilege

34

00:01:42,670 --> 00:01:44,760
within the faculty ranks,

35

00:01:44,760 --> 00:01:47,940
especially given the less
than average number of women

36
00:01:47,940 --> 00:01:51,050
and women of color at
the higher faculty ranks

37
00:01:51,050 --> 00:01:53,490
and the higher
representation of this group

38
00:01:53,490 --> 00:01:57,700
among the ranks of non tenure
track teaching faculty.

39
00:01:57,700 --> 00:02:00,550
- Some research has found
a strong relationship

40
00:02:00,550 --> 00:02:03,430
between organizational
culture and commitment.

41
00:02:03,430 --> 00:02:06,360
The better an employee
feels about the employer,

42
00:02:06,360 --> 00:02:08,910
the greater the
productivity and retention.

43
00:02:08,910 --> 00:02:12,030
Inclusive leadership through
increased representation

44
00:02:12,030 --> 00:02:14,880
of diverse perspectives is necessary

45
00:02:14,880 --> 00:02:18,280

to cultivate an inclusive
teaching and learning environment.

46

00:02:18,280 --> 00:02:22,030
Fostering positive and mutually
respectful relationships

47

00:02:22,030 --> 00:02:24,210
between staff, faculty,

48

00:02:24,210 --> 00:02:27,480
and academic administration
is also essential

49

00:02:27,480 --> 00:02:30,000
to cultivating a more inclusive climate.

50

00:02:30,000 --> 00:02:31,710
Although generations have fought

51

00:02:31,710 --> 00:02:35,010
to broaden access to higher education,

52

00:02:35,010 --> 00:02:38,037
privilege continues to
shape the academy today.

53

00:02:38,037 --> 00:02:40,620
(upbeat music)

Inclusive Communities Training For Faculty Module 4

“What is the difference
between sympathy and
empathy and why is
empathy and dialogue
important to DEIB”

Video Transcript

1
00:00:05,750 --> 00:00:10,375
Emotional intelligence generally refers to
our ability to recognize, understand, and

2
00:00:10,375 --> 00:00:14,625
manage our own emotions, and to understand
and influence the emotions of others.

3
00:00:14,625 --> 00:00:20,250
Empathy is part of being emotionally intelligent,
but being emotionally intelligent is not limited

4
00:00:20,250 --> 00:00:21,958
to having empathy for others.

5
00:00:21,958 --> 00:00:26,875
Let me make a distinction between two important
terms here: sympathy and empathy.

6
00:00:26,875 --> 00:00:31,875
Often people use the term sympathy to convey
pity or a wish to help others, but that's

7
00:00:31,875 --> 00:00:33,458
not what I mean.

8
00:00:33,458 --> 00:00:39,875
Empathy is a cognitive, respectful, intentional,
and focused act that allows us to basically

9
00:00:39,875 --> 00:00:42,083
see things from another person's perspective.

10
00:00:42,083 --> 00:00:47,166
It means we understand how their history,
life experiences, and identity may cause them

11
00:00:47,166 --> 00:00:50,333
to experience or understand a situation in

a particular way.

12

00:00:50,333 --> 00:00:54,791

This is a bit like putting yourself into someone else's shoes and walking around in them.

13

00:00:54,791 --> 00:00:59,791

Sympathy refers to experiencing a shared emotion or connection with another person.

14

00:00:59,791 --> 00:01:04,791

It means you feel their joy, their pain, their anger, or their sadness.

15

00:01:04,791 --> 00:01:09,458

Developing a healthy sense of sympathy and empathy is important, and certainly presents

16

00:01:09,458 --> 00:01:12,583

implications for increasing one's emotional intelligence.

17

00:01:12,583 --> 00:01:17,208

It's what allows us to connect with others and better understand things from their perspective.

18

00:01:17,208 --> 00:01:20,208

This has important implications for our democracy.

19

00:01:20,208 --> 00:01:24,583

Here's what I mean: if democracy and dialogue functions through distribution or balance

20

00:01:24,583 --> 00:01:27,958

of power, then power is not something which can be balanced with rules.

21

00:01:27,958 --> 00:01:30,958

It requires awareness of ourselves and each other.

22

00:01:30,958 --> 00:01:36,541

In listening to one another, there's the potential for moments of mutual witness, rendering listening

23

00:01:36,541 --> 00:01:37,583

a moral act.

24

00:01:37,583 --> 00:01:42,250

While dialogue and the exchange of stories may break silences, they may also encourage

25

00:01:42,250 --> 00:01:46,666

listeners to view socio-political problems in individualistic terms.

26

00:01:46,666 --> 00:01:51,083

For this reason, it's important to engage dialogue and listening with the goal of being

27

00:01:51,083 --> 00:01:53,750

empathetic, and why dialogue is so valuable.

28

00:01:53,750 --> 00:01:58,083

There are certainly ways you can increase your ability to empathize and sympathize with

29

00:01:58,083 --> 00:01:59,083

others.

30

00:01:59,083 --> 00:02:04,458

Some suggestions include keeping a journal, taking notes, or recording instances in which

31

00:02:04,458 --> 00:02:07,708

you experience or witness empathic thinking or action.

32

00:02:07,708 --> 00:02:12,541

Making an active effort to imagine yourself
in other people's situations, listening to

33

00:02:12,541 --> 00:02:16,958

the feelings and needs of the people around
you without interrupting, and asking them

34

00:02:16,958 --> 00:02:22,833

about their feelings and needs, seeking opportunities
for new experiences, attending events and

35

00:02:22,833 --> 00:02:27,666

settings you might normally avoid or ignore,
practicing having a conversation with someone

36

00:02:27,666 --> 00:02:28,166

new.

37

00:02:28,166 --> 00:02:32,916

This means diving deeper than small talk to
have talked about topics of substance.

Inclusive Communities Training For Faculty Module 4

“What are the tensions
between individual
freedoms and societal
rights?”

Video Transcript

1
00:00:07,125 --> 00:00:08,250
The question of justice,

2
00:00:08,250 --> 00:00:10,958
when framed through an individual lens,

3
00:00:10,958 --> 00:00:14,041
often gets framed as punitive justice,

4
00:00:14,041 --> 00:00:18,416
and we might ask, how
might we punish someone

5
00:00:18,416 --> 00:00:23,416
for an egregious or harmful
act that they've perpetrated,

6
00:00:23,541 --> 00:00:28,541
or how do we help someone who
is the victim of that crime?

7
00:00:29,041 --> 00:00:30,916
- Often, what happens with justice

8
00:00:30,916 --> 00:00:35,333
is it gets framed as rights
and individual rights,

9
00:00:35,333 --> 00:00:37,083
and for those of us who are interested

10
00:00:37,083 --> 00:00:40,041
in larger conversations
about civics dialogue,

11
00:00:40,041 --> 00:00:42,750
or a conversation about civics,

12

00:00:42,750 --> 00:00:44,333
we also wanna start to have conversations

13
00:00:44,333 --> 00:00:46,875
about responsibility.

14
00:00:46,875 --> 00:00:50,916
So in this way, we begin to ask questions,

15
00:00:50,916 --> 00:00:55,000
not just about individual
rights and freedoms,

16
00:00:56,666 --> 00:00:59,375
but really, fundamentally,
about communal ones.

17
00:01:00,208 --> 00:01:01,791
So we might begin to think seriously

18
00:01:01,791 --> 00:01:04,500
about institutions or structures,

19
00:01:04,500 --> 00:01:06,083
and the policies that emanate

20
00:01:06,083 --> 00:01:07,958
from those institutions or structures.

21
00:01:07,958 --> 00:01:12,625
We might ask, for example, are
these policies fair or just?

22
00:01:14,250 --> 00:01:17,375
Do these policies account
for contextual issues,

23
00:01:17,375 --> 00:01:20,541
or historical ones, or cultural ones?

24

00:01:20,541 --> 00:01:25,250
Sometimes people conflate what
is legal and what is just,

25

00:01:25,250 --> 00:01:29,375
and there are certainly
instances where that's true,

26

00:01:29,375 --> 00:01:30,583
but it's also true,

27

00:01:30,583 --> 00:01:32,333
and I think that this is really important

28

00:01:32,333 --> 00:01:34,250
when we begin to think about justice,

29

00:01:34,250 --> 00:01:38,333
that what is legal is
not always what's just.

30

00:01:38,333 --> 00:01:40,750
And so just a couple of examples.

31

00:01:40,750 --> 00:01:45,750
The most common one is a
historical one, which is slavery.

32

00:01:48,375 --> 00:01:51,958
Discrimination against
groups or classes of people

33

00:01:52,833 --> 00:01:53,666
are another.

34

00:01:53,666 --> 00:01:57,250
For example, it's completely
legal in some places

35

00:01:57,250 --> 00:02:02,125
to discriminate against members
of the LGBTQI community,

36

00:02:03,166 --> 00:02:06,833
and many of us would say that
that's unjust or problematic.

37

00:02:06,833 --> 00:02:09,000
Justice is really about finding ways

38

00:02:09,000 --> 00:02:13,416
to engage people in ways that are fair,

39

00:02:13,416 --> 00:02:18,166
and have some eye toward
a betterment of society.

Inclusive Communities Training For Faculty Module 4

“How can individuals
be more responsible for
advancing justice in
society?”

Video Transcript

1
00:00:10,041 --> 00:00:11,541
- Really ask questions

2
00:00:11,541 --> 00:00:15,125
about whatever fundamental
assumptions are in place

3
00:00:15,125 --> 00:00:17,750
that mean society works the way it does.

4
00:00:17,750 --> 00:00:20,250
We might ask questions
like, "I wonder why."

5
00:00:20,250 --> 00:00:23,583
"I wonder why those
policies are put into place.

6
00:00:23,583 --> 00:00:26,958
I wonder who benefits from that."

7
00:00:26,958 --> 00:00:29,791
I'm really driven by larger
notions of curiosity,

8
00:00:29,791 --> 00:00:33,125
so we might actually ask
individuals to be curious,

9
00:00:33,125 --> 00:00:37,041
and to begin to not take the
taken-for-granted structures

10
00:00:37,041 --> 00:00:38,333
that are around us

11
00:00:38,333 --> 00:00:40,041
in as a taken-for-granted way,

12

00:00:40,041 --> 00:00:42,375

but to say, "I wonder why it's that way."

13

00:00:44,166 --> 00:00:45,833

we actually have to then show up.

14

00:00:45,833 --> 00:00:47,333

We have to show up for ourselves,

15

00:00:47,333 --> 00:00:48,833

and we have to show up for each other,

16

00:00:48,833 --> 00:00:52,750

and we have to show up in
asking and being curious

17

00:00:52,750 --> 00:00:56,000

about what some of these questions are.

18

00:00:58,833 --> 00:01:01,375

- So one thing is being there.

19

00:01:01,375 --> 00:01:03,291

The other, in terms of showing up,

20

00:01:03,291 --> 00:01:06,500

is really what commitments
are we willing to make,

21

00:01:06,500 --> 00:01:09,541

not just to ourselves, but to others.

22

00:01:09,541 --> 00:01:13,875

This larger notion of
being responsible for

23

00:01:13,875 --> 00:01:18,000

means that, well, if I show up for you,

24

00:01:18,000 --> 00:01:19,708

and I become responsible for you,

25

00:01:19,708 --> 00:01:25,625

and I make some commitments

for you and to you,

what does that mean?

26

00:01:25,958 --> 00:01:29,416

It takes a collective

27

00:01:29,416 --> 00:01:32,333

to both move social order

and create new structures.

28

00:01:32,333 --> 00:01:34,375

It also takes a collective

29

00:01:34,375 --> 00:01:36,083

for individuals to be successful.

30

00:01:36,083 --> 00:01:37,333

It disrupts this myth

31

00:01:37,333 --> 00:01:40,791

that individuals are,

quote, unquote, self-made.

32

00:01:40,791 --> 00:01:43,833

They drive on roads

that taxpayers pay for,

33

00:01:43,833 --> 00:01:46,583

they fly and are driven around by people

34

00:01:46,583 --> 00:01:49,875

who make sure that planes

don't crash into each other,

35

00:01:49,875 --> 00:01:53,416
they benefit from other public services,

36

00:01:53,416 --> 00:01:58,416
like water and other utilities,
from the postal service,

37

00:01:59,083 --> 00:02:02,250
if, in fact, they decide to (audio skips).

38

00:02:02,250 --> 00:02:06,583
from public institutions like
schools and universities,

39

00:02:06,583 --> 00:02:09,916
where taxpayer dollars
are going into this.

40

00:02:09,916 --> 00:02:11,250
The consequences of this,

41

00:02:11,250 --> 00:02:14,125
for individuals making choices to show up,

42

00:02:14,125 --> 00:02:18,750
to be responsible for, to do
this work and do this effort,

43

00:02:18,750 --> 00:02:21,833
is just that everyone becomes stronger,

44

00:02:21,833 --> 00:02:23,125
everyone becomes better,

45

00:02:23,125 --> 00:02:26,333
everyone becomes better cared for.

46

00:02:26,333 --> 00:02:28,041
What does it mean for us to show up

47
00:02:28,041 --> 00:02:30,125
and care for someone else's child?

48
00:02:30,125 --> 00:02:31,166
We have to move out

49
00:02:31,166 --> 00:02:35,750
of the ways we think
about what our rights are,

50
00:02:35,750 --> 00:02:37,833
to think about what our responsibility...

51
00:02:37,833 --> 00:02:39,000
individual rights are,

52
00:02:39,000 --> 00:02:41,458
to think about what our
collective responsibilities

53
00:02:41,458 --> 00:02:45,291
and individual responsibilities
might be to larger society.

54
00:02:45,291 --> 00:02:47,833
(lively music)

Inclusive Communities Training For Faculty Additional Resources/Gender

“Expert Perspectives on
Gender Expression”
Video Transcript

1
00:00:03,333 --> 00:00:05,333
- The academic literature on gender

2
00:00:05,333 --> 00:00:08,833
and gender expression has evolved from examining

3
00:00:08,833 --> 00:00:13,000
the two sex biological model of males and females

4
00:00:13,000 --> 00:00:16,000
and the social impacts of this binary

5
00:00:16,000 --> 00:00:19,208
to a much more complex consideration

6
00:00:19,208 --> 00:00:21,916
of the range of gender expressions.

7
00:00:21,916 --> 00:00:25,500
We now have more diverse language to talk about

8
00:00:25,500 --> 00:00:28,500
the gender spectrum, and language has the power

9
00:00:28,500 --> 00:00:32,500
to shape our perceptions of ourselves and of others.

10
00:00:32,500 --> 00:00:35,916
We use terms like gender expression to talk about

11
00:00:35,916 --> 00:00:39,833
how we present our gender and how social institutions

12
00:00:39,833 --> 00:00:43,708
like religion, the family, media, education,

13
00:00:43,708 --> 00:00:47,833

and other cultural factors shape our gender identity

14

00:00:47,833 --> 00:00:51,625

and the roles and norms associated with them.

15

00:00:51,625 --> 00:00:54,458

Dr. Rashad Shabazz is an Associate Professor

16

00:00:54,458 --> 00:00:56,541

in the school of social transformation

17

00:00:56,541 --> 00:01:00,333

and the school of geographical sciences and urban planning.

18

00:01:00,333 --> 00:01:03,333

His research intersects and explores

19

00:01:03,333 --> 00:01:06,333

the connections between human geography,

20

00:01:06,333 --> 00:01:08,708

black cultural studies, gender studies,

21

00:01:08,708 --> 00:01:11,125

and critical prison studies.

22

00:01:11,125 --> 00:01:13,833

Let's consider the distinctions between terms

23

00:01:13,833 --> 00:01:17,333

like cisgender, transgender, gender fluid

24

00:01:17,333 --> 00:01:21,125

or gender nonconforming.

25

00:01:21,125 --> 00:01:22,916

- Terms like, you know, cisgender,

26

00:01:22,916 --> 00:01:27,500

which is about the alignment between our gender identity,

27

00:01:27,500 --> 00:01:31,708

how we identify ourselves in terms of our gender

28

00:01:31,708 --> 00:01:35,041

and what that means in terms of how we were born,

29

00:01:35,041 --> 00:01:37,333

trans which means that there is a transition

30

00:01:37,333 --> 00:01:39,833

in terms of how people are understanding their gender

31

00:01:39,833 --> 00:01:43,125

and sexual identity and it's moving,

32

00:01:43,125 --> 00:01:45,625

there's a transition happening and that transition

33

00:01:45,625 --> 00:01:48,333

can manifest in a number of ways, right?

34

00:01:48,333 --> 00:01:49,833

It can manifest in sorts of dress,

35

00:01:49,833 --> 00:01:52,458

it can manifest in terms of pronouns,

36

00:01:52,458 --> 00:01:55,625

it can manifest in terms of gender

37

00:01:55,625 --> 00:01:57,208

and sexual reassignment, right?

38

00:01:57,208 --> 00:02:00,208

It can manifest in a majority of ways

39

00:02:00,208 --> 00:02:02,625

and gender nonconforming, which simply means

40

00:02:02,625 --> 00:02:05,708

that you don't conform to this notion that, you know,

41

00:02:05,708 --> 00:02:08,333

there is a male gender and that there's a female gender

42

00:02:08,333 --> 00:02:10,333

and you have to choose one of the, you know,

43

00:02:10,333 --> 00:02:11,625

you have to choose one of them

44

00:02:11,625 --> 00:02:13,000

and stay gender nonconforming,

45

00:02:13,000 --> 00:02:16,000

people occupy a place outside of that,

46

00:02:16,000 --> 00:02:19,208

which again is a reminder of the fluidity

47

00:02:19,208 --> 00:02:25,000

and the diversity of gender and sexuality.

48

00:02:25,000 --> 00:02:27,125

And so, you know, it's really part

49

00:02:27,125 --> 00:02:31,125

of good human practice to be reminded of how diverse

50

00:02:31,125 --> 00:02:36,125

our gender sexuality are and how many options we have.

Inclusive Communities Training For Faculty Additional Resources/Gender

“Why are sex and
gender different?”
Video Transcript

1
00:00:01,866 --> 00:00:05,633
[Dr. Switzer] So, sex and gender are different,

2
00:00:05,633 --> 00:00:08,566
but they're related, right?
[Dr. McGuire: Right.] They're not exactly the same

3
00:00:08,566 --> 00:00:11,533
although sometimes I
think it can be confusing. I think we sometimes feel
like they're the same.

4
00:00:11,533 --> 00:00:14,600
[Dr. McGuire: Absolutely.] Typically, we talk about sex

5
00:00:14,600 --> 00:00:17,000
as being purely biological, right?

6
00:00:17,000 --> 00:00:22,166
That's how you're born, it's your chromosomes,
it's your body parts, so on and so forth,

7
00:00:22,166 --> 00:00:26,800
and as a result of that sort
of cultural idea about sex

8
00:00:26,800 --> 00:00:31,133
we think sex can never be changed and it's super stable, right?
[Dr. McGuire: Right, right.]

9
00:00:31,133 --> 00:00:36,066
On the other hand, I
think we talk about gender

10
00:00:36,066 --> 00:00:37,933
as a social construction.

11
00:00:37,933 --> 00:00:41,166
Something that we aren't

necessarily born with,

12

00:00:41,166 --> 00:00:43,666

but gets produced within the societies

13

00:00:43,666 --> 00:00:46,233

and the cultures that we live in. [Dr. McGuire: Right, right.]

14

00:00:46,233 --> 00:00:50,666

So you're born male, you are a man. You're born female, you are a woman.

15

00:00:50,666 --> 00:00:55,133

You learn masculinity,
you learn femininity.

16

00:00:55,133 --> 00:00:58,733

How to be a man, how to be a woman.

17

00:00:58,733 --> 00:01:02,366

[music playing]

Inclusive Communities Training For Faculty Additional Resources/Gender

“What do sexism and
misogyny look like?”
Video Transcript

1
00:00:02,433 --> 00:00:05,066
I think there's also innocuous forms,

2
00:00:05,066 --> 00:00:07,133
that people usually provide
with some disclaimer.

3
00:00:07,133 --> 00:00:09,933
And again it gets back to
this notion of naturalization.

4
00:00:09,933 --> 00:00:11,966
So instead of saying,

5
00:00:11,966 --> 00:00:14,866
all women are, are,--

6
00:00:14,866 --> 00:00:18,033
[Dr. Switzer: Gold digging.]
Yeah, yeah, yeah. [Dr. Switzer: Or good with babies.]
Yeah.

7
00:00:18,033 --> 00:00:20,133
It may come up almost in
a benevolent way, right?

8
00:00:20,133 --> 00:00:24,166
I just understand, because you're a woman
you're gonna be overly emotional, right?

9
00:00:24,166 --> 00:00:27,733
It almost seems like I'm being sympathetic to know
that there's a difference

10
00:00:27,733 --> 00:00:31,433
between how you naturally
operate in the world

11
00:00:31,433 --> 00:00:35,566

versus how I may naturally
operate in the world. And it's a very benign,

12

00:00:35,566 --> 00:00:37,833

no it's seemingly benign and benevolent,

13

00:00:37,833 --> 00:00:42,433

but it still has very lethal consequences of where
your space should be, right? But then there's also

14

00:00:42,433 --> 00:00:45,433

the institutional policies,
practices, and norms

15

00:00:45,433 --> 00:00:48,266

that are embedded into everyday,

16

00:00:48,266 --> 00:00:51,133

or to our society and the structures. So historically we could think

17

00:00:51,133 --> 00:00:53,433

about women not gaining the right to vote

18

00:00:53,433 --> 00:00:58,333

until the 19th Amendment
in the early 20th Century. But then we can also think about

19

00:00:58,333 --> 00:01:03,833

that our organizations
that we work in, right? Do we have diversity of leadership,

20

00:01:03,833 --> 00:01:08,133

or is it primarily heterosexual,
cisgender, white males

21

00:01:08,133 --> 00:01:12,033

who run organizations, right, and set the norms for the culture,

22

00:01:12,033 --> 00:01:14,933

how one should dress,
how one should speak. [Dr. Switzer: Right.]

23

00:01:14,933 --> 00:01:18,766

[music playing]

Inclusive Communities Training For Faculty Additional Resources/Class

“Why does class matter
today?”

Video Transcript

1

00:00:01,766 --> 00:00:05,733

[Dr. Jurik] Class is really important for a lot of reasons. It

2

00:00:05,733 --> 00:00:12,533

affects a person's life opportunities,
what they can expect in terms of where

3

00:00:12,533 --> 00:00:18,633

they live, how they live, their health,
their life span, the length of their life

4

00:00:18,633 --> 00:00:22,333

span. It also affects, I think, how others

5

00:00:22,333 --> 00:00:25,966

see us and many people spend a lot of

6

00:00:25,966 --> 00:00:32,233

time worrying about how their neighbors
or their friends, their peer group see

7

00:00:32,233 --> 00:00:36,133

them based on their class. It also

8

00:00:36,133 --> 00:00:38,466

affects how people see themselves.

9

00:00:38,466 --> 00:00:42,733

[Dr. Charron-Chénier] Yeah, I think it's important to keep in mind that class is
also really about access to

10

00:00:42,733 --> 00:00:47,166

resources, right? And so the resources you
have access to end up having a very

11

00:00:47,166 --> 00:00:50,733

large impact on what your able to do in
life. And there's a lot of things that

12

00:00:50,733 --> 00:00:56,633

especially if you want to maintain, or
obtain, middle-class status a lot of

13

00:00:56,633 --> 00:01:00,533

things that you need to do that take a
lot of resources. A college degree,

14

00:01:00,533 --> 00:01:05,933

housing, and then access to things like
health care or a pension plan. It really

15

00:01:05,933 --> 00:01:11,433

depends on the economic resources you
have access to, the type of jobs you have.

16

00:01:11,433 --> 00:01:17,133

And these are things that people don't
necessarily have control over, right? And that

17

00:01:17,133 --> 00:01:21,533

ends up affecting their life in a really
durable way, and it ends up impacting the

18

00:01:21,533 --> 00:01:25,266

lives of their children, also.

19

00:01:25,266 --> 00:01:29,033

[Dr. Shabazz] Class is
valuable because it's a valuable

20

00:01:29,033 --> 00:01:33,533

social indicator. It tells us about
what's happening in our society, it gives

21

00:01:33,533 --> 00:01:37,633

us a sense of the rate of social mobility

22

00:01:37,633 --> 00:01:42,833

people have. It allows us to
understand how poverty might be

23

00:01:42,833 --> 00:01:46,333
concentrated in certain parts of the
country and where wealth might be

24

00:01:46,333 --> 00:01:52,333
concentrated in others. It tells us about
the lifespan of people. It illustrates

25

00:01:52,333 --> 00:01:57,133
the kinds of foods we're eating. It tells
us about the quality of life of our

26

00:01:57,133 --> 00:01:58,566
working people.

27

00:01:58,566 --> 00:02:01,933
[music playing]

Inclusive Communities Training For Faculty Additional Resources/Sexuality and Sexual Orientation

“How did we get to
LGBTQIA+?”

Video Transcript

1
00:00:01,566 --> 00:00:06,433
[Dr. Bailey] It is about our society grappling with, interestingly

2
00:00:06,433 --> 00:00:13,166
enough, the complexity and
multi--

3
00:00:13,166 --> 00:00:17,933
multi-dimensionality of gender and sexuality,

4
00:00:17,933 --> 00:00:22,166
or genders and sexualities. So there

5
00:00:22,166 --> 00:00:26,633
there's that. And on the other

6
00:00:26,633 --> 00:00:31,133
hand it's also about political mobilization-- social

7
00:00:31,133 --> 00:00:37,466
political mobilization in terms of
community formation. That where people

8
00:00:37,466 --> 00:00:43,166
who are gender and sexually minoritized

9
00:00:43,166 --> 00:00:48,766
come together to resist to support to

10
00:00:48,766 --> 00:00:55,666
create a new or different kind of
reality where there are safe spaces for

11
00:00:55,666 --> 00:00:59,333
people who do not "fit in"-- and I

12
00:00:59,333 --> 00:01:03,033
use scare quotes - fit into normative identity

13

00:01:03,033 --> 00:01:07,033

categories of gender and sexuality. So

14

00:01:07,033 --> 00:01:11,066

one of the things that I always have to

15

00:01:11,066 --> 00:01:15,466

point out in my teaching is that although we say

16

00:01:15,466 --> 00:01:21,133

LGBTQIA+, the T

17

00:01:21,133 --> 00:01:24,766

stands for transgender and the I stands

18

00:01:24,766 --> 00:01:28,266

for intersex. Those two categories are

19

00:01:28,266 --> 00:01:33,566

gender categories they're not sexual--
sexual identity categories. And that's

20

00:01:33,566 --> 00:01:37,466

important because, although that

21

00:01:37,466 --> 00:01:41,033

community formation, or the title or the

22

00:01:41,033 --> 00:01:45,133

the identities under that community
formation umbrella

23

00:01:45,133 --> 00:01:49,233

are all queer, but they're queer in different ways.

24

00:01:49,233 --> 00:01:52,166

[Dr. Anderson] And the A+ can mean

a variety of things. So A

25

00:01:52,166 --> 00:01:58,166

could be asexual, A could be ally,
it could be agender. There are people who

26

00:01:58,166 --> 00:02:03,266

identify as agender and the plus I
think symbolizes the the broadness of

27

00:02:03,266 --> 00:02:07,166

the umbrella and for people who are--
don't fit under that

28

00:02:07,166 --> 00:02:12,266

sort of heteronormative cisgender,
normative framework.

29

00:02:12,266 --> 00:02:15,066

[music playing]

Inclusive Communities Training For Faculty Additional Resources/Sexuality and Sexual Orientation

“What does
homophobia or anti-gay
bias look like?”

Video Transcript

1

00:00:01,033 --> 00:00:05,300

[Dr. Anderson] So homophobia and anti-gay bias can look all different kinds of ways.

2

00:00:05,300 --> 00:00:09,066

So they can be something really what seems like maybe innocuous.

3

00:00:09,066 --> 00:00:15,766

So maybe on a form the gender or sex options are male and female.

4

00:00:15,766 --> 00:00:20,233

And so that's a kind of subtle implicit kind of bias that there are only two options.

5

00:00:20,233 --> 00:00:23,533

These are the only options you have. And then they can be more serious.

6

00:00:23,533 --> 00:00:27,933

So for example, we have now a ban on trans people serving in the military.

7

00:00:27,933 --> 00:00:32,766

So that's an obvious example. And then there are, you know, housing discrimination, employment.

8

00:00:32,766 --> 00:00:35,766

In the state of Arizona, for example, you can be fired for being gay.

9

00:00:35,766 --> 00:00:38,766

You don't have any recourse in many states throughout the country.

10

00:00:38,766 --> 00:00:43,966

You can lose your home, because someone decides they don't want to rent to you because you're gay.

11

00:00:43,966 --> 00:00:47,533

And you don't have any
legal recourse against that.

12

00:00:47,533 --> 00:00:51,266

So those are some of the more--some of them are
more serious some of them

13

00:00:51,266 --> 00:00:53,700

are not as serious. And then, of course,
there's the most serious,

14

00:00:53,700 --> 00:00:57,100

which is the physical and
sometimes emotional violence.

15

00:00:57,100 --> 00:01:03,533

So people who are seriously injured or killed
because of their gender identity or

16

00:01:03,533 --> 00:01:05,566

their sexual, sexual identity.

17

00:01:05,566 --> 00:01:11,066

[music playing]

Inclusive Communities Training For Faculty Additional Resources/Disability

“What is Disability?”
Video Transcript

1

00:00:03,066 --> 00:00:06,033

[Dr. Skelton] When I think about defining disability

2

00:00:06,033 --> 00:00:10,233

it's pretty much a complex question,

3

00:00:10,233 --> 00:00:15,033

but for me, I was

born with differences

4

00:00:15,033 --> 00:00:17,733

with physical differences

5

00:00:17,733 --> 00:00:22,933

with health differences, which

affect the way I negotiate

6

00:00:22,933 --> 00:00:26,033

my environment and a kind

of additional supports

7

00:00:26,033 --> 00:00:29,433

I may need to get around.

Whether those differences are

8

00:00:29,433 --> 00:00:33,066

disabling, really depends on the

context. And so for me,

9

00:00:33,066 --> 00:00:36,433

disability has less to do with

the differences that I have

10

00:00:36,433 --> 00:00:40,366

and more to do with the

environment that I'm in.

11

00:00:40,366 --> 00:00:43,666

[Ms. Mueller] I think about disability as the product between a person's

12

00:00:43,666 --> 00:00:45,833
embodied experience and
the physical environment

13

00:00:45,833 --> 00:00:49,133
that we're all living in. So I'm going to use myself
as an example here.

14

00:00:49,133 --> 00:00:52,566
I have a physical disability and I use a wheelchair to
get around. That has

15

00:00:52,566 --> 00:00:55,533
a real impact on my experience
in the world in terms

16

00:00:55,533 --> 00:00:59,066
of the way that I have
stamina to do things.

17

00:00:59,066 --> 00:01:03,166
But it also has an impact
when I go out in the world

18

00:01:03,166 --> 00:01:05,433
and I use my wheelchair and
I can't get into a building

19

00:01:05,433 --> 00:01:08,366
because there isn't a ramp
or an accessible door.

20

00:01:08,366 --> 00:01:11,233
So there's an interaction there
between my physical experience

21

00:01:11,233 --> 00:01:13,300
and what's happening when
I interact out in the world

22

00:01:13,300 --> 00:01:13,866
as well.

23

00:01:14,733 --> 00:01:17,866
[music playing]

Prior Quiz Questions – Faculty Training

Land Acknowledgement Quiz

1. ASU is located in Indian Country. Indian country is a legal term to recognize traditional lands under the guardianship and stewardship of Indigenous peoples.

a. True

b. False

Feedback: Indian Country is a term referring to lands that have been ancestrally inhabited by American Indian peoples.

2. How many federally recognized tribes or tribal nations are in the state of Arizona?

a. 10

b. 300

c. 54

d. 22

Feedback: The following tribes are considered to be part of the state of Arizona: 1. Ak-Chin Indian Community 2. Cocopah Indian Tribe 3. Colorado River Indian Tribes* 4. Fort McDowell Yavapai Nation 5. Fort Mojave Indian Tribe* 6. Fort Yuma Quechan Tribe 7. Gila River Indian Community 8. Havasupai Tribe 9. Hopi Tribe 10. Hualapai Tribe 11. Kaibab Band of Paiute Indians 12. Navajo Nation* 13. Pascua Yaqui Tribe 14. Pueblo of Zuni 15. Salt River Pima-Maricopa Indian Community 16. San Carlos Apache Tribe 17. San Juan Southern Paiute Tribe 18. Tohono O'odham Nation 19. Tonto Apache Tribe 20. White Mountain Apache Tribe 21. Yavapai-Apache Tribe 22. Yavapai-Prescott Indian Tribe

3. ASU is primarily situated on the homelands of which Indigenous peoples?

a. Akimel O'Odham and Pee Posh

b. Cherokee and Potawatomi

c. Sami and Maori

d. None of the above

Feedback: If you've flown into the Valley, you have undoubtedly seen the Salt River Project canals that surround the area. Those modern-day canals follow the framework of the canals originally constructed by ancestral Sonoran Desert people, referred collectively as the Huhugam, to make this area both livable and a place where peoples could thrive. ASU acknowledges that the modern-day Indigenous nations that descended from the ancestral peoples are the original inhabitants of this land.

4. Arizona State University recognizes the original inhabitants of these lands and recognizes that they still reside throughout the Phoenix metropolitan area.

a. True

b. False

Feedback: In the Fall of 2015 President Crow issued a statement known as “ASU Commitment to American Indian Tribes” (<https://americanindianaffairs.asu.edu/tribal%20relations/office-president>). This statement served as the university’s first land acknowledgement. Land acknowledgements are more than just symbolic rhetoric, they come with a responsibility. This includes learning about the history and cultures of surrounding Indigenous communities, entering into respectful research and learning relationships with these groups and their lands, and honoring the sovereign and self-determination rights of these groups. At ASU, you may be required to undergo a cultural review if you are proposing to engage in research activities with Indigenous communities. This is part of ASU’s commitment to ensuring respectful partnerships and practices with our Indigenous nations.

Quiz 1

1. The eight design aspirations are institutional objectives that are integrated throughout the university to achieve excellence, access and impact. They include:

a. Conduct use-inspired research

b. Enable student success

c. Be socially embedded

d. All of the above

2. Equity refers to both a process and an outcome. It involves _____ along with other stakeholders in a system to rise against power dynamics and ensure _____ and access for different identity groups.

a. equal opportunity, diversity

b. decision-makers, equal opportunity

c. diversity, equal opportunity

d. a strategic action plan, inclusion

3. The concept refers to an individual’s sense of acceptance and comfort within a particular space as a valued member of that community.

- a. Diversity
- b. Equality
- c. Belonging**
- d. Justice

4. Institutional responses like issuing a land acknowledgement and hiring a diversity officer are the only steps needed to respond to individual and systemic issues related to DEIB.

- a. True
- b. False**

Feedback: Individual, organizational and systemic level issues impact department or unit-level concerns around climate, policy, practice and values. All of these areas must be evaluated in order for the different levels of the university to take active steps to implement positive solutions.

Quiz 2

1. Actions or policies taken by a group or organization without awareness of the widespread consequences to many people reflect which form of bias?

- a. Systemic unconscious**
- b. Individual unconscious
- c. Systemic conscious
- d. Individual conscious

2. If you find yourself in a position of having used the incorrect pronouns to refer to someone, what is the best course of action?

- a. Acknowledge your mistake
- b. Apologize
- c. Correct your language
- d. All of the above**

3. What term best describes an ability to exert influence to produce the desired effect or to shape social practices, expectations, processes, and outcomes?

- a. Power**

- b. Privilege
- c. Bias
- d. Intersectionality

4. Intersectionality is a prism for understanding how multiple forms of inequality or disadvantage compound themselves and create obstacles that are not often understood within conventional ways of thinking. On an individual level, intersectionality is also about understanding the relationship between people and history to locate where our social identities - race, class, gender, sexuality, for example - come from and how they inform our interpretation of our experiences and how others are interpreting us.

- a. True
- b. False

Feedback: Intersectionality, as defined by legal scholar Kimberlé Crenshaw, is both a metaphor and a prism for understanding how multiple forms of inequality or disadvantage compound themselves and create obstacles that are not often understood within conventional ways of thinking. The convergence of perceptions and stereotypes of different groups impact how we engage others and the larger set of interactions between individuals and institutions.

Quiz 3

1. To engage an ethical process of student mentoring, faculty should develop a network of support (across the university and within their profession), engage with students through supportive communication, and identify and use resources to advance students' personal and professional development.

- a. True
- b. False

Feedback: Innovations in student mentoring are a necessity to solve complex world problems. As such, faculty should stay connected to best practices in student mentoring which include developing a network of support, engaging with students through supportive communication, and identifying university resources to advance student development.

2. In a classroom, even when a topic comes up that an instructor may not be well-versed in, whose responsibility is it to facilitate the discussion?

- a. The instructor
- b. The student who initiated the discussion

c. Students whose lived experience is related to the topic

3. Which phrase best describes the individual feeling of intellectual fraudulence that often cancels out external evidence of success, which is systemically rooted in the lack of access to power and privilege for marginalized social groups?

a. Imposter syndrome

b. Individual consciousness

c. Systemic oppression

4. When it comes to teaching and learning, whose responsibility is it to learn more about curricular approaches that cultivate an equitable learning environment?

a. Faculty and course instructors

b. Undergraduate students

c. Staff in academic units

Prior Quiz Questions – Staff Training

Land Acknowledgement Quiz

1. ASU is located in Indian Country. Indian country is a legal term to recognize traditional lands under the guardianship and stewardship of Indigenous peoples.

a. True

b. False

Feedback: Indian Country is a term referring to lands that have been ancestrally inhabited by American Indian peoples.

2. How many federally recognized tribes or tribal nations are in the state of Arizona?

a. 10

b. 300

c. 54

d. 22

Feedback: The following tribes are considered to be part of the state of Arizona: 1. Ak-Chin Indian Community 2. Cocopah Indian Tribe 3. Colorado River Indian Tribes* 4. Fort McDowell Yavapai Nation 5. Fort Mojave Indian Tribe* 6. Fort Yuma Quechan Tribe 7. Gila River Indian Community 8. Havasupai Tribe 9. Hopi Tribe 10. Hualapai Tribe 11. Kaibab Band of Paiute Indians 12. Navajo Nation* 13. Pascua Yaqui Tribe 14. Pueblo of Zuni 15. Salt River Pima-Maricopa Indian Community 16. San Carlos Apache Tribe 17. San Juan Southern Paiute Tribe 18. Tohono O'odham Nation 19. Tonto Apache Tribe 20. White Mountain Apache Tribe 21. Yavapai-Apache Tribe 22. Yavapai-Prescott Indian Tribe

3. ASU is primarily situated on the homelands of which Indigenous peoples?

a. Akimel O'Odham and Pee Posh

b. Cherokee and Potawatomi

c. Sami and Maori

d. None of the above

Feedback: If you've flown into the Valley, you have undoubtedly seen the Salt River Project canals that surround the area. Those modern-day canals follow the framework of the canals originally constructed by ancestral Sonoran Desert people, referred collectively as the Huhugam, to make this area both livable and a place where peoples could thrive. ASU acknowledges that the modern-day Indigenous nations that descended from the ancestral peoples are the original inhabitants of this land.

4. Arizona State University recognizes the original inhabitants of these lands and recognizes that they still reside throughout the Phoenix metropolitan area.

a. True

b. False

Feedback: In the Fall of 2015 President Crow issued a statement known as “ASU Commitment to American Indian Tribes” (<https://americanindianaffairs.asu.edu/tribal%20relations/office-president>). This statement served as the university’s first land acknowledgement. Land acknowledgements are more than just symbolic rhetoric, they come with a responsibility. This includes learning about the history and cultures of surrounding Indigenous communities, entering into respectful research and learning relationships with these groups and their lands, and honoring the sovereign and self-determination rights of these groups. At ASU, you may be required to undergo a cultural review if you are proposing to engage in research activities with Indigenous communities. This is part of ASU’s commitment to ensuring respectful partnerships and practices with our Indigenous nations.

Quiz 1

1. This type of document is often designed with a specific goal in mind. It is more than a way of resisting the erasure of Indigenous histories and working toward honoring and inviting the truth - it is a way of holding organizations, and their people, accountable to those with whom they share space.

a. Land Acknowledgement Statement

b. Design Aspirations

c. Institutional Charter

d. Mission Statement

2. This term recognizes the history of inequality that promotes by-laws, policies, and social practices that may have advantaged some groups while simultaneously preventing members of other groups from accessing similar resources. As such, this concept refers to a system where unequal goods are redistributed to create systems, policies, laws, and social practices that share a greater likelihood of becoming more equal.

a. Equity

b. Diversity

c. Inclusion

d. Belonging

3. Equity refers to both a process and an outcome. It involves _____ along with other stakeholders in a system to rise against power dynamics and ensure equal opportunity and access for different identity groups.

- a. Decision-makers**
- b. Diversity
- c. Inclusion
- d. A strategic action plan

4. ASU defines representation as the extent to which our students, staff, faculty, and administrators proportionately reflect the regional and national populations served by our public institution.

- a. True**
- b. False

Quiz 2

1. Actions or policies taken by a group or organization without awareness of the widespread consequences to many people reflect which form of bias?

- a. Systemic unconscious**
- b. Individual unconscious
- c. Systemic conscious
- d. Individual conscious

2. If you find yourself in a position of having used the incorrect pronouns to refer to someone, what is the best course of action?

- a. Acknowledge your mistake
- b. Apologize
- c. Correct your language
- d. All of the above**

3. What term best describes an ability to exert influence to produce the desired effect or to shape social practices, expectations, processes, and outcomes?

- a. Power
- b. Privilege
- c. Bias
- d. Intersectionality

4. Bias is informed by fact and not ideologies.

- a. True
- b. False**

5. _____ does not mean you did not work hard for the things you have.

- a. Privilege**
- b. Power
- c. Diversity
- d. Bias

Quiz 3

1. Diversity training changes individual behaviors.

- a. True
- b. False**

Feedback: While completing diversity training does not fundamentally alter an individual's behaviors, it increases awareness of terminology and techniques for beginning DEIB work in an organization. Diversity training also increases skills to apply and reinforce with your work team.

2. Which of the following areas of the university should address DEIB?

- a. Office of Inclusive Excellence
- b. Office of Student Rights and Responsibilities
- c. Office of Human Resources
- d. DEIB should be part of every facet of the university**

3. To decolonize the university means:

- a. To examine structures and policies that have been oppressive to or have inflicted harm on any community, group or culture.
- b. To create platforms for historically marginalized voices to be heard and to contribute to policy change.
- c. To create a climate inclusive to all peoples, cultures and communities.
- d. All of the above**
- e. None of the above

4. A leadership challenge related to DEIB is:

- a. Creating an inclusive environment
- b. Unconscious manifestations of power and privilege
- c. Feeling unempowered as a staff member
- d. Failure to decolonize university spaces that are oppressive to historically minoritized communities
- e. All of the above**
- f. None of the above

5. What are some ways that power and privilege can affect staff?

- a. Promoting policies that are limiting
- b. Asserting decision-making along the line of established hierarchies
- c. Lack of inclusiveness
- d. Silencing staff perspectives
- e. All of the above**
- f. None of the above

Quiz 4

1. This term has been described as "small paper cuts that represent all of the times that someone says or does something that further marginalizes you because of your identity."

- a. Microaggressions**

- b. Insults
- c. Empathy
- d. Dialogue
- e. Inclusion

2. ASU believes an important way to promote its Charter, Design Aspirations, and DEIB on campus is through ongoing learning, empathy, and dialogue about topics related to bias and inclusion.

a. True

b. False

3. _____ calls for an overall shift in structural conditions in ways that redress harm and trauma and creates safe, just environments where everyone can thrive.

a. Transformative Justice

b. Diversity

c. Conscious systemic bias

d. Intersectionality

4. Spotighting refers to the process of drawing attention to a particular person, without their permission, out of a belief that they are an expert on a topic due to your perceived belief they hold a specific social identity.

a. True

b. False

5. Dominant identities are often interrogated in society and by individuals.

a. True

b. False