



How to Have Hard Conversations on Campus - Addressing Protests and Racial Injustice



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Signs of Stress and Burnout

- You no longer look for ways to improve your lectures or update your presentations. Last year’s material (or 5 years ago) is good enough for today.
- Classes are something you just want to “get through” rather than an opportunity to connect with students. You get a little bit too excited about that video you found to show your class.
- Students see you as sarcastic and inflexible.
- You have trouble delegating tasks and need to do everything yourself. You lack faith in those around you.
- You have a compelling need to always check email right as it comes in.
- The thought of a new day brings feelings of dread.
- You think about work constantly during your personal time.
- You fall behind in grading or find yourself canceling assignments, so you don’t have to grade them.

Physical Stress Signs	Cognitive Stress Signs
Headaches	Exhaustion
Teeth Grinding	Negative rumination
Insomnia	Inability to focus on a task
Irritability, anger	Reduced libido
Muscle tension	Reduction in joy
Gastric disturbance	Mental fatigue
High blood pressure	Feelings of futility
Rapid heartbeat	Devaluing of co-workers

Cost of Stress and Burnout

- Job performance decreases, mistakes increase
- Office morale drops
- Isolation from others
- Work relationships suffer, personal life suffers
- Increased risk for substance abuse
- Increase risk for problems with physical and mental health
- Decreased sense of self esteem and confidence
- High staff turn over (\$)
- Increase use of sick leave (\$)
- Lack of collaboration with other offices
- Decrease in creativity and connection with students (retention)

Stress vs Burnout

Stress

- is characterized by over engagement
- produces a sense of urgency and hyperactivity
- is a loss of fuel and energy
- is where emotions become over-reactive

Burnout

- is characterized by disengagement
- creates a sense of helplessness and hopelessness
- is a loss of ideals and hope
- is where emotions become blunted

Prochaska and DiClemente: Change Theory

Change Theory was introduced by Prochaska and Diclemente as an approach that outlines how people move through various stages before becoming ready to make lasting change in their lives.

Pre-contemplation

At this stage, the student is unaware that there is a problem and hasn't thought much about change. Staff should help the student increase their awareness of their need for change through discussion and helping the student understand how their behaviors may be impacting their life.

Contemplation

This is the most common stage of change for students to be in. The student has thought about change and is getting ready for movement in the near future. The student realizes their current behavior is not in their best interest, but is not yet ready to begin their plan to change. The student isn't happy about their current state and wants things to be different, but has not yet explored how to do things differently or take action to make change in their lives.

Preparation for Action

In this stage, the student is aware of a problem and is ready to actively create goals to address the problem behavior in their life. Plans and goals should be focused, short term and designed to be updated and altered to ensure their success. Plans should be measurable and something the student can monitor and understand if they are moving forward, static or moving backwards. Staff should help the student brainstorm and update their plans to ensure a better chance of success.

Action

This stage of change is where the student puts their plans into action in order to change behavior. The student will attempt to alter their negative suicidal behavior and develop new positive behaviors to replace them. Staff should support the student in trying out these action steps and encourage them to keep trying, despite setbacks and the potential failures they may encounter.

Maintenance and Relapse Prevention

Here the goal is to continue successful plans and repeat those action steps that work, while adjusting things that don't. Change has occurred for the student, and there has been a reduction in problem behavior. They need to maintain their successful change and reduce the risk of falling back into bad habits. Staff should help bolster student's success and develop awareness of potential obstacles that could lead to relapse.

Understanding & Mitigating Bias

Bias is our tendency to see the world from our particular lens of experience. It can lead us to ignore the evidence or make assumptions not based on evidence. It can impact what we remember and what witnesses remember. It can create blinders for BIT team members and impact their ability to build rapport, connect, and create safe/neutral spaces. While we can never remove bias, we can train to make us more aware of how bias can affect decision making.

What is Bias?

- A preference or tendency to like or dislike; a cognitive process
- A habit learned over time through repeated personal experience
- Implicit or expressed
- Can be intentional, but generally unintentional
- Formed from stereotypes, societal norms, cultural experiences, and expectations of the people around you

Type of Bias

- **Confirmation Bias:** Form an early hypothesis and tend to seek or overvalue evidence that fits it or confirms it. Are you interviewing or validating?
- **Experience Bias:** The tendency to see the world from your own experience.
- **Responsibility Bias:** The tendency to assume people should be responsible for themselves.
- **In Group/Out Group:** The tendency to be favorable toward the group that is similar to you.
- **Blind Spot:** Ability to spot systematic errors in others' decisions.
- **Availability Bias:** Reliance upon readily available (most recent) information.

Where does bias come from?

- Gender, gender identity experiences, and sexual orientation
- Race/ethnicity, world view, and generational expectations
- Mental illness or physical disabilities
- Different cultures or geographic areas
- Veteran history; and religious or political experiences
- Economic differences; and friend or peer groups

How to Respond When You Are Accused of Microaggressions

What are Microaggressions?

Not all language or behavior is direct. Microaggressions are defined by Sue and colleagues as “brief, everyday exchanges that send denigrating messages to certain individuals because of their group membership.” Two important distinctions here are these microaggressions are unintentional and often made with a desire to compliment or say something nice.

By definition, these are often unintended slights that have serious implications and impact those of a different country, ethnicity, culture, sexual identity, disability, or mental illness. The central challenge in addressing microaggression is found in the understanding that these slights are often unintentional and may even be the result of a person in authority attempting to pay a compliment to someone. This creates the dual problems of a blind spot for the person in authority as well as the common reaction of defensiveness (“Well, that certainly wasn’t what I meant. Why do they have to be so sensitive?”).

Sue (2010) used the images of thumbtacks and raindrops on his books to illustrate the power of these small, unintentional, everyday microaggressions and to help the reader connect to the larger concept of how the volume and continual nature of these experiences are cumulative for the individual experiencing them. In other words, what matters is not just what an individual just experienced from you but rather that the individual had already experienced on the same day or within a short period. The cumulative effect of microaggressions is considerable over time.

To respond when accused of microaggressions:

1. Commit to a constant vigilance of your own biases and fears
2. Experience their reality. Find ways to interacting with those different from you in terms of race, culture, and ethnicity
3. Don’t be defensive
4. Be open to discussing your own attitudes and biases
5. Be an ally, stand personally against all forms of biases and discrimination

Ways to expand your understanding:

Another way to be preventative in this space is to engage more actively in learning about other’s experiences. This involves nurturing a curiosity of other’s experiences while limiting your assumptions about their answers. These can either be questions you consider or ask directly when someone is open to having that type of dialogue. The caution here is to avoid seeing those different from you as having a duty or reasonability to educate you about their heritage, culture or group experience. Our role as allies is firmly seated in a personal responsibility to seek knowledge without making it the job of those who have been marginalized to teach us. We should each have a general understanding of experiences common to certain groups (e.g., Middle Eastern students practicing Islam, family and extended family being important to Latino and Hispanic groups, experiences of oppression and slavery in the history of the African American population), but it is essential not to assume that the issues common to a certain group have been important to or experienced by a member of that population.

Consider these questions to reflect on or ask:

- Where does the individual identify as home?
- How are concepts such as community, family, extended family, holidays, politics, and religion viewed?
- What is his or her first language?
- How were expectations set around dating and relationships in their life?
- What are some recurrent fears, worries or anxieties they having living in the United States?

Sue, D. (2010). *Microaggressions in Everyday Life: Race, Gender, and Sexual Orientation*. Hoboken, NJ: John Wiley & Sons.

Sue, D., Bucceri, J., Kin, A., Nadal, K.& Torino, G. (2007b). Racial microaggressions and the Asian American experience. *Cultural Diversity and Ethnic Minority Psychology* 13: 72–81.

Techniques in Responding to Challenging People and Situations

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Stay Calm and Remember It's Not Personal

When a student, parent, co-worker, or faculty member comes to you angry or upset, remember that it is not a personal attack on you. Let them talk about the issue, not only to get it off their chest, but also to be able to thoroughly explain the problem. Listen carefully. You cannot adequately address what you don't understand, so be sure to ask enough questions to learn what is bothering them.

Work on being as objective as you possibly can. Work on removing as much subjectivity as you can in handling difficult people. The more subjective you are, then the more emotional you will be. Once you do become highly subjective and emotional then you are no longer able to really think or act clearly. So aim to remain calm, stay in control of your emotions and remain objective by trying to look at the facts, not your emotional reactions to that person and the situation.

Listen With Both Your Eyes And Ears

If you were to ask, "What should I concentrate on more – the words someone is saying or their body language?" The answer is always to focus more on their body language, because this makes up over 70% to 80% of how human beings communicate. "Listen" with your eyes to the body language of the other person. It will tell you so much more about the true meaning behind the words that another person is using. In the same way, check your own body language—what are you communicating to the other person?

You Do Not Have to Accept Abusive Behavior

Immediately draw boundaries when the other person chooses to be aggressive, argumentative, loud or disruptive in an unacceptable way. Always remember who you are dealing with and respond appropriately to both the person, their status and the situation.

Hey Rocky, did you get the license number... of the truck that run over your face?

In a scene from the 1976 movie, Rocky is talking with his loan shark friend Gazzo, when the latter's driver asks this question. Trying to calm Rocky's furious reaction, Gazzo says, "Look Rocky, some people, they just hate for no reason."

Sometimes, people are difficult simply because of who they are. It might have nothing at all to do with you. That person might be that way with everyone.

BUT—Remain Respectful

Dealing with difficult people may stretch your ability to still be respectful towards them. You may find the constant barrage of students, parents and others annoying and frustrating, but remember being rude and disrespectful only demonstrates a lack of control on your part. So work hard, no matter how very difficult it seems, to always be respectful in your communication in dealing with people, particularly those who stretch your patience.

Work on Providing Good Communication

Effective communication is always important, but never more so than when you are dealing with a difficult person. Many times, an argument will develop because of communication breakdowns. When someone is talking, listen carefully and make sure you understand that person's point before you respond. Likewise, make sure the other person understands your own point. Using a statement that contains "I" involves less risk than a statement that contains "you." The first pronoun doesn't sound like an accusation, so people are less likely to react negatively. If you sense that a communication breakdown has occurred, address it immediately. The following phrases can be useful, and their contexts should be obvious:

- "That's not what I said."
- "That was not my question."
- "Please let me finish."
- "We're [actually] saying the same thing."

Resolve Their Problem, Not Yours

Recognize that not all situations are the same and therefore not all remedies should be the same either. If the frustrated student has made it clear what will satisfy him/her, then you may need to clearly explain the college's policy or protocol. If you have written materials provide them. Don't repeat yourself to make yourself understood.

Difficult people often have strong opinions. Sometimes they're right, but other times they might be wrong. And when they're wrong, a more effective way to point this out is to ask questions rather than to make statements. By asking questions, you might be able to help the person recognize the issues in his or her own position, with less risk of a confrontation.

Try to step back and look at the situation from the outside looking in. As if you were an observer. This will help you see the bigger picture in dealing with difficult people. Looking from the outside in allows you to work at seeing a wider perspective in the overall situation.

Don't Allow Them to Engage You in an Argument

Don't engage in arguments with students (or others). Even if you're right, somehow, you'll end up being wrong. Keep conversations as neutral as possible. In dealing with difficult people you need not be a doormat, but you also need not be as rude as the other person is being. Simply stick to the issue at hand and remain professional. This doesn't mean you should give them carte blanche if they complain. What it does mean is that if you can't easily provide the assistance they seek or answer their questions, then you will need to either refer them to the appropriate office, politely ask them to leave if they are being disruptive, move them to a less public (but not private) area of the office or call for assistance. You need to control the situation politely and directly. Do not let your emotions take over--or allow the situation to devolve into yelling or shouting. Many problems can be handled with the right tone of voice, but also know when to end a discussion.

Don't Over-Promise and Under Deliver

Find out what the student (or others) is seeking as an end result. Then be clear about possible resolutions. Showing empathy in communicating with someone who is angry or aggressive can be effective, but don't propose solutions to problems unless you have both the authority to do so and can deliver that promise consistent with college policy. Know when to refer or seek additional guidance from a supervisor. If you do need to refer, then facilitate the connection.

Be Sure to Express Appreciation When Appropriate

Even if someone has a difficult personality and comes across as aggressive or defensive at the beginning of your interaction, if the situation is resolved express your appreciation for their understanding, or their listening, or their calming down. If you do express your appreciation, do so sincerely (or not at all).

Document Abusive, Aggressive, Disruptive Interactions

Immediately upon resolution of an abusive or aggressive interaction with a student or others document the situation. Be sure to identify date, time location and the names and status of those involved. Write down what happened as factually and non-emotionally as possible. This information should be provided to your BIT.

Crisis De-Escalation

Let's face it, this is not an easy set of conversations to have. We have provided a summary of some basic crisis de-escalation advice that may be useful to review with facilitators. Resources below reference: *A Staff Guide to Addressing Disruptive and Dangerous Behavior on Campus*, NaBITA's Crisis De-Escalation Trainings and the SUNY College of Environmental Science and Forestry Counseling Services De-Escalation Program.

Signs someone may be escalating in terms of anger

- Clenching their fists or jaw
- Sudden change in body language or tone used during a conversation
- Pacing or fidgeting
- Change in type of eye contact
- Chest sticking out more and arms more away from the body
- Yelling, bullying, actively defying or refusing to comply with rules

How to Calm Yourself

This process can involve the interjection of calming or peaceful images into your mind that are unrelated to the topic at hand. These can be images from your latest vacation or something that you are looking forward to in the future. This can also involve the interjection of calming, mantra or habitual phrases that help center your thoughts and allow you to remain calm in the face of adversity ("I should not take this personally..."). Focusing on the term equanimity and what it means can be helpful in achieving some peace. Let the other person vent, this often allows us to hear what the frustration is, and lasts only about ten to twenty seconds (though it might feel longer). While we are listening, we practice cycle breathing, assess the behavior and situation, and tell ourselves what we need to do next. To be honest, we also are assessing escape routes, other "allies" in the room, etc.

Another useful concept to finding equanimity is found in an approach known as "Staying Centered." When managing any situation, it is critical to find your center: geographically, physically and emotionally. A quick explanation:

- **Geographically:** Staying centered geographically means finding the "center" point—or becoming it. If you have ever been to a college keg party (it's OK to admit it, you're reading this alone), you know where the "center" of the party is—the keg. Not the dance floor, not the TV (unless the party was to watch a game), not the kitchen. If it isn't, you can make it the center. Simply grab the tap and hold it, don't give out any more beer. It will take five minutes to be the center of attention. In an academic advising office, the geographic center is naturally designed to be the meeting space and the advisor who is offering guidance and support. When a confrontation occurs, it—or the disrupter— becomes the "center." You must put it back on you. This is not done by shouting or through a show of physical dominance, but instead through remaining calm and in control. The other two aspects of "staying centered" will assist in this.
- **Physically:** This is easier than you may think. Keeping a neutral body posture is critical. Do not "bow up"—puffing out your chest, pulling your shoulders back, lifting your chin, staring hard, etc. "Bowling up" is simply an attempt, in a very mammalian sort of way, to make yourself appear bigger, an attempt to impose physical domination. Unfortunately, it's also an aggressive gesture, and can move the situation away—often quickly—from the desired "middle ground." But you can't go the other direction either, pulling your shoulders in, averting eye contact, dropping your chin, etc. This is called "getting smaller" and will only serve to empower the disrupter, and keep them in the "geographic center." So, keep your body even. Shoulders in a neutral posture, chin even, eye contact steady, but not glaring, hands in open positions (not clenched, pointing aggressively or in pockets, etc.). Your voice is equally important here. You want to bring the tone back to the "center." Often dropping your volume to a lower level than normal does this, even when shouted at. This is designed to bring the volume of the conversation back down. No one wants to shout alone. (You may have to repeat this twice or even three times—but never do it more than three. If that hasn't worked, assume the person is no longer rational.)

- **Emotionally:** This is the hardest one of all. You need to “tend your own garden.” This is difficult because it means acknowledging your own personal biases and emotions. For example: Stephano presents very aggressively and demands resolution demonstrating very little patience. He interrupts, demands satisfaction and storms off all in a matter of minutes. It wouldn't be unusual for you to be a little less patient with a student like this. Add to that an argument with your spouse that morning, and you are starting the confrontation even more “off center.” In this situation, the breathing exercises become even more critical. Taking a moment in this situation—or even “tending your garden” before you go into the office—is a great practice to “stay centered.”

Cycle Breathing

The process of cycle breathing is used to control the biological changes that occur when a situation begins to escalate us. This involves breathing in slowly to the count of four, holding your breath for the count of two, breathing out slowly to the count of four and holding your breath for the count of two. The process can then be repeated (or cycled) several times to lower blood pressure and heart rate and to allow the staff member the ability to remain calm, cool and collected to better manage the situation at hand. It can even be done very subtly, so it doesn't look like you are trying not to come unglued.

Building a Bridge

Imagine a bridge between you and another person. Sometimes these bridges can feel like they are something out of an Indiana Jones movie. Every other plank is missing and there are sharks circling below a 300-foot drop. Other bridges can be strong and made of steel and span great distances. The Golden Gate, the Brooklyn Bridge.

Sometimes the bridge of connection is a strong one built well and made to last. Our sense of rapport with others is like this. There is a metaphorical bridge between each person we are trying to motivate or connect with, particularly when we are attempting to work with a student in crisis. These bridges can be strong and well developed, allowing us more flexibility and room to take chances and challenge the student we are working with to change. These bridges can be almost non-existent and be testing the very breaking point.

There are certain characteristics and attributes that make our bridges stronger. Some of these can be created and strengthened, some just exist in our environment. Imagine you come from the same town or geographic region as the student. If you are of the same race, culture or ethnicity. If you are the same religion or share a similar political ideology. You may come from a similar socio-economic place or generation. These similarities build connections and make bridges between those we are trying to motivate to change and us. The stronger the bridge, the more successful our intervention has a chance to take hold.

There are questions we can ask and conversations we can have with the student to establish rapport and build a bridge of connection. Some of these are outlined in Table 4.1 (on next page) We can also set up our offices and meeting spaces in a way that encourages discussion: with artwork, making a tea/coffee service available or offering small snacks or candies. These convey to students a willingness to connect and provide for them as a person, pointing the way to being open to help in other ways.

Make use of body language

- Non-threatening posture – hands open in front of you
- Appear calm and self-assured
- Maintain limited eye contact and be at the same eye level
- Maintain a neutral facial expression
- Don't shrug your shoulders
- Don't point your fingers at the person
- Avoid excessive gesturing, pacing, fidgeting, or weight shifting
- Maintain a public space distance

TABLE 4.1 Building a Bridge

Areas to Explore	Examples
Similar interests	Do you share love for a town or place (Venice, New Orleans, Northern/Southern California)? Is there a similar taste in music, love of an author or theatre show?
Background	Did you grow up in a similar geographic region, town or area of the country? Is there a shared culture, music, attitude or food from that region? For example, joking about people from New Jersey knowing each other by their exit number on the parkway.
Sports	Are there similar sports teams you both like? Are there differences that could also be avenues for connection (say debating the merits of the Yankees vs. the Red Sox)?
Create a space	Be open to listening to their perspective and creating a nurturing and supportive place for them to share. While there may not be much in common, simply listening to another's perspective creates these opportunities.
Be vulnerable	Sharing aspects of your life, family, background and interests can be one way to communicate with students that you are open to discuss things and curious about their experiences as well. This does not have to be something overly personal, but rather something that shows you as a person to the student. Even a collection of little pink flamingos, pez candy dispensers or a picture of a family pet in your office can help build connection.
Stories of success/failure	Most of us have attended college and have stories of success and failure related to our personal experiences getting through college. Are there opportunities to share some of these stories, times where you might have thought you'd never graduate or struggled with a challenge at school?

Things that get in the way of our success

- Pre-judging
- Not Listening
- Criticizing, name-calling
- Engaging in power struggles
- Ordering and threatening
- Minimizing or arguing
- Nervous laughing

HELPFUL REBUTTALS FOR RACIST TALKING POINTS

GRAPHIC

1 OF 3

This isn't meant to be comprehensive or the angles you HAVE to take, but it's a good starting point or reference guide for hard conversations. Feel free to share!

MADE BY: @CHARCUBED
INSPIRED BY: @SUJOY_SHAH

"Cops kill more white people than Black people."

There are an estimated 5.7x more white people in America than black people—so yes, by sheer numbers, white people are killed by police more. But cops don't kill white people simply because they're white, and Black people are killed by cops at a rate 3X HIGHER than white people, often when unarmed. That's a glaring inequality, and it exists because of race. And hey, consider this: the fact that police brutalize and kill people is a problem IN GENERAL, which is why we should all be against police brutality. Yes?

Demographics: cia.gov/library/publications/the-world-factbook/geos/us.html • Statistics: mappingpoliceviolence.org

"The problem is Black people commit more crime."

Correction: crimes committed by Black people are more reported, and/or over-attributed in a corrupt system that values arrest quotas. As part of gentrification, there is often a higher police presence in diverse neighborhoods than in white neighborhoods. This means there is more police surveillance in general, AND more instances of new white residents calling law enforcement on people of color for perceived misdemeanors. (Like noise complaints, "behaving suspiciously," etc.) More "crimes" being attributed to Black and Latinx people is more reflective of excessive police presence and white people making the calls, not "proof" POC actually commit crimes more frequently.

theatlantic.com/politics/archive/2017/12/the-criminalization-of-gentrifying-neighborhoods/548837/

"Well, what about Black-on-Black crime?" X Derailing

We're discussing RACISM, and Black people don't kill each other because they're Black, firstly. Secondly, if you compare white and Black neighborhoods with similar income levels, you see similar rates of crime. But systemic economic inequality is a factor that people forget. So if you use comparisons that put together both wealthy and upper income class neighborhoods (that are predominately white), and middle/low income neighborhoods (that have more POC), it skews the data. Poor people commit more crimes because economic insecurity leads to those crimes; it just so happens that Black people are still at an economic disadvantage because of the enduring consequences of America's racism throughout history.

theguardian.com/commentisfree/2016/apr/09/bill-clinton-black-culture-systemic-inequality-problems

"What about gun violence in Black neighborhoods like Chicago?" X Derailing

The above info on economic inequality applies here too. Also, this isn't directly related to this conversation.

"If people just followed the law, they'd be fine."

A) Whether or not someone committed a crime does not mean they deserve to be killed. Cops are not judge, jury, and executioner. B) Innocent people have been killed for "fitting a description," or for misdemeanors, or "by accident," or because a cop felt like it and didn't fear repercussions. And rarely is justice served. C) The law and the system protects white people in ways it does not protect Black people, Indigenous people, or people of color.

"White privilege isn't real."

Consider: Brock Turner. Also consider: white shooters are miraculously apprehended safely, yet unarmed Black people are killed with alarming frequency. Look, there's not enough space here, but the info on this guide indicates SOME ways white privilege is real. In essence, white is seen as the default "normal"; white people often receive the benefit of the doubt in ways POC don't because of stereotypes and lack of representation in media; and because of CENTURIES of history rooted in racism/oppresion, white people have advantages and systemic power that Black people don't.

Learn more: tolerance.org/magazine/fall-2018/what-is-white-privilege-really

"ALL LIVES" CAN'T MATTER UNTIL BLACK LIVES DO.

HELPFUL REBUTTALS FOR RACIST TALKING POINTS

GRAPHIC

2 OF 3

This isn't meant to be comprehensive or the angles you HAVE to take, but it's a good starting point or reference guide for hard conversations. Feel free to share!

MADE BY: @CHARCURED
INSPIRED BY: @SUJOY_SHAH

“Many of the people killed had criminal histories.”

That doesn't matter and isn't relevant in the moment when a cop is making an arrest. A past criminal record (which is often unknown!) doesn't justify the use of excessive force or murder, especially if someone is subdued. Cops are not judge, jury, and executioner. Also, many of the cops who are killing people have prior “on the job” offenses or murders on THEIR records, yet they're still on duty causing harm. That should be your ACTUAL point of concern.

“Why can't they peacefully protest in a way that doesn't disturb anyone?”

A) How do you feel about Colin Kaepernick? B) The point of protesting is to create sustained disruptions to the status quo, forcing people in power create change. This has worked multiple times throughout history. C) The protests remain peaceful unless or until the cops deliberately use tear gas and “non-lethal” bullets (that can maim and kill).

“But the rioting and the looting!”

The majority of protests are entirely peaceful. Others are peaceful until the cops turn them into riots with tear gas and “non-lethal” bullets (that can maim and kill). That can lead to others taking advantage with chaos/looting, often detracting from the goals of the movement. “Small businesses shouldn't be destroyed” and “there is a problem with racism and police brutality that needs to be addressed” can and MUST coincide. Don't focus on the property loss at the expense of the repeated loss of lives that's been occurring for years. If you allow those few instances to direct your attention away from the reasons for the protests, you're playing right into the hands of those trying to change the topic-the media, the police, and the politicians who prefer orderly status quo to change. If you're primarily seeing select news of property damage, but no evidence of hours of peace and repeated police violence, ask yourself WHY.

400+ instances of police violence at protests:
slate.com/news-and-politics/2020/06/george-floyd-public-spreadsheet-police-violence-videos.html

“How come [other race] doesn't protest?” X Derailing

A) They probably do, or DID, and you're just not aware of it. B) If they did now, would you personally actually be listening to them, or dismiss them? and C) Bringing this up perpetuates the “model minority myth,” which is the idea that some minorities have achieved higher success and are “better” because they keep their heads down and work hard. It's erasure that encourages people to not speak out against injustice, and also pits minorities against each other.

tolerance.org/magazine/what-is-the-model-minority-myth

“White people have been oppressed too!” X Derailing

Are white people oppressed in Western societies, right now, BECAUSE OF THEIR RACE? No. Can white people be oppressed in other ways UNRELATED to their skin color, like sexuality or gender or economic status or ableism? Of course, but that's a different conversation, and racial oppression is currently what we're discussing.

“Well, I don't see color.”

You may mean well by saying this, but what you're actually doing is invalidating the experiences of anyone who isn't white. You can't discuss and change problems if you refuse to acknowledge they exist in the first place, nor can you support those whose skin color and cultures differ from yours. We are all human and should strive to be kind, yes. But in a society filled with microaggressions and overt racism and injustice, we are not all equal, and we must listen to each other's experiences. We also can't forget to value the things that make us unique or celebrate the beauty in diversity, especially when those differences are often used to perpetuate oppression. You truly need to “see color,” hear people's different stories, and honor them by working against racism.

“ALL LIVES” CAN'T MATTER UNTIL BLACK LIVES DO.

HELPFUL REBUTTALS FOR RACIST TALKING POINTS

GRAPHIC

3 OF 3

This isn't meant to be comprehensive or the angles you HAVE to take, but it's a good starting point or reference guide for hard conversations. Feel free to share!

MADE BY: @CHARCUBED
INSPIRED BY: @SUJOY_SHAH

“Blue Lives Matter.”

X Derailing

Being a cop is a choice; being Black isn't. White people can stop being cops by simply taking off their uniform for the day (or quitting) to remove themselves from danger; Black people can't stop being Black or experiencing the repercussions of racism, hence necessary activism. Cops getting hurt or killed while on the clock is an occupational hazard they signed up for; Black people didn't sign up for living with those real fears, and they can't escape them.

“Not all cops brutalize and kill people.” and/or “It's just a few bad ones.”

The ones who DO kill and brutalize rarely face true consequences, because the system is broken. When someone says “there are no good cops,” it doesn't mean no good person has ever become a cop. What it DOES mean is that American policing is set up as a system that doesn't allow for what we'd expect a “good cop” to be. The supposed “good cops” are complicit in supporting a system that lets the worst of them get away with horrible things; this is called the blue wall of silence. And any cops who DO try to speak out against corruption are often punished for it; for example, read about Adrian Schoolcraft. The problem isn't “a few bad apples,” but rather “the whole tree.”

themarshallproject.org/records/605-blue-wall-of-silence • Schoolcraft: villagevoice.com/2018/05/04/the-nypd-tapes-inside-bad-stops-81st-precinct/

“Why isn't anyone talking about how many good things cops do?”

X Derailing

People do, all the time, in --feel good-- stories. But it's difficult to separate genuine “good” from what is often well-timed cop propaganda that tries to get people to stop speaking out, or delegitimizes voices for change by implying any problems are about individual cops rather than the system. Recently and frequently, cops kneeling for photo ops at protests have gone viral, but then later in the day those same cops used tear gas and violence on protesters. Also, some of the cops who go viral for “good deeds” may have a history of violence on their records. The bottom line? It's difficult and/or harmful to praise people who are part of such a broken system that kills and harms innocent or unarmed people.

“Cops are human too. Are they just expected to do nothing while getting screamed at?”

Yeah, actually. If customer service people can take abuse, the “protectors of society” should be able to. Being a cop is a high pressure job, and they need to have the mental fortitude to not allow emotions to cloud their judgement and/or lead to violence. Things like anger management training, background checks on records of violence, mental wellness checks, etc. are the bare minimum that should be happening, but aren't--nor would it be enough.

“So what's the solution?”

Defunding and/or abolishing the police. Now, that sounds crazy if you've never heard of it before... but allow me to quote the people who know what they're talking about. Essentially, we currently ask cops to solve too many of the world's problems--meaning at best they're ineffective and at worst, actively harmful. So: “We're talking about a gradual process of strategically reallocating resources, funding, and responsibility away from police and toward community-based models of safety, support, and prevention. The people who respond to crises in our community should be the people who are best-equipped to deal with those crises. Rather than strangers armed with guns, we want to create space for more mental health service providers, social workers, victim/survivor advocates, religious leaders, etc.--all of the people who really make up the fabric of a community--to look out for one another. Crime isn't random. Most of the time, it happens when someone has been unable to meet their basic needs through other means. By shifting money away from the police and toward services that actually meet those needs, we'll be able to get to a place where people won't need to rob banks.” This is just a start. See below to understand more!

Quote source & more info: mpd150.com/faq/ • Campaign for 8-Step Plan: 8toabolition.com

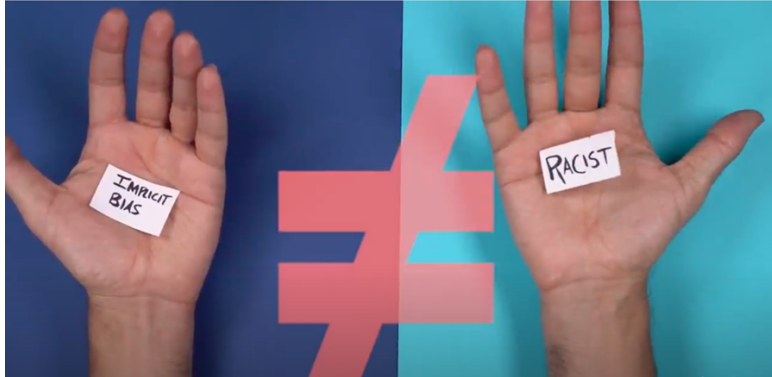
“ALL LIVES” CAN'T MATTER UNTIL BLACK LIVES DO.

Discussion Starters on Race: PB&J

1. What is your earliest experience dealing with race and/or racism?

Explain to students that everyone has a racial identity. Sometimes white racial identity is seen as the “default” and people mistakenly think only non-white people have a race. It is important to emphasize that all people have experiences with race, whether they are overt, hidden, unconscious or implied. People might experience those encounters directly or witness them happening to others. Some even have opportunities or privileges as a result of their racial identity.

2. Watch the video *Implicit Bias: Peanut Butter, Jelly and Racism*



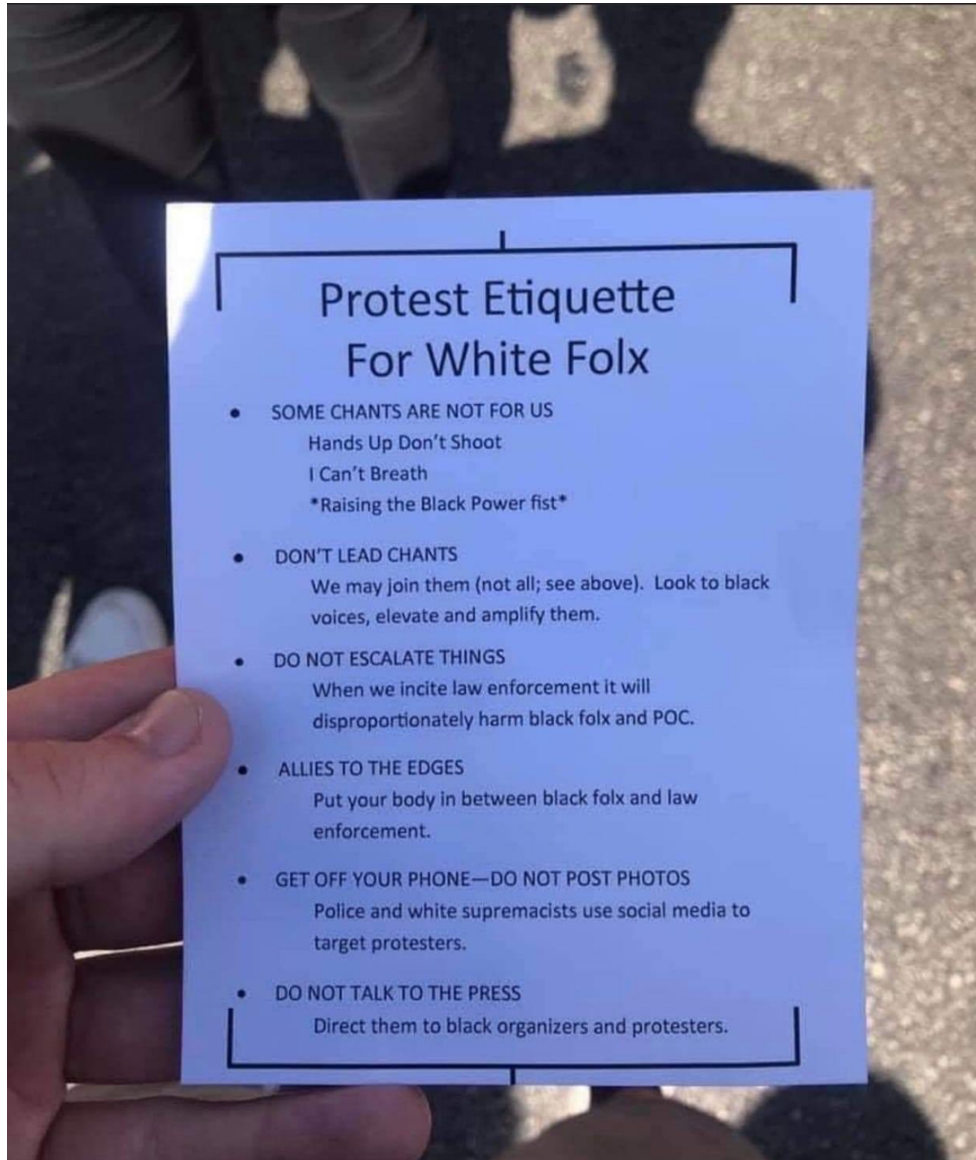
<https://www.youtube.com/watch?v=1JVN2qWSJF4>

<https://www.nytimes.com/video/us/100000004818663/peanut-butter-jelly-and-racism.html?playlistId=100000004821064>

- a. What is implicit bias?
- b. How is implicit bias different from racism?
- c. How does implicit bias lead to discrimination like racism?
- d. What do implicit bias or racism have to do with peanut butter and jelly?
- e. What's an example of implicit bias that you have experienced, witnessed or heard about?

Discussion Starters on Race: Protest Etiquette

The following was circulated online during the Summer 2020 protests as advice for white people attending the BLM protests. Depending on the group and their willingness to discuss difficult issues in a civil space, a discussion of this handout could be useful in furthering the conversations about race, privilege and being an ally.



Questions for “Protest Etiquette”

1. What are some initial reactions to this? Is it helpful? Insulting? On point? Way off point?
2. What do you make of the spelling of “White Folx”? What are some reasons for language developed within a marginalized group?
3. Why would some chants not be appropriate for certain people protesting? What would the rationale be for encouraging white protesters to avoid chanting “I can’t breathe” and “Hands up, Don’t shoot”?
4. Why would white protesters be encouraged to follow rather than leading chants?
5. What does it mean to be an ally? How can people help when others are being hurt? Can stepping up for someone and speaking for them add to the disempowerment of the person they are supporting? What are some other paths forward to better address this potential?
6. What are some of the concerns around posting pictures during the protests?
7. Discuss your feelings and thoughts around white allies standing between police and African American and black protesters? What are some ways this can be helpful? In what ways can this be harmful?

Leader notes:

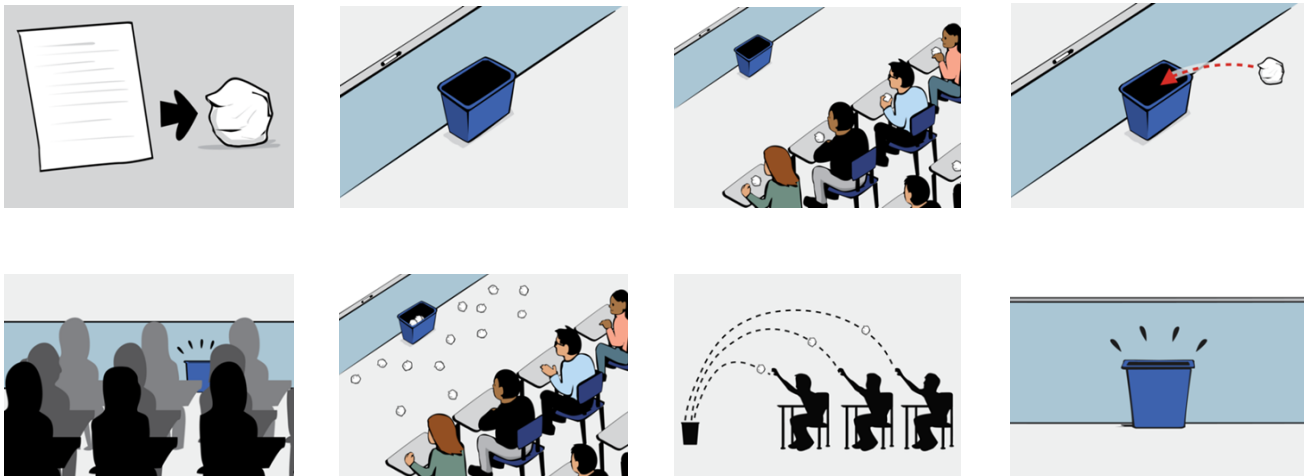
- Folx serves as a general neutral way to describe members of a group. Yt folx is a slang phrase from 2000 to describe whites. Some suggest it has a negative connotation from the shortening of Whitey from the 1830s to early 2000s at “yt” online.
- When white people chant “I can’t breathe” and “don’t shoot, hands up” it has echoes of cultural appropriation. This is from the African American experience and even if the intent on the use is noble, it isn’t white people’s term, though there may be many differing opinions in the group setting.
- Taking pictures during protests has the potential of outing protesters to law enforcement as well as giving an impression that attendance by whites at these protests is more about the novelty and excitement of the event or to “virtue signal” how good the person is.

Group Exercise: Privilege Awareness (Part 1)

This exercise has been around for quite a few years. BuzzFeed writer Nathan Pyle recalled a high school teacher sharing an example to teach about privilege and mobility.

I place a trash can in the front of the room, and have my students take a piece of paper and crumble it into a ball. I will ask them to try to shoot their paper ball in the trash can from where they are seated. I will explain to them first that they as a class represent the country's population, and that the trash can represents America's upper class. Being that we live in the "land of opportunity," everyone will be given the chance to "make it big" and become wealthy by throwing their paper ball into the trash can. Whoever successfully shoots their ball into the trash has made it to the upper-class. Most likely, my students sitting all the way in the back of the classroom will start complaining, saying that their peers sitting in the front have an unfair advantage. I will use this opportunity to make the perfect segue into talking about privilege and inequality. The closer you are to the trash can, the better odds you have, the more privilege you have. It's not impossible for those in the back to also shoot their paper balls in the trash can, but it's a lot harder for them. I will make a point to explain that the students sitting in the front row were probably unaware of their privilege initially as "they only saw 10 feet between [themselves] and their goal" (Pyle, BuzzFeed). I will also point out that the people who were complaining were the students sitting in the back. I will wrap up the lesson by stating that education is also a privilege, and that my students are capable of using that privilege in order to advocate for those who are behind them.

<https://theequalitycurriculum.wordpress.com/2014/12/07/a-simple-way-to-teach-students-about-privilege/>



<https://www.boredpanda.com/lesson-about-privilege-awareness/>


https://empoweringeducation.org/wp-content/uploads/2016/08/27-EE_Social-Justice_Pt1_3-5.pdf

Group Exercise: Privilege Awareness (Part 2)

The following was a comment left on the original BuzzFeed story example. Consider how to respond to these points.

179 comments · [Sign in to comment](#)

Order by: Most Hearts Most Recent

 **WeAreSoScrewed** 5 years ago

I am sick and fucking tired of being told I'm racist and/or privileged, because of the color of my skin. We are all individuals. If we stop telling specific groups of people that they are victims, then we empower them. The political leanings of this country have become completely divisive. Stop feeding into this bullshit.

♥ 8 · [Hide replies](#)

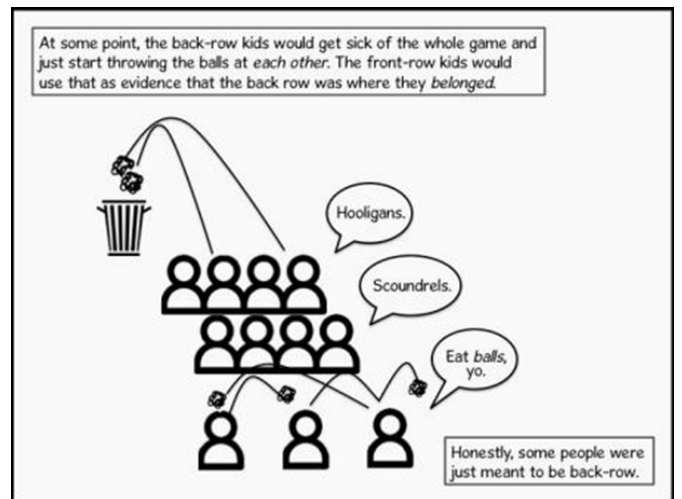
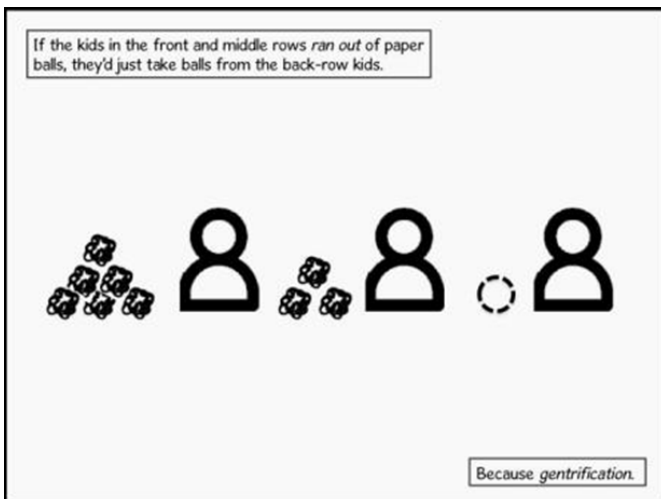
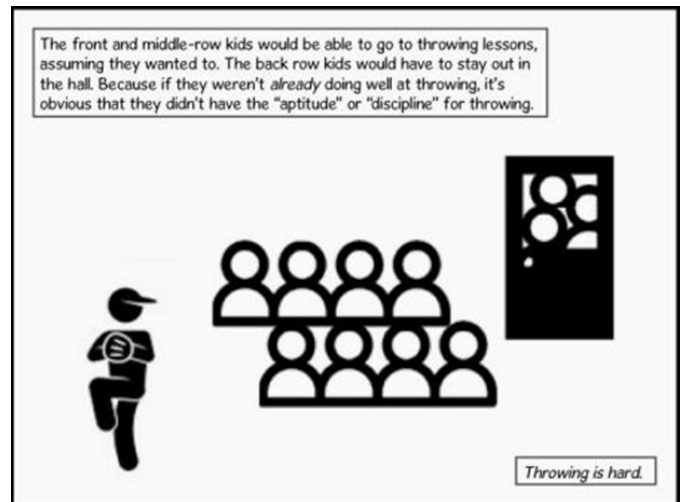
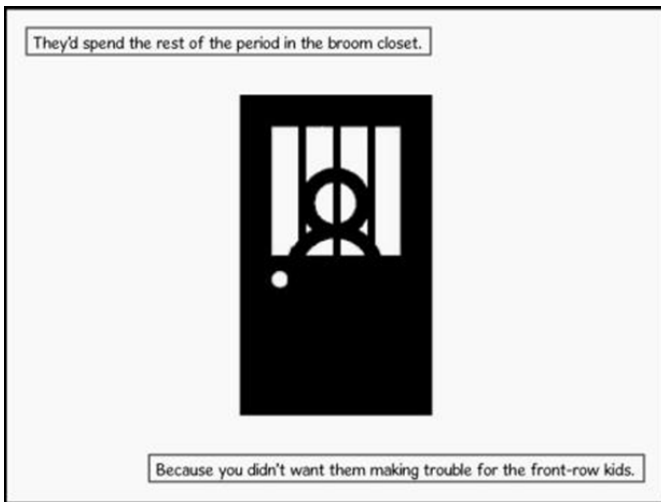
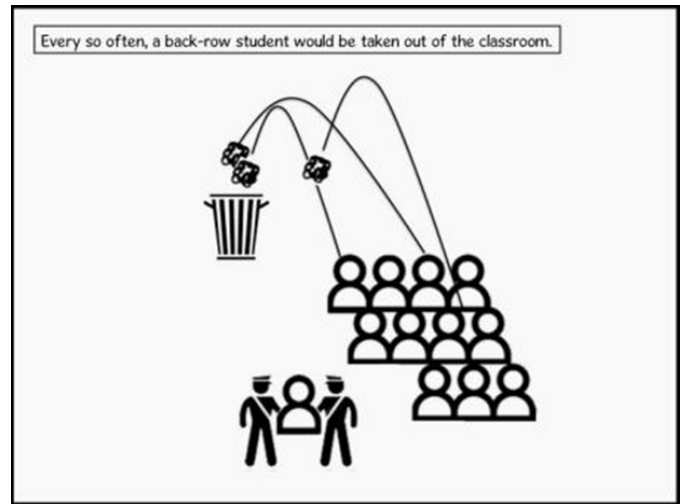
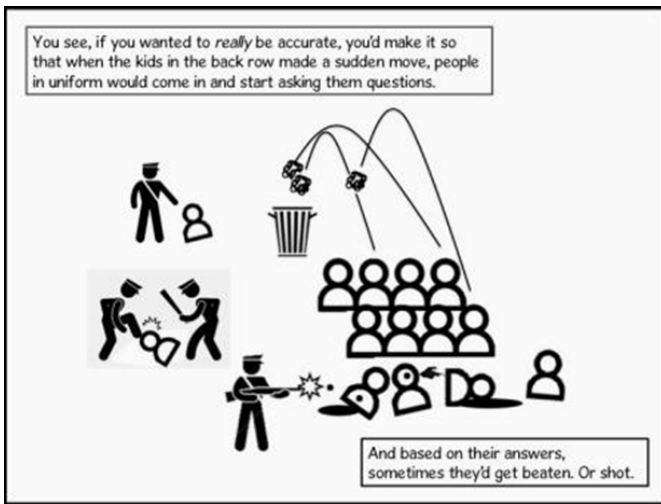
1. Discuss the various intent and motivations of someone who says the following phrases:
 - I don't see color; we are all equal.
 - If you try hard enough, you can succeed.
 - When people play the victim and complain about their place in the world, they simply aren't trying hard enough to overcome their personal challenges.
 - I didn't have it easy either, but I tried hard and stuck to it. Teach self-sufficiency.
2. Discuss the concepts of resiliency and grit as they relate to this exercise. In other words, is it so bad to suggest that when people try hard and stick to it, they can eventually be successful? It is when we stop trying that we become unsuccessful.

Leader notes: Generally, there are two competing ideas. The first is “anyone can overcome challenges if they just try hard enough; dig deep, don't let obstacles stop you.” The second idea is that because of the lack status and privilege related to historical inequalities, financial opportunities, geographic location, parental support, peer support, and successful people surrounding the individual, some are going to have a very different (and more difficult) path to success than others. By reducing the issue of success to the concept of “try harder and stick to it” neglects the facts that some can try as hard as they can, but their success is limited by external factors.

This one simple exercise doesn't explore all the complexities of privilege. For more on this topic, continue to the next exercise.

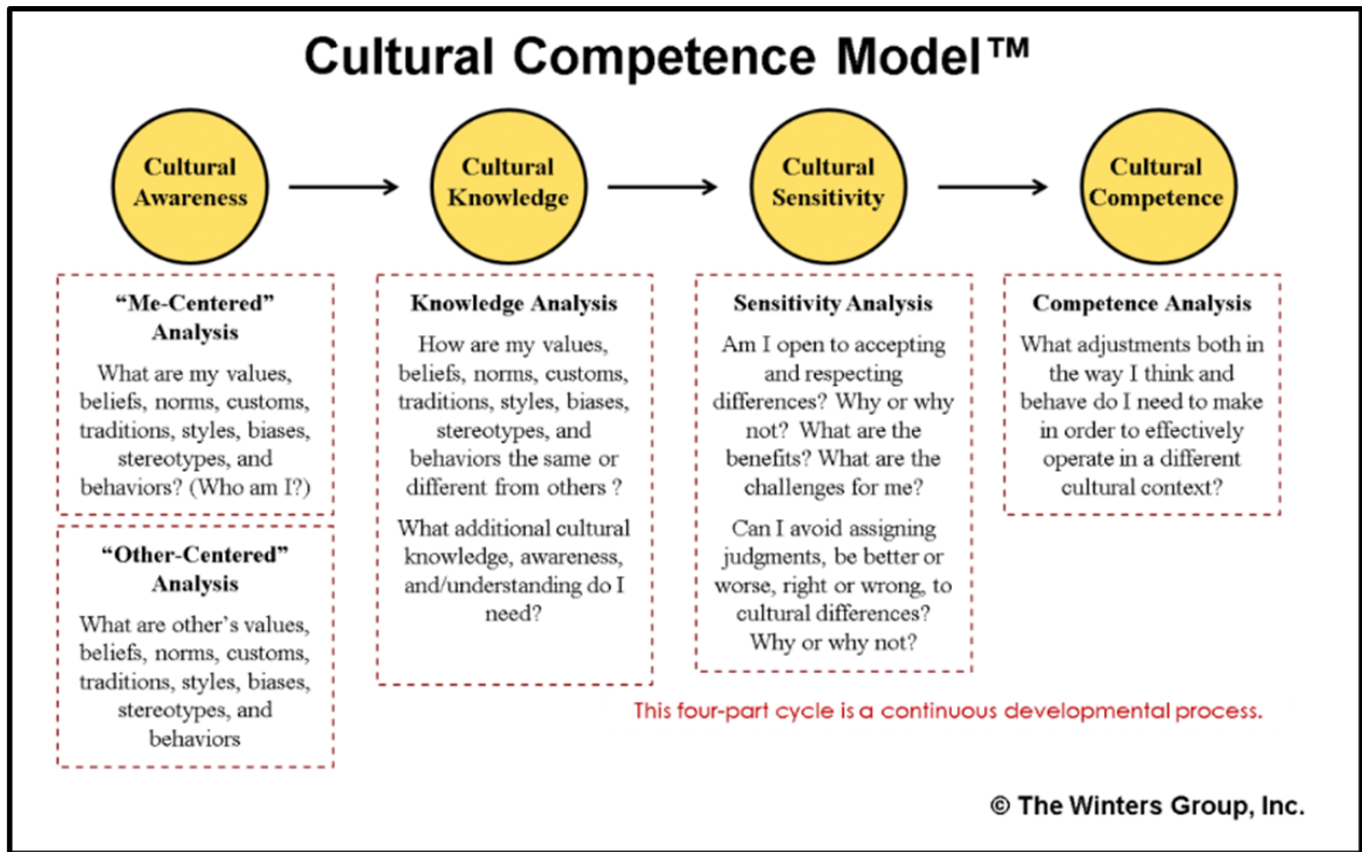
Group Exercise: Privilege Awareness (Part 3)

In a thought-provoking article, Jeff Lang from Quartz shares that the paper tossing privilege exercise doesn't quite capture all of the complexities of privilege in society. He offers the following visuals to add to and challenge the existing exercise.



Group Exercise: Exploring what it Means to Be Culturally Competent

Have students review the model outlined below. Explain each of the areas outlined as a progressive cycle to develop cultural competency.



Have students choose an interaction they had with someone:

- Who had a different skin color than they have
- Of a different gender identity or sexual orientation
- Of a different age or generation
- With a physical disability
- With a mental disability
- Who has a vastly different socio-economic status
- With a different region or spiritual outlook

They can choose something that is resolved and they feel good about or something they are currently working on developing a better understanding of.

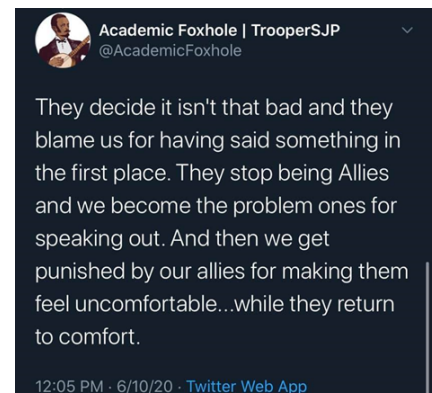
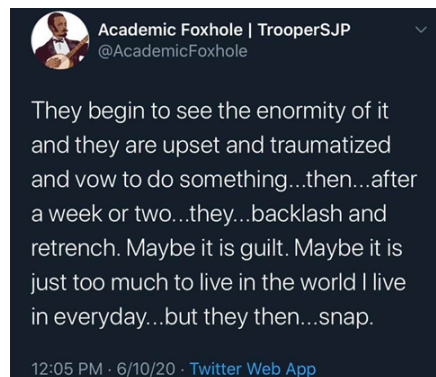
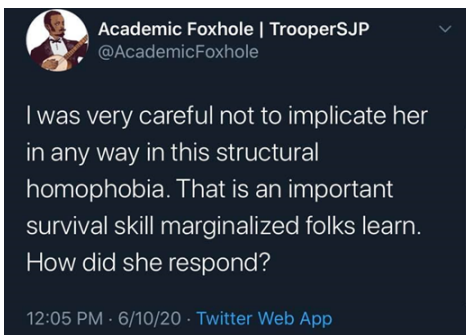
Have the students indicate examples from the four areas in their development process from 1) Awareness, 2) Knowledge, 3) Sensitivity, 4) Competence and discuss.

Group Exercise: Backlash

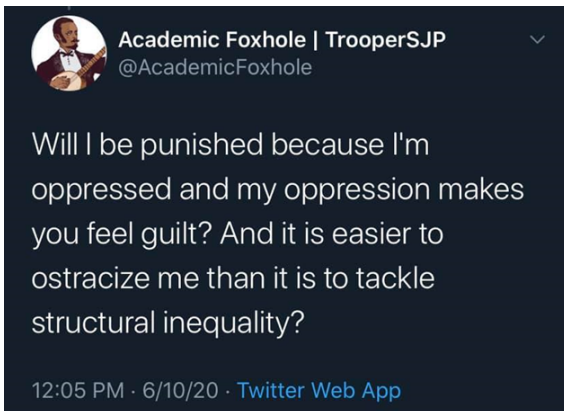
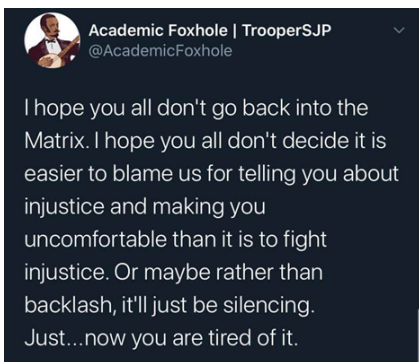
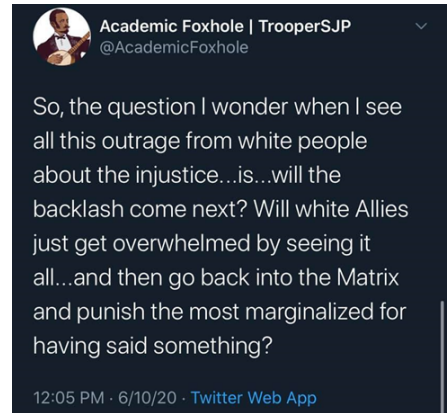
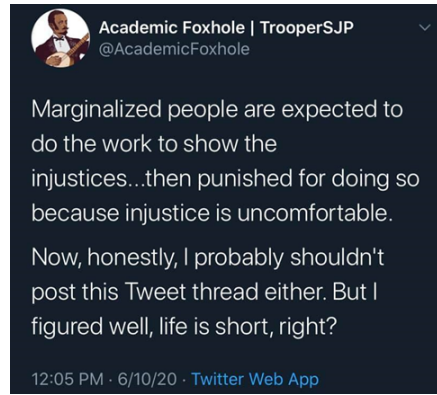
The following are a series of tweets discussing the issue of “backlash.”

Once the group has read the tweets, consider the following discussion questions

1. Do you agree or disagree with these sentiments?
2. If you have experienced this would you be willing to share an example?
3. What are some ways we can address the expressed concern?



Addressing Protests and Racial Injustice



Primed and Ready: Does Arming Police Increase Safety? Preliminary Findings

Clare Farmer, PhD and Richard Evans, PhD

Abstract

In the past 30 years, police have become increasingly militarized in their uniforms, equipment, and approach. Arming police, and ensuring that their weapons are more powerful, numerous, and visible, is typically justified in rhetorical terms: it is common sense that police need to be armed; otherwise they would be unable to do their job. The implication is that a police officer without a gun is automatically helpless and ineffective. Our study is examining the belief, often expressed as an unchallengeable truth, that arming police is essential for both community and officer safety. This trump card is typically used to assuage philosophical or practical concerns about the weaponization of police: it effectively shuts down further discussion. There is literature that argues that armed, aggressive, and/or military style policing can negatively affect safety, but this contention is rarely tested in a real-world context. In this article, we offer a comparison of four jurisdictions. All are similar in terms of governance structures, socioeconomic indicators, and cultural links, but they differ in the degree to which their police are routinely armed. In light of recent events, and a renewed debate regarding the routine arming of currently unarmed police, this article sets out preliminary findings from a wider research project, which is seeking an evidence-based answer to the question “Does arming police increase safety?”

Keywords: firearms, policing, police legitimacy, safety, police militarization, armed police

Introduction

IN THE PAST 30 years, across Western jurisdictions, police have steadily become more militarized. Mummolo (2018, p. 9181) describes the structural, tactical, cultural, and equipment changes that are embodied within and by police militarization. A fundamental aspect is the routine carrying of firearms, along with the transition to more powerful firearms, and making such weapons more numerous and more visible. Such changes are typically justified in rhetorical terms: to ensure community safety in the face of an increasing threat. It is often presented as common sense that police need to be armed to be able to do their job. The implication is that a police officer without a gun is helpless and ineffective, a perspective summed up succinctly by an ex-London Metropolitan Police firearms officer:

Your job is to protect the public. How can you do that if you cannot first protect yourself? (Long 2016)

But what is the actual effect, in the real world, of routinely arming police? Are police safer? Is the community

safer? These basic questions should, we argue, be explored with an open mind and with reference to evidence. Rhetorical or presumption-driven justifications are not sufficient for such an important aspect of policing and society. Police legitimacy, the broad acceptance of police authority by the community, is vital to successful policing. An essential component of that legitimacy is the belief that police will use force within limits set by law and, more broadly, by community standards and expectations. Even at less critical levels of policing—routine interactions such as traffic stops—research has highlighted the importance of perceptions of procedural and operational fairness (Mazerolle et al. 2013; Tankebe and Liebling 2013; Terrill et al. 2016; Tyler 2006; Tyler and Wakslak 2004).

Where police routinely carry firearms, they are, in effect, empowered to exercise potentially lethal levels of force at any time and in any place. In such circumstances, the need for and expectations of legitimacy are even greater (Reiner and O'Connor 2015; Yesberg and Bradford 2018). There is, therefore, a need to quantify and monitor the effect upon police and community safety of how police carry and use firearms.

School of Humanities and Social Science, Deakin University, Geelong, Australia.

Preliminary findings were first presented in December 2018 at the Australian and New Zealand Society of Criminology (ANZSOC) Conference, Melbourne, Australia.

That police should be armed with powerful and visible weaponry is a belief particularly entrenched in American policing. This philosophy was exemplified by George Fletcher Chandler, a 1920s police reformer, whose work with the police of New York State was regarded as a model for other jurisdictions. Chandler wrote,

... any arm that has been used under the rules of warfare may be used by the police. This includes revolvers, pistols, rifles of every description, tanks, machine guns, Gatling guns, gas, and even artillery ... the revolver... should be carried on the outside of the uniform in the place where it can most easily be drawn. ... First, for the psychological effect, and secondly, because in the dangerous work of enforcing the law (and there is no more dangerous everyday work) a peace officer should have as good a chance as the criminal. What good, in an emergency, is a revolver in the hip-pocket ...? (Chandler 1930, pp. 44–5).

The enduring reality of Chandler's philosophy can be seen almost daily in news reports from the United States. A powerful example is provided by Rohde (2014), who drew attention to the policing of civil disturbances in Ferguson, Missouri:

In August 2014, the police who faced protesters in Ferguson, Missouri looked more like soldiers than officers of the peace. Citizens squared off with a camouflage-clad police force *armed* with tear gas and grenade launchers, armored tactical vehicles and rifles with long-range scopes.

The predominant policing philosophy of Great Britain sits in stark contrast to that of the United States, and was summed up neatly by historian Charles Reith. Writing in 1952, Reith observed that in America,

both police and criminals carry arms ... their contacts with each other very frequently take the form of shooting matches, each side believing that, because the other side is armed, firing is necessary, in self-defence (Reith 1952, p. 107).

This construct is, paradoxically, reflected in many contemporary arguments presented in support of routinely armed police; that armed offenders necessitate an armed police response (Plowman 2009; Rossi 2008). However, Reith argued that ready use of weapons was an expression of weakness rather than strength, and British police maintain order without inflicting civilian casualties:

The success of the British police lies in the fact that they represent the discovery of a process for transmuting crude, physical force ... (p. 162).

British policing is, of course, far from perfect. British police have faced serious challenges and scandals over the use of force. These include fatal shootings by police, such as the deaths of Jean Charles de Menezes in 2005 (McCulloch and Sentas 2006) and of Mark Duggan in 2011 (Peachey 2014). Despite police officers not being routinely armed, the weaponry and processes available to British police can still constitute lethal force—exemplified by the 1979 killing of Blair Peach with a police baton (Renton 2014).

High-profile incidents and perceived changes in criminal behavior, such as a rise in random knife crime, have caused the routine arming of British police to be questioned more openly (Eustachewich 2018; Robinson 2019), and led to notable operational developments. Following the 1986 shooting massacre of 16 people in Hungerford, armed response vehicles were introduced nationwide (Waddington and Wright 2010). In 2009, specialist police armed with submachine guns were deployed on routine patrol in London for the first time (Moore 2009). Late in 2018, London's Metropolitan Police confirmed plans for armed police to patrol certain high-crime areas, with their firearms visible, primed, and ready (Dodd 2018).

Despite these developments, the vast majority of British police do not carry firearms, and the underlying philosophy of minimum force continues to prevail in British policing (Waddington and Wright 2010).

Has this limited capacity to use lethal force made British police and the British community less safe? Personal and community safety are contested and complex concepts, and direct causal relationships between any given factor and community safety are difficult to establish. However, we argue that meaningful comparative real-world studies can be made, providing an evidence-based answer to the question: where police are not routinely armed, and their capacity to use lethal force is thus limited, are police and/or members of the community less safe?

Materials and Methods

This study is examining four locations (Table 1):

- Manchester, England
- Toronto, Canada
- Auckland, New Zealand
- Brisbane, Australia

The four cities are broadly comparable. Each is a regional center, English is the official language and the dominant

TABLE 1. OVERVIEW OF CITIES EXAMINED, KEY FIREARMS LEGISLATION, AND WHETHER POLICE ARE ROUTINELY ARMED

City national jurisdiction	Status	Police routinely armed?	Firearms legislation
Manchester, England, and Wales	Regional center	No	<i>Firearms Act</i> 1968: strict licensing and tight gun control
Toronto, Canada	Provincial capital	Yes	<i>Firearms Act</i> 1995: ownership license required
Auckland, New Zealand	Regional center	No ^a	<i>Arms Act</i> 1983: registration optional; license at police discretion
Brisbane, Australia	State capital	Yes	<i>Weapons Act</i> 1990: registration and license required

^aFrontline police have access to a firearm, which is kept secured in their vehicle—use is discretionary.

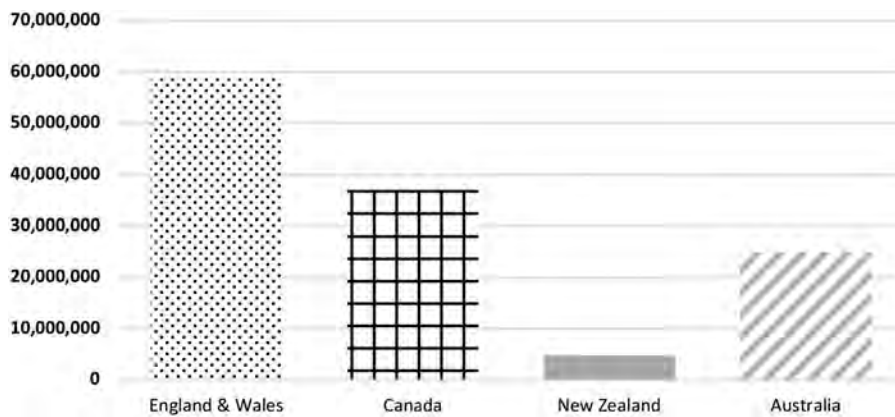


FIG. 1. National population data: 2018. Data sources: ABS (2018), New Zealand Government (2018), ONS (2018a), World Population Review (2018).

(but not the only) community language, and British political and legal traditions are commonplace. Government is generally stable, and the underpinning capitalist economies are relatively prosperous. There are, of course, differences. These include climate, geography, population size, and cultural traditions. For the purpose of our study, the key point of difference is the extent to which police are routinely armed. In Manchester and Auckland, operational police do not routinely carry firearms.¹ In Brisbane and Toronto, operational police do routinely carry firearms. This makes the four cities ideal locations to test the key questions our project raises.²

Data are analyzed at both national and city levels, which helps allow for geographical and population differences, and increase contextual equivalence. Each city is of similar status, and their jurisdictions have a range of firearms control, licensing mechanisms, and operational policing traditions.

Patterns of behavior and risk in relation to serious crime, police shootings, and other measures of community and police safety inform the analysis. The key objective is to explore whether the routine arming of police officers makes them and/or the community safer. To date, all data analyzed have been retrieved from publicly available repositories.³ It has not been possible to ensure absolute comparability for all measures or to test the accuracy of the data.

The focus of this article is the interaction between specific variables—notably the routine arming of police and measures of community and officer safety. We recognize that safety can be affected by more than just the presence or absence of a firearm (Petersson et al. 2017). There are a number of possible factors that may explain a pattern of firearm use, and the relationship between these factors is complex. For example, Zimring (2017) argues that the experience in the United States has shown that effective and consistent police leadership can reduce the number of ci-

vilian deaths at police hands, even though wider cultural factors may remain largely unchanged. Equally, lax management, confused protocols, and a lack of accountability can contribute to poor outcomes.

As the project moves forward, assessment of internal institutional factors will form part of a range of multivariate analyses to draw out the effect of other variables, to test the interaction between variables, and to understand the overall interplay with the routine presence or absence of a police firearm.

While we acknowledge their limitations, the findings set out in this article are an important addition to discussion of the routine arming of police. The real world cannot always wait, and events such as the massacre in Christchurch, New Zealand, and rising public alarm over knife crime in England and Wales have caused the issue of arming police to again become matters of public debate. There is a risk that a perceived need to respond to high-profile events will lead to reactive changes to policy and operational policing. There is, therefore, a genuine urgency to contribute an evidence-based perspective to these debates. Our preliminary findings, though necessarily cautious, are essential to inform discussion.

Where necessary, we identify key limitations within the findings. We emphasize that this article not a definitive statement of results. Rather, it is reporting preliminary findings, to inform discussion and to refine plans for the remainder of the study.

Preliminary Results

National data provide a useful starting point and basis for comparison, followed by analysis at city level.

National data: populations

Figure 1 sets out the relative size of the countries within which the cities examined are located.

National data: fatal police shootings

The number of civilians fatally shot by police officers in England/Wales, Canada, and New Zealand, between 2007 and 2017, is shown in Figure 2.

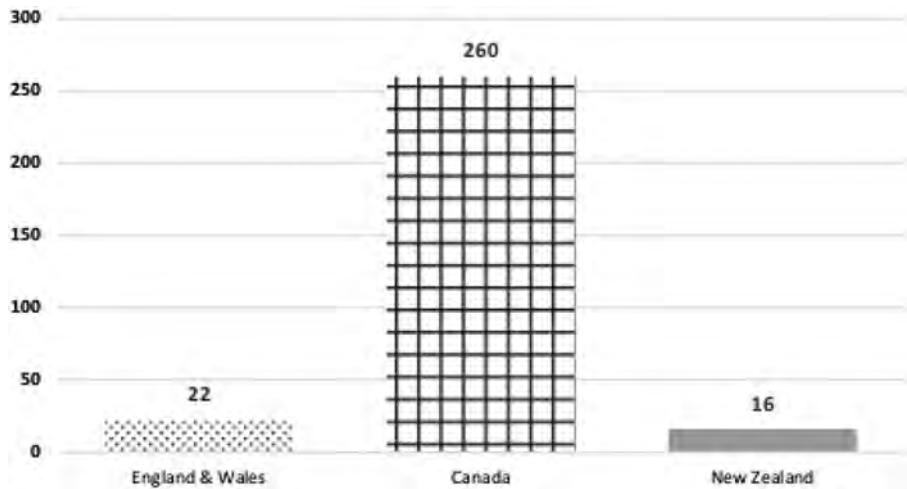
The number of fatal police shootings in Canada was ~12 times higher than that in England/Wales, and 16 times higher than that in New Zealand. Population differentials do not explain these figures. Most notably, despite

¹In New Zealand, firearms are carried securely in frontline vehicles.

²The obvious omission from the sample is a city of similar size in the United States. It was decided to exclude the United States from this study, at least in the initial stage. Statistically, the United States is an outlier, due to prevailing public attitudes to firearms, their ready availability and prevalence in the wider community (Evans et al., 2016). For a comparative perspective, which does include policing in the United States, see Sarre (2018).

³Accessed in November 2018.

FIG. 2. Civilians fatally shot by police: 2007–2017. Data were not publicly available for Australia covering a comparative time frame. Data sources: Huffington Post (2017), New Zealand Herald (2008), Queensland Police (2015), Radio New Zealand (2015), USA Today (2018), Wall et al. (2017), Wikipedia (2018a, 2018b).



having a larger population than Canada, police shootings in England/Wales were significantly lower (22 compared with 260).

National data: general risk/community safety

It is reasonable to presume that police within any jurisdiction (whether routinely armed) are more likely to discharge a firearm in response to potentially lethal force, or where there is a heightened risk of serious crime or harm. Such situations will, of course, be varied, and not easy to predict. Several indicators of general risk, and associated community safety, are set out here: homicides, homicides by firearm, and the number of violent offenses causing injury. Of course, high-risk situations may not necessarily involve firearms, and only a small proportion of police interactions will be in response to a homicide.

Figure 3 depicts the total number of homicides for the period 2007–2016. Homicide numbers in England/Wales map closely to those in Canada, despite the population of Canada being about a third lower. Homicide numbers in Australia and New Zealand are proportionate to their relative populations, and that of England/Wales. Canada has the highest number of homicides in relation to its population.

Figure 4 maps the recorded numbers of firearm homicides between 2010 and 2016. Despite having a much smaller population and a lower total number of homicides, Australia

recorded broadly similar numbers of homicide by firearm to England/Wales. New Zealand recorded minimal homicides by firearm, while Canada experienced the highest levels of gun-related homicides by a notable margin.

Figure 5 maps recorded numbers of violent offenses causing injury in England/Wales and Canada. It reveals largely consistent numbers, despite the population differential.

At a national level, these preliminary data suggest that the routine arming of police officers does not automatically make the community safer. Indeed, in Canada, civilians appear to be at much greater risk of violent crime and homicide generally, of harm from armed offenders, and of harm from the armed police themselves.

City data: populations

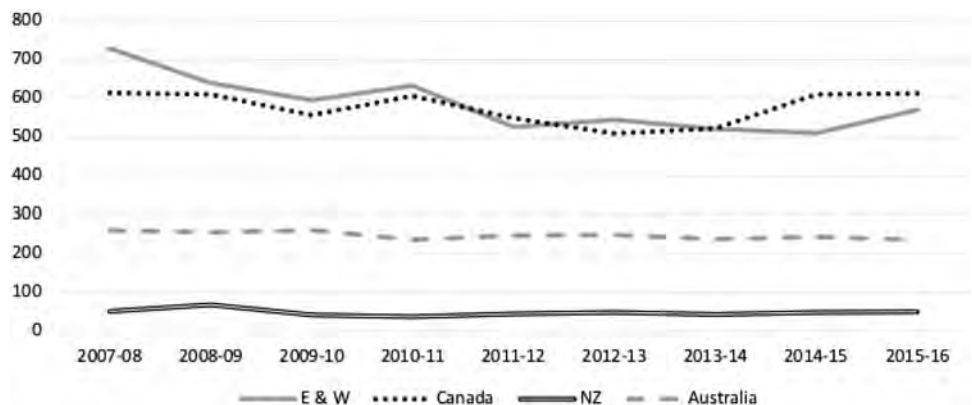
Turning our attention to the four cities, once again, the relative populations form a key basis for analysis, and are set out in Figure 6. Manchester is the most populous, followed closely by Brisbane and Toronto, and then Auckland.

City data: fatal police shootings

Figure 7 compares the number of civilians fatally shot by police in each city, this time for the period 1980–2017.

Despite being the most populous city, Manchester recorded only one fatal police shooting across the whole 37-

FIG. 3. Total number of homicides, by country: 2007–08 to 2015–16. The annual reporting periods for each jurisdiction are not identical. Data sources: ABS (2016), AIC (2017), New Zealand Police (2018a, 2018b), ONS (2017), Queensland Police (2018a), Statistics Canada (2018a), Toronto Police Service (2018a), UK Government (2018).



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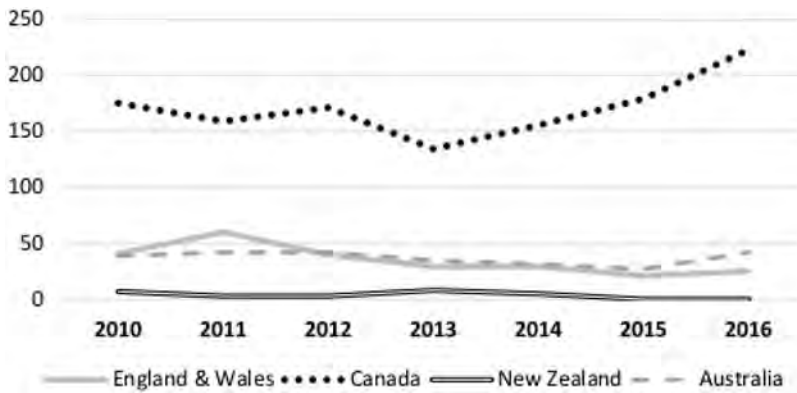


FIG. 4. Recorded number of homicides using firearms, by country: 2010–2016. Data sources: ABS (2016), AIC (2017), New Zealand Police (2018a, 2018b), ONS (2017), Queensland Police (2018a), Statistics Canada (2018a), Toronto Police Service (2018a), UK Government (2018).

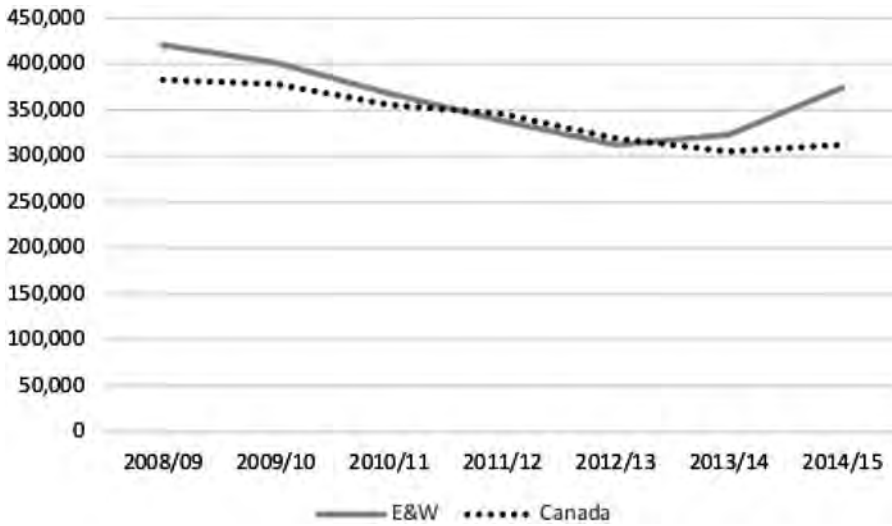


FIG. 5. Violent offenses causing injury/death (including traffic offenses, excluding sexual offenses), England/Wales and Canada: 2008–2015. Offense category definitions for Australia and New Zealand were not sufficiently comparable. Data sources: Statistics Canada (2018b), UK Government (2018).

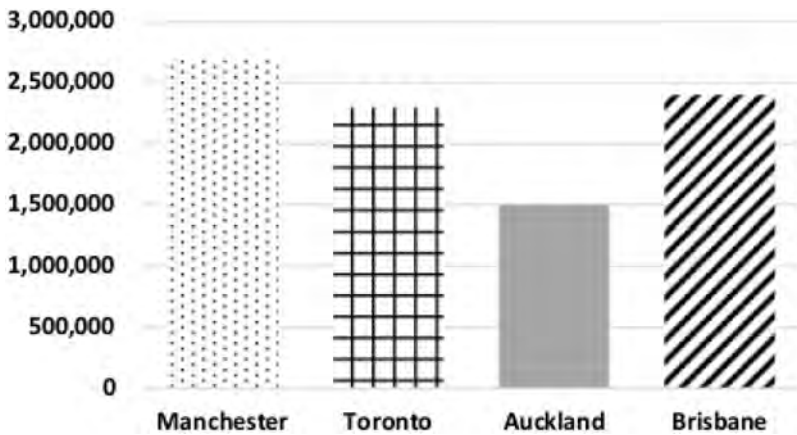


FIG. 6. Population data by city: 2016–2017. The data relate to the respective regions/districts within which each city is located. For example, Greater Manchester. Data sources: ABS (2018), New Zealand Government (2018), ONS (2018a), World Population Review (2018).

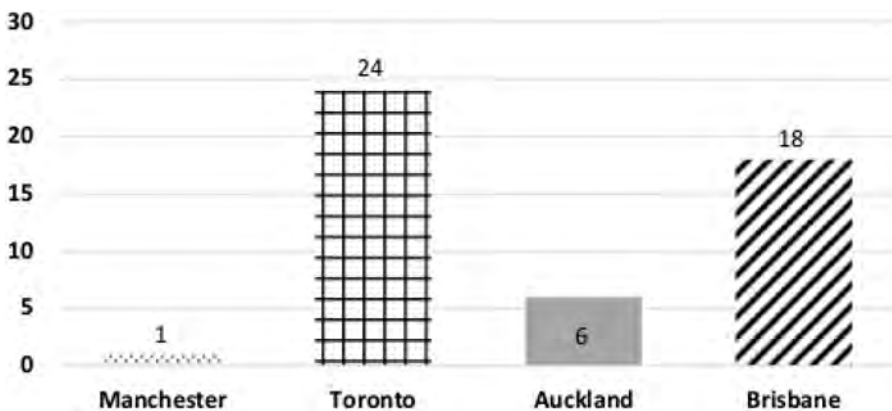
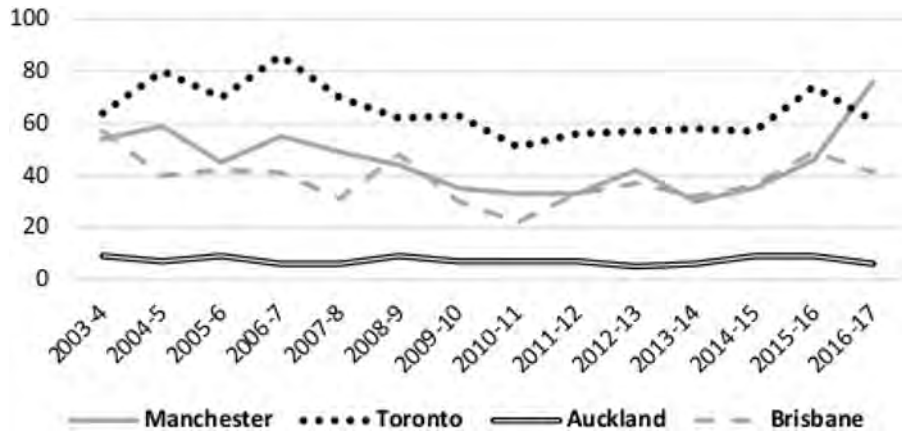


FIG. 7. Civilians fatally shot by police: 1980–2017. Data for Brisbane relate to the whole of Queensland, and for a much shorter period (2000–2014). Data sources: Huffington Post (2017), New Zealand Herald (2008), Queensland Police (2015), Radio New Zealand (2015), USA Today (2018), Wall et al. (2017), Wikipedia (2018a, 2018b).

FIG. 8. Recorded number of homicides, by region/district: 2003–2017. Data sources: ABS (2016), AIC (2017), New Zealand Police (2018a, 2018b), ONS (2017), Queensland Police (2018a), Statistics Canada (2018a), Toronto Police Service (2018a), UK Government (2018).



year period. By contrast, Toronto recorded 24 fatal police shootings and Auckland 6. The data for Brisbane are not directly comparable, as the 18 fatal shootings relate to the whole State of Queensland over a much shorter period (14 years rather than 37). Brisbane accounts for ~45% of Queensland’s population (Queensland Government 2015; Queensland Police 2017), so direct comparison with the other three cities is limited. However, the findings still point to a higher number of fatal police shootings when compared with Auckland and Manchester. Data for nonfatal shootings will be examined as the study progresses.

City data: general risk/community safety

It is possible that the higher number of fatal police shootings in Toronto reflects police responses to higher levels of serious crime. Figure 8 maps the recorded numbers of homicides in each city between 2003 and 2017.

Toronto does record the highest number of homicides of the four locations, but the relative difference when compared with the other cities is notably lower than that for fatal police shootings. Homicide numbers in Manchester sit between about one half and two thirds of numbers in Toronto. Yet, the number of fatal police shootings was 24 times higher in Toronto than in Manchester. The reasons for police shootings are complex and not necessarily directly linked to homicide rates, but the results continue to suggest

that the routine arming of police officers correlates with a greater risk of harm from a police firearm.

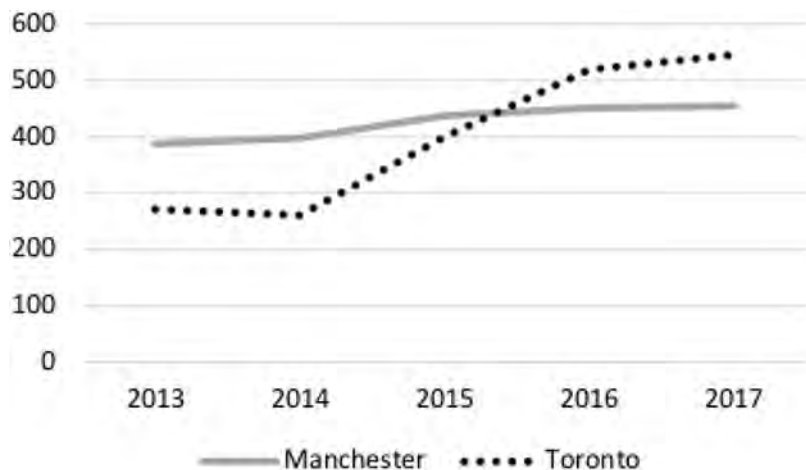
To interrogate the differences a little further, Figures 9 and 10 offer a comparison of firearms offenses recorded in Manchester and Toronto. These two cities are polar opposites with respect to the routine arming of police. In absolute terms, the difference in the number of firearms offenses (point and/or discharge) between 2013 and 2017 is small. In relative terms, in both 2015 and 2016, firearms were present during violent crime in Toronto at about twice the rate in Manchester. However, this difference is again notably lower than the comparative risk of being fatally shot by an offender or by police in Toronto or Manchester (Fig. 2).

Police officer safety

Finally, we turn to police officers themselves—and whether being routinely armed makes them safer. It is difficult to obtain public data relating to police injury for each of the four locations, but police deaths are recorded. Figures 11 and 12 illustrate the number of police officers killed in the line of duty (excluding accidents such as vehicle collisions) in each location.

Given its population, Canada recorded a disproportionate number of police deaths, when compared with the other locations. In England/Wales, 25% of police deaths were

FIG. 9. Firearms offenses (point and/or discharge) in Manchester and Toronto: 2013–2017. Data sources: ONS (2018b, 2018c), Statistics Canada (2018c), Toronto Police Service (2018b).



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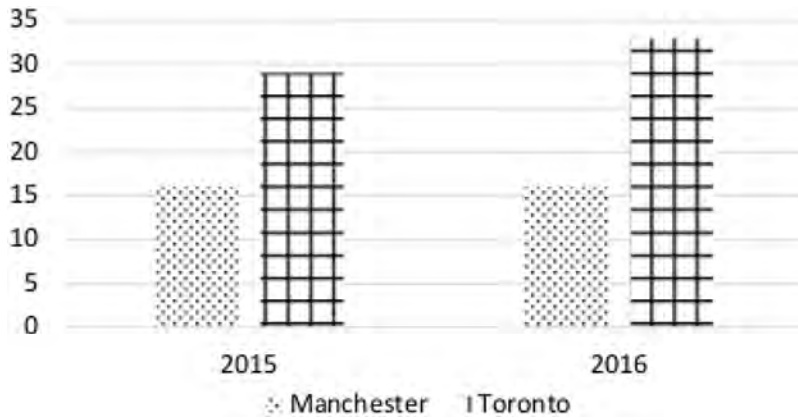


FIG. 10. Violent crime with a firearm present (rate per 100,000) in Manchester and Toronto: 2015–2016. Data sources: Statistics Canada (2018d), UK Government (2018).

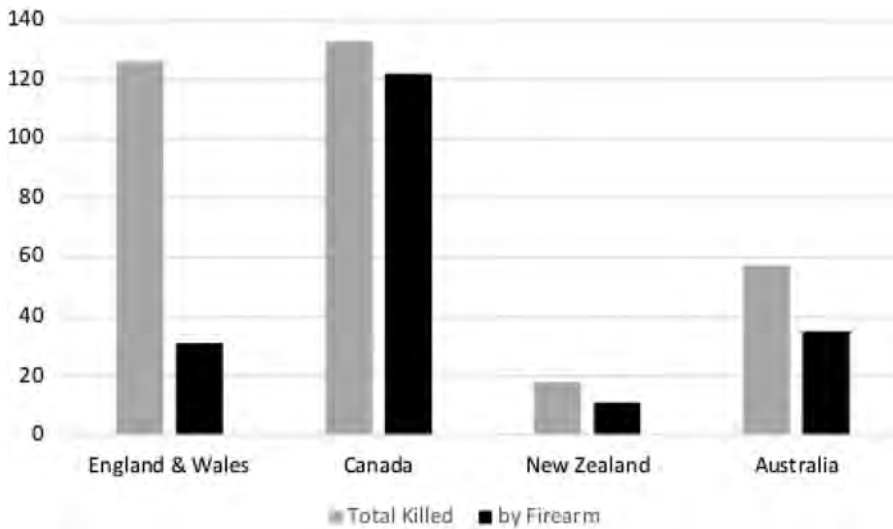


FIG. 11. Police officers killed in the line of duty (excluding accidents), by country: 1961–2009. Data for Australia cover the period 1961–2007. Data sources: Allard and Prenzler (2009), New Zealand Police (2018c), Statistics Canada (2015), Wikipedia (2018a).

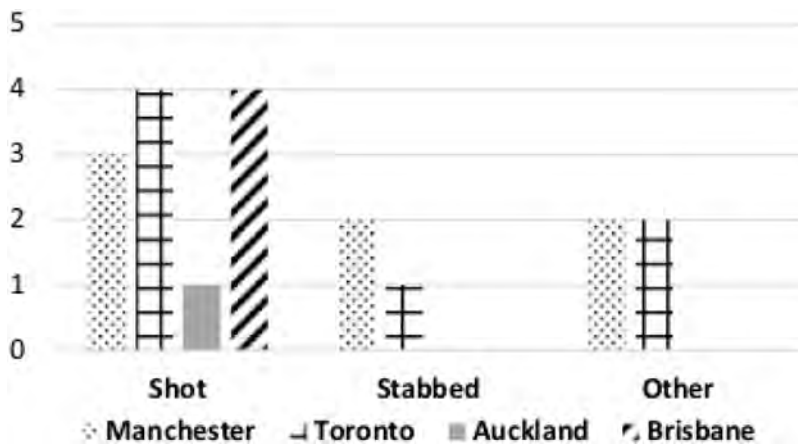


FIG. 12. Police officers killed in the line of duty (excluding accidents), by city: 1980–2017. Data sources: Greater Manchester Police (2018), New Zealand Police (2018c, 2018d), Queensland Police (2018b), Toronto Police Service (2018c).

caused by firearms, compared with 92% in Canada, and 61% in New Zealand and Australia.

The number of nonaccidental police deaths shows remarkable similarity across all four cities. Manchester and Toronto both recorded seven, Brisbane four, and Auckland just one. These are simple datasets, and particularly at city level, any assumptions discerned are speculative. How-

ever, the data suggest that being armed does not reduce the likelihood of a police officer being killed in the line of duty. For those officers who are killed, being routinely armed correlates with a greater likelihood of being shot. The study will continue to examine police officer risk and harms (including injury, trauma, self-harm (including by accident) and the use of firearms as a method of suicide).

Discussion

This article sets out some high-level findings that have emerged from preliminary analysis. It is too early for a full discussion, but some interesting indicative correlations are evident.

When we set the number of fatal police shootings against levels of serious crime and population size, England/Wales and Manchester record comparatively low numbers of serious crime and fatal police shootings, despite being the most populous locations. In New Zealand, the number of homicides by firearm is low, but fatal police shootings are relatively high, particularly when compared with England/Wales. Despite a population about half that of England/Wales, Australia records similar numbers of homicides by firearms and higher levels of civilians shot by police. Canada and Toronto experience higher levels of serious crime and notably higher numbers of fatal police shootings of civilians when compared with all other locations.

The findings indicate that the number of fatal civilian shootings by police is higher where police are routinely armed. Homicide and violent crime are also generally more prevalent where police are routinely armed, but the differences are not sufficient to account for the discrepancy in fatal police shootings. The numbers of nonaccidental police deaths are comparable across all city locations, but clear differences are evident at a national level—with a disproportionately high number in Canada, the vast majority of which are caused by a firearm.

It is simplistic to ascribe differences in civilian shootings and police deaths only to the routine arming of police: other factors undoubtedly contribute. However, that does not negate the validity of these findings—that there is an absence of clear evidence that arming police automatically or necessarily makes them or the community safer. Armed police may feel safer, but our findings mirror Hendy's assertion that "routine armament may not necessarily be the silver bullet to improve police safety, as some believe it might be" (Hendy 2014, p. 191).

In the context of recent high-profile events, and renewed debate about the need to routinely arm currently unarmed police, these findings provide an essential additional dimension. Rather than being driven by assertions of need, perceived risk, or the interests of political expediency, any proposed change to police firearm policy or operational practice must consider the data that are available.

Conclusion and Next Steps

This article has drawn attention to key questions about the effect of the routine arming of police. It is generally accepted that a police officer with a firearm is likely to make different choices about how to handle a volatile situation than a police officer who does not have a firearm. The latter will, of necessity, focus on deescalation and containment. By contrast, an officer carrying a firearm has the option of fatal force from the outset. The findings presented in this article demonstrate that the extent to which routinely arming police changes the nature of policing and the associated risks, to the community and to the officer, merits much deeper analysis. As Hendy (2014, p. 191) observed,

... routinely armed officers may be more readily equipped to deal with dangerous firearm incidents, in terms of their ability to have immediate access to firearms, but their armed status does not necessarily equate to an increase in safety...

Furthermore, when it comes to the use of potentially lethal force, in Great Britain there is an operational threshold and procedural expectation of absolute necessity. This contrasts with the reasonable belief model, which predominates in the United States (Squires and Kennison 2010) and which, according to Gross (2017, p. 67), encourages a "shoot first, think later" approach to policing." The wider effect of institutional factors and policing tradition, highlighted by Zimring (2017), adds a further layer of philosophical and operational complexity.

We acknowledge the limitations of generalized comparisons, and of using public data that may be incomplete, unverified, or not directly comparable. We are also mindful that our findings reveal differences both within the jurisdictions where police are routinely armed and within those where they are not. This affirms the influence of other factors, such as broader gun culture, core demographics and associated challenges, police training and procedural expectations, the nature and effect of police militarization. Moving forward, we are expanding our analysis to examine additional offense categories, comparing relevant use of force guidelines and operational practices across jurisdictions, examining mental health awareness provisions and practices, and ensuring a deeper exploration of the effect on officer and community safety of the routine arming of police.

While we recognize the need for ongoing research, these preliminary findings suggest that routinely arming police does not correlate with lower levels of serious crime, but it does appear to correlate with an increased likelihood of being fatally shot by police. A direct causal link is not claimed. However, the findings cast doubt upon the underlying but rarely challenged rationale for routinely arming police that it makes the community safer.

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No competing financial interests exist.

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Fostering Compassion Satisfaction Among College & University Title IX Administrators

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Abstract

This study, completed for the author's master's degree in public administration capstone in the Program on Gender-Based Violence in the University of Colorado Denver's School of Public Affairs, explores the compassion satisfaction and fatigue of Title IX administrators through a thorough review of the literature on emotionally intense jobs, administration of a Web-based survey, and completion of a series of interviews with Title IX administrators. Title IX administrators were found to have low to average burnout and secondary traumatic stress, as well as average to high levels of compassion satisfaction. Administrators pointed to several organizational and structural barriers to maintaining their wellbeing, as well as suggestions for how their supervisors, their universities, and the field could help them work more effectively. Implications for research and practice are discussed.

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Introduction

Title IX of the Education Amendments of 1972 is a federal law that prohibits discrimination based on sex in any federally funded education program or activity (Department of Justice, 2015). In 2011, a letter now known as the “Dear Colleague Letter” (Ali, 2011) specified that Title IX should also be applied to gender-based violence (GBV). This led to an up-tick of Title IX administrator positions.

Title IX administrators are particularly vulnerable to scrutiny and liability, and professionals may encounter a steep learning curve entering into what is on most campuses a relatively new role. Title IX offices are often understaffed and have limited budgets. These administrators are also frequently confronted with the realities of the pervasiveness of trauma in their communities. The aforementioned factors can combine to leave these professionals particularly prone to burnout, a psychological syndrome that involves a prolonged response to chronic interpersonal stressors on the job, as well as secondary traumatic stress (STS), the presence of post-traumatic stress disorder (PTSD) symptoms caused by indirect exposure to trauma (Figley, 2002; Leiter and Maslach, 2004). Burnout and STS combined can lead to compassion fatigue (CF), or a state of tension and preoccupation and dulled compassion.

Despite these risk factors, Title IX administrators may lack experience with or education in coping with CF. Title IX administrators may not have received education or training on CF and may fear judgment from colleagues. They may also be unaware of how to foster compassion satisfaction (CS), the ability to receive gratification from their roles dealing with traumatized individuals and communities (Simon, Pryce, Roff, and Klemmack, 2006).

Purpose

This study focused on four central research questions. Title IX administrator compassion satisfaction, burnout, and compassion fatigue, as well as vicarious trauma, are new areas for study. Therefore, the first step was assessing current levels of these facets of professional wellbeing through the Professional Quality of Life (ProQOL V), administered via an online survey. Second, interview questions sought to ascertain how Title IX administrators cope with their roles. Third, through the emerging Trauma-Informed Organizational Culture

(TIOC) instrument and interviews, this study also sought to assess organizational and institutional dimensions to fostering compassion satisfaction and fatigue. Fourth, this research sought recommendations to improve training for Title IX administrators.

Review of the Literature

In her seminal study, Hothschild (1983) defined emotional labor as “inducing or suppressing feelings in order to sustain the outward countenance that produces the proper state of mind in others” (p. 3). She expressed that this labor is “sold for a wage and therefore has exchange value,” stressing that it is just as important a skill set as more rational job skills (Hothschild, 1983, p. 4). Emotionally intense jobs typically involve interfacing with the public, production of an emotional state in someone else, and exposure to environments with emotional activity expectations for workers. Building on Hothschild’s (1983) initial study, researchers have explored the skills inherent in emotional labor, as well as the potential for the negative or positive impact of working in an emotionally intense job.

Figley (2002) created a model of compassion stress and fatigue that emphasizes that exposure to suffering, empathic ability, and concern combine to produce an empathic response. Jobs that involve high emotions tend to also involve trauma or “disruption of the usually integrated functions of consciousness, memory, identity, and perception of the environment” (Bloom, 2006, p. 7). Hothschild (1983) posited that stress results from over-identification, fraudulence, and compartmentalization. Over-identification involves not separating work issues from the clients, increasing stress and risk of burnout. Fraudulence involves separating oneself from the job but feeling bad about it. Compartmentalization involves separating from the job too much, which at its most extreme makes it impossible to perform well at it.

Professionals in emotionally intense jobs tend to witness events many people only experience indirectly by watching television or movies (Craig and Sprang, 2010, p. 319). While this paper focused specifically on implications for professionals working with issues of interpersonal and gender-based violence trauma, other examples of emotionally intense jobs can include police, 911 operators, trauma counselors, responders to natural disasters, military personnel, nurses, and others who engage directly with crisis moments and human suffering.

These workers have a greater potential for vicarious trauma and burnout because of the high level of human emotion with which they must engage. Vicarious trauma involves a change in a worker's inner experience of the work through empathic engagement with a trauma survivor (Figley, 2002). Emotions are contagious, and increased interaction and emotional labor involving highly traumatized clients can continue to increase this vicarious trauma, resulting in symptoms that mirror experiencing trauma directly. This vicarious trauma can lead to secondary traumatic stress, which involves the presence of post-traumatic stress disorder (PTSD) symptoms (Figley, 2002). Thus, emotionally intense jobs have significant impact not only on worker performance, but on worker health as well.

Burnout, a psychological syndrome that involves a prolonged response to interpersonal stressors on the job, may result from this exposure (Leiter and Maslach, 2004). Burnout exists at the confluence of exhaustion, cynicism, and inefficacy (Maslach and Leiter, 1997). The stress dimension is exhaustion and involves a cognitive distancing from work-related tasks. This can lead to poor service delivery. The interpersonal dimension is cynicism, which can then lead to depersonalization when engaging both with clients and with colleagues. The self-evaluative dimension is inefficacy, resulting in decreased productivity and increased feelings of incompetence (Maslach and Leiter, 1997). Burnout also predicts increased turnover intentions and frequently leads to the loss of critical experienced human capital (Leiter and Maslach, 2009).

As Eschenfelder (2012) mentioned, the exact passion that can lead to burnout for these workers can also lead to increased job satisfaction, improved services for clients, and other positive outcomes. Compassion fatigue and compassion satisfaction are two sides to the same coin. Compassion fatigue is a state of tension and preoccupation with traumatized survivors by re-experiencing the traumatic events, avoiding reminders, and persistent arousal related to trauma (Figley, 2002).

Negative Impacts of Emotionally Intense Jobs

Much existing research presents emotional labor, particularly with trauma survivors, as having a myriad of potential negative consequences, including vicarious trauma, compassion fatigue, burnout, and secondary traumatic stress. Employees may lack the experience

of satisfaction when there is closure to an interaction because their clients face ongoing, complex, and emotionally laden issues (Guy et al., 2008). Due to this high-stress environment, many researchers, including Salston and Figley (2003), have pointed to compassion fatigue as a constant risk of working in an emotionally intense job. Emotional labor can result in increased absenteeism, increased use of health benefits, poor performance, high turnover rates, more workers' compensation claims, lower morale, and increased substance abuse or misuse (Jacobson, Paul, and Blum, 2005).

Workplaces that have a significant number of persons experiencing emotional labor may become trauma-organized (Bloom, 2006). Trauma-organized workplaces have high levels of burnout and secondary traumatic stress, and low levels of compassion satisfaction. The conditions present in trauma-organized workplaces may lead to high absenteeism, high employee turnover, and professional misconduct, including boundary violations (Bloom, 2006).

Compassion satisfaction involves the ability to receive gratification, as opposed to vicarious traumatization, from providing care to others who are suffering or who have experienced trauma (Simon, Pryce, Roff, and Klemmack, 2006). Emotionally intense jobs do not only have negative consequences, but can result in positive, affirming outcomes as well.

Positive Impacts of Emotionally Intensive Jobs

While researchers and practitioners alike often focus on the negative impacts of emotionally intense jobs, this review was particularly focused on the positive impacts, specifically compassion satisfaction. A focus on the deficits of emotionally intense jobs ignores the power that passion and emotion have to energize and sustain workers (Wendt, Tuckey, and Prosser, 2011). There are people who seek out emotionally intense jobs and view them as exciting or rewarding due to a desire for meaningful and altruistic work helping others, an adrenaline rush, an enjoyment for fixing problems, or feeling an enhanced sense of meaning (McCann and Pearlman, 1990; Sansbury, Graves, and Scott, 2015; Schuler and Sypher, 2000; Tehrani, Osborne, and Lane, 2012). Workers in emotionally intense jobs mitigate burnout if they are in environments that help them focus on these positive aspects of helping people (Brotheridge and Grandy, 2002).

Frederickson's (2004) broaden-and-build theory of positive emotions postulates that, if emotionally intense situations are paired with positive personal change, they can actually promote resiliency, increase joy, encourage creativity, and combat the aforementioned narrowing of worldview perpetuated by frequent trauma exposure for individuals. Compassion satisfaction mitigates burnout, which mitigates the impact of secondary traumatic stress (Conrad and Kellar-Guenther, 2006; Samios, Abel, and Rodzik, 2013).

Post-traumatic growth can foster resilience, increase positive emotions, and broaden focus, which enhances compassion satisfaction (Samios, Abel, and Rodzik, 2013). Not *if* someone survives trauma, but *how* they survive it, determines the outcome for a worker. Counter-transference, or a worker's emotional enmeshment with a client, can actually lead to positive growth for the worker (Figley, 2002; Gibbons, Murphy, and Joseph, 2011; Kanter, 2007). Therefore, it is vital for workplaces to nourish these dimensions to shift the impact on workers. Environments and training programs can help enhance these protective factors to foster secondary traumatic growth instead of exacerbating secondary vicarious trauma (Shoji et al., 2014).

Campus Gender-Based Violence (GBV) Professionals

There is little research on compassion satisfaction, specifically among GBV workers, and none about campus GBV professionals in particular. Work with trauma survivors and the inherent sacrifice in the work of these professionals links them to other emotionally intense professions (Bemiller and Williams, 2011). Studies specific to GBV workers indicate that they experience changes in worldview, feelings of isolation, fear for clients' safety, feelings of powerlessness, confusion of rape and sex, tightening of personal boundaries, distrust, and feelings of personal vulnerability (Bemiller and Williams, 2011; Clemans, 2004). In particular, workers in the GBV field reported that their jobs increased their assertiveness, gave them greater control over their anger, and led to positive changes in their parenting skills (Ben-Porat and Itzhaky, 2009). Larger systems change is also a part of the job, requiring employees to not only work with individuals, but to also advocate for systems change (Davies and Lyon, 2013). This need for work on multiple levels involves highly skilled labor, as well as individual and organizational fostering of compassion satisfaction.

Methods

This mixed-methods study included: 1) a Web-based survey; and 2) semi-structured phone interviews. The Association of Title IX Administrators (ATIXA) provided a research grant that funded incentives for survey and interview completion.

Web-Based Survey

The Professional Quality of Life (ProQOL V) is a valid and reliable instrument that is the most frequently used measure of compassion satisfaction and fatigue (Stamm, 2016). The fifth edition was the most current version at the time of this study (Stamm, 2009). This instrument asks for the frequency with which respondents have experienced a range of feelings, thoughts, and actions within the past 30 days. It consists of 30 statements about which participants indicate their level of agreement on a Likert-type scale. The Trauma-Informed Organizational Culture (TIOC) instrument was a new instrument developed by Handran (2013) to address the organizational-level factors of compassion fatigue and satisfaction. It consists of 30 questions, with response choices on a Likert-type scale, and with one open-ended question.

Recruitment. Due to the relatively small size of the field, the survey was distributed directly to Association of Title IX Administrators (ATIXA) members with a two-week completion window and two reminders (at one week and one day remaining). If they chose to provide contact information, participants were entered to win one of 20 \$25 gift cards. The author assigned each entrant a number and used a random number generator for the drawing. All gift card incentives in this study were disseminated directly through Amazon, which provides reading and redemption verification. The data was analyzed using SurveyMonkey and Excel based on scoring systems embedded in the ProQOL and looking for patterns emerging in the TIOC.

Participants. A total of 104 members of ATIXA participated in the Web-based survey. As nine responses were incomplete due to the respondents skipping one or two questions, those nine responses were not used, resulting in 95 completed surveys. Of respondents with completed surveys, 84 percent were women, 15 percent were men, and 1 percent was gender-queer. The highest levels of degree completion for respondents was as follows: 14 percent had bachelor's

degrees; 48 percent held master's degrees; 21 percent had a juris doctorate; 15 percent had Ph.D.s, Ed.D.s, or Psy.D.s; and 2 percent were in the process of completing their Ph.D.s. The majority of respondents indicated that they served in Title IX Coordinator roles (63 percent), while 16 percent served as Investigators and 14 percent as Deputy Coordinators. Respondents who served in other Title IX team member roles made up the remaining 7 percent of the sample.

The respondents spent an average of 63 percent of their time working on Title IX issues, with a range of 10 percent to 100 percent. They had an average of five years' experience working with Title IX issues or sexual violence, with a range from less than one year to more than 20 years. Over half of the respondents worked at four-year, private institutions (52 percent), with an additional 29 percent working at four-year, public institutions. The other 19 percent worked at community colleges, system-wide offices, or graduate- and professional-only institutions.

Interviews

Creswell (2003) mentioned the importance of thinking beyond quantitative versus qualitative research and of considering mixed methods, particularly in newer areas of inquiry. Including interviews allows for data triangulation without multiple larger studies (Jick, 1979). This allows for one method to inform the other, leaving less room for misinterpretation, and allows for the creation of a more robust narrative (Fowler, 1992; Greene, Caracelli, and Graham, 1989; Mertens, 2003). By using mixed methods, the author was able to pursue a new area of inquiry from multiple angles at once in a limited amount of time.

Phone interviews saved significant time and travel expense (Stoneall, 1991), and they were conducted via Tape-A-Call, an iPhone application that saves recorded calls to a secure location in the cloud. Within 24 hours, recordings were transcribed, double-checked for accuracy, and deleted. The author then uploaded the data to Qualitative Data Analysis (QDA) Miner, a computer-assisted qualitative analysis software (CAQDS), and coded it through an iterative qualitative content analysis process (Lieblich, Truval-Mashiach, and Zilber, 1998). This process involved repeated readings of the interview transcripts for themes, which were then combined to form categories. The author developed

interview questions based on previous interview studies of compassion fatigue and satisfaction in related fields, as well as on through consultation with the client organization (Bober and Regehr, 2006; Handran, 2010; Harrison and Westwood, 2009; Killian, 2008; Kulbany, 2007; Pack, 2014). As this is the first study of its kind and participants may have had additional information to add about this unique role that may be salient, the author made use of semi-structured interview questions (Lieblich, Truval-Mashiach, and Zilber, 1998). This allowed the author to pursue follow-up questions if unforeseen topics came up in the interviews.

Recruitment. The author secured interviewees through a call for participation on the ATIXA member listserv. Each interview participant received a \$25 gift card for participating. Interviews ranged from 23 minutes to 79 minutes in duration. Therefore, a total of \$875 worth of gift cards was disseminated to participants.

Participants. As there is no exact number of preferred interviews in qualitative research, the author conducted interviews until responses became repetitive, with reached saturation. For this pilot study, that point was at 15 interviews (Gaskell, 2000). Participants came from 15 institutions of higher education in 13 states and represented the four major geographic regions of the continental United States. Five respondents were men and 10 were women. Eight respondents had earned a master's degree, while five had earned a juris doctorate and two had earned Ph.D.s. Nine respondents were Title IX Coordinators, with three of them serving in the role full-time. The other respondents held Investigator or Deputy Coordinator positions, often on top of full-time jobs. Their experience working with Title IX or sexual violence issues ranged from less than one year to 17 years, with an average of six years' experience. They represented community colleges, four-year, private universities and colleges, and four-year, public universities and colleges, with a student population range of 900 to 43,000. Four respondents worked at religiously-affiliated institutions. Five respondents mentioned previous experience in prevention and advocacy roles as a part of their professional history.

Results

This research consisted of semi-structured interviews, as well as the administration of two survey instruments, the Professional Quality of Life Survey and the Trauma-

Informed Organizational Culture Survey. The findings of this exploratory study both provided some intriguing answers and fueled additional questions.

Interviews

Sustaining personal and professional wellbeing. Participants shared multiple ways in which they sustained their wellbeing, but nine respondents began the conversation by noting that they did not sustain their wellbeing particularly well and believed that they needed to do more work in that area (see Table 1, right column). Several respondents indicated taking new jobs or shifting their professional roles recently as an attempt to better sustain themselves. Others indicated that their positions did not allow them time to sustain their wellbeing or that they felt guilty taking time away from work that has such a high impact on people’s lives. “I feel like I’m on 24/7. My cell phone is never off,” one participant said. Another stated, “I know I should be doing things to manage stress, but I just can’t seem to find the energy to do so without feeling guilty.” Still another echoed these sentiments: “The stakes are always so high and the emotions are so high. I experience guilt sitting at home when I could be working on a case.” All Title IX administrators interviewed indicated that it was challenging to set boundaries between work and life.

Respondents mentioned 19 methods for establishing boundaries within their roles, including not taking work home, physically leaving the office, not checking email or making calls after hours, taking on varying responsibilities to ensure they are not doing too much work that involves talking to trauma survivors, dedicating time to eat lunch away from their desks, and taking weekends off. Basic self-care practices were often indicated as things with which respondents struggled, as evidenced by one administrator’s statement: “I definitely eat in front of my computer every single day, if I eat lunch at all.” Participants often mentioned the need to be their authentic selves, as they did not feel they could be themselves at work. One respondent expressed that, “neutrality feels like I’m supposed to be a robot, but I have human emotions.” Many of these responses were accompanied by discussions of how difficult it was to simply transition home at the end of the day or to eat lunch without doing work at the same time.

Another key theme that emerged in the responses was the importance of relationships. Participants often

mentioned time with family, the need to debrief with colleagues or friends, the importance of participating in a faith community, time caring for pets, and attending counseling as ways that interpersonal connections helped them sustain themselves. As one respondent indicated, “you really need outside relationships. Everyone respects what you do [as a Title IX administrator], but nobody likes you.” Several respondents also mentioned a range of activities and hobbies ranging from physical activity to educational endeavors, that helped them maintain separation between work and life. One participant noted that employee self-care was in the university’s best interest: “If they want me to be my best, I must take care of myself.” Another participant mentioned the importance of colleagues and task delegation to ensure that the non-Title IX aspects of the job get done: “They need to understand why Title IX is important institutionally, even if they don’t understand it as important to them personally.” Respondents often noted that top-down support was considered crucial to Title IX administrator success.

Table 1: How do you sustain your wellbeing?

Category	Themes	n
Boundaries	Do not take work home	7
	Physically leave the office	5
	Do not check email or make calls after hours	3
	Vary responsibilities, limit trauma work	2
	Dedicate time for lunch	1
	Take weekends off	1
	Relationships	
Relationships	Spend time with family	7
	Debrief with colleagues	5
	Connect with spiritual community	2
	Spend time with pets	1
	Attend counseling	1
Activities		9
Activities	Pursue particular hobbies	5
	Exercise or pursue physical activity	4
Barriers		9
Barriers	Recent shift in role to improve self-care	3
	Do not sustain wellbeing	3
	Feel guilty when take time	3
Total		53

Supervisor impact on wellbeing. Participants also mentioned how their supervisors helped or hindered their wellbeing, indicating a slightly more positive influence than negative influence by supervisors. Often, their responses indicated that, overall, their supervisors' roles were mixed. Respondents indicated that benefits of their supervisors included encouraging them, allowing for days off and use of flex time, recognizing the stress of the job, and respecting their decisions. In managing a full-time job with an investigator role, one participant mentioned that "for our campus to be safe and equitable, [my supervisor] knows I'm going to need to be pulled away" (see Table 2, below). That support was frequently noted as invaluable to maintaining respondent wellbeing.

Table 2: How does your supervisor help or hinder your wellbeing?

Category	Themes	n
Help	Encouraging	9
	Allows for days off	8
	Recognizes stress of job	5
	Respects decisions	2
Hinder	Does not model self-care	6
	Doesn't talk about self-care	6
	Stressed	6
	Works staff beyond capacity	3
Total		45

Administrators also indicated that supervisors typically did not model self-care, did not discuss self-care with them, were constantly stressed, and worked their teams beyond capacity. Five respondents indicated that their supervisors talked about self-care or taking days off, but did not model the behavior themselves in practice, making it challenging for the Title IX administrators to feel true permission to engage in self-care. One participant mentioned that her boss was unsupportive and said, "I'm not sure he can even spell Title IX." Another stated: "I don't feel very supported. My supervisor is not familiar with the obligations, and so keeps getting blindsided by basic things. It's like a roller-coaster." Others indicated that their supervisors had very different roles, particularly in human resources, illustrated by one respondent's

comment that: "She's an 8-5 person and doesn't get emotionally charged work, so I feel guilty asking for a day off. She doesn't get it." Similarly, another respondent mentioned that Title IX administrators lacked spaces to speak honestly: "It's hard to do that when we're always trying to show that everything's fine." Interviewees frequently cited a lack of space to process challenges as a source of stress as well.

University impact on wellbeing. Respondents also discussed how their university helped or hindered their wellbeing. Again, the responses were mixed, with slightly more helpful than harmful methods indicated. They indicated that benefits packages (including health and wellness benefits and leave time), a culture that values the importance of Title IX, being treated as experts, and the provision of funding for professional development were helpful to sustaining their wellbeing. One participant said: "I know that people above me think highly of me. Those individual reactions make all the difference." However, six respondents couched the benefit of professional development funding with the belief that the funding would not be available in the near future (see Table 3, below).

Table 3: How does your university help or hinder your wellbeing?

Category	Themes	n
Help	Benefits package	6
	Values Title IX	6
	Treats as expert	4
	Funds professional development	3
Hinder	Expectation to go above and beyond	5
	Always in crisis mode	4
	Under scrutiny	4
	Does not care if I stay	1
	Not given decision-making authority	1
	Inadequate staff	1
Total		35

They also mentioned that the university culture often prevented them from being able to take care of themselves, including by sending contradictory messages. While they were provided leave time, they did not feel as if they could take it. They felt the expectation was to

“go above and beyond” and to respond after hours and on weekends. Several respondents mentioned that their institutions were under scrutiny and in crisis mode all the time, leading to an inability to take time away. Others noted that they lacked authority, evidenced by one participant’s statement that, “there is a lot that is written as collaborative, so I feel like I’m always herding cats.” Individual participants also mentioned inadequate staffing, a lack of decision-making authority, and a disregard for the Title IX administrator position as negatively impacting personal wellbeing. One expressed that “the university does not seem invested in keeping someone qualified in this job.” Still another described the double-edged sword of her university seeing her as an expert while not funding her ongoing professional training: “They treat me like an expert, but I think this places me at constant risk of being thrown under the bus.” Another expressed that staff were typically recognized for workaholism, and “no one is going to be honored for good work-life balance.” Organizational factors certainly affected respondents’ priorities.

University support is needed to work more effectively. Respondents also mentioned the need for consistency and resources from their institutions to work more effectively (*see Table 4, top-right*). They indicated the importance of shared messaging, clarification of roles, and placing more value on Title IX compliance. They expressed the importance of how administrators portrayed their roles and authority to others. A respondent mentioned a sentiment echoed by many: “There needs to be that idea of shared responsibility, that [Title IX] is not just my thing.” Others also mentioned the need for more staff and a dedicated budget. Three respondents indicated that they had to ask for funding any time they needed resources, as they had no budget to use at their discretion. One mentioned the need for “someone to do triage” and support in “finding people out in the community who want to take time from their busy day jobs to be my investigators.” Without those front-line staff, Title IX administrators indicated that they were absorbing more trauma.

Web Survey

Overall, respondent scores on the ProQOL indicated average to high compassion satisfaction, and low to average burnout and secondary traumatic stress.

Compassion satisfaction. Twenty-three percent of the

Table 4: What could your university do to help you work more effectively?

Category	Themes	n
Consistency		14
	Shared messaging	6
	Clarify roles	5
	Value Title IX	3
Resources		9
	More staff	5
	More budget	4
Total		23

Title IX administrators surveyed scored in the high range for compassion satisfaction, indicating that they derived a great deal of satisfaction from their work. The rest of the respondents, 77 percent, scored at average levels of compassion satisfaction. The average score for this sample was 53, which is three points higher than the average for the general population on which the ProQOL is scaled.

Burnout. No administrations surveyed received scores that indicated burnout, with 37 percent in the low range and 63 percent in the average range. The average score was 40, which is significantly lower than the national average of 50.

Secondary traumatic stress. Again, respondents indicated a low to average level of secondary traumatic stress, with one respondent scoring in the high range. Forty-eight percent scored in the low range, while 51 percent scored in the average range. This makes the average score for this sample 37, which is much lower than the national average.

University role in supporting effective work with people affected by trauma. Thirty-seven percent of the respondents answered an optional question on how their schools could help them work more effectively as they help individuals navigate traumatic situations. Responses focused on three major themes: training, resources, and support. Forty-nine percent indicated a need for more trauma-specific training or more professional development overall. Another 29 percent indicated a need for additional resources such as more staff or increased budget. Individuals also mentioned the need for advocates to support survivors through adjudication processes, dedicated

physical space for conducting interviews, and flexible scheduling options as ways in which their institutions could better support them (see Table 5, below).

Table 5: What is one thing your university could do to help you work more effectively?

Category	Themes	n
Training		17
	More trauma-specific training	12
	More time for professional development	5
Resources		10
	More staff	4
	More budget	3
	Flexible scheduling	1
	Survivor advocates	1
	Physical space for interviews	1
Support		8
	Opportunities to debrief	6
	Access to therapy	2
Total		35

One respondent mentioned that professional development would be an impossibility without a significant shift in work culture:

“I am a department of one. I work 12+ hours a day every day and still can’t get a handle on my workload. It is impossible to take a day off or to travel to a conference without killing myself when I return or being constantly interrupted while I’m away. This defeats the purpose of even taking time off. I’d rather not even bother if I’m going to have to work twice as hard to recover or get caught up than I would have if I hadn’t taken that day or gone to that conference. It’s nice to do challenging and rewarding work and to feel important and needed by your institution, but there has to be a limit, and I don’t have that.”

This sentiment was echoed in another’s statement that a “cultural shift allowing individuals to talk about emotional difficulty at work and the need to take some time away” is necessary, as currently that person would be labeled as “a complainer who can’t hack it.” Respondents frequently noted the tension between wanting to better take care of themselves and the organizational challenges to actually doing so.

Trauma-Informed Organizational Culture (TIOC).

Overall respondent scores indicated that many aspects of a trauma-informed organizational culture on their campus were present, including support from colleagues and the ability to do multiple types of work in their roles. However, there were marked exceptions to this. Fifty-two percent of respondents indicated that their organizations did not compensate them for overtime. Seventy-six percent agreed or strongly agreed that they did not have enough time during work hours to complete their assigned tasks, and 62 percent also felt that they did not have the resources needed to do their jobs. Therefore, it is not surprising that most respondents (81 percent) indicated that they strongly agreed or agreed that they worked in stressful environments.

Title IX administrators surveyed also responded overwhelmingly that they had not received information about compassion fatigue or satisfaction from their universities. No one agreed or strongly agreed with the statement that they had received such information or training, and 76 percent strongly disagreed or disagreed.

Discussion

This research centered on assessing current Title IX administrator levels of compassion satisfaction and fatigue, and how their supervisors and institutions help or hinder their wellbeing with the goal of providing recommendations for ATIXA for its trainings and future practice.

Levels of Compassion Satisfaction and Fatigue

The findings of this research indicate that Title IX administrators are not experiencing high rates of burnout or compassion fatigue, and that many are even experiencing compassion satisfaction. However, survey results also indicate that they lack vital resources that they may need to sustain themselves in what are often new roles on their campuses. No Title IX administrators surveyed indicated that they had received information about compassion satisfaction or fatigue from their universities, and many interviewees mentioned a stigma against self-care or asking for help and time off. These conditions, coupled with structural challenges like high caseloads, limited personnel, and little or no dedicated budget, place many Title IX administrators at risk of burnout. Added training and support for the emotional labor inherent in Title IX work could buffer future burnout or compassion fatigue and

help raise compassion satisfaction levels to the high range for more administrators.

Recommendations

Due to the emotional intensity of Title IX administrators' jobs and the impact of their environments on their wellbeing, it would be helpful for training to address all levels of the social ecology. Thus, interventions at the administrator, supervisor and colleague, organization and institution, and profession-wide level are needed.

Administrator level. While the research is the most robust at the individual level, the implications are also the most limited, as the focus is solely on increasing individual capacity and changing personal practices. Several authors stress the importance of self-care (Bemiller and Williams, 2011; Osofsky, Putnam, and Lederman, 2008; Stamm, 1999; Stovholt, 2001). However, the literature is unclear as to whether simply cultivating these practices alone impacts compassion satisfaction. Indeed, several studies of interventions indicate that, while approaches that target individual self-care strategies are the norm, programs that combine individual and organizational strategies are most effective at fostering compassion satisfaction and decreasing burnout (Awa, Plaumann, and Walter, 2010).

Pursuing professional development opportunities to build individual capacity regarding trauma may increase compassion satisfaction (Saltson and Figley, 2003). However, while workers frequently recognize symptoms of vicarious trauma in others, they are unlikely to recognize them in themselves and may only see such training or intervention as reactive for those experiencing symptoms without further education (Bemiller and Williams, 2011). As Dahlberg and Krug (2002) mentioned, interventions at the individual level focus on education and skills training to promote attitudes, beliefs, and behaviors that hopefully will result in positive change. As Title IX administrators frequently remarked in their interviews, the surrounding levels of the social ecology have a significant impact on individual behavior and wellbeing as well.

Supervisor and colleague level. The influence of work peers and supervisors plays a critical role in the development of compassion satisfaction, so strategies at this level are essential to fostering compassion satisfaction in the workplace.

Supervisors who lack personal work experience in emotionally intense jobs or have not supervised such workers require even more capacity building. Still, in emotionally intense jobs, workers might not always have time to consult with supervisors and must go beyond rigid rules to make decisions quickly in response to crises (Mastracci, Guy, and Newman, 2012). Therefore, regular supervision is essential, as well as non-accusatory debriefing spaces in which personnel can learn from their supervisors and hone their judgment and feelings of self-efficacy. Mentoring programs could help younger and newer professionals, who some studies indicate are at greater risk for burnout and who could benefit from the knowledge of their more seasoned colleagues. Supervisors can also provide critical mentorship (Bemiller and Williams, 2011).

Appropriate social sharing has been linked to compassion satisfaction, but this skill is rarely taught, especially outside of counseling programs. Research about Employee Assistance Programs (EAPs) provides powerful evidence about the necessity for formal debriefing systems (Jacobson, Paul, and Blum, 2005). Administrators should also be encouraged to share coping strategies with each other and to encourage their colleagues to employ self-care and positive coping skills (McCann and Pearlman, 1990). As workers may be embedded within broader systems and be the only person doing a particular job, it is also critical to establish pathways for them to connect with others doing similar work as a means to receive encouragement and share concerns, as is done through the ATIXA listserv. Evans and Villavisanis (1997) suggested a structured group, but Way, Van Deusen, Martin, Applegate, and Jandle (2004) also pointed to the increased ability to make connections provided by the rise in accessibility of information technology and internet-based communication.

Organizational and institutional level. Organizational culture can be leveraged for prevention strategies (Martin, 2002). Echoing many of the interviewees' sentiments, Henry et al. (2011) asserted that workers who are "in survival model [have] little energy to implement trauma-informed casework practices," let alone foster compassion satisfaction with colleagues or build their own resilience (p. 183). Educational institutions need to set these employees up for success. Tehrant, Osborne, and Lane (2012) took this argument a step further to assert that ignoring the risk of compassion fatigue is actually

unethical due to the impact on both clients and workers. Multiple researchers have stated that trauma-informed systems with clients must mirror what organizations are doing with staff in order to achieve program goals and best serve clients (Bell, 2013; Bloom and Yanosy-Sreedhar, 2008; Glisson, 2007; Hormann and Vivian, 2005; Sansbury, Graves, and Scott, 2015).

Postsecondary educational institutions are currently placing themselves and their Title IX administrators at risk by not providing information on compassion fatigue and satisfaction. Alredge and Bloom (2001) expressed the necessity of establishing a trauma-informed system in such settings, noting that “the human dimension should always be at the forefront, with consideration given to the whole person, regardless of whether the person is a consumer, a clinician, or a program administrator” (p. 91). Holistic thinking is vital for fostering compassion satisfaction.

Universities can also institute policies that are likely to foster compassion satisfaction. They can recognize their role and acknowledge the severity of the trauma that their Title IX personnel encounter by prioritizing choice and care (Saakvitne, Gamble, Pearlman, and Tabor, 2000; Wharton, 1999). They can also provide continual opportunities for self-assessment of compassion satisfaction and fatigue (Sansbury, Graves, and Scott, 2015). Implementing supervision policies, shared coverage, and caseload caps, and providing increased time off or flexible time, while also decreasing conflicts, can improve compassion satisfaction (Acker, 2011; Saakvitne et al., 2000; Sansbury et al., 2015).

Implications for Research

While valuable information is available on fostering compassion satisfaction in the workplace, there are considerable gaps in the literature and a need for future research. Much of the existing research focuses on individual factors, and recommended interventions are almost solely at the individual level. There is a need for more studies to be conducted at the relationship and organizational level, but particularly at the policy and profession level, to provide guidance for more upstream approaches such as school-based interventions and training *before* an employee even enters the workplace. It would also be intriguing to learn about the impact of changing accreditation guidelines, evolving workplace standards, or professional codes on the issue

of compassion satisfaction, including guidance provided to individuals working as Title IX administrators.

The recent proliferation of the Title IX administrator role on college and university campuses provides a powerful opportunity for research on compassion satisfaction. The confluence of a high level of scrutiny and national attention, a focus on trauma, location within an educational setting, a lack of professional training in emotional labor skills or trauma, and lack of hiring practices rooted in emotional labor skills make the Title IX administrator role an important labor sector for future study.

Conclusion, Limitations, and Next Steps

This research consisted of a pilot study on compassion satisfaction among Title IX administrators at colleges and universities that was grounded in available research and practice evidence. However, additional research is needed on this population. The Trauma-Informed Organizational Culture Survey also needs additional opportunities for validation, as the instrument currently does not have a scoring system that lends itself well to practice-based recommendations. These instruments, however, did provide robust information through an easy-to-complete format that yielded a high response rate.

Title IX administrators were also surveyed using a convenience sample of Association of Title IX Administrators members. Further research could compare this sample to Title IX administrators who are not affiliated with ATIXA. In addition, the author’s role as an Advisory Board member for ATIXA served as both a limitation and a strength. The author did not have to use time having administrators explain their jobs or current climate, and the relationship with ATIXA helped secure a sample and needed incentives to survey such a busy population. However, it is possible that those who responded to the call for participants were aware of the author’s tie to the field of gender-based violence prevention and advocacy on campus, and chose to participate or not based on their prior knowledge of the author’s professional and personal identities.

Through its ongoing work and through its support of the recommendations outlined in this paper, ATIXA can continue to lead the field in providing a supportive professional home to Title IX administrators and staff, while also preventing their burnout and fostering greater levels of compassion satisfaction.

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Professional Quality of Life Scale (ProQOL)

*Compassion Satisfaction and Compassion Fatigue
(ProQOL) Version 5 (2009)*

When you [help] people you have direct contact with their lives. As you may have found, your compassion for those you [help] can affect you in positive and negative ways. Below are some questions about your experiences, both positive and negative, as a [helper]. Consider each of the following questions about you and your current work situation. Select the number that honestly reflects how frequently you experienced these things in the last 30 days.

	1=Never	2=Rarely	3=Sometimes	4=Often	5=Very Often
_____	1.				I am happy.
_____	2.				I am preoccupied with more than one person I [help].
_____	3.				I get satisfaction from being able to [help] people.
_____	4.				I feel connected to others.
_____	5.				I jump or am startled by unexpected sounds.
_____	6.				I feel invigorated after working with those I [help].
_____	7.				I find it difficult to separate my personal life from my life as a [helper].
_____	8.				I am not as productive at work because I am losing sleep over traumatic experiences of a person I [help].
_____	9.				I think that I might have been affected by the traumatic stress of those I [help].
_____	10.				I feel trapped by my job as a [helper].
_____	11.				Because of my [helping], I have felt "on edge" about various things.
_____	12.				I like my work as a [helper].
_____	13.				I feel depressed because of the traumatic experiences of the people I [help].
_____	14.				I feel as though I am experiencing the trauma of someone I have [helped].
_____	15.				I have beliefs that sustain me.
_____	16.				I am pleased with how I am able to keep up with [helping] techniques and protocols.
_____	17.				I am the person I always wanted to be.
_____	18.				My work makes me feel satisfied.
_____	19.				I feel worn out because of my work as a [helper].
_____	20.				I have happy thoughts and feelings about those I [help] and how I could help them.
_____	21.				I feel overwhelmed because my case [work] load seems endless.
_____	22.				I believe I can make a difference through my work.
_____	23.				I avoid certain activities or situations because they remind me of frightening experiences of the people I [help].
_____	24.				I am proud of what I can do to [help].
_____	25.				As a result of my [helping], I have intrusive, frightening thoughts.
_____	26.				I feel "bogged down" by the system.
_____	27.				I have thoughts that I am a "success" as a [helper].
_____	28.				I can't recall important parts of my work with trauma victims.
_____	29.				I am a very caring person.
_____	30.				I am happy that I chose to do this work.

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PROQOL SELF SCORING WORKSHEET

This worksheet helps you to get an estimate of your score on the ProQOL. To make it easy for you to use on your own, scores are grouped into high, average and low. If your score falls close to the border between categories, you may find that you fit into one group better than the other. The scores are estimates of your compassion satisfaction and fatigue. It is important that you use this information to assist you in understanding how your professional quality of life is, not to set you into one category or the other. The ProQOL is not a medical test and should not be used for diagnosis.

What is my score and what does it mean?

In this section, you will score your test and then you can compare your score to the interpretation below.

Scoring

1. Be certain you respond to all items.
2. Go to items 1, 4, 15, 17 and 29 and reverse your score. For example, if you scored the item 1, write a 5 beside it. We ask you to reverse these scores because we have learned that the test works better if you reverse these scores.

You Wrote	Change to
1	5
2	4
3	3
4	2
5	1

To find your score on **Compassion Satisfaction**, add your scores on questions 3, 6, 12, 16, 18, 20, 22, 24, 27, 30.

The sum of my Compassion Satisfaction questions was	So My Score Equals	My Level of Compassion Satisfaction
22 or less	43 or less	Low
Between 23 and 41	Around 50	Average
42 or more	57 or more	High

To find your score on **Burnout**, add your scores questions 1, 4, 8, 10, 15, 17, 19, 21, 26 and 29. Find your score on the table below.

The sum of my Burnout questions	So My Score Equals	My Level of Burnout
22 or less	43 or less	Low
Between 23 and 41	Around 50	Average
42 or more	57 or more	High

To find your score on **Secondary Traumatic Stress**, add your scores on questions 2, 5, 7, 9, 11, 13, 14, 23, 25, 28. Find your score on the table below.

The sum of my Secondary Traumatic Stress questions	So My Score Equals	My Level of Secondary Traumatic Stress
22 or less	43 or less	Low
Between 23 and 41	Around 50	Average
42 or more	57 or more	High

YOUR SCORES ON THE PROQOL: PROFESSIONAL QUALITY OF LIFE SCALE

Based on your responses, your personal scores are below. If you have any concerns, you should discuss them with a physical or mental health care professional.

Compassion Satisfaction _____

Compassion satisfaction is about the pleasure you derive from being able to do your work well. For example, you may feel like it is a pleasure to help others through your work. You may feel positively about your colleagues or your ability to contribute to the work setting or even the greater good of society. Higher scores on this scale represent a greater satisfaction related to your ability to be an effective caregiver in your job.

The average score is 50 (SD 10; alpha scale reliability .88). About 25% of people score higher than 57 and about 25% of people score below 43. If you are in the higher range, you probably derive a good deal of professional satisfaction from your position. If your scores are below 40, you may either find problems with your job, or there may be some other reason—for example, you might derive your satisfaction from activities other than your job.

Burnout _____

Most people have an intuitive idea of what burnout is. From the research perspective, burnout is one of the elements of compassion fatigue. It is associated with feelings of hopelessness and difficulties in dealing with work or in doing your job effectively. These negative feelings usually have a gradual onset. They can reflect the feeling that your efforts make no difference, or they can be associated with a very high workload or a non-supportive work environment. Higher scores on this scale mean that you are at higher risk for burnout.

The average score on the burnout scale is 50 (SD 10; alpha scale reliability .75). About 25% of people score above 57 and about 25% of people score below 43. If your score is below 18, this probably reflects positive feelings about your ability to be effective in your work. If you score above 57 you may wish to think about what at work makes you feel like you are not effective in your position. Your score may reflect your mood; perhaps you were having a “bad day” or are in need of some time off. If the high score persists or if it is reflective of other worries, it may be a cause for concern.

Secondary Traumatic Stress _____

The second component of Compassion Fatigue (CF) is secondary traumatic stress (STS). It is about your work-related, secondary exposure to extremely or traumatically stressful events. Developing problems due to exposure to other’s trauma is somewhat rare but does happen to many people who care for those who have experienced extremely or traumatically stressful events. For example, you may repeatedly hear stories about the traumatic things that happen to other people, commonly called Vicarious Traumatization. You may see or provide treatment to people who have experienced horrific events. If your work puts you directly in the path of danger, for example due to your work as a emergency medical personnel, a disaster responder or as a medicine personnel, this is not secondary exposure; your exposure is primary. However, if you are exposed to others’ traumatic events as a result of your work, such as providing care to people who have sustained emotional or physical injuries, this is secondary exposure. The symptoms of STS are usually rapid in onset and associated with a particular event. They may include being afraid, having difficulty sleeping, having images of the upsetting event pop into your mind, or avoiding things that remind you of the event.

The average score on this scale is 50 (SD 10; alpha scale reliability .81). About 25% of people score below 43 and about 25% of people score above 57. If your score is above 57, you may want to take some time to think about what at work may be frightening to you or if there is some other reason for the elevated score. While higher scores do not mean that you do have a problem, they are an indication that you may want to examine how you feel about your work and your work environment. You may wish to discuss this with your supervisor, a colleague, or a health care professional.

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Burnout: Prevention and Cure

Dr. Archibald D. Hart

Burnout! Burning out! Burned out!

What do these words mean to you? What fears do they evoke? What visual images do they create? Do they conjure up pictures of charred and ruined homes on a hillside that have been ravaged by a run-away fire? Do *you* see majestic mansions once ornate and resplendent in architectural detail now scarred by black soot and empty? Or perhaps you see a truck abandoned on the side of a country road with its paint seared black, its metal rusting. All perfectly legitimate images, but they barely capture or describe the syndrome that inflicts all “people helpers” – the final penalty for those who must care too much as a part of their job: Burnout!

Burnout has been defined as a “syndrome of emotional exhaustion. Depersonalization, and reduced personal accomplishment that can occur among individuals who do ‘people work’ of some kind.” It is a response to the chronic, emotional strain of dealing extensively with other human beings. If these human beings are troubled, then burnout can be particularly rapid and devastating.

But a definition doesn’t adequately capture the essence of our concern here. No amount of theorizing will help us to appreciate how destructive and debilitating the care of others can be. See the pastor once vibrant with power and enthusiasm, able to motivate others to service and godly living, given to caring and concern, become reduced to useless ineffective rubble emotionally exhausted and deeply fearful – and you’ll understand the ravages of emotional burnout. See the spouse of the pastor, once the perfect hostess able to calm troubled waters and apply the soothing balm of comforting words and listening ears, become jittery when the telephone rings, panicked by any hint that the doorbell clanging and desperately wanting to be left alone – and you’ll recognize the exhausting tentacles of the burnout monster. Or see the pastor who once patiently and kindly plodded her way through the prejudice and projections of ignorant and insensitive parishioners become a lonely, isolated, deeply depressed recluse who cannot get out of bed in the morning and who conceals her secret siestas like a closet alcoholic – and you’ll glimpse the reality of burnout.

I know because I’ve seen each one of them in the flesh. They are as real as the air I breathe.

A pattern of emotional overload with little reward or appreciation in the context of feelings of helplessness is at the heart of the burnout syndrome. Why are pastors particularly prone to burnout? Because:

- (1) They have not been taught to care for others in the right way.
- (2) They care too much out of guilt.
- (3) They care too much and feel helpless about providing solutions.
- (4) They care too much all of the time.
- (5) They do not care enough about their own self-recovery.

Pastors tend to get overly involved emotionally. They tend to overextend themselves and then feel overwhelmed by the emotional demands imposed by others. And the more people there are to “feel responsible for” the greater the opportunity for burnout. One pastor described it this way:

“There are just too many people to care for. It’s just too much. I’m spread too thin and there is not enough caring to go around. Every day I pray to God for an abundant supply of his love to give to others, but it’s as if the pipe isn’t large enough for it to flow through.”

Once burnout sets in, pastors don't believe they are able to give of themselves to others. It's not that they don't want to help; they can't. The gas is gone. The barrel is empty. It has also been called "compassion fatigue". The muscle of their loving heart goes weak and limp. No longer is it able to pump life-giving care and love to the rest of the needy body. The rhythm of the love-beat becomes erratic and irregular. Short bursts of compassion cease at the most inopportune times. The love machine is powerless and eerily silent waiting for a miracle to bring it to life again. For many the miracle never happens. It is then called "burnout".

But is all this talk about burnout for real? Could it be that our gullible Western minds have such a propensity for the faddish that we may be in danger of creating a monster simply by giving it a name? Will we not rush to excuse every moment of laziness or touch of incompetence simply as a symptom of burnout? Will it not take away responsible behavior? Will the cry "burnout" not become a smoke screen for "cop-out"? One pastor, in writing on the topic of burnout, claims he is becoming "bombed out" by all the talk of "burnout" and suggests that the present preoccupation with burnout creates the danger of being "sold out". He believes it becomes an excuse for going contrary to the very things the Gospel stands for. Burnout becomes an excuse to leave the ministry, abandon a marriage, or give up on any activity that demands persistent, unrelenting dedication.

I agree! Discipleship was never, is never, nor ever will be easy. The servants of God must not be deterred by fake disasters, invented obstacles, or exaggerated weaknesses. But burnout is none of these for the majority of pastors. It is real hazard, produced in well-meaning and dedicated to people-caring, whose motives are pure and Holy Spirit-dependence sound. They simply discover that the human frame has its limits, like every machine. When these limits are exceeded, the price is "burnout".

The warning not to allow the idea of "burnout" to be an excuse for a 'cop-out' is well heeded. But, on the other hand, prevention is better than cure. A thorough understanding of the phenomenon of burnout can help to pinpoint the pitfalls of this devastating and debilitating problem. My concern here is not so much that a discussion of the inevitable potential for burnout among pastors will provide a convenient cover-up for incompetence, but so that a few readers will readily acknowledge the reality of the syndrome and that they are victims of it. It is a lot easier to understand that machines reach a stage of lifelessness and uselessness by being overworked than it is to convince so many well-meaning and dedicated ministers and people-helpers that this could happen to them. There is something strangely paradoxical about believing you are a "servant of God" and acknowledging that you are on the road to burnout! Too many see it as a sign of failure rather than as a warning signal from an over-extended physique or psyche.

Is burned-outness the inevitable price one must pay for caring too much? Is it the ultimate penalty for being a channel of God's grace? Must it inexorably and unrelentingly take its toll when the motive for service is so pure and the purpose so transcending of worldly considerations? I think not. In fact, I would say "ABSOLUTELY NOT." There is a vast difference between wasting out (in which one careens headlong into a meaningless and wasteful use of energy), and controlled burning out where you deliberately and by design give of yourself to the maximum of your ability so that when your life is over you have a sense of having given all you can give. The first is self-destructive. The second is Christ – glorifying.

Our commitment to Christian ministry and service is to be a model to others, no matter what their calling. As we shall see in the pastes that follow the true servant of God does not have to be prematurely destroyed by ignorance of the basic principles that govern the physiological and spiritual aspects of our

existence, nor by unsanctified motives and guilt. We CAN be effective “people-carers” without burning out if we heed the fundamental principles I will describe.

Test Yourself: The Burnout Checklist

(NOTE: This focuses only on burnout: it is not a stress questionnaire)

Review the past 12 months of your TOTAL life-work, social situations, family and recreation. Reflect on each of the following questions and rate the emphasis on change that has occurred during the past six months.

Use the following scale and assign a number in the rating column that reflects the degree of change you have experienced. BE HONEST; the value of this self-assessment is negligible if you don't.

1	2	3	4	5
No or little change	Just noticeable change	Noticeable change	Fair degree of change	Great degree of change

RATING

1. Do you become more fatigued, tired or ‘worn out’ by the end of the day?
2. Have you lost interest in your present work?
3. Have you lost ambition in your overall career?
4. Do you find yourself becoming easily bored (spending long hours with nothing significant to do)?
5. Do you find that you have become more pessimistic, critical, or cynical of yourself or others?
6. Do you forget appointments, deadlines, or activities and don't feel very concerned about it?
7. Do you forget appointments, deadlines, or activities and don't feel very concerned about it?
8. Has any increase occurred in your general level of irritability, hostility, or aggressiveness?
9. Has your sense of humor become less obvious to yourself or others?
10. Do you become sick more easily (flu, colds, pain problems)?
11. Do you experience headaches more than usual?
12. Do you suffer from gastrointestinal problems (stomach pains, chronic diarrhea or colitis)?
13. Do you wake up feeling extremely tired and exhausted most mornings?
14. Do you find that you deliberately try to avoid people you previously did not mind being around?
15. Has there been a lessening of your sexual drive?
16. Do you find that you now tend to treat people as “impersonal objects” or with a fair degree of callousness?
17. Do you feel that you are not accomplishing anything worthwhile in your work and that you are ineffective in making any changes?
18. Do you feel that you are not accomplishing anything worthwhile in your personal life or that you have lost spontaneity in your activities?
19. Do you find that you spend much time each day thinking or worrying about your job, people, future or past?
20. Do you feel that you are at the “end of your tether” – that you are at the point of “breaking down” or “cracking up”?

TOTAL SCORE:

INTERPRETATION:

Please remember, no inventory is absolutely accurate or fool-proof. Your score on this “Burnout Checklist” is merely a guide to your experience of burnout. Take it as an indication that your life may be out of control. If your score is very high take steps toward finding help by consulting your family, physician, psychotherapist, spiritual counselor or personal advisor – the first step toward relief from burnout is to acknowledge, without being self-rejecting, that you have a problem.

20-30 There is not burnout. **YOU** may be taking your life or work too casually.

31-45 This is a normal score for anyone who works hard and seriously. Make sure you do relax periodically.

46-60 You are experiencing some mild burnout and could benefit from careful review of your lifestyle.

61-75 You are beginning to experience burnout. Take steps to better control your life.

76-90 You are burning out. You should seek help, reevaluate your present life and make changes.

Over 90 You are dangerously burned out and need immediate relief. Your burnout is threatening your physical and mental well-being.

Understanding Burnout

Whenever one hears or reads a discussion about burnout it soon becomes obvious that there is, in the minds of many, confusion between what constitutes burnout and what constitutes stress-or rather “distress” which is the damaging consequence of stress. There are some similarities between burnout and stress. There are also many differences. A few similarities are legitimate and real. Many are erroneous.

Why should we differentiate between burnout and stress? For three very important reasons:

1. The **CAUSES** of burnout are quite different from those of stress.
2. The **CURES** for burnout are significantly different from those for stress.
3. The acceptance of the essential differences between burnout and stress can help delineate more effective preventive mechanisms.

Not only is it common to confuse stress problems with those of, but many also confuse problems of depression with burnout. Pastors who are experiencing a simple (though quite painful) and straightforward depression could be inappropriately seeing it as a problem of burnout. This tends to complicate the problem unnecessarily since the blame is placed on the wrong cause. Many who should be seeking treatment for the problem of depression are left bewildered and confused by esoteric and confusing rationalizations concerning their alleged burnout. If the problem is depression the cure lies clearly in seeking treatment for the depression. But if the problem is burnout, the cure may require much more complex and significant life changes to be made. If the problem is depression, particularly of the endogenous type, effective relief may be only weeks away through appropriate medication. Burnout may require many months or even years of adjustment for effective recovery.

To assist the reader in developing a clearer understanding of the differences between stress, depression and burnout let me describe the essential features of each.

Stress

Hans Selye, the father of stress research, has defined stress as “the NONSPECIFIC response of the body to any demand.” He emphasized that the body can respond in the same manner to many types of pressure—both good and bad. The excitement of preaching a good sermon or watching your home football team play a winning game can be as stress-producing as meeting a publisher’s deadline or facing an angry member of your church board after a meeting. Although the one causes good stress (called “eustress”) and the other bad stress (called “distress”), both make the same demand on certain parts of your body system and move you away from your normal resting equilibrium. Too much of either type can work havoc in your body.

The most devastating form of stress is that caused by the “fight or flight” response. This is the emergency response system of the body that prepares you to deal with any threat physical or psychological. When you get very angry you trigger this response. When you become very afraid you trigger it. Complex changes within the body prepare you to either fight (including many variations of the anger response) or flee.

Unfortunately, this state of distress can be stimulating for many pastors. They literally become addicted to the high level of adrenaline in their blood stream and even find it stimulating and pleasurable. For them stress is the road to excitement. It is also the road to self-destruction.

While we cannot eliminate stress completely (you are only stress-free when you are dead), every effective leader needs to know how to recognize “overstress”; that is, when your physiology is unable to recover quickly from the over-demand. The symptoms of distress are designed to warn you of the excessive “wear and tear” and they provide complex self-regulating checks and balances to restore optimum functioning. These symptoms include headaches, teeth grinding, insomnia, muscle tension, gastric disturbances, high blood pressure and rapid heartbeat. The reaction of so many pastors is to see these symptoms as obstacles to be overcome, rather than as signals to be heeded. They either ignore or obliterate them with medication. These may relieve the symptoms but they don’t stop the excessive wear and tear of the body.

Burnout is qualitatively different. It is much more protective than destructive. It may intervene when you are on the road to stressful destruction and take you out of the stressful environment. When it does it is often a blessing. It instantly slows you down and produces a state of lethargy and disengagement. In this sense it may even be functional. The system “gives out” before it “blows up”.

Depression

Depression is nearly always present in burnout. It may only be present in some stress disorders. When it is present in burnout it is a SYMPTOM of the disorder and not necessarily a problem in and of itself.

The depression of stress is always the consequence of “adrenal exhaustion”. In other words, the body produces a state of depression in which the low mood, disinterest in regular activities, and physical fatigue is designed to pull the victim out of the rat-race and produce a state of lethargy. The lethargy, in turn, allows the body to rest and recover from the over-stress.

Sometimes stress will bring out an underlying endogenous depression. The depression is produced by complex disturbances within the body's chemistry that are in some way (which is not yet clearly understood) related to some weakness or defect in the neurotransmitters of the nervous system. When subjected to prolonged stress, depression of the biochemical sort may set in. Much depression seen in high-pressured, over-worked and ambitious people (including ministers), may be of this sort. It may be a precursor to burnout and may even hasten the final "giving up" that characterizes burnout. But it can also be free standing and independent, never producing the burnout syndrome.

Burnout

I have tried to show that stress and depression are different from burnout. While these maladies may finally converge on the burnout road they could just as easily be taking different routes entirely. Obviously, a body system exhausted by overwork, pushed beyond reasonable endurance and depleted of resources could become "burned out". But, we shall see, burnout can also be reached by roads quite different from those of stress and depression.

In essence, extreme states of burnout will compromise most if not all of the following

Demoralization – a belief that you are no longer effective as a pastor

Depersonalization – a treating of yourself and others in an impersonal way

Detachment – a withdrawing from all responsibilities

Distancing – an avoidance of social and interpersonal contacts

Defeatism – a feeling of being "beaten" and a giving up of any hope of being able to avoid defeat.

The following table describes more succinctly the essential differences between burnout and stress.

Differences Between Burnout and Stress

- Burnout is a defense characterized by disengagement.
- Stress is characterized by over engagement.
- In Burnout the emotions become blunted.
- In Stress the emotions become over-reactive.
- In Burnout the emotional damage is primary.
- In Stress the physical damage is primary.
- The exhaustion of Stress affects motivation and drive.
- The exhaustion of Stress affects physical energy.
- Burnout produces demoralization.
- Stress produces disintegration.
- Burnout can best be understood as a loss of ideals and hope.
- Stress can best be understood as a loss of fuel and energy.
- The depression of Burnout is caused by the grief of lost ideals and hope.
- The depression of Stress is caused by adrenal exhaustion and the body's need for self-protection and conservation of energy.
- Burnout produces a sense of helplessness and hopelessness.
- Stress produces a sense of urgency and hyperactivity.
- Burnout produces paranoia, depersonalization and detachment.
- Stress produces panic, phobic, and anxiety-type disorders.
- Burnout may never **kill** you but your long life may not seem worth living.
- Stress may **kill** you prematurely, and you won't finish what you started.

Who Suffers From Burnout?

Anyone and everyone is capable of experiencing burnout. However, in a culture it tends to occur more frequently in those vocations that involve “people helping”. Ministers are particularly vulnerable to burnout because they experience the greatest exposure to the needs of people and often have the least resources, from a human standpoint to offer.

The emotional antecedents of burnout in the “people helping” professions include situations in which emotional demands are made over long periods of time. High ideals are held by the helper and an excessive personal expectation that cannot tolerate failure. There is also a lack of adequate social support to aid the helper to accept the limitations of resources – both personal and organizational. Almost every minister I know could be rated as very high on every one of these antecedents. If it were not for the resources of the Gospel, the task of ministry would be an impossible one. It is not a reflection on the ineffectiveness of the Gospel when a pastor succumbs to burnout. It is merely an acknowledgement that the glory of the Gospel is contained in very earthen vessels. Don’t be surprised if now and again they tend to show the signs of weakness.

The Cure

As in the treatment of all diseases, the cure begins with an acknowledgment of the problem. Burnout should never be seen as a sign of failure. Sometimes burnout is God’s plan for your life. It is the only way He can get your attention!

Personally, I see it as a very important protective system – a warning signal telling us that we have lost control of our lives. Do not fear the cure of your burnout. If anything, give yourself permission to experience it – recognizing that it is protecting you from a far worse fate.

Pray for the wisdom and courage you will need to malign your life with God’s purpose and plan. Heeding the warning signals of your system’s disintegration is only the first step. Determinately following the remedy will require much patience and perseverance. I will explore the steps of the remedy in the next section.

Preventing Burnout

The cost of burnout can be high – both for the pastor and the church. Recovery is not without its price. All those involved in the life of the pastor – family, parishioner, and friends, will be affected by it. Sadly, many burnout victims exist in churches, the mission field, “people-helping” agencies, offices, and factories, but they go unrecognized and therefore unhelped. This often leads to drug or alcohol abuse (often secretive), or isolation depression that will eat into the psyche of the sufferer like a cancer. The Spirit of God may not find an eager and effective response from the hearts of these burnout victims. Prayer will seem like a nightmare; the Scriptures will sound hollow and even the thought of “fellowship” will evoke feelings of panic. What is even more unfortunate is that many will not even acknowledge that they could have such a problem. They will deny it, refuse to accept it, even blame others or circumstances for it, but not take the first step toward being honest with themselves and admitting that they are in a state of burnout.

A Friend in time of Need

Sometimes it may be necessary for a spouse or friend to confront the victim with some honest feedback. In fact, I have not encountered many pastors or missionaries who have themselves taken the initiative in seeking help for their burnout problem. Invariably it is in response to another's caring concern that they have taken action. "You see," the customary pastor will say to me during the first visit, "my spouse is very worried about me. I don't think the problem is that serious but to please her (or him) I'm here." Bravo! Doing it for a spouse is better than not doing it at all.

Is Burnout a sign of failure?

Since Most burnout situations are more that product of bad circumstances than of bad people the pastor needs to be reassured that his or her burnout is not necessarily a sign of personal failure. Unfortunately, given the sensitive nature of the guilt mechanisms most of us are heir to, we are more likely to attribute burnout to defects in ourselves than to the circumstances or our work. This can lead to a great sense of personal loss and a deep depression. In such a depression the victim is hardly likely to seek help without persistent prodding by a caring spouse or friend. Reassurance that there is a way out of the abyss, without provoking further guilt feelings should open the door for further help.

Should you seek professional help?

Severe cases of burnout, where the pastor is in a state of emotional turmoil, extreme fatigue, negative, depressed and withdrawn, should be treated y a professional. Burnout can be the cause or consequence of so many other problems that self-help in severe cases will only aggravate-no help it. In fact wherever possible don't hesitate to seek the counsel of a competent professional.

For most, though, burnout will be a less serious problem. Attention to some basic principles could prevent it form worsening and could bring about relief and restoration of a vital, spontaneous and dynamic personal, spiritual and professional life. Since no two burnout situations are identical coping needs to be tailor-made and is most effective when it occurs at several levels. Attention must be given not only to personal aspects of the burnout but also to social and institutional aspects as well.

Personal Coping

It is important to realize that burnout begins slowly. This is good news and bad news. The good news is that you have plenty of time to take preventive steps. The bad news is that it can creep up so slowly you won't recognize it. It is an insidious disease. It does not strike like a bolt of lightning out of the sky – it creeps up on you like a snake in the grass. If the problem does develop quickly, say over a few days, it is more likely to be an endogenous depression than burnout.

Since burnout begins slowly, steps to effective prevention can be taken very early in the process. Prevention is effected by implementing the techniques of coping at an earlier stage in the burnout process.

"Coping" refers to efforts that are made to master the conditions causing the burnout when automatic responses are not readily available. Coping, in itself, does not demand success – just to make some effort to change the circumstances of the burnout. This can dramatically restore a sense of hope, even when the effort is not altogether successful. Helplessness seems to vanish when the smallest of attempts is made to control the cause.

Richard Lazarus, a prominent stress researcher, has suggested two general types of coping that can be applied to the problem of burnout:

1. Direct action and
2. Paliation or indirect action.

In direct action the person actively tries to change the source of the problem by confronting it and finding positive solutions. When the source of the problem is ignored or avoided the likelihood of burnout is increased.

In indirect action, the person tries to understand the source of the problem by talking about it adapting to the source by making adjustments to it, and by diverting attention from it by getting involved in other activities.

Neither of the above coping strategies is better than the other. Both are necessary for successful prevention or recovery from burnout. Needless to say, all coping is carried out in a spirit of dependence upon the source of all our strength. God alone knows the depth of our despair, and he can give us the power to rise from it if we would trust him for it.

From my experience in working with pastors I have found that particular attention should be given to three important areas of personal functioning if one is going to prevent burnout. These are: assertiveness, role conflicts, and the pitfalls of sympathy.

Assertiveness

Much stress and burnout in pastors and Christian workers can be caused by a misunderstanding of how to be assertive and yet have a Christ-like spirit. Consequently they have great difficulty in dealing with interpersonal conflicts, manipulative people, bossy or demanding superiors or powerful authority figures. They cannot say “no” to the many demands made of them and often feel abused, hounded, ridiculed, criticized and humiliated, but do not know how to handle either their feelings or their abusive situation. Suppressed anger and passive aggressive behaviors then emerge as a lifestyle that can predispose the pastor to burnout. The antidote is clear: learn how to be assertive in a manner consistent with your Christian spirit.

Role conflicts

I doubt if any other vocation has as many diverse roles attached to it as ministry. The pastor is expected to be a good preacher, teacher, counselor, administrator, business manager and friend to many. A multitude of expectations are imposed on the average pastor. Many of these can cause conflict and stress that can be very debilitating. Research in industrial settings has repeatedly demonstrated that role conflict leads to stress and burnout. This is also true of ministry. The following steps can be helpful in preventing role conflict:

1. Know what your goals are for your ministry. Clarify your internal expectations by talking them over with a trusted confidant. You will experience enough ambiguity from others as to what you should be doing-at least ensure that you are clear about your own goals.
2. Clarify the expectations others have of you and decide which you believe are consistent with your calling. Be assertive and ask this: “What do you expect of me?” Then be assertive in accepting or rejecting those you want to negotiate changes in these expectation so as to fulfill your calling.

3. Focus your roles. Scattered goals doth produce scattered people. Identify your strengths and the talents God has given you, and then concentrate on these. Since you must give an account to God of your own ministry and not to your congregation or any other institution, make sure you are free to exercise that ministry.
4. Educate your congregation in the complex issues of being a minister, the diversity of roles you must play, and in the debilitating effects of these. If they know what you experience they will be a lot more understanding and less demanding than if they don't know.

The pitfalls of sympathy

Much burnout in “people helpers: is due to an ability to keep personal emotions sufficiently detached to avoid over-involvement in the pain of others. Stated very bluntly, the issue is: How much can a pastor take of the emotional or spiritual pain of others before it starts to burn him or her out?

The Christian minister or missionary is particularly vulnerable here. He or she is called to “all things to all people”. They are supposed to “bear one another’s burdens” and “weep with them that weep”. But how much contact with troubled people can be tolerated if one must become emotionally involved with all of them? While not becoming indifferent to the pain of others, it is necessary for the minister to develop an appropriate degree of self-protection so that he or she does not become emotionally destroyed.

There are many reasons why ministers are overly affected by the pain of others. They may be guilt prone and use their own “weeping” over the pain of another as a way of alleviating their guilt feelings. Paradoxical, isn't it? Especially since they preach a Gospel that offers forgiveness. Or they may become overly involved with the pain of another to satisfy some deep personal need (conscious or unconscious). It can also be an excessive need offer attention, recognition or appreciation. In some strange way the vicarious pain helps to alleviate these needs and may even be a boost to self-esteem.

Perhaps the most important reason **is that pastors are not taught to differentiate sympathy from empathy**. They erroneously believe that they are required to feel “sympathy” for all who hurt. Psychologists prefer the concept of “empathy” as a special form of sympathy because it describes a way of relating to another that shows care and love but does not produce a reciprocal pain.

To understand the difference, consider the following: **Sympathy** (as it is most commonly experienced) is away of comforting another by showing that you also feel their pain. It too easily becomes patronizing. It robs others the right to feel their own pain and not have you diminish the importance of what they feel. The vicarious suffering with another in sympathy can easily become selfish and self-satisfying. Sympathy in effect says: “I know how you feel because I feel that way also” **Empathy** says “I can never know what you feel because your pain is unique. But I do want to understand how you feel. Clinical research has shown that empathy is much more helpful and comforting than sympathy. Hurting people only hurt more if they see that their hurt causes others hurt also. Hurting people are healed by understanding, not by someone else becoming emotionally affected by their hurt.

Conclusion

Although burnout can be a traumatic, devastating, depressing and even life threatening experience, it can also be the beginning of true maturity. It can be the start of true maturity and the discovery of what God really wants to do with your life.

TWELVE STEPS TOWARD RECOVERY FROM BURNOUT

1. Learn at least one relaxation technique and practice it on a regular basis. This helps to rest critical components of your body's emergency system.
2. Balance your life by exercising regularly. Good physical conditioning strengthens the body's immune system and increases endorphins that are the brain's natural tranquilizers.
3. Get proper rest. Allow adequate time for sleep. Contrary to what we have been taught in a previous generation, most of us need more sleep than we get. Adrenal arousal reduces our need for sleep – but this is a trap since we will ultimately pay the penalty for it.
4. Learn to be flexible. Only the Gospel is unchanging. Your ideas and priorities may need to change. Flexibility reduces the likelihood of frustration.
5. Slow down. Remember: God is never in a hurry. "Hurriedness" is a human characteristic caused by inadequate planning and poor time management. Hurry speeds up the "wear and tear" of our bodies and minds and increases the production of destructive adrenaline.
6. Learn constructive ways of dealing with your anger. Our Gospel is a Gospel of forgiveness – dispense it liberally to all who hurt you. Remember that anger is a 'signal' telling you something is wrong with your environment, or it is evidence that you are in a "fight or flight" mode. Identify the source and confront it assertively.
7. Pay attention to "little hassles" – they are more likely to kill you than the big ones. It is the everyday, minor irritations that are the deadliest. Keep them to a minimum.
8. Develop your ability to be empathetic in your care of others and keep sympathy under control. Understand your own neurotic needs so that they can be kept out of the way of your pasturing.
9. Focus your ministry on essentials. Reduce redundancies, eliminate unnecessary activities, avoid demands that will stretch you too thinly and learn how to say "NO" kindly, without giving offense and without experiencing a sense of guilt.
10. Stay in touch with reality. Do not let your ambitions outrun the limits of your capabilities. Seek honest feedback from trusted friends on your talents, then pray for wisdom and set your sights accordingly. Aiming too high at unrealistic goals to satisfy an unsanctified ambition will only lead to burnout.
11. Avoid states of helplessness by taking control and implementing a coping strategy no matter how minor. Helplessness is often an "erroneous belief" that you are trapped and no solutions are possible. Exercise faith, believe that solutions are possible, and you can break out of the helplessness cycle.
12. If you cannot resolve a major conflict area in your life, leave it. Move on if necessary. Notions of being super-human often keep us in severe conflict situations. We believe we should be able to master every circumstance and this can lead to a persistence that is destructive. Even Jesus was hindered in what he could do (Matt. 13:58) and had to move on. Why not you?

Finally, don't be afraid to seek professional help when you need it.



Structural Injustice: Coping with Race-Related Trauma and Turning to Your Roots for a Solution

“Misery won’t touch you gentle. It always leaves its thumbprints on you; sometimes it leaves them for others to see, sometimes for nobody but you to know of.”-Edwidge Danticat (The Farming of Bones)

The recent police violence, intercommunal aggression, and innumerable loss of Black lives continue to cast light on systemic oppression and lack of justice for Black and other minority identified individuals. The pain, anguish, and rage you see on social media and news outlets may bring up past memories of racism, micro aggressions, and trauma related to both. The onslaught of images of violence, particularly amidst a pandemic, can bring up feelings of helplessness, lack of control, uncertainty, fear, anger, worry for family and community members, and disappointment and frustration with the political and legal system.

While past life experiences may be more activated than ever, some of us are marinating in narratives that lead us to continue extending our voices for civil rights. Combating the present while past trauma is amplified can lead us in many directions. Some of us engage in advocacy, others distance and isolate in an attempt to shield ourselves. As you explore and grow in your understanding of your story as a Black person or a person of color, please know **that every feeling is valid**. Anger. Pain. Exhaustion. Trepidation. Malaise. Disconnection. Each one of these adjectives speak to the wounds (physical and emotional) that may currently be festering. Unfortunately, years or a life time of being torn down because of your skin tone and culture, cannot be healed quickly.

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The body remembers and holds its trauma, and when our trauma is activated, it is shared and experienced by our mind, body and soul. This can result in feeling overwhelmed, frustrated, fearful, and worried. In our body, we may experience headaches, increased heart rate, difficulty breathing, and unexplained aches and pains. These experiences may be activated by our own, vicarious, as well as generational and historical pain. When the world spends substantial time telling you that you are not enough by minimizing your identities and talents, imposing dominant values around communication and language on you, putting you in a closed box, and denying your opportunities, it is easy to believe that message. Fighting oppressive messages is tiresome and can feel defeating.

What systemic oppression chooses not to notice is your resiliency, namely, your capacity to recover and cope with recurrent pain, barriers, lack of resources, and unequal opportunities. *You are strong and resilient because despite holding worry about financial survival and psychological and physical safety of you and your loved ones, you continue to perform your daily life tasks. Resiliency is an unrecognized muscle that gets stronger and stronger with use.* Your muscle is more toned than the unjust system would like you to believe. Before you continue reading ways of coping with race related pain, we want to refer you back to your powerful muscle (resiliency).

A loud, oppressive system can make it hard for us to hear and notice our own gifts and strengths. Residing in this critical system can make it hard to practice self-compassion. **As you wade through this unjust system, consider being gentle and kind to yourself.** This judgmental system may have taught you to judge yourself. **Consider fighting those oppressive voices by using kind words and understanding with yourself, instead.**

Oppressive systems attempt to obliterate our cultural roots and encourage focus on dominant culture values and practices. Though living in the time of the pandemic reduces options for cultural practices related to coping, we encourage you to **look within your culture for self-care through prayers, meditation, music, dance, art, poetry, and literature. Consider reaching out to your community. Surround yourself with voices that believe in you and avoid those that inflict pain through their ignorance.**

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It is not your responsibility to educate and fix. You also do not need to keep diving into media outlets if it deepens your anguish. **Consider, where you can, setting boundaries with people and media.**

Along with leaning into your resiliency and towards your cultural roots, **consider trusting your pain and human need for support.** Sometimes when pain is layered and continuous, turning to someone for support and guidance to feel more empowered and in control of your journey can be helpful. Although you have the strong muscle of resilience and adequate internal resources, the Counseling Center staff remain a resource to support you in your journey.

Privilege and Allyship

“Discomfort is always a necessary part of enlightenment.” - Pearl Cleage

The words “privilege” and “white privilege” have been central in discourse related to systemic oppression and racial injustice. When we are called to reflect on privilege or white privilege in particular, it is helpful to remember that it is not an indictment of our personhood, but rather, a commentary on the fact that our society is organized in such a way where certain groups or identities are given access to advantages beyond what’s available to others. If you--based on your race, sexual orientation, ability status, etc. – belong in one of those groups, you benefit simply by belonging to that group. A major benefit of privilege is that it’s invisible for the holder; you rarely reflect on its benefits while others who don’t have access to it painfully and clearly see it for what it is. Like Peggy Macintosh [explained](#), those with racial privilege benefit by not having to consider such things as: whether we will be followed in a store, whether our local beauty store will have products that are unique to our skin/hair, or whether we can open up a magazine and have faces reflected back to us that look like ours. More recent events in our country highlight that those of us with white privilege likely don’t have to worry about being killed while out for jog, sleeping in our beds at night, or confronting police. It gets complicated from here –all of us hold multiple identities, some of which hold privilege and some are marginalized. The [intersection of these identities](#) is important to be aware of and consider while growing in our awareness of how to be better agents of change.

Doing the Work – Increasing Awareness of Privilege

If we commit to change, we must face the uncomfortable truth of how privilege and systemic injustice perpetuates the disadvantages and real threats to livelihood Black people and other

marginalized folks endure. Confronting privilege that comes with whiteness (and/or other social identities that hold privileged status such as being straight, able-bodied, Christian, cisgender, etc.) starts with accepting that you may benefit from privilege given to you based on social identities you occupy, and getting curious about the ways you may benefit from these “invisible” benefits. A good place to start is to take stock of all the narratives you are hearing currently about the experience of Black people in America as their voices rise to decry systemic racism – do these narratives make you feel uncomfortable? Are you pulled to offer counter points or advice? Do you decry racist behavior while maintaining a stance of neutrality (e.g., “I’m not racist”)? Do you have the ability to disengage completely and not focus on the topic at all? All these responses may point to the possibility that your lived experience is not only different from others but allows you to go on in life in such a way that’s not possible for Black or brown people.

Here are a few resources to help you start “doing the work” of learning and challenging privilege:

- Take the [Implicit Association Test](#) – this well-researched online tool measures associations between concepts (Black people, for example) and judgments (good/bad). It’s an accessible exercise to help you begin to learn about stereotypes or biases that go largely unnoticed. Though it may be uncomfortable to acknowledge that you have biases, know that everyone carries them and that it is our work to identify and challenge them.
- Racism scholars tell us that since we are embedded in a racist system, we all harbor racist beliefs: review the [racism scale](#) to begin to learn about the spectrum that this can take and consider where you may fall.
- Consider some of the writing [prompts](#) listed on this page to help you examine early core beliefs developed about race.

How to Be an Ally

Social activist and author Bell Hooks wrote: “privilege is not in and of itself bad; what matters is what we do with privilege. We have to share our resources and take direction about how to use our privilege in ways that empower those who lack it.”

Educate yourself: As you commit to confronting privilege and ways you may benefit from it, invest in learning about systemic racism, White supremacy, and how the system continues to operate today. This work is hard, at times painful, but so important. Seek out authors representing diverse identities. While it is paramount to listen to what they have to say, don’t ask your Black and brown friends or family members to teach you or find you resources.

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Be active: Allies are called to stand up and speak up, even when scared or anxious, because their privilege often shields them from worse repercussions that a marginalized person would otherwise face. Invite diverse voices to conversations you are a part of. Support Black authors, activists, and poets by consuming and sharing their work. Join causes that align with social justice values.

Stay humble: Actively working towards an anti-racist stance is an ongoing process, one in which we fumble, make mistakes, and say the wrong things. Remember this is a journey, and one in which we have opportunity to learn from mistakes. Commit to listening to feedback if something you say/do misses the mark; accept, apologize and repair; give yourself grace as you continue to learn and integrate things you learn, and remember that while you may feel pain/discomfort in these encounters, embracing the discomfort and engaging in these conversations is doing the work.

Difficult Conversations about Privilege, Racial Injustice and Allyship

Conversations about privilege and racial injustice are difficult in part because they activate our defenses. These defenses can range from outward attack to avoidance (see examples outlined in [here](#) and [here](#)). In the spirit of humbly growing into stronger allies, consider these tips when offered reactions or feedback from others:

Take a breath: If you have been given difficult feedback, taking a few moments to center yourself and choose intentional language goes a long way to minimize common defenses and allows you to speak authentically.

Listen: Listening is a difficult skill; most of us listen to someone while simultaneously formulating a response in our head. Listen with an effort to understand the emotional experience of the person across from you, striving to remember that even if what they're telling you isn't familiar, it doesn't mean it's not true.

Acknowledge: If you've made a misstep, acknowledge how this made the person feel and the impact it created (avoid starting the acknowledgement with "I didn't INTEND"), and commit to doing better.

Process: It's valid and normal for allies (particularly white allies) to confront complicated feelings when addressing racial injustice, including feelings of guilt, discomfort, or anxiety. These feelings should be processed and addressed, and it's more productive when done privately or with other individuals who wouldn't be burdened by holding your emotions while trying to tend to their pain at the same time. ❖

Responding to Personal and Microaggressive Racism

"Not everything that is faced can be changed; but nothing can be changed until it is faced." -James Baldwin (As Much Truth As One Can Bear, New York Times)

If you witness someone say or do something racist, you have a choice to make about how to respond. That choice is likely to be shaped by factors such as your social identity (are you a white ally calling out racism or a person of color experiencing it?), as well as your relationship to the person/institution committing the racist act (is this a family member whose relationship is important to preserve), and the scope of the act (racial microaggression vs witnessing police brutality on your street).

Racial microaggressions are defined by Derald Wing Sue and colleagues as "everyday slights, insults, putdowns, invalidations, and offensive behaviors that people of color experience in daily interactions with generally well-intentioned White Americans who may be unaware that they have engaged in racially demeaning ways toward target groups" (click [here](#) for some examples). Some general things to keep in mind while responding to racism on this more personal level include:

Consider your privilege. White people addressing racism and racist microaggressions are less likely to experience the kind of negative consequences black or people of color would. Speak up, say anything – it will have more impact than silence. It can be as simple as "that doesn't sit well with me, can you clarify what you mean?"

Consider the audience: if you are addressing a microaggression committed by a close friend or family member whom you respect, consider that the relationship could weather – and be strengthened by – feedback about concerns you experience. Ask for clarification and communicate back how their words sound. "Your comment about the protests conveys a lack of empathy for people who are hurting, which isn't usually like you– is that what you mean to say?"

Communicating with words: Try to use "I" or "me" statements to share how microaggressive comments or actions make you feel. One helpful emotion to use is empathy; "If I were in ___'s shoes, I might feel ___ about what you've just said." If you are feeling angry, remember that it is justified and can be used in a persuasive way to help others see their impact. [Here are some concrete examples.](#)

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Communicating with more than words: If you don't know what to say, or can't say something because lack of safety/power, are you in a position to communicate in other ways? Consider how your posture and facial expressions can send a message; you could also say something like, "It makes me uncomfortable to hear this from you, I'm going to excuse myself." See our next section on how you can communicate on a more systemic level, too.

Set boundaries: Sometimes, others just won't listen; they might become so defensive that they continue to invalidate, ignore, or dismiss the concerns you share. In these cases, setting a boundary can be best to protect yourself and to communicate disapproval. This may be easier said than done, especially for our Black and brown community members, given the pervasiveness of racist messages and acts. This boundary will also likely look different based on context and relationship: for a white person, a boundary may be to not continue to engage with people/groups that repeatedly dismiss concerns regarding racism. For a person of color, a boundary can look like choosing which allies and groups to share their experience with and what type of media to consume.

For further reading, we strongly urge our readers to review the work of [Derald Wing Sue](#) and colleagues, which documents additional concrete strategies to disarm microaggressions. ❖

Working to Dismantle Systemic Racism

"When I dare to be powerful, to use my strength in the service of my vision, then it becomes less and less important whether I am afraid." – Audre Lorde

What we have seen transpire these past few weeks in our country is not new. The history of the United States is ripe with [systemic barriers](#) to housing, health care, mental health resources, education, employment, fair treatment in the justice system, food, and even [healthy air](#) (check out [this book](#) on more about this history). We struggle to overcome these systemic factors when they feel overwhelming, causing us to feel helpless and unsure of where to start. Let's break it down into smaller steps and get to work.

Examine your biases. This may not sound important on a systemic level, but without this piece, you could be the one to deny a qualified candidate a job in the future because of her name or where she is from. What assumptions do you make about minority-

identified individuals and groups? Where do these come from? How can you be mindful of these assumptions, challenge them, and keep them from influencing your behavior/perpetuating systems of oppression?

See color. Many people say, "I don't see color," in the often well-intended desire for equal rights and treatment. But when we take a colorblind approach, we cannot see patterns of disproportionate impact in our systems. If we don't see it, we can't intervene. On a more personal level, when we do not acknowledge race, we ignore the background that informs a person's worldview and experience and assume it to be the white default. Some people fear that they are being racist if they notice someone else's race, but ignoring it actually makes you more likely to hurt them.

Listen to and elevate melanated voices. Realize that your experience is not the only experience. Expand what you read to include diverse authors, follow people who are different from you on social media, and share their perspectives with others. Elevate individuals of color in your classes, group projects, organizations, and workplaces.

Where do you have influence? Author Ijeoma Oluo has said, "You have to realize that racism is built into the bones of pretty much every organization, every structure in society, which means you have to build anti-racism into the bones if you want to fix it." What are your "organizations?" Whether it's your family, your classroom, your org, UIC, the city of Chicago, etc., examine your spheres of influence and where you can start conversations about how to make things better. Consider using this [organizational self-assessment](#) to better understand how your organizations can improve.

Civic Engagement. Explore the policies and politics of your local police department, aldermen, prosecutors, etc. (for many specific ideas, click [here](#)). Contact your alderman, mayor, representative, senator, governor, etc. Sign petitions. Vote, especially in local elections; [Ballot Ready](#) is a helpful tool for reviewing candidates and seeing what organizations have endorsed them.

Intervene. While some systemic racism is best approached from a prevention standpoint, you will likely catch something in the moment that does not sit right with you. [Say something](#) and suggest alternatives for change. You can report [bias incidents at UIC here](#) and [discrimination/harassment incidents at UIC here](#).

Appreciate, don't appropriate. [Cultural appropriation](#) happens when we take something from another culture and use it in a way that was never intended by the original culture.

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It feels terrible when someone takes something dear to your culture and entirely misuses it, or even popularizes this misuse. If you spot this in yourself or others, seek education about that item or activity and consider how you can honor and share its true meaning.

Support minority-owned businesses. From restaurants to banks, from yoga studios to legal services, check out [Black Wallet](#) or [Official Black Wall Street](#) for ideas, and consider [one of these restaurants](#) next time you order out. Avoid patronizing businesses who abuse minorities and perpetuate systemic racism.

Donate time and other resources. Identify organizations that impact systems and donate money, time, or other resources; you can find some ideas on our Resources page below. Join listservs to stay up to date on how you can continue to help; some, like [Showing Up for Racial Justice](#), have local chapters.

Come to terms with shame. You might be feeling ashamed of your privilege or of times in the past when you harmed others or could have done more. Shame tends to be paralyzing and can get in our way when it comes to making important change. Reckon with your past, own your mistakes and acknowledge your growth, and nondefensively seek forgiveness where it is needed, including with yourself. You can start this process by completing a workbook like [Me and White Supremacy](#), [applying Brene Brown's shame framework to racial inequity](#), reading books like [White Fragility](#), [My Grandmother's Hands](#), and [How I Shed My Skin](#), and participating in [webinars](#). ❖

This special edition is dedicated to the life and memory of Breonna Taylor, who would have been 27 today, June 5th, 2020.



Art by Chicago-based artist [Shirien Damra](#), used with permission ([@shirien.creates](#)).

UPCOMING WORKSHOPS/EVENTS

ENGAGING ANTIRACISM: READINGS AND REFLECTIONS ON WHITE PRIVILEGE

TUESDAYS FROM NOON-1PM, STARTING JUNE 23RD

A foundational piece of dismantling racism is listening to and supporting Black communities; it is also critical to address privilege that enables racism on individual and systemic levels. The Counseling Center, the UIC Dialogue Initiative and the Office of the Dean of Students welcome all students, faculty, and staff to attend a five-week virtual series on exploring and confronting white privilege and engaging with anti-racism. Click [here](#) for more information and to register.

WOMEN OF COLOR INTERPERSONAL PROCESS GROUP

MONDAYS FROM 3:00-4:30PM

This ongoing interpersonal process group is for students who identify as women of color and have both an awareness of and openness to discussing in group the ways in which their minority identities impact their experiences. This group has been running for several years and continues to be open to new members. If you are interested, please contact the Counseling Center (312-996-3490) to schedule an initial consultation to see if this is the right group for you.

STUDENT OF COLOR INTERPERSONAL PROCESS GROUP

THURSDAYS FROM 2:05-3:25PM

This ongoing interpersonal process group is for students who identify as a person of color and have both an awareness of and openness to discussing in group the ways in which their minority identities impact their experiences. This group began about two years ago and continues to be open to new members. If you are interested, please contact the Counseling Center (312-996-3490) to schedule an initial consultation to see if this is the right group for you.

Resources

Resources for Black Individuals and Communities

Self-Care

[Black Lives Matter: Meditations](#)
[Emotionally Restorative Self-Care for People of Color](#)
[Liberate Meditation App \(by and for people of color\)](#)
[Radical Self-Care in the Face of Mounting Racial Stress](#)
[Talking about Race: Self-Care](#)
[Tips for Self-Care: When Police Brutality Has You Questioning Humanity and Social Media is Enough](#)

Coping Strategies

[Black Lives Matter: Healing Action Toolkit](#)
[Common Coping Strategies](#)
[Discrimination: What It Is and How To Cope](#)
[Family Care, Community Care and Self-Care](#)
[Tool Kit: Healing in the Face of Cultural Trauma](#)
[Filling Our Cups: 4 Ways People of Color Can Foster Mental Health and Practice Restorative Healing](#)
[Grief is a Direct Impact of Racism: Eight Ways to Support Yourself](#)
[Healing Justice is How We Can Sustain Black Lives](#)
[Proactively Coping with Racism](#)
[Racial Trauma is Real](#)
[Racism Recovery Steps](#)
[Toolkit for Healing in the Face of Cultural Trauma \(English and Spanish\)](#)

Supporting Each Other

[Supporting Kids of Color in the Wake of Racialized Violence](#)
[Tips for Supporting Each Other](#)
[We Heal Too](#)

Tools for Confronting Racism

[Black Lives Matter: Conflict Resolution Toolkit](#)
[Black Lives Matter: Trayvon Taught Me Toolkit \(in Spanish\)](#)
[Disarming Racial Microaggressions: Microintervention Strategies for Targets, White Allies, and Bystanders](#)

Antiracism Resources

Tools for Confronting Racism
[75 Things White People Can Do for Racial Justice](#)
[Black Lives Matter: A Toolkit for Trayvon](#)
[Confronting Racism](#)
[Disarming Racial Microaggressions: Microintervention Strategies for Targets, White Allies, and Bystanders](#)
[Race, Power, and Policy: Dismantling Structural Racism](#)
[Racism Interruptions \(A Guide for What to Say\)](#)
[Ten Ways to Fight Hate: A Community Response Guide](#)

Exercises

[Expressive Writing Prompts to Use if You've Been Accused of White Fragility, Spiritual Bypassing, or White Privilege](#)
[Harvard Implicit Bias Test](#)
[Racism Scale](#)

Learning Opportunities

[Antiracism Learning Opportunities through Enrich Chicago](#)
[Detour-Spotting for White Antiracists](#)
[How Well-Intentioned White Families Can Perpetuate Racism](#)
[Talking About Race: Being Antiracist](#)
[White Privilege: Unpacking the Invisible Knapsack](#)

Teaching about Racism

[Antiracist Toolkit for Teachers and Researchers](#)
[How to Talk to Kids about Race: Books and Resources](#)
[Resources for Educators Focused on Antiracist Learning and Teaching](#)
[The Urgent Need for Antiracist Education](#)
[Toolkit for Teaching about Racism](#)
[Toolkit for Teaching about Racism](#)

UIC Resources

[African American Academic Network](#)
[African American Cultural Center](#)
[African Student Council at UIC](#)
[CHANCE Program](#)
[Chancellor's Committee on the Status of Blacks](#)
[Diversity Education at UIC \(click \[here\]\(#\) or \[here\]\(#\)\)](#)
[National Association of Black Accountants at UIC](#)
[National Society of Black Engineers at UIC](#)
[Office of the Vice Provost for Diversity](#)
[Reporting Bias Events at UIC](#)
[Reporting Discrimination and Harassment at UIC](#)
[The Society of Black Urban Planners at UIC](#)
[TRIO](#)
[UIC Black Graduate Students](#)
[UIC Black Student Union](#)
[UIC Campus African American Student Resource Guide](#)
[UIC Counseling Center](#)
[UIC Dialogue Initiative](#)
[UIC Students for African American Sisterhood](#)
[UIC Wellness Center](#)

Books to Read

On the Experience of Racism
[A People's History of the United States](#) by Howard Zinn
[Citizen: An American Lyric](#) by Claudia Rankine
[Eloquent Rage: A Black Feminist Discovers Her Superpower](#) by Dr. Brittney Cooper
[I'm Still Here: Black Dignity in a World Made for Whiteness](#) by Austin Channing Brown
[The Bridge Called My Back, Writings by Radical Women of Color](#) edited by Cherríe Moraga and Gloria Anzaldúa
[My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies](#) by Resmaa Menakem
[The Racial Healing Handbook](#) by Anneliese A. Singh
[Why Are All the Black Kids Sitting Together in The Cafeteria?](#) By Dr. Beverly Daniel Tatum

On Antiracism

[How to Be an Antiracist](#) by Dr. Ibram X. Kendi
[Me and White Supremacy: Combat Racism, Change the World, and Become a Good Ancestor](#) by Layla Saad
[So You Want to Talk about Race](#) by Ijeoma Oluo
[The New Jim Crow: Mass Incarceration in the Age of Colorblindness](#) by Michelle Alexander
[White Fragility: Why It's So Hard for White People to Talk about Racism](#) by Dr. Robin DiAngelo

Organizations to Support

[Black Emotional and Mental Health Collective](#)
[Black Girls Smiles](#)
[Black Lives Matter - Chicago](#)
[Black Women's Blueprint](#)
[Chicago Regional Organizing for Antiracism](#)
[Color of Change](#)
[Enrich Chicago](#)
[Equal Justice Initiative](#)
[National Association for the Advancement of Colored People](#)
[Showing Up for Racial Justice](#)
[Sister Song](#)
[The Audre Lorde Project](#)
[The Antiracist Research and Policy Center](#)
[The Leadership Conference on Civil and Human Rights](#)
[The Loveland Foundation](#)
[The Nina Pop and the Tony McDade Mental Health Recovery Fund for Black Trans People](#)
[The Foundation for Black Women's Wellness](#)

[Click here to learn how to support South and West-side businesses and communities impacted by civil unrest](#)
[For Chicagoans impacted by civil unrest who are seeking household needs](#)

STUDENT PROTESTS & POLITICAL SPEECH AT SCHOOL



Can I be disciplined for participating in a walkout or off-campus protest?

Because the law requires you to attend school, the administration can take corrective action against you for missing school, even if you miss school to participate in a political protest. However, the school cannot punish you for missing school to participate in political protest more harshly than it punishes students for missing school for any other purpose. For example, you might have to serve detention or may receive a low grade for a missed test for being away from school to attend a protest if that is how your school typically deals with unexcused absences.

If possible, ask teachers and school staff if they can grant you permission to attend the protest and offer to make up the class time and assignments later.

Can I be suspended for walking out of school to attend a political protest?

No. The education code spells out what types of acts a school district can suspend a student for committing, and missing class is not on the list.¹ The law specifically says that “[i]t is the intent of the Legislature that alternatives to suspension or expulsion be imposed against a pupil who is truant, tardy, or otherwise absent from school activities.”² The law is also clear that, except with certain serious offenses (which do not include unexcused absences), schools may only suspend students when they have tried other ways to correct the misbehavior such as restorative justice or other forms of discipline.³

Note, however, your school may suspend you if you damage property or are “disruptive” at school during a protest. For more information, check out “My School My Rights: School Discipline” an ACLU guide on suspension, expulsion and involuntary transfer in California public schools. This publication is available at <https://www.myschoolmyrights.com/school-discipline/>.

What does it mean to be “truant”?

A student is considered truant only if they are “absent from school without a valid excuse three full days in one school year or tardy or absent for more than a 30-minute period during the schoolday without a valid excuse on three occasions in one school year, or any combination thereof.”⁴ In other words, if this is your first or second unexcused absence or tardy violation in this school year, you cannot be reported as truant.

How can I be punished for truancy?

If you really are truant (see above), your school may react differently depending on how many times you have been truant.⁵ After any truancy, you may be required to attend makeup classes on a weekend. In addition, after the first offense, you and/or your parents or guardians may be called to attend a meeting with a school counselor and develop a plan to improve your attendance. After a second offense, a written warning may be put in your school file and given to the police and you may have to attend an afterschool or weekend study program. If you are truant a third time, you can be classified as a “habitual truant” and be required to attend a mediation program designed to help address the issues causing the truancy. After a fourth time, you can be made a “ward” of the court and be required to do community service, attend a court-ordered truancy program, give up your driving privileges, and you or your parents may be fined up to \$50.

¹ Educ. Code § 48900.

² Educ. Code § 48900(w).

³ Educ. Code § 48900.5.

⁴ Educ. Code § 48260.

⁵ Educ. Code. § 48264.5.

If you are found away from your home and absent from school without a valid excuse, certain school employees or the police can assume temporary custody of you during school hours. If this happens, they must bring you to your parents or guardian, back to school, or to a designated community center for counseling.

You may also be cited by police for violating certain “daytime curfew” laws. Curfew laws vary by city, but they generally make it unlawful for minors under the age of 18 to be in public places during school hours. For example, in Los Angeles, if you are found to violate the daytime curfew, you may be required to attend a program or community service or pay a fine of \$20.⁶ Make sure to check your city’s rules, which can be found in its “municipal code.”

***Important:** Students without legal immigration status, and even those on Deferred Action for Childhood Arrivals (DACA), should be extremely careful about interacting with law enforcement. The Trump Administration has made clear that it will prioritize immigration enforcement actions on individuals who have been convicted of a crime or who have “committed” crime, so being cited or arrested by police may result in a referral to ICE. Some police departments have stated that they will not conduct immigration enforcement or share information with immigration authorities, but others have not, so you should be extremely careful and try to minimize contact with law enforcement. For more information about immigration rights, please visit:

<https://www.myschoolmyrights.com/immigration-students/>

What should I do if the school administration threatens to lock or block the school exits to prevent us from walking out of school in protest?

Locking exits to the school can pose serious health and safety concerns for students and staff. In one instance, a local fire department responded to teachers’ complaints about locked exits at a school by insisting that the administration unlock the exits to avoid a fire hazard. If the school administration threatens to lock students in your school to prevent walkouts, students should immediately notify their parents and the district superintendent’s office. If you cannot reach your parents or superintendent’s office and there is no way to exit the building in the event of an emergency, consider reporting the hazard to your local fire department.

Can I organize a protest at school?

It depends on the specific activities you have planned and when the protest will take place. Remember that your school can adopt reasonable rules which regulate the "time, place, and manner" of when you can exercise your free speech rights. Thus, you cannot organize a protest if it will substantially disrupt the orderly operation of the school or if it will create the immediate danger of causing students to commit an act that is unlawful or in violation of school rules.

However, you can organize a peaceful, orderly protest at lunch or before or after school, for example. Note that the size of the demonstration, the level of noise you make, and other factors may affect when and where the demonstration may occur. If you are in doubt about whether your plans for a particular protest are permissible, you should check your school district’s written rules around speech regulations.

Am I allowed to express my political views while I am at school?

Yes. The First Amendment of the U.S. Constitution and Article 1, Section 2 of the California Constitution guarantee freedom of speech and freedom of the press to all people, including students. In addition, two special laws in California specifically protect students’ rights of freedom of speech and freedom of the press at school.

The California Education Code gives a special guarantee that students have a right to express their political opinions.⁷ This includes, but is not limited to:

⁶ Los Angeles Municipal Code § 45.05.

⁷ Educ. Code § 48907.

- wearing buttons, badges and other insignia (including armbands or message T-shirts)
- posting notices on school bulletin boards
- distributing petitions
- handing out other printed materials, such as leaflets
- writing in public school newspapers and yearbooks
- writing in "underground" (or unofficial) newspapers

These protections specifically apply to public schools and charter schools, but California law also extends free speech protections, including the U.S. and Constitutional protections, to private high schools in most circumstances.⁸

Can my school place any limits on my ability to express my political views at school?

Yes. Even though you have broad rights to express your views in a variety of ways, your school can adopt reasonable rules that regulate the "time, place, and manner" of exercising these free speech rights. For example, the school could adopt a rule that prohibits students from passing out leaflets during class time. On the other hand, a rule prohibiting the distribution of leaflets during lunch period or after school would not be allowed.

The school is not allowed to prohibit or censor speech or press activities by students based on its content (what you are saying), unless what you are saying falls within one of these three exceptions:⁹

1. it is legally "obscene";
2. it is libelous or slanderous (that is, it is making an untrue statement that harms someone's reputation); or
3. it creates the immediate danger of causing students to commit an act that is unlawful or in violation of school rules, or that would cause a substantial disruption of the orderly operation of the school.

So, even if your principal or teachers believe that something you say or write is controversial, divisive, in "bad taste," or expresses a political point of view with which the administrators disagree, they still cannot censor what you say or write unless it also falls within the three exceptions above.

Note that, in limited circumstances, schools may discipline students for speech they make off campus or during non-school time, including on the internet and social media. Schools may punish students if they make statements outside school that cause a material and substantial disruption to school activity.

Can school officials prevent students from expressing their opinions on a particular topic because they think the topic is too controversial?

No. School officials may believe that talking about such topics as war, politics, or education budget cuts are too controversial. However, as described above, they cannot censor those topics unless there is clear evidence that the speech will incite students to commit unlawful acts or to disrupt the school. Even if discussion of war would provoke strong disagreement or upset some students, school officials still cannot censor it. Criticism of your school, criticism of students, teachers or school officials, or discussion about serious problems either at school or elsewhere is generally protected.

Can I be punished for saying or writing something provocative at school?

Sometimes school authorities will try to punish students who make provocative statements or joke about violence. They may argue that the student is making a "terrorist threat." In order to be considered a "threat," you must intend that others take your words as a threat. In addition, your words must be so clear and convincing that they would

⁸ Educ. Code § 48950.

⁹ Educ. Code § 48907.

cause another person to really believe that you intend to carry out the threat - and therefore to have a reasonable fear for their safety.

Can I write about my political views (for example, my views on the war or budget cuts in our district) in a school-sponsored publication?

Yes. In California, our law is clear that freedom of the press applies to official school publications that are written by students, even if the school pays the costs of producing the newspaper. (That means that the school can only censor articles that are "obscene, libelous or substantially disruptive.") The law also says that student editors, and not teachers or administrators, are the ones responsible for assigning and editing articles. However, the journalism advisor can require that the newspaper conform to professional standards of English and journalism.

What can I do if the school tries to censor me?

California Education Code Section 48907 requires each school district to put in writing the rules controlling speech and press activities. So, if you are faced with a school official who is trying to limit what you say or write, you should ask to see those written rules to determine whether the school official is following the rules they are required to follow.

But remember: sometimes exercising your free speech rights involves risks. Sometimes "reasonable people" -- like you and the school principal, for example -- can disagree as to what is "disruptive" or "libelous." And school officials do not always follow the law on this. You may be acting within your rights, but you may have a struggle in school or even need to go to court.

There are key steps you can take to fight censorship. Be sure to get in writing your school policies regarding banned expression. Show Education Code sections 48907 and 48950 to school officials and ask them for a written response as to why they still want to ban the expression. Get petitions signed by other students, parents, and teachers (especially journalism or yearbook advisors, debate coaches, history and government teachers or others who really understand the First Amendment). Write an article in the school paper. Lobby at school board meetings and ask parents, community, and youth advocates and First Amendment experts to join you. Tell your local newspaper about the controversy. Contact the ACLU at:

<https://www.aclusocal.org/en/legal-intake>

<https://www.aclunc.org/our-work/get-help>

<https://www.aclusandiego.org/request-legal-assistance/>



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KNOW YOUR RIGHTS

STUDENTS' FREE SPEECH RIGHTS IN PUBLIC SCHOOLS

How the First Amendment Protects Student Speech

If you're a public school student, you don't check your constitutional rights at the schoolhouse doors. But whether schools can punish you for speaking out depends on when, where, and how you decide to express yourself.



Do I have First Amendment rights in school?

Yes. You do not lose your right to free speech just by walking into school. You have the right to speak out, hand out flyers and petitions, and wear expressive clothing in school — as long as you don't disrupt the functioning of the school or violate the school's content-neutral policies.

What counts as “disruptive” will vary by context, but a school disagreeing with your position or thinking your speech is controversial or in “bad taste” is not enough to qualify. Courts have upheld students' rights to wear things like an anti-war armband, an armband opposing the right to get an abortion, and a shirt supporting the LGBT community. And “content-neutral policies” means rules that have nothing to do with the message you're expressing, like dress codes. So, for example, a school can prohibit you from wearing hats — because that rule is not based on what the hats say — but it can't prohibit you from wearing only pink pussycat hats or pro-NRA hats.

Can my school discipline me for participating in a walkout?

Yes. Because the law in most places requires students to go to school, schools can discipline you for missing class. But what they can't do is discipline you more harshly because of the political nature of or the message behind your action.

The exact punishment you could face will vary by your state, school district, and school. Find out more by reading the policies of your school and school district.

If you're planning to miss a class or two, look at the policy for unexcused absences. If you're considering missing several days, read about truancy. And either way, take a look at the policy for suspensions. In some states and districts, suspension is not an available punishment for unexcused absences. And nationwide, if you are facing a suspension of 10 days or more, you have a right to a formal process and can be represented by a lawyer. Some states and school districts require a formal process for fewer days, too. Also, you should be given the same right to make up work just as any other student who missed classes.

Find out the rules so you can tell if they are being applied differently when it comes to your walkout.

What about for protesting away from school?

Outside of school, you enjoy essentially the same rights to protest and speak out as anyone else. This means you're likely to be most protected if you organize, protest, and advocate for your views off campus and outside of school hours.

What are my rights on social media?

You have the right to speak your mind on social media. Your school cannot punish you for content you post off campus and outside of school hours that does not relate to school. Some schools have attempted to extend their power to punish students even for off-campus, online posts. While courts have differed on the constitutionality of those punishments, the ACLU has challenged such overreach.

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June 8, 2020

AUCCCD Board Statement Against Racism and Racial Violence

The Association for University and College Counseling Directors (AUCCCD) condemns the racial violence continuing to claim the lives of unarmed persons who identify as Black or African-American. This shameful 400-year history of discrimination, degradation and death must stop -- and it will require the commitment of each of us.

George Floyd. Breonna Taylor, David McAtee. Ahmaud Arbery. Bothem Jean. Atatiana Jefferson. Jonathan Ferrell. Renisha McBride. Stephon Clark. Jordan Edwards. Jordan Davis. Alton Sterling. Aiyana Jones. Mike Brown. Tamir Rice. Clementa C. Pinckney, Cynthia Marie Graham Hurd, Susie Jackson, Ethel Lee Lance, Depayne Middleton-Doctor, Tywanza Sanders, Daniel L. Simmons, Sharonda Coleman-Singleton, Myra Thompson (all nine murdered in their Charleston, SC church). Trayvon Martin. Sean Bell. Oscar Grant. Sandra Bland. Philando Castile. Corey Jones. John Crawford. Terrence Crutcher. Keith Scott. Clifford Glover. Claude Reese. Randy Evans. Yvonne Smallwood. Walter Scott. Eric Garner. Freddie Gray. Alberta Spruill. Amadou Diallo. Timothy Thomas.

This list represents the names of those whose murders were brought to the attention of this nation only as a result of citizens confronting the silence and invisibility of many more murders and assaults in the past two decades -- the same decades that witnessed an unprecedented surge of demand for mental health services on college campuses across the country. It is imperative that we connect the dots that tell the story of the work we all still have to do, as these deaths also impact those who survive to grieve the loss of loved ones, who fear losing more, and who daily experience the inherent collective trauma of injustice.

We must also acknowledge that this list is an ongoing list, one that includes those names in history books that have failed to tell the complete truth reflecting the voices and experiences of those who have moved us forward through their actions of speaking truth to power, either through organized activism or simply through living their humanity. The Rev. Dr. Martin Luther King. Malcolm X. Medgar Evers. Emmett Till. And while the list is dominated by the names of men and male youth, we must acknowledge the life-threatening stress and distress to the many women and female youth who have worked for justice while grieving with dismissed and minimized rage and hurt -- while further oppressed by expectations that they merely continue being Strong Black Women in narrations of "resilience" that carry their own hidden cruelties.

Say their names, out loud. Say the names of these, our African-American brothers and sisters, who were murdered because Black lives have not mattered in the United States. This list could go on for pages and would also have to include millions of deaths due to racism toward indigenous persons, trans persons of color, and others who do not hold white privilege. And we offer a pause of remembrance, daily, for the countless names that remain cloaked by the racism we still confront.

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We join numerous higher education and mental health professional organizations and institutions in condemning racism and racist acts. We also commit to employing our unique perspectives on the process of change toward revealing and dismantling the institutionalized racism found in every aspect of American life -- from educational systems to houses of worship to elected officials and those sworn to protect. Now is the time for action -- for unless we are part of the solution, we are part of the problem. We must create change through our roles as therapists with the students we serve, as consultants to various campus and societal arenas where we have influence, and as citizens of a country that has failed to honor the concept that all truly are created equal.

As professionals who oversee the work of healing and empowering students in their struggles, we recognize the importance of taking a stand and offering support by naming and addressing what causes the illness, wounds, and impairment. This refers, increasingly, to the systemic forces and institutional structures of white supremacy; all forms of racism (and specifically anti-Black racism); and its manifestations in police brutality, dramatic and increasing disparities in health, education, economic condition; incarceration; and the denial of basic rights of safety and the ability to breathe.

We also acknowledge that there is a more sustained and additional need for facilitating the difficult (and often painful) honest examination and self-work around our individual biases in thought and action, and how that impacts our work with students, counseling center staff and other colleagues, our campuses, communities, friends and family.

Particularly for those who identify as white, consider involvement in an accountability group (for example, see information at <https://drkathyobear.com/> and books such as “. . . But I’m NOT Racist!”) and consider how white supremacy culture may be interwoven in your patterns of perfectionism, sense of urgency, defensiveness, quantity over quality, worship of the written word, paternalism, either/or thinking, power hoarding, fear of open conflict, individualism, objectivity, the right to comfort, and the belief that progress is bigger and more (from Jones and Okun’s 2001 “Dismantling Racism”).

Some other suggestions for immediate action:

- Join local and national efforts for societal reform, social justice and peace.
- Connect with colleagues for support, encouragement, resources.
- Last and so important -- be aware of, and responsive to, the impact of current and historical trauma on colleagues of color (specifically those who identify as Black) -- don’t default to them to lead conversations around racism or to educate on how to be a better ally. In addition to their work life, Black people have individual lives and families and friends; the emotional exhaustion is real. Lighten the burden, however you can.

AUCCCD is a professional community that fosters director development and success. To advance the mission of higher education, we innovate, educate and advocate for collegiate mental health. We are committed to inclusive excellence and the promotion of social justice.

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Cultural Intelligence

by P. Christopher Earley and Elaine Mosakowski

FROM THE OCTOBER 2004 ISSUE

You see them at international airports like Heathrow: posters advertising the global bank HSBC that show a grasshopper and the message “USA–Pest. China–Pet. Northern Thailand–Appetizer.”

Taxonomists pinned down the scientific definition of the family Acrididae more than two centuries ago. But culture is so powerful it can affect how even a lowly insect is perceived. So it should come as no surprise that the human actions, gestures, and speech patterns a person encounters in a foreign business setting are subject to an even wider range of interpretations, including ones that can make misunderstandings likely and cooperation impossible. But occasionally an outsider has a seemingly natural ability to interpret someone’s unfamiliar and ambiguous gestures in just the way that person’s compatriots and colleagues would, even to mirror them. We call that *cultural intelligence* or *CQ*. In a world where crossing boundaries is routine, *CQ* becomes a vitally important aptitude and skill, and not just for international bankers and borrowers.

Cultural intelligence: an outsider's seemingly natural ability to interpret someone's unfamiliar and ambiguous gestures the way that person's compatriots would.

Companies, too, have cultures, often very distinctive; anyone who joins a new company spends the first few weeks deciphering its cultural code. Within any large company there are sparring subcultures as well: The sales force can't talk to the engineers, and the PR people lose patience with the lawyers. Departments, divisions, professions, geographical regions—each has a constellation of manners, meanings, histories, and values that will confuse the interloper and cause him or her to stumble. Unless, that is, he or she has a high CQ.

Cultural intelligence is related to emotional intelligence, but it picks up where emotional intelligence leaves off. A person with high emotional intelligence grasps what makes us human and at the same time what makes each of us different from one another. A person with high cultural intelligence can somehow tease out of a person's or group's behavior those features that would be true of all people and all groups, those peculiar to this person or this group, and those that are neither universal nor idiosyncratic. The vast realm that lies between those two poles is culture.

An American expatriate manager we know had his cultural intelligence tested while serving on a design team that included two German engineers. As other team members floated their ideas, the engineers condemned them repeatedly as stunted or

immature or worse. The manager concluded that Germans in general are rude and aggressive.

A modicum of cultural intelligence would have helped the American realize he was mistakenly equating the merit of an idea with the merit of the person presenting it and that the Germans were able to make a sharp distinction between the two. A manager with even subtler powers of discernment might have tried to determine how much of the two Germans' behavior was arguably German and how much was explained by the fact that they were engineers.

An expatriate manager who was merely emotionally intelligent would probably have empathized with the team members whose ideas were being criticized, modulated his or her spontaneous reaction to the engineers' conduct, and proposed a new style of discussion that preserved candor but spared feelings, if indeed anyone's feelings had been hurt. But without being able to tell how much of the engineers' behavior was idiosyncratic and how much was culturally determined, he or she would not have known how to influence their actions or how easy it would be to do that.

THIS ARTICLE ALSO APPEARS IN:



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One critical element that cultural intelligence and emotional intelligence do share is, in psychologist Daniel Goleman's words, "a propensity to suspend judgment –to think before acting." For someone richly endowed with CQ, the suspension might take hours or days, while someone with low CQ might have to take weeks or months. In either case, it involves using

your senses to register all the ways that the personalities interacting in front of you are different from those in your home culture yet similar to one another. Only when conduct you have actually observed begins to settle into patterns can you safely begin to anticipate how these people will react in the next situation. The inferences you draw in this manner will be free of the hazards of stereotyping.

The people who are socially the most successful among their peers often have the greatest difficulty making sense of, and then being accepted by, cultural strangers. Those who fully embody the habits and norms of their native culture may be the most alien when they enter a culture not their own. Sometimes, people who are somewhat detached from their own culture can more easily adopt the mores and even the body language of an unfamiliar host. They're used to being observers and making a conscious effort to fit in.

People who are somewhat detached from their own culture can more easily adopt the mores and even the body language of an unfamiliar host.

Although some aspects of cultural intelligence are innate, anyone reasonably alert, motivated, and poised can attain an acceptable level of cultural intelligence, as we have learned from surveying 2,000 managers in 60 countries and training many others. Given the number of cross-functional assignments, job transfers, new employers, and distant postings most corporate managers are likely to experience in the course of a career, low CQ can turn out to be an inherent disadvantage.

The Three Sources of Cultural Intelligence

Can it really be that some managers are socially intelligent in their own settings but ineffective in culturally novel ones? The experience of Peter, a sales manager at a California medical devices group acquired by Eli Lilly Pharmaceuticals, is not unusual. At the devices company, the atmosphere had been mercenary and competitive; the best-performing employees could make as much in performance bonuses as in salary. Senior managers hounded unproductive salespeople to perform better.

At Lilly's Indianapolis headquarters, to which Peter was transferred, the sales staff received bonuses that accounted for only a small percentage of total compensation. Furthermore, criticism was restrained and confrontation kept to a minimum. To motivate people, Lilly management encouraged them. Peter commented, "Back in L.A., I knew how to handle myself and how to manage my sales team. I'd push them and confront them if they weren't performing, and they'd respond. If you look at my evaluations, you'll see that I was very successful and people respected me. Here in Indianapolis, they don't like my style, and they seem to avoid the challenges that I put to them. I just can't seem to get things done as well here as I did in California."

Peter's problem was threefold. First, he didn't comprehend how much the landscape had changed. Second, he was unable to make his behavior consistent with that of everyone around him. And third, when he recognized that the arrangement wasn't working, he became disheartened.

Peter's three difficulties correspond to the three components of cultural intelligence: the cognitive; the physical; and the emotional/motivational. Cultural intelligence resides in the body and the heart, as well as the head. Although most managers are not

equally strong in all three areas, each faculty is seriously hampered without the other two.

Head.

Rote learning about the beliefs, customs, and taboos of foreign cultures, the approach corporate training programs tend to favor, will never prepare a person for every situation that arises, nor will it prevent terrible gaffes. However, inquiring about the meaning of some custom will often prove unavailing because natives may be reticent about explaining themselves to strangers, or they may have little practice looking at their own culture analytically.

Instead, a newcomer needs to devise what we call learning strategies. Although most people find it difficult to discover a point of entry into alien cultures, whose very coherence can make them seem like separate, parallel worlds, an individual with high cognitive CQ notices clues to a culture's shared understandings. These can appear in any form and any context but somehow indicate a line of interpretation worth pursuing.

An Irish manager at an international advertising firm was working with a new client, a German construction and engineering company. Devin's experience with executives in the German retail clothing industry was that they were reasonably flexible about deadlines and receptive to highly imaginative proposals for an advertising campaign. He had also worked with executives of a British construction and engineering company, whom he found to be strict about deadlines and intent on a media campaign that stressed the firm's technical expertise and the cost savings it offered.

Devin was unsure how to proceed. Should he assume that the German construction company would take after the German clothing retailer or, instead, the British construction company? He resolved to observe the new client's representative closely and draw general conclusions about the firm and its culture from his behavior, just as he had done in the other two cases. Unfortunately, the client sent a new representative to every meeting. Many came from different business units and had grown up in different countries. Instead of equating the first representative's behavior with the client's corporate culture, Devin looked for consistencies in the various individuals' traits. Eventually he determined that they were all punctual, deadline-oriented, and tolerant of unconventional advertising messages. From that, he was able to infer much about the character of their employer.

Body.

You will not disarm your foreign hosts, guests, or colleagues simply by showing you understand their culture; your actions and demeanor must prove that you have already to some extent entered their world. Whether it's the way you shake hands or order a coffee, evidence of an ability to mirror the customs and gestures of the people around you will prove that you esteem them well enough to want to be like them. By adopting people's habits and mannerisms, you eventually come to understand in the most elemental way what it is like to be them. They, in turn, become more trusting and open. University of Michigan professor Jeffrey Sanchez-Burks's research on cultural barriers in business found that job candidates who adopted some of the mannerisms of recruiters with cultural backgrounds different from their own were more likely to be made an offer.

You will not disarm your foreign hosts simply by showing you understand their culture; your actions must prove that you have entered their world.

This won't happen if a person suffers from a deep-seated reservation about the called-for behavior or lacks the physical poise to pull it off. Henri, a French manager at Aegis, a media corporation, followed the national custom of greeting his female clients with a hug and a kiss on both cheeks. Although Melanie, a British aerospace manager, understood that in France such familiarity was *de rigueur* in a professional setting, she couldn't suppress her discomfort when it happened to her, and she recoiled. Inability to receive and reciprocate gestures that are culturally characteristic reflects a low level of cultural intelligence's physical component.

In another instance, a Hispanic community leader in Los Angeles and an Anglo-American businessman fell into conversation at a charity event. As the former moved closer, the latter backed away. It took nearly 30 minutes of waltzing around the room for the community leader to realize that "Anglos" were not comfortable standing in such close physical proximity.

Heart.

Adapting to a new culture involves overcoming obstacles and setbacks. People can do that only if they believe in their own efficacy. If they persevered in the face of challenging situations in the past, their confidence grew. Confidence is always rooted in mastery of a particular task or set of circumstances.

A person who doesn't believe herself capable of understanding people from unfamiliar cultures will often give up after her efforts meet with hostility or incomprehension. By contrast, a person with high motivation will, upon confronting obstacles, setbacks, or even failure, reengage with greater vigor. To stay motivated, highly efficacious people do not depend on obtaining rewards, which may be unconventional or long delayed.

Hyong Moon had experience leading racially mixed teams of designers at GM, but when he headed up a product design and development team that included representatives from the sales, production, marketing, R&D, engineering, and finance departments, things did not go smoothly. The sales manager, for example, objected to the safety engineer's attempt to add features such as side-impact air bags because they would boost the car's price excessively. The conflict became so intense and so public that a senior manager had to intervene. Although many managers would have felt chastened after that, Moon struggled even harder to gain control, which he eventually did by convincing the sales manager that the air bags could make the car more marketable. Although he had no experience with cross-functional teams, his successes with single-function teams had given him the confidence to persevere. He commented, "I'd seen these types of disagreements in other teams, and I'd been able to help team members overcome their differences, so I knew I could do it again."

How Head, Body, and Heart Work Together

At the end of 1997, U.S.-based Merrill Lynch acquired UK-based Mercury Asset Management. At the time of the merger, Mercury was a decorous, understated, hierarchical company known for doing business in the manner of an earlier generation. Merrill, by contrast, was informal, fast-paced, aggressive, and entrepreneurial. Both companies had employees of many nationalities. Visiting Mercury about six months after the merger announcement, we were greeted by Chris,

a Mercury personnel manager dressed in khakis and a knit shirt. Surprised by the deviation from his usual uniform of gray or navy pinstripes, we asked him what had happened. He told us that Merrill had instituted casual Fridays in its own offices and then extended the policy on a volunteer basis to its UK sites.

Chris understood the policy as Merrill's attempt to reduce hierarchical distinctions both within and between the companies. The intention, he thought, was to draw the two enterprises closer together. Chris also identified a liking for casual dress as probably an American cultural trait.

Not all Mercury managers were receptive to the change, however. Some went along with casual Fridays for a few weeks, then gave up. Others never doffed their more formal attire, viewing the new policy as a victory of carelessness over prudence and an attempt by Merrill to impose its identity on Mercury, whose professional dignity would suffer as a result. In short, the Mercury resisters did not understand the impulse behind the change (head); they could not bring themselves to alter their appearance (body); and they had been in the Mercury environment for so long that they lacked the motivation (heart) to see the experiment through. To put it even more simply, they dreaded being mistaken for Merrill executives.

How would you behave in a similar situation? The exhibit "Diagnosing Your Cultural Intelligence" allows you to assess the three facets of your own cultural intelligence and learn where your relative strengths and weaknesses lie. Attaining a high absolute score is not the objective.

Diagnosing Your Cultural Intelligence

These statements reflect different facets of cultural intelligence. For each set, add up your scores and divide by four to produce an average. Our work with large groups of managers shows that for purposes of your own development, it is most useful to think about your three scores in comparison to one another. Generally, an average of less than 3 would indicate an area calling for improvement, while an average of greater than 4.5 reflects a true CQ strength.

Rate the extent to which you agree with each statement, using the scale:

1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, 5 = strongly agree.

_____	Before I interact with people from a new culture, I ask myself what I hope to achieve.
_____	If I encounter something unexpected while working in a new culture, I use this experience to figure out new ways to approach <i>other</i> cultures in the future.
_____	I plan how I'm going to relate to people from a different culture before I meet them.
+ _____	When I come into a new cultural situation, I can immediately sense whether something is going well or something is wrong.
Total _____	$\div 4 =$ <input type="text"/> Cognitive CQ

_____	It's easy for me to change my body language (for example, eye contact or posture) to suit people from a different culture.
_____	I can alter my expression when a cultural encounter requires it.
_____	I modify my speech style (for example, accent or tone) to suit people from a different culture.
+ _____	I easily change the way I act when a cross-cultural encounter seems to require it.
Total _____	$\div 4 =$ <input type="text"/> Physical CQ

_____	I have confidence that I can deal well with people from a different culture.
_____	I am certain that I can befriend people whose cultural backgrounds are different from mine.
_____	I can adapt to the lifestyle of a different culture with relative ease.
+ _____	I am confident that I can deal with a cultural situation that's unfamiliar.
Total _____	$\div 4 =$ <input type="text"/> Emotional/ motivational CQ

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Cultural Intelligence Profiles

Most managers fit at least one of the following six profiles. By answering the questions in the exhibit, you can decide which one describes you best.

The provincial can be quite effective when working with people of similar background but runs into trouble when venturing farther afield. A young engineer at Chevrolet's truck division received positive evaluations of his technical abilities as well as his interpersonal skills. Soon he was asked to lead a team at Saturn, an autonomous division of GM. He was not able to adjust to Saturn's highly participative approach to teamwork—he mistakenly assumed it would be as orderly and deferential as Chevy's. Eventually, he was sent back to Chevy's truck division.

The analyst methodically deciphers a foreign culture's rules and expectations by resorting to a variety of elaborate learning strategies. The most common form of analyst realizes pretty quickly he is in alien territory but then ascertains, usually in stages, the nature of the patterns at work and how he should interact with them. Deirdre, for example, works as a broadcast director for a London-based company. Her principal responsibility is negotiating contracts with broadcast media owners. In June 2002, her company decided that all units should adopt a single negotiating strategy, and it was Deirdre's job to make sure this happened. Instead of forcing a showdown with the managers who resisted, she held one-on-one meetings in which she probed their reasons for resisting, got them together to share ideas, and revised the negotiating strategy to incorporate approaches they had found successful. The revised strategy was more culturally flexible than the original proposal—and the managers chose to cooperate.

The natural relies entirely on his intuition rather than on a systematic learning style. He is rarely steered wrong by first impressions. Donald, a brand manager for Unilever, commented, “As part of my job, I need to judge people from a wide variety of cultural backgrounds and understand their needs quickly. When I come into a new situation, I watch everyone for a few minutes and then I get a general sense of what is going on and how I need to act. I’m not really sure how I do it, but it seems to work.” When facing ambiguous multicultural situations that he must take control of, the natural may falter because he has never had to improvise learning strategies or cope with feelings of disorientation.

The ambassador, like many political appointees, may not know much about the culture he has just entered, but he convincingly communicates his certainty that he belongs there. Among the managers of multinational companies we have studied, the ambassador is the most common type. His confidence is a very powerful component of his cultural intelligence. Some of it may be derived from watching how other managers have succeeded in comparable situations. The ambassador must have the humility to know what he doesn’t know—that is, to know how to avoid underestimating cultural differences, even though doing so will inflict a degree of discomfort.

The mimic has a high degree of control over his actions and behavior, if not a great deal of insight into the significance of the cultural cues he picks up. Mimicry definitely puts hosts and guests at ease, facilitates communication, and builds trust. Mimicry is not, however, the same as pure imitation, which can be interpreted as mocking. Ming, a manager at the Shanghai regional power authority, relates, “When I deal with foreigners, I try to adopt their style of speaking and interacting. I find that simple things like keeping the right distance from the other person or making eye contact or

speaking English at a speed that matches the other person's puts them at ease and makes it easier to make a connection. This really makes a difference to newcomers to China because they often are a bit threatened by the place.”

The chameleon possesses high levels of all three CQ components and is a very uncommon managerial type. He or she even may be mistaken for a native of the country. More important, chameleons don't generate any of the ripples that unassimilated foreigners inevitably do. Some are able to achieve results that natives cannot, due to their insider's skills and outsider's perspective. We found that only about 5% of the managers we surveyed belonged in this remarkable category.

One of them is Nigel, a British entrepreneur who has started businesses in Australia, France, and Germany. The son of diplomats, Nigel grew up all over the world. Most of his childhood, however, was spent in Saudi Arabia. After several successes of his own, some venture capitalists asked him to represent them in dealings with the founder of a money-losing Pakistani start-up.

To the founder, his company existed chiefly to employ members of his extended family and, secondarily, the citizens of Lahore. The VCs, naturally, had a different idea. They were tired of losses and wanted Nigel to persuade the founder to close down the business.

Upon relocating to Lahore, Nigel realized that the interests of family and community were not aligned. So he called in several community leaders, who agreed to meet with managers and try to convince them that the larger community of Lahore would be hurt if potential investors came to view it as full of businesspeople unconcerned with a company's solvency. Nigel's Saudi upbringing had made him aware of Islamic

principles of personal responsibility to the wider community, while his British origins tempered what in another person's hands might have been the mechanical application of those tenets. Throughout the negotiations, he displayed an authoritative style appropriate to the Pakistani setting. In relatively short order, the managers and the family agreed to terminate operations.

Many managers, of course, are a hybrid of two or more of the types. We discovered in our survey of more than 2,000 managers that even more prevalent than the ambassador was a hybrid of that type and the analyst. One example was a female African-American manager in Cairo named Brenda, who was insulted when a small group of young, well-meaning Egyptian males greeted her with a phrase they'd learned from rap music.

"I turned on my heel, went right up to the group and began upbraiding them as strongly as my Arabic would allow," she said. "When I'd had my say, I stormed off to meet a friend."

"After I had walked about half a block, I registered the shocked look on their faces as they listened to my words. I then realized they must have thought they were greeting me in a friendly way. So I went back to talk to the group. They asked me why I was so angry, I explained, they apologized profusely, and we all sat down and had tea and an interesting talk about how the wrong words can easily cause trouble. During our conversation, I brought up a number of examples of how Arabic expressions uttered in the wrong way or by the wrong person could spark an equivalent reaction in them. After spending about an hour with them, I had some new friends."

Brenda's narrative illustrates the complexities and the perils of cross-cultural interactions. The young men had provoked her by trying, ineptly, to ingratiate themselves by using a bit of current slang from her native land. Forgetting in her anger that she was the stranger, she berated them for what was an act of cultural ignorance, not malice. Culturally uninformed mimicry got the young men in trouble; Brenda's—and the men's—cognitive flexibility and willingness to reengage got them out of it.

Cultivating Your Cultural Intelligence

Unlike other aspects of personality, cultural intelligence can be developed in psychologically healthy and professionally competent people. In our work with Deutsche Bank, we introduced a program to improve managers' work relationships with outsourcing partners in India. We developed a two-and-a-half day program that first identified a participant's strengths and weaknesses and then provided a series of steps, which we outline below, to enhance their CQ.

Step 1.

The individual examines his CQ strengths and weaknesses in order to establish a starting point for subsequent development efforts. Our self-assessment instrument is one approach, but there are others, such as an assessment of a person's behavior in a simulated business encounter and 360-degree feedback on a person's past behavior in an actual situation. Hughes Electronics, for example, staged a cocktail party to evaluate an expatriate manager's grasp of South Korean social etiquette. Ideally, a manager will undergo a variety of assessments.

Step 2.

The person selects training that focuses on her weaknesses. For example, someone lacking physical CQ might enroll in acting classes. Someone lacking cognitive CQ might work on developing his analogical and inductive reasoning—by, for example, reading several business case studies and distilling their common principles.

Step 3.

The general training set out above is applied. If motivational CQ is low, a person might be given a series of simple exercises to perform, such as finding out where to buy a newspaper or greeting someone who has arrived to be interviewed. Mastering simple activities such as greetings or transactions with local shopkeepers establishes a solid base from which to move into more demanding activities, such as giving an employee a performance appraisal.

Step 4.

The individual organizes her personal resources to support the approach she has chosen. Are there people at her organization with the skills to conduct this training, and does her work unit provide support for it? A realistic assessment of her workload and the time available for CQ enhancement is important.

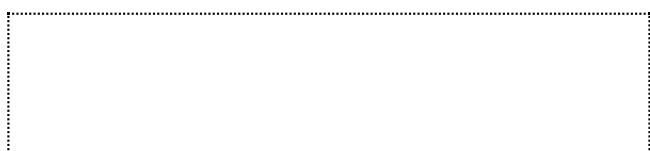
Step 5.

The person enters the cultural setting he needs to master. He coordinates his plans with others, basing them on his CQ strengths and remaining weaknesses. If his strength is mimicry, for example, he would be among the first in his training group to venture forth. If his strength is analysis, he would first want to observe events unfold and then explain to the others why they followed the pattern they did.

Step 6.

The individual reevaluates her newly developed skills and how effective they have been in the new setting, perhaps after collecting 360-degree feedback from colleagues individually or eavesdropping on a casual focus group that was formed to discuss her progress. She may decide to undergo further training in specific areas.

In the sidebar “Confidence Training,” we describe how we applied these six steps to the case of Helmut, one of five German managers we helped at their employer’s behest as they coped with new assignments within and outside of Germany.



Confidence Training

Helmut was a manager at a Berlin-based high-tech company who participated in our cultural-intelligence training program at London Business School. Three months earlier, he had been assigned to a large manufacturing facility in southern Germany to supervise the completion of a new plant and guide the local staff through the launch. Helmut came from northern Germany and had never worked in southern Germany; his direct reports had been raised in southern Germany and had worked for the local business unit for an average of seven years.

Helmut was good at developing new learning strategies, and he wasn't bad at adapting his behavior to his surroundings. But he had low confidence in his ability to cope with his new colleagues. To him, southern Germans were essentially foreigners; he found them "loud, brash, and cliquish."

To capitalize on his resourcefulness and build his confidence, we placed Helmut in heterogeneous groups of people, whom we encouraged to engage in freewheeling discussions. We also encouraged him to express his emotions more openly, in the manner of his southern compatriots, and to make more direct eye contact in the course of role-playing exercises.

Helmut's resourcefulness might have impelled him to take on more ambitious tasks than he could quite handle. It was important he get his footing first, so that some subsequent reversal would not paralyze him. To enhance his motivational CQ, we asked him to list ten activities he

thought would be part of his daily or weekly routine when he returned to Munich.

By the time Helmut returned to London for his second training session, he had proved to himself he could manage simple encounters like getting a coffee, shopping, and having a drink with colleagues. So we suggested he might be ready for more challenging tasks, such as providing face-to-face personnel appraisals. Even though Helmut was skilled at analyzing people's behavior, he doubted he was equal to this next set of hurdles. We encouraged him to view his analytic skills as giving him an important advantage. For example, Helmut had noticed that Bavarians were extroverted only with people familiar to them. With strangers they could be as formal as any Prussian. Realizing this allowed him to respond flexibly to either situation instead of being put off balance.

By the time he was asked to lead a quality-improvement team, he had concluded that his leadership style must unfold in two

stages—commanding at the outset, then more personal and inclusive. On his third visit to London, Helmut reported good relations with the quality improvement team, and the members corroborated his assessment.

...

Why can some people act appropriately and effectively in new cultures or among people with unfamiliar backgrounds while others flounder? Our anecdotal and empirical evidence suggests that the answer doesn't lie in tacit knowledge or in emotional or social intelligence. But a person with high CQ, whether cultivated or innate, can understand and master such situations, persevere, and do the right thing when needed.

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Teacher and Student Perceptions of Microaggressions in College Classrooms

Guy A. Boysen
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Subtle forms of prejudice called *microaggressions* occur in college classrooms, but the effective methods of managing such prejudice are not clear. This study explored teachers' ($N = 222$) and students' ($N = 166$) perceptions of vignettes describing classroom microaggressions and the effectiveness of various teacher responses to the microaggressions. Teachers of courses focused on diversity perceived microaggressions more negatively and were more likely to respond to the microaggressions than teachers of nondiversity courses. Students believed that teacher responses to microaggressions were effective and ignoring microaggressions was ineffective. The results suggest that teachers should in some way respond to classroom microaggressions. They also suggest that diversity awareness may be a factor in the ability of teachers to recognize subtle prejudice in the classroom.

Keywords: classroom behavior, college students, college teaching, diversity, microaggression, prejudice

The number of racial and ethnic minority students in college is at an all-time high (American Council on Education 2005), but campuses still struggle to maintain a welcoming climate for diversity. For example, racial and ethnic minorities have lower satisfaction with campus climates than White students, (e.g., Ancis, Selacek, and Mohr 2000; Reid and Radhakishnan 2003; Worthington et al. 2008). One explanation for the difference in satisfaction is the continuing existence of prejudice on college campuses. In fact, students report that the most common way ethnicity impacts their education is through the experience of prejudice (Syed 2010). However, the prejudice that students encounter is more likely to be subtle rather than blatant. Racial and ethnic minority students report that they frequently face subtle slights and insults that are offensive but largely unintentional (e.g., Bourke 2010; Samuel 2004). Researchers refer to these types of events as microaggressions and have documented their presence in college classrooms (Boysen and Vogel 2009; Solórzano, Ceja, and Yosso 2000; Sue et al. 2009). Despite their existence as a potential classroom management problem, there is little indication of how subtle forms of prejudice should be handled in college classrooms. The purpose of the current research is to explore teachers'

and students' perceptions of classroom microaggressions and their potential management.

Bias in the Classroom

Surveys of students illustrate that prejudice, discrimination, and stereotypes are relatively common on college campuses. About 50% of students report encountering some form of prejudice on campus (Biasco, Goodwin, and Vitale 2001; D'Augelle and Hershberger 1993; Fisher and Hartman 1995), and students cite classrooms as among the most common places for prejudice to occur (Marcus et al. 2003; Rankin 2003). Classroom bias can be defined as the subtle and blatant ways that prejudice, discrimination, and stereotypes emerge in teaching situations, and recent research has provided a description of classroom bias as it occurs in higher education (Boysen and Vogel 2009; Boysen et al. 2009). To begin, bias in the classroom is relatively common with about 40% of teachers and 50% of students reporting an incident in the last year. The incidents tend to be subtle rather than blatant. Teachers report that stereotypes are the most frequent type of classroom bias; in contrast, overt discrimination and the use of racial epithets are rare (Boysen and Vogel 2009). Among students, 63% report noticing subtle bias in the last year compared to 44% who report noticing obvious bias (Boysen et al. 2009). Considering how frequently subtle forms of bias emerge in the classroom, more information is needed

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on teachers' and students' perceptions of it and their beliefs about how it should be managed.

Microaggressions

There are numerous ways to conceptualize subtle bias. The concept of aversive racism posits that most individuals believe in equality, but they can still exhibit behaviors and emotional reactions consistent with an underlying, unintentional bias (Dovidio et al. 2002). For example, normally egalitarian individuals may find themselves becoming fearful whenever they pass an African American man on the street. Similarly, implicit bias research demonstrates that most individuals automatically—that is, quickly, easily, and without intention—associate minorities with negative concepts, and this holds true even when people self-report having little or no bias (Greenwald, McGhee, and Schwartz 1998). The most recent conceptualization of subtle bias to emerge is microaggression. Sue (2010) defined microaggressions as the “brief, everyday exchanges that send denigrating messages to certain individuals because of their group membership” (xvi). For example, African Americans face assumptions that they are criminals, people exclude women by using “he” as a universal pronoun, people of color are told that “they speak English well” regardless of their country of origin, and lesbians, gays, and bisexuals are stared at when displaying affection in public. People who commit microaggressions frequently do so subtly and unintentionally; thus, microaggressions are characterized by ambiguity because of the differing perspectives of the microaggressor and the target. Research into microaggressions is new, but studies have found that microaggressions are a common part of the experiences of African Americans (Constantine 2007); Asians (Sue et al. 2007); lesbians, gays, and bisexuals (Shelton and Delgado-Romero 2011); and women (Owen, Tao, and Rodolfa 2010).

Although most microaggression research has emerged from the counseling literature, a few studies have applied the concept as it relates to college students and the classroom. Boysen and Vogel (2009) surveyed teachers to determine what types of student bias occurred in their classrooms. The subtle bias reported by teachers fell into Sue, Capodilupo, et al. (2007) three subcategories of microaggression: microassaults, microinsults, and microinvalidations. Microassaults most closely resemble traditional forms of prejudice and consist of discrimination or direct verbal attacks. Common classroom microassaults include verbal derogation and avoidance or exclusion. For example, students may use the word “gay” to mean “bad” or exclude individuals from stigmatized social groups during collaborative work. Microinsults consist of actions that disrespect or demean a person based on their group status. Teachers report microinsults such as making stereotyped assumptions about what constitutes appropriate work for women, characterizing all immigrants as “illegal,” and asserting that non Western cultures are abnormal. Finally, microinvalidations undermine or deny the experiences of minorities. Examples included

denying the continued existence of racism and sexism, treating minorities like foreigners, and claims of color blindness. Although only a few studies have assessed college students' perceptions of microaggressions, the results are consistent—students experience microaggressions in college classrooms (Solórzano et al. 2000; Sue et al. 2009).

Despite their subtle nature, research suggests that microaggressions have deleterious effects on students. To begin, the frequent experience of microaggressions leads students to perceive campus climates negatively (Solórzano et al. 2000). Furthermore, prejudice has long been recognized as a significant stressor on physical and psychological health (Clark et al. 1999), and recent research among African American undergraduate and graduate students confirms that facing microaggressions predicts symptoms of psychological stress and dysfunction (Mercer et al. 2011; Torres, Driscoll, and Burrow 2010). Microaggressions could even interfere with academic performance. Laboratory research suggests that exposure to incidents of subtle prejudice hampers African American students' ability to cognitively process information (Bair and Steele 2010; Salvatore and Shelton 2007). The inability to exert focused cognitive effort in an academic setting is clearly problematic; an excellent illustration of this is stereotype threat. Stereotype threat occurs when worry about confirming negative stereotypes hinders students' ability to exert cognitive effort and subsequently reduces their performance on academic tests (Schmader and Johns 2003).

Teachers' Responses to Microaggressions

Teachers might be tempted to believe that incidents of bias in the classroom are best left ignored so as not to call attention to the behavior, but research suggests that students want teachers to respond to classroom microaggressions. For example, one qualitative study indicated that students prefer that teachers lead classroom discussions about microaggressions rather than ignore them (Sue et al. 2009). In addition, Boysen and colleagues (2009) asked students to recall incidents of subtle bias in the classroom and rate the effectiveness of the teachers' method of responding to the incident. Students indicated that ignoring subtle bias was ineffective overall and that it was significantly less effective than all other response types. Although students seem to want teachers to respond to bias, classroom microaggressions may remain unaddressed. Some teachers may not perceive microaggressions as incidents of prejudice, and this precludes their ability to effectively respond. Indirect evidence that some teachers do not perceive subtle bias can be found in the fact that older, male teachers are less likely to report noticing bias in the classroom than younger, female teachers (Boysen and Vogel 2009). However, no previous research has examined individual differences in the ability to perceive microaggressions, let alone the existence of such an individual difference among teachers.

According to Sue (2010), the ability to properly address microaggressions requires awareness of what microaggressions are, awareness of personal cultural values, and

awareness of personal bias. Although it would be difficult to experimentally manipulate teachers' awareness in these areas in order to test Sue's assertions, one solution is to explore the attitudes of groups of teachers who are likely to have varying levels of awareness about subtle bias. A preexisting group that is likely to possess awareness of subtle bias is teachers of courses focused on diversity issues such as culture, multiculturalism, race, women's studies, or queer studies. There are a few reasons to believe that diversity teachers will be especially aware of subtle bias. Individuals who teach such topics are likely to have increased knowledge about and contact with diverse groups; these traits are associated with decreased prejudice (Paluck and Green 2009; Pettigrew and Tropp 2008). In addition, individuals who teach about diversity self-selected into that field. The personality traits and life experiences that push career interests toward diversity topics are also likely to decrease prejudice and increase awareness of subtle forms of bias. Thus, it may be informative to test for differences in the perception of microaggressions among teachers of diversity courses and teachers of nondiversity courses.

If a teacher makes the decision to respond to a microaggression, that teacher is faced with the equally difficult decision of picking a specific response. The subjectivity and uncertainty surrounding microaggressions makes even those who face them regularly have difficulty in knowing how to respond (Hernández, Carranza, and Almeida 2010). Sue (2010) suggested that teachers should facilitate dialogs on microaggressions in the classroom but not directly control the content of those dialogs. However, no research has examined teachers' perceptions of various responses to classroom microaggressions. One way to determine if teachers agree with Sue's (2010) recommendation is to present them with several different responses to evaluate in terms of general effectiveness. Although effectiveness of responses to bias in the classroom can be assessed in relation to many specific goals (e.g., preventing future bias, teaching a lesson, maintaining class comfort; Boysen 2012), ratings of general effectiveness can show teachers' relative preference for one type of response over another. Such preferences could be compared among groups of teachers but also to similar ratings made by students. Student perspectives are especially important because some evidence indicates that they have lower estimates of overall response effectiveness than teachers (Boysen et al. 2009).

The Current Study

The current study focused on teachers' and students' perceptions of microaggressions and their management in the classroom. A sample of college teachers read brief descriptions of microaggressions occurring inside the classroom and reported how negative the incidents were, if they would respond to the incidents, and their perceptions of the general effectiveness of responses ranging from direct (e.g., imme-

diately confrontation) to indirect (e.g., ignoring). In order to explore the possibility of teacher differences in the ability to recognize microaggressions, the sample included teachers of courses with diversity content and a comparison sample of teachers of nondiversity courses. A sample of students also provided their perceptions of classroom microaggressions and response effectiveness. These methods allowed for the testing of four hypotheses.

- Teachers of diversity courses will perceive microaggressions more negatively than teachers of nondiversity courses.
- Diversity teachers will also be more likely than nondiversity teachers to see microaggressions as necessitating a response.
- Diversity teachers, relative to nondiversity teachers, will be less likely to perceive ignoring microaggressions as an effective response and be more likely to perceive direct responses (e.g., discussion, providing counterexamples) as effective.
- Consistent with previous research (Boysen et al. 2009), students' ratings of the effectiveness of responses will be significantly lower than teachers' ratings.

These hypotheses, should they be confirmed, will aid in understanding how individuals perceive microaggressions and provide suggestions on how teachers should handle them in the classroom.

METHOD

Participants

The teacher sample consisted of instructors ($N = 222$) from across 4-year colleges ($n = 15$) in a large, state university system in the United States. In order to obtain a list of instructors of diversity courses a researcher examined online course schedules for every college in the state system and searched for courses with diversity topics in their titles (e.g., race, gender, multicultural, ethnicity, queer). In order to produce a comparison sample the researcher identified one course each from the humanities, natural sciences, and social sciences that was offered at the same academic level as the diversity course (e.g., 100, 200). This process eventually yielded a list of 540 instructors who received an invitation to participate in the study; of that group, 59 diversity instructors and 163 nondiversity instructors completed the materials, which was a response rate of 41% (46% in the diversity group and 39% in the nondiversity group). Teacher characteristics can be seen in table 1. The second sample consisted of 166 students from a single medium-sized college in the state system outlined above (see table 1 for demographics). Students volunteered in exchange for credit in psychology classes. As such, the

TABLE 1
Participants' Demographic Characteristics

	Diversity Teachers (<i>n</i> = 59)	Nondiversity Teachers (<i>n</i> = 163)	Students (<i>n</i> = 166)
Mean age	48.06 (11.77)	48.15 (12.70)	18.85 (1.87)
Mean years teaching	14.33 (10.17)	16.60 (12.59)	–
Sex			
Male	14%	42%	26%
Female	86%	58%	74%
Ethnicity			
White	63%	81%	92%
Asian	2%	7%	1%
Black	9%	3%	1%
Latino/a	4%	4%	4%
Multiethnic	9%	2%	1%
Native	4%		1%
American/Inuit			
Other	9%	4%	1%
Rank			
Graduate student	8%	5%	–
Adjunct	23%	13%	–
Non tenure-track	13%	7%	–
Assistant	19%	26%	–
professor			
Associate	13%	18%	–
professor			
Full professor	21%	31%	–
Other	4%	2%	–
Program			
Humanities	4%	20%	–
Human sciences	60%	44%	–
Science/math	2%	35%	–
Interdisciplinary	33%	2%	–

Note. Means appear outside the parentheses and standard deviations appear inside the parentheses. Percentages within a group may not add to 100% due to rounding.

sample may not generalize to all students in the university system.

Measures

Participants rated their perceptions of microaggressions using 7-point bipolar adjective scales with endpoints of *very much* and midpoints of *neither*; the adjectives were unbiased-biased and appropriate-inappropriate. The two items were combined into a total negativity scale, which had adequate internal consistency ($\alpha = .74$). Teachers also completed yes/no questions asking if they would respond to the classroom microaggressions. Next, participants completed items, taken from previous research (Boysen 2012; Boysen et al. 2009), assessing perceptions of the general effectiveness of various teacher responses to the microaggressions. Potential teacher responses included “ignoring the incident,” “leading a discussion about the incident,” “privately confronting the student(s) who made the comment outside of class,” “pointing out how flaws in thinking led to the incident,” “confronting the stu-

dent(s) right away by saying something like ‘That behavior is not appropriate, and it will not be allowed in this classroom.’” Participants rated each response using a scale from 1 (*very ineffective*) to 6 (*very effective*). The measures also included a brief demographic survey.

Procedure

A human subjects review board approved all procedures. Teachers received an email inviting them to complete an online survey and two reminder emails. The materials included three vignettes describing incidents of microaggressions occurring in college classrooms. The instructions asked participants to pretend that they were the teacher in these classes and to imagine that the class included students of various racial and ethnic backgrounds. Scenarios included in the materials included a microinsult: “After a class presentation, an African American student is congratulated by a White student who says ‘You are so articulate!’ and ‘You speak so well!’;” a microinvalidation: “A White student comments to an African American student ‘When I look at you I don’t see color.’;” and a microassault: “A group of two White students pretend not to hear when an Asian student asks to work with them on an in-class assignment.” Sue and colleagues (2007) noted that each of these incidents is a common form of microaggression. Microaggressions such as these are often ambiguous (Sue 2010). However, awareness of microaggressions allows the recognition of subtly biased underlying messages; “You are so articulate” sends the message “I do not expect you to be intelligent,” “I don’t see color” sends the message “Racial experiences are not important,” and pretending not to hear an Asian student sends the message “You are an unwelcome outsider” (Sue et al. 2007).

The student sample received an email asking for their voluntary participation, and they completed all measures anonymously online as part of a larger study. The instructions asked them to imagine themselves as students in the class. Several questions throughout the student survey asked them to make specific responses in order to assess attention to the materials, and the analyses excluded 22 participants who failed to make correct responses.

RESULTS

Perceptions of Microaggressions

The first analyses examined teachers’ and students’ perceptions of classroom microaggressions. The hypothesis stated that diversity teachers would perceive the microaggressions more negatively than nondiversity teachers. The analyses utilized negativity scores averaged across the three types of microaggressions. Analysis of variance (ANOVA) examined for differences between teachers of diversity courses, teachers of nondiversity courses, and students. Significant differences emerged between the groups, $F(2, 312) = 6.43, p = .002$.

TABLE 2
Perceptions of Microaggressions and Teacher Responses

	Diversity Teachers		Nondiversity Teachers		Students	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Negativity rating	5.32 ^a	0.94	4.89 ^b	0.98	4.76 ^{ab}	0.90
Effectiveness ratings						
Direct confrontation	2.07 ^a	1.10	2.14 ^b	1.10	3.88 ^{ab}	1.17
Class discussion	3.82 ^a	1.44	2.84 ^{ab}	1.36	3.82 ^b	1.22
Private confrontation	3.32 ^a	1.29	3.44 ^b	1.15	4.25 ^{ab}	0.92
Provide counterexamples	2.80 ^a	1.32	2.82 ^b	1.28	3.90 ^{ab}	1.10
Ignore	1.79 ^{ab}	1.03	2.81 ^a	1.35	2.75 ^b	1.05
Overall effectiveness	2.77 ^a	0.69	2.80 ^b	0.69	3.69 ^{ab}	0.58

Note. Means that share a superscript are significantly different, $p < .05$.

Post hoc Tukey tests indicated that diversity teachers perceived the microaggressions as significantly more negative than the other two groups (see table 2), which supported the hypothesis.

Responding to Microaggressions

The next analyses examined beliefs about the appropriate response to microaggressions. The hypothesis stated that diversity teachers would be more likely to see microaggressions as necessitating a response than nondiversity teachers. Teachers reported whether or not they would respond to each microaggression. Overall, 56%, 35%, and 85% of teachers reported that they would respond, respectively, to the microinsult, microinvalidation, and microassault. Chi square analyses indicated that a higher percentage of diversity teachers and a lower percentage of nondiversity teachers than would be expected by chance reported that they would respond to the three incidents, all χ^2 s > 6.98 , all $ps < .008$ (see figure 1). These results supported the hypothesis.

The next hypothesis stated that teachers of diversity courses, relative to teachers of nondiversity courses, would be less likely to perceive ignoring microaggressions as effective and more likely to perceive direct responses to microaggressions as effective. An additional hypothesis stated that students would have lower ratings of response effectiveness than teachers. In order to test these hypotheses, one way ANOVAs examined differences in effectiveness ratings for the 5 responses (i.e., confront, discuss, private, counter, ignore) among teachers of diversity courses, teachers of nondiversity courses, and students. Once again, the analyses utilized scores averaged across the three microaggressions. All 5 ANOVAs were significant, all F s > 13.60 , all $ps < .001$, and the results of post hoc Tukey tests can be seen in table 1. There was also a significant difference when using an overall effectiveness rating created by averaging across the 5 different responses, $F(2, 280) = 68.90$, $p < .001$. Diversity

teachers rated ignoring the microaggressions as significantly less effective than nondiversity teachers. However, the only other significant difference between teachers was for discussion, which diversity teachers perceived as more effective than nondiversity teachers. An average rating of 4 or higher indicates perception of a response as at least moderately effective, and diversity teachers' ratings of discussion was the only response that reached that level. Unexpectedly, students tended to perceive the responses as more effective than the teachers. In fact, all of the responses except ignoring received an average response indicative of a least moderate effectiveness. Overall, only the difference between teachers' perceptions of ignoring and discussing microaggressions provided support for the hypotheses.

Gender as a Possible Confound

Exploratory analyses indicated that there more females in the diversity teacher group than would be expected by chance. Thus, gender was a demographic variable worth exploring as a possible explanation for the differences that emerged between the diversity and nondiversity teachers. Logistic regression examined if diversity teaching experience predicted perceptions of microaggressions as necessitating a response when controlling for gender. Diversity teaching experience was always a significant predictor (all β s < 1.35 , all $ps < .038$) even when controlling for gender, which was never a significant predictor (all β s < 0.38 , all $ps > .223$). In addition, Analysis of Covariance (ANCOVA) examined for differences between the teacher groups in ratings of negativity and response effectiveness with gender serving as a covariate in each test. Gender was often a significant covariate, but only

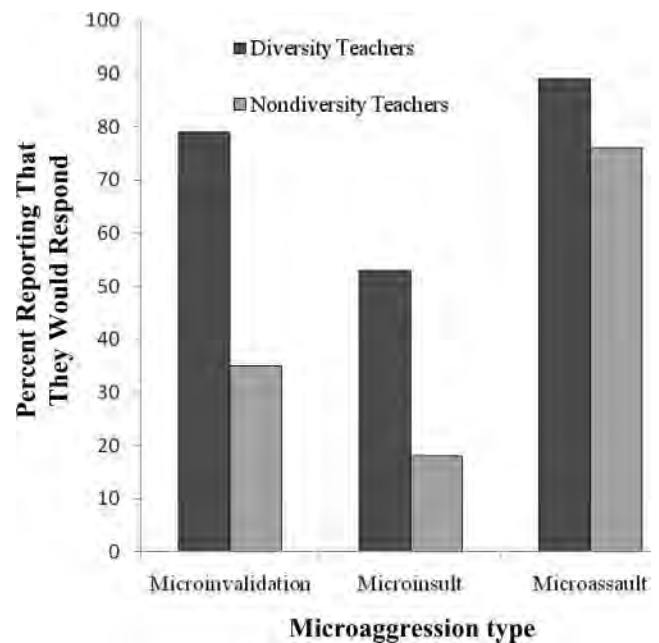


FIGURE 1 Percent of teachers responding to microaggressions.

one outcome changed due to the inclusion of the gender covariate; there was no longer a significant difference between diversity and nondiversity teachers for ratings of negativity, $F(1, 165) = 1.66, p = .199$. Considering these results, gender and diversity teaching experience appeared to have largely independent effects on perceptions of microaggressions in this sample.

DISCUSSION

This study tested four hypotheses about teachers' and students' perceptions of classroom microaggressions and their management. The first hypothesis stated that teachers of diversity courses would perceive microaggressions more negatively than teachers from nondiversity courses, and this hypothesis was supported. The second hypothesis stated that diversity teachers would be more likely to see microaggressions as necessitating a response than nondiversity teachers. This hypothesis also received support; diversity teachers were significantly more likely to indicate that they would respond in some way to all of the microaggressions. The third hypothesis stated that diversity teachers, relative to nondiversity teachers, would be less likely to perceive ignoring microaggressions as an effective response and be more likely to perceive direct responses to microaggressions as effective. Diversity teachers did perceive ignoring as less effective and discussion as more effective, but only this limited support emerged for the hypothesis. The fourth hypothesis stated that students' ratings of the effectiveness of responses would be significantly lower than teachers' ratings, but the opposite trend emerged in the data.

The general trend in the data was for teachers to have low ratings of response effectiveness and for students to have high ratings of response effectiveness. Such results were contrary to the hypothesis and necessitate further consideration. Previous research found that teachers rated responses they had actually made to incidents of bias in the classroom as significantly more effective than a sample of students who rated the effectiveness of their own teachers' responses to bias (Boysen et al. 2009). In contrast, both teachers and students in this study rated the effectiveness of a list of potential responses to fictional incidents. The change in procedure seems to have deflated teachers' ratings of effectiveness and inflated students' ratings of effectiveness. Deflation in teachers' ratings of effectiveness might also explain why diversity teachers did not show preference for direct responses other than discussion. Examination of Figure 1 clearly shows that the majority of diversity teachers feel they would respond in some way to microaggressions; however, the list of potential responses did not seem effective to them overall. Presumably, a self-generated response would have received higher effectiveness ratings.

Implications

What should teachers do when microaggressions occur in their classrooms? The results of the current research provide several suggestions for classroom management. The most fundamental suggestion is that microaggressions require a response. Both teacher and student data point to responding rather than ignoring as the preferred course of action. To begin, experts in diversity who participated in this study tended to believe that microaggressions require a response. Teachers of diversity courses not only have knowledge about the topic, but they are likely to have the most experience dealing with microaggressions in the classroom due to the nature of their courses. As such, their opinions on responding to microaggressions are worthy of special consideration. Students also appear to believe that a response is necessary. All of the responses received ratings indicative of at least slight effectiveness from students. Ignoring was the only exception; students perceived it as ineffective. Although no studies have specifically investigated how teachers' responses to microaggressions affect student behavior, research does indicate that confronting someone who has used a stereotype leads them to use stereotypes less in the future (Czopp, Monteith, and Mark 2006). Thus, teachers who are interested in preventing student behavior that is subtly hostile, derogatory, and insulting should be motivated to respond microaggressions in the classroom.

The results of this study also suggest that microaggressions should be handled with responses of moderate directness and intensity. A student who is being actively and intentionally prejudiced in class – for example, using an offensive slur to insult another student – might require an immediate and direct command to stop the behavior. Few microaggressions seem to require such intensity, however. In this study, the only response that received a rating of effective from the diversity teachers was discussion, which is a response of moderate intensity. Furthermore, students perceived the relatively indirect method of talking to a student outside of class as most effective. Again, the likely explanation is that students simply did not see the microaggressions as severe and obvious enough to require direct confrontation. Of course, this result must be understood within the context of the sample, which was predominantly White, and the microaggressions, which were racial in nature. Racial and ethnic minority students may prefer a more direct approach to dealing with microaggressions (Sue et al. 2009).

One tentative recommendation can be made regarding the choice of a specific response; discussion seems to be the preferable response. Discussion received the only rating indicative of effectiveness from the teachers in the study, and it is especially telling that it was the teachers with diversity experience that rated it as effective. Students also rated discussion as effective on average. The major advantage of discussion seems to be that it allows the ambiguous nature of the microaggression to be elucidated for those who might

not be aware that bias has occurred. Furthermore, it allows all parties to be heard and to share their perceptions of the incident. One previous study of microaggressions also pointed to discussion as a preferred response. Students in the study stated that they wanted teachers to facilitate open dialogs about microaggressions that validated their experiences of bias and racism (Sue et al. 2009). However, the students warned against being too passive and letting students dominate the discussion. Overall, the limited evidence available suggests that teachers should take on the role of facilitating and directing discussions when microaggressions occur in class.

A final specific suggestion is to assess the effectiveness of classroom microaggression interventions. Teachers in the current study were not confident in the effectiveness of the responses. Ambiguity inherent in microaggressions is one explanation for the lack of perceived effectiveness, and there is no reason to believe that real-life classroom situations are any less ambiguous. One way to make the effects of microaggression interventions more certain is to simply ask students to evaluate the outcome. Minute papers stand out as a brief and informative way to gather information in the classroom. After a microaggression intervention, teachers could have students anonymously and briefly write down their reactions and if they believe the event was resolved fairly and effectively. Similar results could also be obtained by administering anonymous online surveys via course management software. Conducting a classroom assessment has the advantage of providing immediate feedback; the feedback can then be used to determine if the response was successful, if further intervention is needed, and if future responses might be more effectively handled. The assessment also has the added benefit of sending the message that the topic is important.

Perhaps the most important implication of the current research is related to the preparation of college teachers to handle microaggressions in the classroom. Unfortunately, not all college teachers receive preparation in pedagogy, and some evidence suggests that even those who do receive teacher training are unlikely to spend much time on classroom diversity issues (Boysen 2011). Given the frequency with which students report noticing subtle forms of bias in the classroom (Boysen et al. 2009), it seems that preparation of college teachers should include some basic microaggression content. Multicultural theory states that knowledge and awareness are key to recognizing and effectively handling microaggressions (Sue 2010). Indeed, the current research illustrates that teachers with extensive diversity experiences are more likely to recognize microaggressions than other teachers. Not all teachers can become experts in diversity, but a large body of research indicates that education is effective for fostering multicultural knowledge and awareness (McGregor and Ungerleider 1993; Smith et al. 2006). As such, exposure to information about microaggressions and their effect on students will better prepare teachers for di-

verse classrooms. Teacher preparation should also impart the message that responding to microaggressions is necessary. All extant research, including this study, indicates that students prefer teachers to intervene in some way when bias occurs in the classroom (Boysen et al. 2009; Boysen 2012).

Limitations and Future Research

Although this study provides a unique perspective on microaggressions in the classroom, it does have limitations worth noting. The most important limitation is the lack of diversity in the samples. Replicating this study with a different sample may be the first step for future research. It is especially important to determine if a sample of racial and ethnic minority students show the same preferences for teacher responses as emerged in the current study. The microaggression descriptions themselves are also a limitation of the research. Although the microaggressions replicated examples identified in previous research, they were necessarily brief, and some participants may have simply believed that they lacked the context to appropriately judge the situations. Another limitation was the measurement of effectiveness, which consisted of just one general item per response type. Effectiveness of responses to classroom bias is multifaceted (Boysen 2012), and a single, general rating can not capture subtleties in perceptions of effectiveness. Future research should assess reactions to actual microaggressions as they occur in real or simulated classroom situations and use multifaceted measures of effectiveness. A final limitation of this study is its inability to explain the origin of individual differences in perceptions of microaggressions. The same training that allows people to teach courses on diversity may also increase awareness of subtle, unintentional prejudice, but it is equally possible that the same individual characteristics that focus people's teaching and scholarship onto diversity issues also sensitizes them to subtle forms of prejudice. Although disentangling such causal factors would be difficult, future research may address the relative impact of personality, life experiences, and training on teachers' abilities to perceive microaggressions.

Conclusions

Despite improvements in the diversity of students and campus climates, there are still reasons for racial and ethnic minority students to feel unwelcome at college. One reason is the existence of classroom microaggressions. Teachers have a professional responsibility to maintain safe learning environments for their students, and that responsibility includes recognizing and responding to subtle bias in the classroom. Effective management of classroom bias should not only improve campus climates for diverse students but also teach

lessons to all students about being responsible citizens in an increasingly multicultural society.

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Racial Microaggressions: The Narratives of African American Faculty at a Predominantly White University

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What role does race play in the lives of fourteen African American (7 women, 7 men) faculty on a predominantly White campus? This case study focuses on their narratives which revealed that racial microaggressions were a common and negative facet of their lives on campus. Specifically, their narratives suggest interactions of microinvalidations with White colleagues and microinsults with White students. This faculty responded to racial microaggressions by creating campus change and safe space for students of color. Given the potential negative outcomes of racial microaggression, these findings suggest that work is needed to improve the campus climate for African American faculty.

Keywords: *racial microaggressions, African American faculty, higher education*

Racial oppression continues to be a problem in U.S. society. Oppression includes institutional and interpersonal actions that block access and resources for oppressed groups (Bankston, 2000; Jaggard & Young 2000; Johnson, 2000; Roth, 2005). Oppression may occur as discrete or chronic events; however, its effects are cumulative and widespread (Frye, 1983). In higher education, one illustration of racial oppression is the underrepresentation and distribution of African American faculty. African American faculty makes up only 4.9% of full-time, tenure-track faculty in the United States (National Center for Education Statistics, 2009). Beyond being underrepresented, African American faculty are concentrated in lower faculty ranks (i.e., 6.2% of assistant professors, 5.4% of associate professors, and 3.2% of full professors) and in community colleges (Agathangelou & Ling, 2002; Gregory, 2001). Their departments confine African American faculty to race-specific roles and expectations (Aguirre, 2000; Benjamin, 1997; Martinez Aleman & Renn, 2002; Moses, 1997). For example, department chairs often expected African American faculty to only teach and research, often marginalized, racial scholarship (Moses, 1997). Furthermore, African American faculty were often assigned high numbers of African American advisees, diversity-related committee work on top of other required service obligations, and teaching loads higher than those of their White peers (Agathangelou & Ling, 2002; Balderrama, Teixeira, & Valdez, 2004; Aguirre, 2000; Allen et al., 2002; Johnson, Kuykendall, & Laird, 2006).

On teaching evaluations used for retention and promotion purposes, students rated African American faculty teaching unfavorably compared to White faculty (DiPietro & Faye, 2005; Hamermesh & Parker, 2005; Rubin, 2001; Vargas, 2002). Students also rated African American faculty as less intelligent than White faculty (Hendrix, 1998; Rubin, 2001; Williams et al., 1999). These factors take time away from research and, therefore, have been posited as contributing to the unsuccessful tenure and promotion of African American faculty (Fields, 2000; Turner, 2003).

While understanding institutional racial oppression is important, one must also attend to *interpersonal* racial oppression. Several scholars have noted the importance of interpersonal interactions. For example, a body of research demonstrates negative mental and physical health consequences of interpersonal racial oppression for African Americans (Dole et al., 2004; Pittman, forthcoming; Watkins et al., 2006; Williams, Neighbors, & Jackson, 2003). In higher education contexts in particular, Gurin and colleagues (2002) noted that interpersonal racial interactions must have particular features (e.g. quality and quantity) to produce positive

outcomes for college students. Other works have illustrated that interpersonal racial oppression has harmed the mental well-being and academic performance of African American students (Chesler, Wilson, & Malani, 1993; Rovai, Gallien, & Wighting, 2005). Despite the potential negative impact of interpersonal racial oppression, it remains an under-researched topic in higher education (Yosso et al., 2009) especially as it relates to African American faculty. As such, this research aims to add to the literature in this area.

Specifically, this research examines the experiences of African American faculty for racial microaggressions in their interpersonal interactions. In line with critical race theory, this research listens to the voices of African American faculty to understand interpersonal racial oppression. Their narratives revealed that racial microaggressions were a common and negative facet of their lives on campus. Their narratives suggest interactions of microinvalidations with White colleagues and microinsults with White students. This faculty responded to racial microaggressions by creating campus change and safe space for students of color.

THEORETICAL AND CONCEPTUAL FRAMEWORKS

Racial Microaggressions

According to Pierce and associates (1977), racial microaggressions are “subtle, stunning, often automatic . . . exchanges which are ‘put downs’ of Blacks by offenders” (p. 65). One example of a racial microaggression is a White individual holding their belongings tighter when a Black individual approaches. This interaction communicates the White’s assumption that the Black person is a criminal meaning to steal their belongings. Another example is a White individual receiving service before a Black individual who was unambiguously next to be served. In this interaction the Black person is rendered “invisible” and unworthy of service while Whites are affirmed as worthy of the merchant’s attention. Additional examples of racial microaggressions and their implied meanings are described in Davis (1989), Pierce and others (1977), and Sue and colleagues (2007).

Sue and colleagues (2007) posed three different types of racial microaggressions. Microassaults are overtly racist interactions such as using a racial slur. Microinsults include subtle interactions that “demean a person’s racial heritage and identity” (Sue et al., 2007, p. 274). A Black person being told by a White person that they have their job only because of affirmative action is an example of a microinsult. It is an insult because the White person is communicating that they did not view the Black person as qualified for the job and that he or she have it due to race. Finally, microinvalidations are interactions where Black’s experiences or reality are invalidated. A White person accusing a Black person of being racially hypersensitive instead of acknowledging racial oppression is a microinvalidation. This is a microinvalidation because the White person denies the person of color’s reality when they dismiss a claim of racism as “sensitivity.”

While racial microaggressions may seem “innocuous,” researchers describe the negative and substantial emotional toll that these frequent and negative exchanges have on African Americans (Davis, 1989; Pierce et al. 1977). Similarly, Solórzano and associates (2000) argued:

It is important to study and acknowledge this form of racism in society because without documentation and analysis to better understand microaggressions, the threats that they pose and the assaults that they justify can be easily ignored or downplayed. (p. 72)

As such, this research aims to document racial microaggressions in higher education so that they can be better understood and addressed. Specifically, this study examines African American faculty’s narratives for microassaults, microinsults, and microinvalidations.

Critical Race Theory

Sue and others (2008) questioned: "If you want to understand racism, do you ask Whites or People of Color?" (p. 279). Their thoughts echo critical race theory which stresses the importance of narratives for overcoming and challenging racial oppression (Crenshaw et al., 1995; Delgado & Stefanic, 2001; Stanley, 2007). These narratives are often "storytelling" or "counternarratives" in which people of color name their own raced reality and are important because:

[Whites' narratives] perpetuate . . . people of color . . . [as] overly sensitive, out of contact with reality, and even paranoid." . . . [Whites] have historically had the power to impose their own reality and define the reality of those with lesser power. (Sue et al., 2008, p. 277)

The narratives of people of color are important as they call attention to and describe racial oppression. This information, from the perspective of the oppressed, is necessary in order to understand and disrupt oppression. For these reasons, this research applies a critical race theory approach using the examination of African American faculty's narratives.

RACIAL MICROAGGRESSIONS TOWARD AFRICAN AMERICAN FACULTY ON PREDOMINANTLY WHITE COLLEGES AND UNIVERSITIES

Constantine and colleagues' work (2008) was the only study located that explicitly focused on racial microaggressions for African American faculty. Their research identified seven themes of racial microaggressions in the campus lives of African American faculty. These themes were that African American faculty felt invisible, as though their credentials were challenged, and that they received inadequate mentoring. They also expressed believing that they were assigned race-based service assignments, an ambiguity about if microaggression were due to race or gender, and feeling self-consciousness about self-presentation (e.g. hair, attire, speech). A final theme was that the faculty described a wide range of coping strategies for dealing with racial microaggressions. While this was the only study explicitly on racial microaggressions, research on interpersonal racial oppression in African American faculty's lives suggests patterns similar to racial microaggressions. African faculty reported White colleagues who interacted in ways that undermined their credibility as competent scholars (Brayboy, 2003; Patton, 2004). For example, White colleagues commented that African American faculty members were unqualified affirmative action hires (Agathangelou & Ling, 2002; Balderrama, Teixeira, & Valdez, 2004; Moses, 1997). These White colleagues also excluded African American faculty from social networks that were crucial for receiving resources, such as mentoring and research funds (Agathangelou & Ling, 2002; Meyers, 2002; Smith & Calasanti, 2005). Classroom interactions with White students also revealed patterns of racial microaggressions. In particular, White students challenged the authority and credibility of African American faculty (Harlow, 2003; McGowan, 2000; Pittman, 2010). African American faculty also reported being threatened and harassed by White students (Pittman, 2010; Pope & Joseph, 1997).

THE CURRENT STUDY: AFRICAN AMERICAN FACULTY'S NARRATIVES OF THE ROLE OF RACE ON CAMPUS

Racial oppression exists in the institutional facets (e.g., representation, workload, race-based service and course expectations, tenure decisions) of African American's faculty's campus lives (Aguirre, 2000; Benjamin, 1997; Gregory, 2001; Martinez Aleman & Renn, 2002). While institutional racial oppression is often explored, there is a smaller body of literature that evidences interpersonal racial oppression (e.g., racial microaggressions) in the interactions of African American faculty (Patton, 2004; Pittman, 2010; Pope & Joseph, 1997). This body of

literature must be increased to understand the interpersonal lives of these faculty members to develop strategies that could be used to improve their recruitment, retention and success. Racial microaggression provides a conceptual framework that might be useful for understanding this interpersonal context. However, very few of the articles on interpersonal oppression for African American research specifically examines for racial microaggressions. In fact, the Constantine and associates' (2008) research was the only research located that focused on racial microaggressions among this population.

This study adds to the literature and increases knowledge on campus interpersonal oppression for African American faculty. It also contributes by using racial microaggression as a conceptual framework to their interpersonal campus lives. The study uses narratives in line with critical race theory's goal of using storytelling and counternarratives to challenge racial oppression. Thus, the research question of this study is "Do the narratives of African American faculty at a predominantly White university reveal experiences of racial microaggressions?"

METHODS

Participants

The data used for this research focused on the interview transcripts of 14 African American faculty members from a midwestern doctorate-granting university classified by Carnegie as Research Universities/ Very High Research Activity (i.e., EU/VH, Carnegie Foundation, 2011). At this university people of color comprise 26% of the student population and 23% of this university's tenured or tenure-track faculty. Around 7% of the students and 4.84% of the faculty were African American. This university did not make distinctions between Caribbean, ethnic Blacks, and African Americans in their statistics.

The fourteen faculty members were selected for the study as they had received university awards for their teaching and diversity service or were recommended by the award winners as faculty gifted at teaching or diversity service. Given that their small numbers make them easily identifiable only broad descriptive information (see Table 1) is provided instead of their specific departments and ranks. However, they are representative of the mainstream (i.e. not African American studies) disciplines and schools found at their university. All of the African American faculty members (except one) were tenure-track and in line with national trends —they are overrepresented at the assistant and associate professor level.

Table 1

African American Faculty Demographics

Gender	Department	Pseudor.ym	Age Range
<i>Female</i>	Humanities	Heather	30-39
	Humanities	Lisa	undetermined
	Natural science	Ericka	40-49
	Social science	Toya	30-39
	Social science	Jordan	30-39
	Social science	Terisa	40-49
	Social science	Michelle	40-49
<i>Male</i>	Humanities	Nate	40-49
	Natural science	Charles	40-49
	Natural science	Robert	30-39
	Social science	Brian	30-39
	Social science	Chris	60-69
	Social science	Justin	30-39
	Social science	Tomas	40-49

Data Collection

The 14 African American faculty members (7 male and 7 female) in this study were interviewed face-to-face by a person of color. Race matching of interviewer and interview was done to reduce the likelihood that the respondents would censor the race-related information they were asked to share for the interview. The interviews lasted one to two hours, were recorded and transcribed. All interviewers followed a structured interview protocol. Given this research's focus on African American faculty's racial interactions on their campus, the analysis for this project used the responses to the question, "What role do you think race plays in your life at [your institution]?"

Data Analysis

The transcripts were analyzed using an emerging theme, cross-case analysis (Miles & Huberman, 1994; Weiss, 1995) where the researcher reviewed each transcript line by line (Coffey & Atkinson, 1996; Denzin & Lincoln, 2000; Silverman, 1993) taking notes on the following: (1) What are the salient issues in African American faculty's experiences of race on their campus? (2) Do their narratives provide evidence of interpersonal racial oppression (i.e., racial microaggressions) in their interpersonal interactions? The results report the findings of the notes and coding on African American faculty's narratives of their raced experiences on their predominantly White campus.

RESULTS

Do these African American faculty experience racial microaggression in their interactions on their campus? To examine their racial lives on their campus, African American faculty were asked, "What role do you think race plays in your life at [your institution]?" The first finding of this study is that racial microaggressions are common in their interactions. The two settings in which the African American faculty experienced racial microaggressions through their interactions were (a) White colleagues and (b) White students. Specifically, African American faculty members were most likely to report microinvalidations from White colleagues and microinsults from White students. A final theme of the narratives was African American faculty's attempts to create safe (e.g., counter) space for students of color and racial change on their campus in response to racial microaggressions (Solórzano, Ceja, & Yosso, 2000; Yosso et al., 2009).

Prevalence of Racial Microaggressions

Twelve of the fourteen (86%) African American faculty felt that race played a big role in their experiences on campus. For example, Tomas expressed that on campus, race is "always something you're aware of." Similarly, Michelle believed that for people of color, "race plays a role in your daily life." Toya commented that race "plays out in so many different ways" on campus. These comments illustrate that race is very salient for these African American faculty and is an issue they must attend to on a constant basis.

That race is salient does not mean it is a negative facet of their campus lives. However, 71% of these African American faculty members categorized the role of race on their campus as negative. For example, Jordan felt that on campus "race is a big part of my everyday life in a *very frustrating way*." Nate's frustration was expressed in his feeling that race plays "much more [of a role] than [he] would like it to." Brian argued that race plays a negative role on campus in that he thinks there are a lot of Whites on campus who are tired of thinking about African Americans. He says these Whites' sentiment toward African Americans is, "You've

been thought about, and changed, and apologized to. Enough of that sh!% [expletive].” Chris affirmed this sentiment by Whites by describing the campus as racially alienating.

To the African American faculty, race was a prominent facet of their campus lives. While race could have been a positive aspect of their campus climate, it was not. Instead, these faculty members described their campus climate as one in which race was negative and microaggressions common. In fact, the African American faculty described a range of incidents of racial microaggression.

Racial Microaggressions: Microinvalidations in Interactions with White Colleagues

Seventy-nine percent of the African American faculty discussed the varied ways in which race shapes interactions with their White colleagues. Of these faculty members, 37% noted that Whites made them feel unwelcomed and excluded. Another 37% also thought that White colleagues treated them differently and as tokens of their race. That is, the faculty reported frequent microinvalidations—interactions in which African Americans are treated as “different” and as “excluded”—by White colleagues.

Jordan shared that her White colleagues engage in microinvalidations by excluding her through “a real focus on trying to make sure [I always understood] that [I] am not desired here.” Brian described similar microinvalidations from his White colleagues as a result of his attempts to include African Americans in research and theory. He said, “If someone’s going to have a . . . grand social theory . . . it better explain Blacks in Cleveland, in addition to the ones in Detroit and London.” Brian explained that he is thoughtful and intentional that African Americans are included in intellectual work meant to explain broad social phenomena. However, Brian’s colleagues refer to him as “neurotic” for connecting intellectual discussions to an African American context. These White colleagues have engaged in a microinvalidation by ignoring Brian’s raced perspective and labeling him as “neurotic” instead of as strengthening social theory and its applicability.

Jordan experienced microinvalidations by her White colleagues making her feel excluded and different. She shared that on an almost daily basis, her White colleagues made chiding comments about her natural hair or ethnic clothes. She said, “‘Oh yeah, you see her? She’s all dressed and she looks like she’s going out somewhere.’ I am going out. I came here to teach. This is business attire . . . in many other parts of the world. Just because you do not have a clue is not my problem.” Instead of taking an interest in or learning from her differences, Jordan said that she feels her White colleagues use her racial differences as a reason to exclude and make fun of her.

Tomas explained similar experiences of microinvalidations with his White colleagues: “Once a colleague . . . walked up to me and said, ‘How come there are no Black catchers in baseball?’” Tomas said it was as though his White colleague thought he had a “monopoly” on all information concerning African Americans. Even when Whites intend for these comments to reflect affirmation of African American’s expertise and sincere curiosity about them, microinvalidations such as these make African Americans feel like they are “foreigners” and curiosities in their own country. They communicate to African Americans that Whites perceive them as different and not “normal.”

The above examples illustrate racial microaggressions in these African American faculty’s experiences with White colleagues. In particular, these racial microaggressions can be categorized as microinvalidations. That is, the interactions communicated to them that their White peers invalidated their African American raced experiences and their sense of belonging. From insensitivity about one’s appearance to highlighting differences to sweeping misconceptions about what an African American should and should not know, these faculty’s narratives revealed racial microinvalidations in their interpersonal interactions with White colleagues.

Racial Microaggression: Microinsults in Interactions with White Students

Thirty six percent of the African American faculty members in this study described raced interactions with White students when talking about the role race played in their campus lives. Again, the narratives of these interactions were not positive or pleasant. Instead, these African American faculty's experiences with White students reflected microinsults. That is, White students interacted with African American faculty in a way as to insult and challenge their intellectual ability, competence, or authority as a professor.

Heather recounted a microinsult in an interaction where a White graduate student asked her to make copies for her, assuming that she was a work study student. This incident is a microinsult since the White student did not perceive Heather as a faculty member because she was an African American. As Pierce and others (1977) noted and Heather recognizes, racial microaggressions are not rare incidents:

I was not angry at all because this is common. [This White graduate student] has not learned that every Black person in the hallway is not a janitor or copy maker.

Not being recognized by White students as the professor was common not only for Heather but for other African American faculty in this study. Terisa discusses her experiences of microinsults when White students did not recognize her as the professor:

I'm looking for the professor . . . You can't possibly be the professor because your hair looks like this [i.e., natural African American hair] or you're wearing that kind of an outfit [i.e., African clothing].

In not recognizing African Americans as faculty, White students relayed that they did not perceive an African American as being their professor since that had a set of implications (e.g., intelligent and authority figures).

Responses to Racial Microaggressions: Safe Space and Change

Nearly 50% of the African American faculty felt that they were viewed as competent or experts in the opinions of Whites on race topics. These interactions could be categorized as a microinvalidations since African Americans were treated as experts on their "foreign" culture (i.e., "Alien in own land", Sue et al., 2007). They could also be considered microinsults since these interactions imply that an African American's knowledge cannot and does not extend beyond race topics (i.e. "Ascription of intelligence", Sue et al., 2007). African American faculty described the additional race-relevant service obligations a result of being viewed as having special race knowledge. Despite these microinsults and microinvalidations, African American faculty used these racial microaggressions as a way to create change and safe space for students.

The African American faculty members in this study were expected by Whites to attend meetings, give talks, and serve on committees relating to race. Even when Whites expected African Americans' participation in these activities as a way to produce positive institutional change, it still demonstrates Whites' assumption that African Americans are experts in race areas. As Nate shared, "I am constantly asked to serve on committees because of my race." Nate understands that he is asked to serve on these committees due to his race. However, his response to this racial microaggression is to view it an opportunity to produce change. He continues by saying,

At least I have . . . the privilege of . . . making my voice heard on particular issues. So, most of the time, I try not to mind [being asked to serve on race committees] . . . [I view it as doing work for all of the people who fought for [African Americans] to get [to this university].

While Nate said he feels he has the constant additional burden of these race-related service requests, he deals with this racial microaggression by seeing it as an opportunity for structural race change on the university campus.

Similarly, Charles said, "I am called upon to do . . . outreach, and recruiting, and speaking to Black students." Charles notes this same racial microaggression of being viewed as relevant and competent only as it relates to race issues. However, Charles' response to this racial microaggression is "it doesn't bother me much because I think it is important. I try to do as much of it as I can." Like Nate, Charles said he makes the most of the many requests for race-related service he receives by viewing it as work for the larger good.

In addition to using race service obligations as mechanisms for change, the African American faculty chose to be proactively supportive of students of color as a response to racial microaggressions. For example, Ericka mentioned that she spent a lot of time speaking with students of color about issues of racial diversity. Justin similarly chooses to provide himself as a source of support for African American students. He said he realizes that African American students may be navigating an all-White environment for the first time and, thus, does his best to provide support for them. Toya said that as an African American faculty member,

. . . The students of color, and particularly the African American and some Latino students, come to you as a safe haven because they are often finding that their research ideas aren't supported or they are not getting mentoring or support. They need emotional reassurance.

Even though she knows this support comes at a cost, ". . . You find yourself overloaded with students you are trying to interact with and meet the needs of," Toya still chooses to provide support to students of color.

These African American faculty members experience racial microaggressions where Whites expect them to engage in racial service work on their campus. They perceived this additional service as a burden yet responded to these microaggressions via a commitment to creating change and supporting students of color on their campus. Despite the microinsult and microinvalidations of these racial service requests, the faculty chose to take on these requests in the hopes that it might produce changes to improve the racial climate on their campus. Additionally, they chose to support students of color as they navigate an unfamiliar and sometimes hostile campus climate. In this manner, they are providing students of color with the safe space that is critical to their success (Harwood, Brown-Huntt, & Mendenhall, 2010; Solórzano, Ceja, & Yosso, 2000; Solórzano & Villalpando, 1998; Yosso et al., 2009).

CONCLUSION

The analysis in this research examined the narratives of African American faculty at a predominantly White university. In particular, this research sought to examine if these faculty depicted racial microaggressions when describing the role of race on their campus. The African American faculty in this study varied in age and rank, although they were overwhelmingly assistant and associate professors. They were also representative of the academic disciplines and schools found at their university. Despite the diversity among these faculty members, their narratives demonstrated a common experience of a range of racial microaggressions. The African American faculty also strove for institutional change and safe space for students of color in response to these racial microaggressions.

African American faculty's narratives suggest that interactions with White colleagues are marked by microinvalidations. These racial microaggressions reinforced that African Americans were different from the 'norm of Whiteness' and thereby should be excluded and alienated. Their narratives of interactions with White students included examples of racial microaggressions that were microinsults. That is, White students interacted in ways that challenged African American faculty's intelligence and positions as faculty members. For example, they felt that White students viewed African Americans in stereotypical ways such

that they often did not believe that African American faculty members were professors. While racial microaggressions also resulted in an extra load of race-related service, the African American faculty viewed these opportunities as a chance to make race-related change and provide support to students of color.

These findings suggest that work is needed to improve the campus climate for African American faculty on predominantly White college campuses. The foundational work of getting diverse faculty on these campuses is only the first step. This particular institution had racially diverse student and faculty populations. These results suggest that institutional features may have limited influence on the interpersonal dynamics highlighted in these faculty's accounts of racial microaggressions. As critical race theory suggests, future quantitative and qualitative research should be conducted to give voice to African American faculty's experiences in higher education. This research should aim to identify the types of policies and programs that produce the most support and least racially oppressive experiences for African American faculty. Such work is essential to the equal participation of and success of African American faculty at predominantly White institutions.

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A TEACHING TOLERANCE GUIDE

LET'S TALK!

DISCUSSING RACE, RACISM AND OTHER
DIFFICULT TOPICS WITH STUDENTS



TEACHING TOLERANCE
A PROJECT OF THE SOUTHERN POVERTY LAW CENTER

ABOUT TEACHING TOLERANCE

Founded in 1991, Teaching Tolerance is dedicated to reducing prejudice, improving intergroup relations and supporting equitable school experiences for our nation's children.

The program provides free educational materials, including a K-12 anti-bias curriculum: *Perspectives for a Diverse America*. Teaching Tolerance magazine is sent to over 400,000 educators, reaching nearly every school in the country. Tens of thousands of educators use the program's film kits, and more than 7,000 schools participate in the annual Mix It Up at Lunch Day program.

Teaching Tolerance materials have won two Oscars, an Emmy and dozens of REVERE Awards from the Association of American Publishers, including two Golden Lamp Awards, the industry's highest honor. The program's website and social media pages offer thought-provoking news, conversation and support for educators who care about diversity, equal opportunity and respect for differences in schools.

For more information about Teaching Tolerance or to download this guide, visit tolerance.org.

ABOUT THIS GUIDE

Educators play a crucial role in helping students talk openly about the historical roots and contemporary manifestations of social inequality and discrimination. Learning how to communicate about such topics as white privilege, police violence, economic inequality and mass incarceration requires practice, and facilitating difficult conversations demands courage and skill—regardless of who we are, our intentions or how long we’ve been teaching.

Use the strategies in this resource as you prepare to facilitate difficult conversations about race and racism. You can also use them to build competency when discussing other types of discrimination, such as gender bias, ableism, and religious or anti-LGBT persecution. We hope you find the resource useful, and that you will share it with colleagues. And don’t forget to check out the list of additional PD suggestions and classroom activities starting on page [13](#).

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PREPARE YOURSELF

ASSESS YOUR COMFORT LEVEL

Many educators avoid talking about race and racism. It's uncomfortable, may lead to conflict, and calls for skills few of us possess. Often, this avoidance comes down to a fear of misspeaking, sounding racist or unintentionally doing harm.

Part of getting students ready to talk about race and racism is to first deal with our own fears. Before initiating a classroom discussion, do a simple self-assessment.

Consider the following statements and select the one that best describes how you feel.

I would rather not talk about race/racism.

I am very uncomfortable talking about race/racism.

I am usually uncomfortable talking about race/racism.

I am sometimes uncomfortable talking about race/racism.

I am usually comfortable talking about race/racism.

I am very comfortable talking about race/racism.

Then use a sentence-stem activity to self-reflect.

The hard part of talking about race/racism is ...

The beneficial part of talking about race/racism is ...

After reflecting on your own comfort level, think about how you will stay engaged when the topic of race arises.

- Do you feel ill-prepared to talk about race and racism? If so, commit to learning more about the issues by studying history, following current events and brushing up on anti-racism work.
- Do you reroute classroom discussions when you sense discomfort in the room? If so, commit to riding out the discussion next time.
- Do you feel isolated in your teaching about race and racism? If so, commit to identifying a colleague with whom you can co-teach, plan or debrief.

- Do you worry about your ability to answer students' questions about race and racism? If so, commit to accepting that you don't have all the answers and embracing the opportunity to learn with your students.

FIND COMFORT IN DISCOMFORT

Teaching about structural inequality such as racism requires courage—from you and from your students. It's normal to feel discomfort as you reflect on your own experiences with racial inequality and deepen your understanding of racism. But the more you practice facilitating difficult conversations, the more you'll be able to manage the discomfort. The conversations may not necessarily get easier, but your ability to press toward more meaningful dialogue will expand. Stay engaged; the journey is worth the effort.

Being uncomfortable should not mean being unsafe, if it can be avoided. As a class, establish classroom norms that include a list of specific words and phrases that students commit to not using. The list might include calling people's opinions "stupid" or "lame," saying, "That's so gay!" or using the n-word or the r-word.

Students can create and sign a contract of norms and behaviors that define the classroom community as a socially and emotionally safe place. The contract might include such statements as "Try to understand what someone is saying before rushing to judgment" or "Put-downs of any kind are never OK." If the conversation becomes very personal, you may want to establish structures for allowing students to share experiences—uninterrupted—without response from other students. (See our resource on Serial Testimony for more information: tolerance.org/meaningful-discussions.)

Pre-established norms or a contract can help students support a healthy classroom environment and reduce the likelihood that you will have to intervene.

BE VULNERABLE

Avoiding conversations about race and racism can arise from our own fears of being vulnerable. As you prepare to engage students in difficult conversations, consider this question: What will a discussion about race and racism potentially expose about me?

Use the graphic organizer *Difficult Conversations: A Self-Assessment* (found on page 18) to list three vulnerabilities that you worry could limit your effectiveness. Next, identify three strengths that you

believe will help you lead open and honest dialogues. Finally, list specific needs that, if met, would improve your ability to facilitate difficult conversations.

ADDRESS STRONG EMOTIONS

Students' reactions to talking about race and racism will vary. They may react passively, show sorrow, express anger or respond unpredictably. Some students may become visibly upset; others may push back against discussing these topics in class. Many of these reactions stem from feelings such as pain, anger, confusion, guilt, shame and the urge to blame others.

Seeing members of the class respond emotionally may elicit reactions from you or other students. Guilt and shame can lead to crying that may immobilize conversation. Anger might lead to interruptions, loud talking, sarcasm or explicit confrontations—all of which can impede important dialogue. Your role is to remain calm and assess the situation. If the tension in the room appears to be prompting dialogue and learning, continue to monitor, but let the conversation play out. If the tension boils over in confrontation that jeopardizes student safety (emotional or otherwise), take steps to diffuse the situation.

Refer back to *Difficult Conversations: A Self-Assessment*. How can the strengths you listed calm students and diffuse tension, yet avoid shutting down the conversation? Spend some time thinking ahead about how you will react to strong emotions.

Use the strategies in [Responding to Strong Emotions](#) (found on page 19) to develop a plan. You know your students; consider the emotional responses likely to emerge. Add others you think might emerge, and list potential response strategies.

Planning ahead and establishing a safe space within your classroom should diminish students' discomfort. It's important to note, however, that for some students—particularly members of marginalized, nondominant or targeted identity groups—you may not be able to provide complete safety. It's also true that overemphasizing identity safety runs the risk of minimizing the diverse realities of our students' lived experiences both in and outside school. In addition to providing safety for your students, build their resilience and strength so they will be more willing to take the risks involved with feeling uncomfortable.

PLAN FOR STUDENTS

To facilitate difficult conversations with your students, equip them with strategies they can use to persevere during difficult conversations. Here are some pedagogical approaches to help students learn to sit with their discomfort and to moderate it over time. The approaches outlined here are for students in grades 6–12. Suggested adaptations to each strategy for grades K–5 are listed separately.

STRATEGY ONE: REITERATE→CONTEMPLATE→RESPIRE→COMMUNICATE

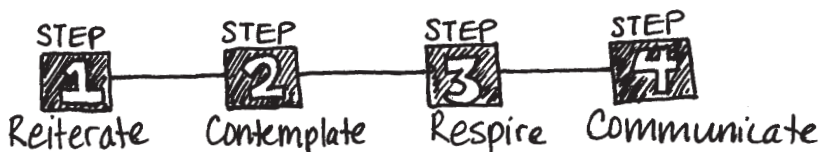
Explain these steps as a way to communicate while feeling difficult emotions. These steps won't prevent or change the emotions students may feel, but they can help them self-regulate.

Step 1: Reiterate. Restate what you heard. This step enables students to reflect on what they have heard as opposed to what they think they may have heard. Repeating what they have heard limits miscommunication and misinformation.

Step 2: Contemplate. Count to 10 before responding. Students can think about their responses and use the time to compose what they want to say. Taking time to think about their responses helps move students away from immediate emotional responses that can potentially derail the conversation.

Step 3: Respire. Take a breath to check in with yourself. Suggesting students take a few breaths before responding may help them settle their thoughts and emotions during difficult conversations.

Step 4: Communicate. Speak with compassion and thoughtfulness. Students should do their best to speak as they want to be spoken to, assuming good intentions and seeking understanding. Explain that when they disagree with something someone has said, they should focus on challenging the statement rather than the person who said it.



STRATEGY TWO: CHECK IN WITH STUDENTS

Staying on top of the emotional temperature in the classroom and checking in with students about how they are feeling helps you know when to stop and address strong emotions. Checking in nonverbally to gauge students' comfort levels allows all students to participate without being singled out or put on the spot. Try these ideas.

Fist-to-Five. You can quickly gauge a number of things—readiness, mood, comprehension—by asking students to give you a “fist-to-five” signal with their hands.



Fist = I am very uncomfortable and cannot move on.



1 Finger = I am uncomfortable and need some help before I can move on.



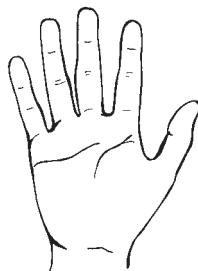
2 Fingers = I am a little uncomfortable, but I want to try to move on.



3 Fingers = I am not sure how I am feeling.



4 Fingers = I am comfortable enough to move on.



5 Fingers = I am ready to move on full steam ahead!

Stoplight. Use the colors of a traffic light to signal student readiness and comfort. Throughout the discussion, you can ask students if they are green, yellow or red. Students can also use the “red light” to request a break or a stop when they are feeling strong emotions or have been uncomfortably triggered.



Green = I am ready to go on.



Yellow = I can go on, but I feel hesitant about moving forward.



Red = I do not want to go on right now.

STRATEGY THREE: ALLOW TIME AND SPACE TO DEBRIEF

Everyone engaged in an emotionally charged conversation needs to allow for the safe “discharge” of emotions before leaving the classroom. Provide the opportunity for students to debrief what they are learning *and* their experience of learning it. Depending on your group, you may want to devote a portion of each lesson—half a class period or an entire class—to debrief and reflect. Try these ideas.

Talking Circles. Gather in a circle and create, or review, the norms that will help build trust. Select a significant object as a talking piece that allows participants to engage equally in the discussion. Whoever holds the talking piece can speak, while the rest of the circle listens supportively. Pose a question or statement to begin. It can be as simple as “How do you feel about today’s lesson?” As the facilitator or circle keeper, you will participate as an equal member of the group. As students become familiar with the process, consider inviting them to be circle keepers.*

* Amy Vathe Bintliff, “Talking Circles for Restorative Justice and Beyond” tolerance.org/blog/talking-circles-restorative-justice-and-beyond

Journaling. Personal reflection through writing can be extremely effective for debriefing after difficult conversations. Journaling helps students process their emotions on their own terms and at their own pace. Decide whether journals will be kept private or serve as a space for you to dialogue with students by writing back and forth.

K-5 ADAPTATIONS

Try these modifications and adaptations to the strategies for grades K-5.

K-5 STRATEGY ONE: REITERATE→CONTEMPLATE→RESPIRE→COMMUNICATE

Explain the steps in age-appropriate language: *repeat, think, breathe* and *feel*. Use symbols and words to help students visualize and demonstrate the communication expectations. Practice and model expectations several times before engaging students.



Step 1: Repeat

Say it again.

Step 2: Think

Count 1, 2, 3,
4, 5.

Step 3: Breathe

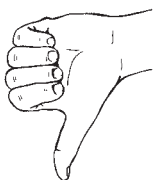
In through
the nose;
out through
the mouth.

Step 4: Feel

Put yourself in
their shoes.

K-5 STRATEGY TWO: CHECK IN WITH STUDENTS

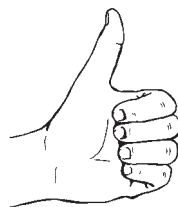
Fist-to-Five works well with many K–5 students; however, consider using the simpler **Thumbs Up/Thumbs Down** when first introducing the strategy.



Thumbs Down =
Whoa! That doesn't
feel good.



**Thumbs to the
Side** = Huh? I need
some help.



Thumbs Up = I am
ready! Let's go!

Similar to **Stoplight**, the **Thumbs Up/Thumbs Down** strategy gives students a manipulative to safely interrupt difficult conversations when they might not have the courage to do so verbally.

K-5 STRATEGY THREE: ALLOW TIME AND SPACE TO DEBRIEF

Role-playing with puppets. Puppets allow students to communicate playfully and safely. Create a space for students to talk using puppets or other play objects. Children can ask questions through the puppets and may be less likely to feel uncomfortable disclosing uncertainties. Students can engage in puppet play alone, with a partner or in small groups.

Drawing. Like journaling for older students, drawing can provide young students a valuable opportunity for personal reflection and emotional processing. Drawings can be shared or kept private.

TAKE CARE OF YOURSELF

Facilitating difficult conversations can be emotionally draining or even painful for teachers. Make time to process, reflect and recharge in positive ways. Find colleagues or friends who can listen while you debrief conversations about race and racism. Take advantage of professional learning communities where you can discuss the dynamics in your classroom. Keep a professional journal and use writing to process and reflect.

These PD and activity suggestions from Teaching Tolerance offer authentic opportunities to connect difficult topics like oppression and inequality to a variety of subjects. Browse, share and let us know how you use them!

PROFESSIONAL DEVELOPMENT RESOURCES

RACE AND PRIVILEGE

Straight Talk About the N-Word

This Teaching Tolerance feature story focuses on the complexities of the n-word, how it became offensive, and why and with whom it is still popular today.

www.tolerance.org/magazine/number-40-fall-2011/feature/straight-talk-about-n-word

Reflection Activity: Identity

Use this guide to engage in reflection about personal identity.

www.tolerance.org/reflection-activity-identity

Test Yourself for Hidden Bias

Willingness to examine our own biases is an important step in understanding the roots of prejudice. Take this test to measure your unconscious biases.

www.tolerance.org/Hidden-bias

Toolkit for The Gentle Catalyst

This “adult privilege” checklist can be used as a tool to help teachers think about their own privilege in the classroom.

www.tolerance.org/privilege-assessment

Talking With Students About Ferguson and Racism

Read the reflections of one high school English teacher on discussing these topics with her students.

www.tolerance.org/blog/talking-students-about-ferguson-and-racism

On Racism and White Privilege

This excerpt from *White Anti-Racist Activism: A Personal Roadmap*, which explores issues of race and white privilege.

www.tolerance.org/article/racism-and-white-privilege

Ferguson, U.S.A.

This article offers educators three approaches for thinking and talking about

the events in Ferguson, Missouri.

www.tolerance.org/magazine/number-49-spring-2015/feature/ferguson-usa

The Gentle Catalyst

This article highlights three teachers who are serving as “gentle catalysts”: people who gently ask you to examine your own privilege.

www.tolerance.org/magazine/number-46-spring-2014/feature/gentle-catalyst

It’s Still Good to Talk About Race

Consider the fear and hesitation surrounding conversations regarding race, and listen to one educator who responds honestly and directly.

www.tolerance.org/talk-about-race

“Hang Out” With Anti-bias Education Experts

Five winners of the Teaching Tolerance Award for Excellence in Teaching discuss topics surrounding anti-bias education with some of the biggest names in the field. Sonia Nieto focuses on how to sustain a courageous conversation around race. Peggy McIntosh discusses privilege and curricular revision that can support teaching about race.

www.tolerance.org/blog/hang-out-anti-bias-education-experts

LGBT

Sex? Sexual Orientation? Gender Identity? Gender Expression?

This feature story helps clarify the confusion surrounding the nature of gender, sex and sexual orientation.

www.tolerance.org/magazine/number-50-summer-2015/feature/sex-sexual-orientation-gender-identity-gender-expression

Books Help Open Talks About LGBT Issues

Discover practical insight into using books to educate students on LGBT topics.

www.tolerance.org/blog/books-help-open-talks-about-lgbt-issues

Best Practices: Creating an LGBT-inclusive School Climate

This extensive guide provides advice for educators on cultivating an LGBT-inclusive school environment.

www.tolerance.org/publication/best-practices-creating-lgbt-inclusive-school-climate

“That’s So Gay”: From a Teacher’s Perspective

One educator describes the evolution of his perspective on students using the phrase “That’s so gay.”

www.tolerance.org/so-gay-teacher-perspective

Coming Out as a Safe Zone for LGBT Students?

This blog offers ideas for supporting LGBT students and helping to keep them safe.

www.tolerance.org/blog/coming-out-safe-zone-lgbt-students

Finding the Courage to Act

Hear from one teacher whose decision to reach out and speak up made a profound difference.

www.tolerance.org/blog/finding-courage-act

Saving the Lives of Our LGBT Students

Insight from a university professor helps educators understand the balance of building trust while establishing and maintaining boundaries.

www.tolerance.org/blog/saving-lives-our-lgbt-students

ABILITY

When Students Teach

Consider the commonplace misuse of language around ability, the source of tension and stress for many people.

www.tolerance.org/blog/when-students-teach

Let’s Disable the Word Lame

In the same way we’ve diminished the pejorative use of *gay* and *retarded*, this educator calls for the end of contemporary usage of *lame*.

www.tolerance.org/blog/let-s-disable-word-lame

Looking Beyond Labels

A psychologist reflects on the effect of mental health labels and ways to avoid their limitations.

www.tolerance.org/blog/looking-beyond-labels

RELIGION

Diverse Beliefs in Homogenous Classrooms?

Learn how to teach about a diversity of religious and nonreligious beliefs in a homogenous classroom.

www.tolerance.org/blog/diverse-beliefs-homogenous-classrooms

Religious Diversity in the Classroom

This extensive resource examines how awareness of religious diversity affects global citizenship, and how teaching about religion across grade levels and subject areas can help meet academic standards. The series includes five webinars, as well as activities, lessons and blogs.

www.tolerance.org/seminar/religious-diversity-classroom

Agree to (Respectfully) Disagree

Learn how to encourage respectful conversations about religious diversity in the face of excluded or offended students.

www.tolerance.org/blog/agree-respectfully-disagree

STUDENT-FACING RESOURCES

Perspectives for a Diverse America

This K–12 curriculum includes hundreds of diverse texts for diverse readers. The Community Inquiry strategies, in particular, are designed to help students develop their verbal skills as they discuss social justice topics by referring to the text. Lenses include ability, race and ethnicity, LGBT, gender, religion, immigration, class and place. Visit this seminar page to learn more about *Perspectives*.

www.tolerance.org/seminar/teach-perspectives-diverse-america

LESSONS/ACTIVITIES

RACE AND PRIVILEGE

Activity for “Straight Talk about the N-word”

As one of the most loaded words in the English language, is there ever a place for the n-word? Explore this question with students in the upper grades in this activity. www.tolerance.org/toolkit/portfolio-activity-straight-talk-about-n-word

Teaching *The New Jim Crow*

These lessons explore myriad issues surrounding race, justice and mass incarceration. *Talking About Race and Racism*, specifically, helps students understand how to participate in an open and honest conversation on these topics. www.tolerance.org/publication/teaching-new-jim-crow

LGBT

Marriage Equality: Different Strategies for Attaining Equal Rights

This lesson focuses on the different means by which people bring about change using the Constitution.

www.tolerance.org/lesson/marriage-equality-different-strategies-attaining-equal-right

Toolkit for “Gender Spectrum”

In this lesson, students consider the roots of gender stereotypes, their consequences and how to change them. Available for grades K–2 and 3–5.

www.tolerance.org/toolkit/toolkit-gender-spectrum

ABILITY

The Civil Rights Act and the ADA

This activity asks students to read and compare the language of selected civil rights legislation.

www.tolerance.org/activity/civil-rights-act-and-ada

Toolkit for Beautiful Differences

This toolkit will help teachers and students discuss issues of accessibility and what they mean in your school and local community.

www.tolerance.org/toolkit/toolkit-beautiful-differences

Picturing Accessibility: Art, Activism and Physical Disabilities

These four lessons focus on public design and provide opportunities for students to discuss what they know and don’t know about accessibility, ableism and stereotypes regarding people with disabilities.

www.tolerance.org/lesson/picturing-accessibility-art-activism-and-physical-disabilities

RELIGION

Toolkit for In Good Faith

Expand students' knowledge and understanding of the religious diversity (or lack thereof) in their city, country or state.

www.tolerance.org/religious-diversity

The School Holiday Calendar

Students think about how school districts respond to the needs of increasingly diverse populations by learning about the debate in New York City public schools around religious holidays.

www.tolerance.org/lesson/school-holiday-calendar

The First Amendment and Freedom of Religion

By examining the controversy surrounding an Islamic cultural center, students discuss whether religious freedom is absolute and if religious freedom requires respect for other religions.

www.tolerance.org/lesson/first-amendment-and-freedom-religion

Peace Be Upon You

Explore the separation of church and state regarding school prayer and religious tolerance.

www.tolerance.org/activity/peace-be-upon-you

GRAPHIC ORGANIZERS

Avoiding conversations about race and racism can arise from our own fears of being vulnerable. As you prepare to engage students in difficult conversations, consider this question: What will a discussion about race and racism potentially expose about me?

Use *Difficult Conversations: A Self-Assessment* to list three vulnerabilities you worry could limit your effectiveness and three strengths you believe will help you to lead open and honest dialogues. Finally, list specific needs that, if met, would improve your ability to facilitate difficult conversations.

Use *Responding to Strong Emotions* to think ahead about how you can create emotional safety in your classroom. The suggested strategies are general; use your knowledge of yourself, your students and your classroom culture to create a specific and personalized plan.

DIFFICULT CONVERSATIONS: A SELF-ASSESSMENT

VULNERABILITIES	STRENGTHS	NEEDS
<p>EXAMPLE: “My children are multiracial. Can I be objective?” “I don’t know enough about the issues described here. Am I ‘allowed’ to lead a discussion while I also learn?”</p>	<p>EXAMPLE: “I have good rapport with my students.” “I use community resources to support learning.”</p>	<p>EXAMPLE: “I need to learn more information about sex, gender and gender expression.” “I need clearer ground rules for class discussions.”</p>

RESPONDING TO STRONG EMOTIONS

EMOTION	STRATEGIES TO USE IN THE MOMENT	YOUR PLAN
<p>Pain/ Suffering/ Anger</p>	<p>Check in with the students.</p> <p>Model the tone of voice you expect from students.</p> <p>If crying or angry students want to share what they are feeling, allow them to do so. If they are unable to contribute to the class discussion, respectfully acknowledge their emotions and continue with the lesson.</p>	
<p>Blame</p>	<p>Remind students that racism is like smog. We all breathe it in and are harmed by it. They did not create the system, but they can contribute to its end.</p>	
<p>Guilt</p>	<p>Have students specify what they feel responsible for.</p> <p>Make sure that students are realistic in accepting responsibility primarily for their own actions and future efforts, even while considering the broader past actions of their identity groups.</p>	
<p>Shame</p>	<p>Encourage students to share what is humiliating or dishonorable. Ask questions that offer students an opportunity to provide a solution to the action, thought or behavior perpetuating their belief.</p>	
<p>Confusion or Denial</p>	<p>When students appear to be operating from a place of misinformation or ignorance about a particular group of people, ask questions anchored in class content or introduce accurate and objective facts for consideration.</p>	

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Addressing Disruptive and Dangerous Behavior in the College Setting

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Abstract

Disruptive students can detract from others' ability to learn, make it more difficult for faculty members to teach, and can create downright dangerous conditions on campus. This paper discusses ways to address disruptive and dangerous behavior in the classroom and around campus to prevent an escalation towards violence and support students who may be experiencing emotional and mental distress.

Introduction

Faculty and staff on college campuses are on the frontline of working with students in every aspect of the college experience. While this work is essential and rewarding, it can also be demanding, draining, and difficult. Our best intentions for a student can be derailed when the student becomes disruptive, and our best efforts are challenged when faced with dangerous behaviors. The purpose of this paper is to provide a brief overview of foundational concepts related to the management of disruptive and dangerous behavior on campus.

In conversations with faculty and staff across the country, the words we use to describe these difficult student situations do not change, whether at a four-year institution or a two-year community college. Taken together, they read like a spectrum of escalation: entitled, frustrating, annoying, demanding, disrespectful, inconsiderate, aggressive, threatening, and violent. It can be easy to default to blaming this on a generation of students or parents and K–12 educational systems, as institutions are starting to revisit policies like no child left behind and programs such as positive behavior intervention and support (PBIS) and reconsider the role law-enforcement may play in campus safety (Pollack & Eden, 2019). Like a rotten apple in the center of a bushel of apples, it can be tempting to cast generalities about today's college students. There is a tendency to paint with broad brushstrokes and see a single poorly behaved student as evidence of a generational lack of respect or focus, and we run the risk of seeing other students' frustrations and behaviors through the same lens as the student we previously encountered.

When addressing disruptive and dangerous behavior, avoid extrapolating a single student's behavior to an entire class, generation, or population of students. While each generation may have unique characteristics based on the time in which they were raised or the prevailing attitude toward parenting and each sub-population may also have distinctive attributes, each student brings a unique worldview and subjective context to their behavior. We can only differentiate disruptive from dangerous behavior when we see each student as an individual and avoid overarching statements such as "all these kids lack the kind of respect I had for professors" and "this whole generation is entitled and adverse to the kind of hard work needed to be successful at college." These statements create blind spots which makes staying out in front of behavior problems more difficult for instructors.

These moments of crisis and disruption should be seen as opportunities to better connect with students even though this may not seem possible when a student is yelling and angry, distraught

and hopeless, or even threatening and scary. While instructors should remain vigilant when assessing their personal safety in a crisis, there is also an opportunity to cultivate an open mindset that takes into account the unknown elements of a student's experiences and background to better understand their motivation. Instructors have a tendency to isolate and avoid those students who present as annoying, difficult, or scary. By taking a moment to consider opportunities to better connect and understand the context of the concern, instructors are better able to engage in interventions and prevent scenarios from escalating.

In a similar manner, providing clear behavioral expectations to students through policies and expectations and upholding those standards on the college campus remains important. There should not be a disregard for inappropriate behaviors, but rather exploring the opportunity to apply grace and understanding that can be lost in the escalation of a situation. Students come to college with a broad array of previous life experiences, including past experiences of trauma and abuse (Centers for Disease Control and Prevention, 2016). Exercising flexibility, empathy, and listening are the best courses of action and still allow for accountability, student learning, and development to occur as the situation is resolved (Crosby, 2015; Meyers, 2003; Simonsen & Myers, 2015).

Disruptive or Dangerous?

One of the critical distinctions in selecting the best response to a crisis situation is understanding the difference between disruptive and dangerous behaviors. In the book, *A Faculty Guide to Addressing Disruptive and Dangerous Behavior in the Classroom* (Van Brunt and Lewis, 2014), the authors provide a list of behaviors that help the reader sort out what we would consider disruptive or dangerous in the classroom. In 2017, Van Brunt and Murphy wrote a follow-up text, *A Staff Guide to Addressing Disruptive and Dangerous Behavior on Campus*. This update includes behaviors occurring outside the classroom—in front offices, advisor settings, residence halls, and student activity environments. It also includes behaviors that are more likely to occur in online learning environments or on social media and websites.

So, where does this leave us on the central questions concerning what is "disruptive" and what is "dangerous" behavior in the classroom? Threat and risk are best understood in the context of the individual and the environment. This means considering the context of past behaviors and experiences and the nature of the current situation. A core concept to responding to any of these behaviors is understanding the importance of sharing information with those on campus most appropriate for assisting with the response. The threshold for reporting concerning behavior should

be set at a very low bar. Reporting concerning behavior from students should not be viewed as a discipline process rather an intervention in hopes to prevent small problems from becoming large problems.

Faculty, staff, and students are not alone in determining how to respond and manage these difficult situations. The campus Behavioral Intervention Team (BIT), which may be known as Care Team, Student of Concern Team, or another name, is a collaborative group designed to assist the campus community with intervening in at-risk situations (Sokolow, Lewis, Van Brunt, Schuster & Swinton, 2014). Behavioral intervention teams exist on college campuses to provide a 360-degree view of situations to better respond to concerning behaviors. Passing information on to the campus BIT is the best way to ensure a centralized group of trained faculty and staff is putting together the pieces of this puzzle related to what is occurring with the individual of concern. In essence, where you may have a singular view of the student's situation, the BIT has the whole picture. To use an analogy, a staff or faculty member, or even a coach, may have one or a few frames of the student's life, where the BIT has (or can get) the whole movie – or at least more of the movie than a single individual or department has access to.

Additionally, the BIT comprises members who are trained in risk and threat assessment and who meet regularly to address these types of situations, using objective measurement tools to identify the behavior and assign a level of risk to the behavior (Van Brunt, Schiemann, Pescara-Kovach, Murphy & Halligan-Avery, 2018). Conversely, staff or faculty members are likely to apply their subjective lens to the behavior and, at worst, attempt diagnosis or over- or under-assess the risk. This could lead to everything from letting little issues become big issues, ignoring mental health crises, or violations of disability law, all of which increase the exposure of the institution and its members.

Some common disruptive behaviors include:

- Taking/making calls, texting, using smartphones for social media, etc., while waiting in line in front of you and ignoring their turn or in the classroom.
- Frequent interruption while talking and/or repeated asking of irrelevant, off-topic questions.
- Inappropriate or overly revealing clothing, including extremely sexually provocative clothes, pajamas, or sleepwear.
- Crosstalk or carrying on side conversations while you are trying to speak. Maybe to a friend or on a phone.
- Interruptions in conversation, frequent unnecessary use

of the restroom or smoke breaks that have a student up and down in class, etc.

- Poor personal hygiene that makes it difficult to continue a conversation or teach class.
- Lack of focus or paying attention to conversation.
- Excessive sighs or eye rolls or other gestures that disrupt the class environment.
- Misuse of alcohol or other substances. Attending a meeting while under the influence of a substance. Being intoxicated in class.
- Overtly disrespectful talk to staff, faculty, or other students. Interrupting the professor.
- Arguing points of contention or asking for special treatment after staff or faculty ask the student to stop.
- Eating or consuming beverages in meetings or class without permission (or in violation of office norms or class policy).
- Showing up to meetings or class in inappropriate or strange clothing that clearly disrupts the academic environment (tactical military gear, Halloween costumes when it is not Halloween, etc.).
- Reading magazines, newspapers, or books, or studying for other classes/doing other homework during a conversation with you or during class.

Dangerous behaviors, on the other hand, include:

- Racist or otherwise exaggerated (not just expressed once to push buttons) thoughts such as, "Women should be barefoot and pregnant," "Gays are an abomination to God and should be punished," "Muslims are all terrorists and should be wiped off the earth."
- Bullying behavior focused on students, faculty, or staff in the waiting room, outside the office, in the classroom, or in the residence halls.
- Directly communicated threats to staff, faculty or students, such as "I am going to kick your ass," or "If you say that again, I will end you."
- Prolonged nonverbal, passive-aggressive behavior such as sitting with arms crossed, glaring or staring at staff, and refusing to speak or respond to questions or directives.
- Self-injurious behavior such as cutting or burning, including during a meeting or class, or exposing previously unexposed self-injuries.
- Physical assault such as pushing, shoving, or punching.
- Throwing objects or slamming doors.
- Storming out of the office or room when upset, screaming and yelling about getting revenge.

- Conversations that are designed to upset other students or staff such as descriptions of weapons, killing, or death.
- Psychotic, delusional, or rambling speech.
- Overuse of an office or staff function or time; especially when already instructed not to overuse the staff or office and on appropriate boundaries.

The Most Important Tools in a Crisis

One of the greatest challenges in responding to a crisis is first acknowledging that you are experiencing something outside of your everyday experience. It can be difficult to train staff to respond to disruptive and dangerous behavior without first addressing the idea that each faculty and staff member, regardless of gender, age, or experience, has a different tolerance for the variety of disruptive and dangerous behaviors encountered in the classroom, department, or office setting. While one staff member may be experienced and comfortable talking to a student in an emotional crisis, another may be less confident about how to approach the situation. Faculty and staff should consider what scenarios might prompt an immediate response and what types of issues they may have become jaded toward because of the nature of their work.

One essential technique for managing any crisis involves adopting a calm, cool, and collected stance in the face of upsetting or frustrating behavior (Bickel, 2010; Forthun & McCombie, 2011; Van Brunt & Lewis, 2014). This approach is both an art and a science that requires study and experience to accomplish well. Faculty and staff can mismanage a crisis by responding to the incident in a reactive and/or emotional manner. They rush to react because the student's behavior is so often rude, entitled, frustrating, or threatening they drop into an automatic response rather than choosing a more appropriate and effective response for a given situation.

It would be fair to consider the larger question of how to remain calm, cool, and collected in the face of chaos. How does one remain "chill," so to speak, when a student is out of control and escalating? How can this be done when everything seems to happen so very fast? The best stance for faculty and staff working with disruptive or dangerous student behavior is to find a middle ground. Aristotle offers a bit of a fancier take on this simple concept: "Virtue is the disposition to choose the mean, in both actions and passions."

Faculty and staff should find a stance based in calmness, confidence, and a flexible curiosity when attempting to manage

at-risk behavior. Like Goldilocks and the porridge, too hot or too cold misses the mark. A staff member who approaches a student with their buttons pushed and ready for a fight is going to be just as ineffective managing the crisis as a staff member who approaches the situation with a lack of caring and attention. The "just right" porridge is where the staff member approaches the student with a balanced calm, adjusting as the situation demands.

For faculty members, cultivating the following traits for effective classroom management can help in becoming a better professor and addressing situations before they escalate.

1. Confidence. Faculty members must exude confidence, not just in the knowledge of the materials being taught, but also in their ability to manage the classroom. Students pick up on instructors' confidence levels, and that in turn helps them see you as a competent (or incompetent) classroom leader (Emmer & Stough, 2001). Exuding confidence requires that you:

- Know the content of what is being taught inside and out to avoid allocating all of your class-time energy into focusing on that.
- Consider the value of entertainment. This does not mean be like a clown juggling balls to keep students behaving well, but rather knowing the classroom material so well that it can be shared in a creative and interesting manner with students.
- Avoid treating your classroom like your personal stage. "Winging" everything that is done in class can lead to missing opportunities to set your classroom up for success. Consider explaining your institution's and your expectations for classroom behavior.

2. Humility. Exercising humility creates a sense of likability and trust between instructors and their students (Gatongi, 2007; Jones, 1996). Some humble practices that lead to better classrooms include:

- Let students know the instructor is not infallible, but that their intent is never to be harmful. That provides a good entry into talking about what behaviors you see as harmful to your classroom and to learning.
- Be as transparent as possible. When reviewing class expectations, draw attention to your specific expectations and explain the reasons for these to increase buy-in from your students.
- Avoid a hard-liner stance. When instructors reflect back on their own college experience, they often recall at least one professor who started their course with some variation of, "This is my classroom and these are my

rules.” Instructors also have had at least one instructor who did not take set clear expectations. The ideal approach is to achieve a midpoint between those two.

- Communicating and treating your students as you would like to be treated if you were in their shoes. This may seem like very obvious advice, but it can be forgotten when frustration over some students’ behavior set in.

3. Timing. While a professor may say the right things, they also need to say them the right way (Guthrie, 2002; Marzano, 2017) For instance, stopping mid-lecture to say, “Here’s Brian, who is late to class again,” may provoke the student and do nothing to keep him from tardiness in the future. Second, the student may not be in the right frame of mind to hear what you have to say, however constructive it may be. The best strategy may be just enduring the mild disruption and addressing it after class. Consider such statements:

- “I want to talk to you more about this after class or at the next free time we both have available.”
- “What you have to say is important, and I want to make sure I understand it. But right now, I feel distracted and not focused on getting through my lecture. I would prefer to talk later when I can give you my full attention in a private setting.”
- “I can see you are upset and I’m starting to feel upset as well. Let’s hold onto this until after class, when we can both talk about your concerns.”

While scripts may be useful for very new faculty members, they should communicate in a genuine manner. Acknowledge the disruptive students and what they are trying to express, and then share the concerns you have regarding their behavior. Aim for a mix of empathy, authority and authenticity.

4. Empathy. This is the ability to understand and share feelings from another. One of the most impactful things you can do is show empathy to a student that is exhibiting behaviors of concern. It is sometimes difficult to switch from instructor mode or speech mode to one of “active listening.” Most adults in conversations are waiting for opportunities to speak rather than actively listening. This doesn’t come naturally and takes practice.

- Use minimal encouragers: “I see, Uh-huh, yes.”
- Use emotional labeling: “I’ll bet that hurt you,” “You sound angry.”
- Paraphrasing: “What I hear you saying is...,” “Let me make sure I understand you.”

4. Grace and Mercy. This is about recognizing that you may be dealing with students who may be going through a difficult point in their lives, whether they dug themselves into difficult situations or

ended up there through no fault of their own (Van Brunt and Lewis, 2014). Try to:

- Listen to students and what they are going through. Professors should reflect on how they would appreciate being treated under those circumstances just described.
- Be willing to extend undeserved courtesies. Those in teaching positions tend to have an inherent respect for fairness, but sometimes, exercising grace and mercy means giving certain students something they may not deserve. For instance, a student who missed an assignment deadline because a family member passed away could certainly use an extension, and it would be merciful to provide it, even if your policy is never to give extensions.

5. Sense of Equity. Many students struggle with personal difficulty (Crosby, 2015). Professors should be prepared to respond when another student says, “Why can’t I get an extension on an assignment if you gave that student one?” A good alternative may be to give everyone a couple more days to finish an assignment if an instructor is considering doing that for one based on that student’s extenuating circumstances. Always treat similarly situated students similarly.

- Do not become an enabler. A student can’t possibly keep getting into car accidents on their way to class, for instance.
- Make courtesies “real-world” courtesies. Most companies will not let employees get away with sloppy work or missed deadlines because they were distracted by the loss of their favorite football team. However, they would extend supports if a loved one just died.

6. Awareness. Exercising awareness of classroom surroundings, different students, and an instructor’s personal mood can go a long way toward heading off behavioral problems. Some suggestions include:

- Look for signs of potential dangerousness. Slamming doors, storming out of class, and shoving others are behaviors to be very concerned about. Speech can be an indicator of dangerousness as well. Conversations that are designed only to upset others, such as direct threats and descriptions of weapons or killing, delusional or rambling speech, and objective language that depersonalizes you or others in class are all reasons for concern.
- Alert the campus CARE team or BIT about any concerning behavior or speech in your classroom (Sokolow, Lewis, Van Brunt, Schuster, & Swinton, 2014, Van Brunt & Lewis, 2014). That way, if the concerning behavior or speech is manifesting itself in other areas, a pattern can be seen and more effectively addressed.
- Look for potential motivating factors behind behavior. For

example, is a student always getting argumentative? While it may be the students does not like their professor or they are a difficult individual, it may be just as likely they came from a family that communicates loudly, so that may be his normal way of expressing views. Instructors should be willing to question what they see without jumping to conclusions.

- Know how far you can push your students. This is particularly important when a professors teaches a class where sensitive or graphic issues or materials are discussed.
- Understand what pushes an instructor's own buttons, so that you can prevent such behaviors early in class by discussing that along with other expectations for classroom conduct.

7. Active Listening. We expect our students to be active listeners, but do we model that behavior (Amada, 2015; Brown, 2012, Van Brunt & Lewis, 2014)? Consider:

- Encouraging students to share why they are upset. Remain quiet and attentive while they do so. This is one of the most effective ways to de-escalate disruptive behavior. Students who feel that they are being truly heard will not feel an urge to raise their voices or escalate their behavior to be heard.
- Remaining calm in the face of disruption. If an instructor raises their voice to be heard over a student who is yelling, the student will just yell louder to be heard.
- Trying to understand the source of students' frustrations. Students may not be mad at an instructor personally, but they could represent what the student is upset with, like the institution. Consider the impact of a bad grade on a test for a first-generation student. This may be perceived as a failure of their entire collegiate career and family. In that scenario, the instructor may represent the shame that may be brought upon him and his family. It's not the grade that's the huge deal, but rather the thought of the impending loss from that grade.
- Implementing a tactful delivery. If the professor's response to a student's angry tirade begins by telling them why they are in the wrong, the professor will not get the response they are looking for. The message may be right, but the delivery may be wrong.

8. Willingness to Clarify. It's not enough to place a statement explaining the kind of behavior an instructor expects from students in their class syllabi (Brown, 2012; McNaughton-Cassill, 2013). It would additionally be wise for them to:

- Use the first class to review expectations. Instructors should take the time to explain everything you want students to understand. You should also explain personal preferences about classroom behavior. This may include chewing gum

in class, discretely checking cell phones, and wearing baseball caps.

- Take time to address questions about class expectations. These may include rules on attendance and punctuality, academic issues, and how students with questions or comments are recognized.
- Provide a rationale for each rule outlined in the syllabus. If you set a limit about food in class, you might consider explaining that the odor is distracting to you and others, as is the noise from the packaging. Students may still not like a rule, but they're more likely to abide by it if they know why it's there.
- Explain to students the potential consequences of their actions if they fail to abide by the rules. When students know what could happen for failing to meet your classroom expectations, they're less likely to break your rules.
- Ask students what they want to get out they would like to take away from the class. Why are they taking the class? Is it for a major and future career, or just an elective they have to take? What standard would they use to measure whether the class was a good one at the end of the term? The answers to questions like those will help instructors make the class a better learning experience for students, and likely result in better evaluations for the instructor.

9. Self-Knowledge. No one is immune from reactivity. Something happens and a professor instinctively reacts. But when it comes to managing the classroom, teachers need to learn how to choose how they respond. That comes through self-reflection (Emmer & Stough, 2001). Take time to:

- Consider how past experiences have affected current expectations. What pushes a professor's buttons and why? Are you particularly sensitive today because of something that happened earlier? Evaluate and recognize your mental and emotional mood, so you can then center yourself and be the kind of instructor you want to be.
- Reflect on your own college experiences. Who were your favorite professors and what did they do that you liked? What approaches to teaching and classroom management did you learn from them and have adopted in your own classroom? Likewise, think back to your least favorite professors. What did they do that you disliked? How did those experiences as a student shape your teaching practices?

10. Willingness to Consult. In their classroom, a teacher may be the expert, but when surrounded by other professors with equal or more teaching experience and different strategies and perspectives, there is always more for to learn (Ali & Gracey, 2013). Here's how:

- Instructors should talk to colleagues about how they approach different situations they've encountered in class. Just as some lean on what they learned from beloved or hated teachers as a student in college, learn to lean on others for support.
- Use faculty meetings as opportunities for informal training. Brainstorm different scenarios and ask for discussion around the best way to deal with them.
- Be willing to help others learn from you. Share what has worked, as well as what hasn't

11. Ability to Exert Control. At some point, professors may find themselves in a power struggle with a student. Don't be afraid to pull out what Lewis calls "the big nuke." Dismiss the class if managing it has become impossible. (Van Brunt & Lewis, 2014). To do so:

- Say something like, "Unfortunately, the class can't continue today, so I'll see you next class period." And avoid statements of blame, like, "Brian's so disruptive that I can't teach today."
- Call your conduct folks, or campus safety, immediately afterward if the situation demands it. That way, behavior can be appropriately addressed and conditions for the student's return to class established.
- Stick to your role. Don't feel pressured to play the role of mental health counselor, judicial affairs, or campus safety officer. You are there to teach; turn to colleagues in those roles when a student's behavior prevents you from doing so.

Professors who exercise these qualities tend to be happier with their careers and with their interactions with students and tend to receive higher marks on evaluations (Bélanger & Longden, 2009; Feldman, 2007). Professors won't be seen as that "hard-liner" whose class no one wants to take. A professor's students will be more engaged with the content if the professor cares about teaching. This results in students absorbing more of the materials. Avoid saying, "I didn't go into teaching to yell at millennials for using their phones in class." Students will be focused on the material being taught, not on things that could prove distracting for the instructor and others in the class. Finally, instructors who follow these steps will decrease the likelihood of distractions that can escalate into dangerous behavior.

When addressing disruptive or dangerous behaviors in the classroom, as elsewhere, remember the important element of trying to view the situation from the other person's perspective. While this is never 100 percent achievable, teachers are encouraged to make every attempt to look through the eyes and experiences of the student they are trying to help. This is

not because it is required, but rather, because this provides a better insight into addressing the scenario in a manner that increases the success of the interventions.

Seven Steps

To prepare for and respond to disruptive and dangerous behavior in crisis, faculty and staff can use the seven steps that follow to help guide their actions.

1. Know the Signs of Danger. Prior to a student escalating to a physical attack, there are often several signs, or tells, they share with the target. Knowing these signs gives a staff or faculty member some important added knowledge in assessing the likelihood of a physical attack. These may include a clenched fist, a student moving in and out of your personal space, verbal declarations of an intention to act violently, and the target glancing around the office for something to throw or use as a weapon. Also, movements that are quite different from their baseline (or usual) behaviors (i.e., the calm person suddenly becomes very emotional or vice versa). People don't simply explode in violence — they escalate over time as their adrenaline floods their system and they become trapped, afraid, angry, or enraged. Attending to some of these escalation behaviors can give staff the chance to better respond (Simonsen & Myers, 2015).

2. Keep Yourself Safe. It is a myth that faculty and staff are expected to do everything for our students with little regard for our needs. While this may be true in some customer service scenarios, the exception to this rule is when we feel unsafe with the student. This could be a feeling in the gut or a more direct response to behaviors or direct threats issued by the student. In these situations, consider a safe escape path or leaving the interaction. While faculty and staff want to keep others safe, there is also a responsibility to keep a faculty or staff members personal safety as paramount when they come across disruptive or dangerous behaviors.

3. Know Your Backup. Have an awareness of what resources are around you in terms of calling for help (Marzano, 2017; Rock, 2000). A staff member alone in an after-hours office or a faculty member teaching a night class should approach a potentially violent student scenario differently from staff surrounded by assistance and across the street from the campus police department. Some schools are fortunate and have invested well in technology and panic alarms fixed in certain locations (think under a bank teller's desk) in the event of a crisis. These are common in financial aid, conduct, counseling, and the registrar's

office — anywhere that would be considered a “hotspot” on a given campus. In the event your school hasn’t invested in this, other options could involve using a wireless doorbell situated at the front desk connected to someone in the back office who could manually call campus safety. Other creative options involve web-based panic alarms that can trigger a police response from a computer terminal or smartphone. Another option is coming up with a code shared with another worker, such as “get me a coffee with extra cream” that is a covert signal to call for help.

In terms of practicality, make sure your code word isn’t overly transparent like “Bring me the red folder,” or “Can you get Dr. Strong on the phone?” An upset student may see through this and become more enraged at the subterfuge. Consider reaching out to your local campus police department/security department for assistance. Public Safety can typically assist you in creating a personal protective plan to keep you safe not just on campus but off campus as well. Making Public Safety aware of the problem is also beneficial if they haven’t been made aware through the behavioral intervention team already.

4. Be Prepared. Faculty and staff should not wait until a crisis occurs to think about what they would do (Morrison, 2007). Planning how to respond to a crisis during the crisis is not effective. Mental scripting, the idea of thinking about the “what ifs” pre-event, is essential to give our brains options on responses. We want to work through some of these problems and develop action plans while our brains are not under stress. (Ripley, 2008). Think about working tabletop exercises or example scenarios into staff meetings and orientation events at the start of the year. Think about possible exits for the office or classroom. Know how to contact campus police and the difference between calling them on a direct line versus calling 911; sometimes 911 routes to an off-campus response that can take longer. We all do fire drills every year, with the hope that we never have to actually use the knowledge.

5. Understand Their Perspective. An approach to keeping calm when facing a disruptive or dangerous student is normalizing their behavior (Jones, 1996; Nims & Wilson, 1998). Imagine the student’s behavior within the context of their background or experience. While it may be more reasonable to expect graduate students to have figured out the basics of balancing family, career, parking, and an off-campus internship, some first-year community college students may have a bit of a learning curve when it comes to acclimating to the college environment. Perhaps the student in question has just received some upsetting news and their behavior would be more reasonable if the faculty

or staff member understood the context of it occurring. This technique does not excuse the student from responsibility for their poor behavior. It is designed to help the staff understand how to help defuse an emotional reaction in the student. Sometimes, a little bit of compassionate inquiry goes a long way to understanding.

6. The Biology of Aggression. Understanding the biology of aggression is an essential part of crisis de-escalation (Van Brunt & Lewis, 2014; Van Brunt & Murphy, 2017). A central premise of crisis response is this: the earlier we intervene, the better chance we have at success. If a student is escalating and becoming increasingly upset, there are biological changes that are occurring related to their heart rate, blood pressure, and adrenaline production that limit the student’s ability to think rationally and be reasoned with by staff or faculty. Identifying and intervening during the early stages of frustration and building aggression makes it easier than waiting until the student is more escalated in their aggression.

7. Persuasion and Body Language. When trying to persuade someone to comply with a request, understand that people are more likely to listen and follow the advice of people they are similar to and have something in common with than someone they don’t know or don’t see as having a real understanding of their issue (Prochaska, Norcross & DiClemente, 1994). A first step in crisis escalation is helping the student see the person they are angry at as a person and not a job title or bureaucratic cog in the larger university organizational structure. Additionally, staff should consider their tone of voice and body language when communicating with someone who is upset and frustrated. Lowering one’s tone of voice, using inclusive and open hand gestures, nodding, and making appropriate eye contact are all ways to encourage conversation.

Conclusion

When the initial crisis has calmed, it is important to ensure faculty and staff have shared the incident to the appropriate areas on campus. In some situations, when an immediate danger exists or assistance is needed because of the nature of the disruption, campus police or security will be called to respond. In many cases, faculty and staff are able to respond to the initial disruption or concern and de-escalate the situation. It would still be important to report the incident to a campus BIT to allow them to consider the larger context of the behaviors occurring, interventions to prevent future behaviors, and helpful resource referrals (Sokolow, Lewis, Van Brunt, Schuster, & Swinton, 2014; Van Brunt & Lewis, 2014). Remember, you are

not alone in responding to these concerns. This report allows you to close the loop in terms of the concerning behavior and offers you an opportunity to debrief with others who understand the nature of what you experienced.

Once the initial crisis has been addressed, faculty and staff members can then adapt a bit more of a supportive role with the student, helping them with problem-solving and overcoming obstacles. This should be done with an appreciation for the values and boundaries that are set forth as part of the job description. In other words, how does the staff or faculty member encourage the student to begin to develop their own critical thinking skills to better problem-solve the difficulties they encounter?

Even after the initial crisis is resolved and faculty and staff have done all they can to form a relationship, the student may keep coming back with new issues and concerns or previous problems re-aggravated. In some cases, the difficult behaviors don't change and staff/faculty begin to become stressed to the point of burnout attempting to deal with the behaviors in front of them. At this stage, we encourage the use of additional resources, exploring supportive philosophies such as positive psychology, goal-setting, and building self-care capacity for staff and departments.

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How to Have Hard Conversations on Campus: Addressing Protests and Racial Injustice



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1. Free Speech on Campus

2. Rioters? Antifa? BLM? Protesters?

3. What is Privilege?

4. Having conversations with students?

5. Legal Pitfalls to avoid





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1. Defining Ethnocentrism

2. Defining Cultural Relativism

3. Micro and Macro Aggressions

4. How history is Taught (Juneteenth)

5. Role of Activism



Ethnocentrism
vs.
Cultural Relativism

“Microaggressions are “brief, everyday exchanges that send denigrating messages to certain individuals because of their group membership”.

Sue (2010)



A microaggression can appear to be a compliment but contain a “metacommunication” or hidden insult to the target group to which it is delivered. They are often outside the level of conscious awareness of the perpetrator, which means they can be unintentional.



You are so well spoken!

Yeah, but where are you really from?

Girls aren't good at math

That's so gay

I don't see color

What are you?

OMG, Can I touch your hair?

I NEVER WOULD HAVE GUESSED YOU HAD ASPERGERS!!!



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1. Role of Police

2. Bad Apples Argument

3. Police Tactics for larger groups

4. How to support good police?

5. How to set up an event on campus





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1. What is Cultural Intelligence?

2. Black Lives Matter vs. All Lives Matter

3. How to be an Ally?

4. Addressing faculty and staff

5. Things to avoid





Understand your own identity.



Recognize that you have biases.



Validate the feelings of those who are sharing with you.



Encourage the difficult dialogue.



Be attentive.



Acknowledge when you don't know or understand something.
Embrace the discomfort of not knowing—it's alright!



**BRIAN
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1. Pressure Cooker Moment

2. Letting Off Steam

3. Empathy and Cultural Humility

4. Non-Violent Outlets

5. Change Theory







**“If I had eight hours to chop down a tree,
I’d spend six sharpening my axe.”**

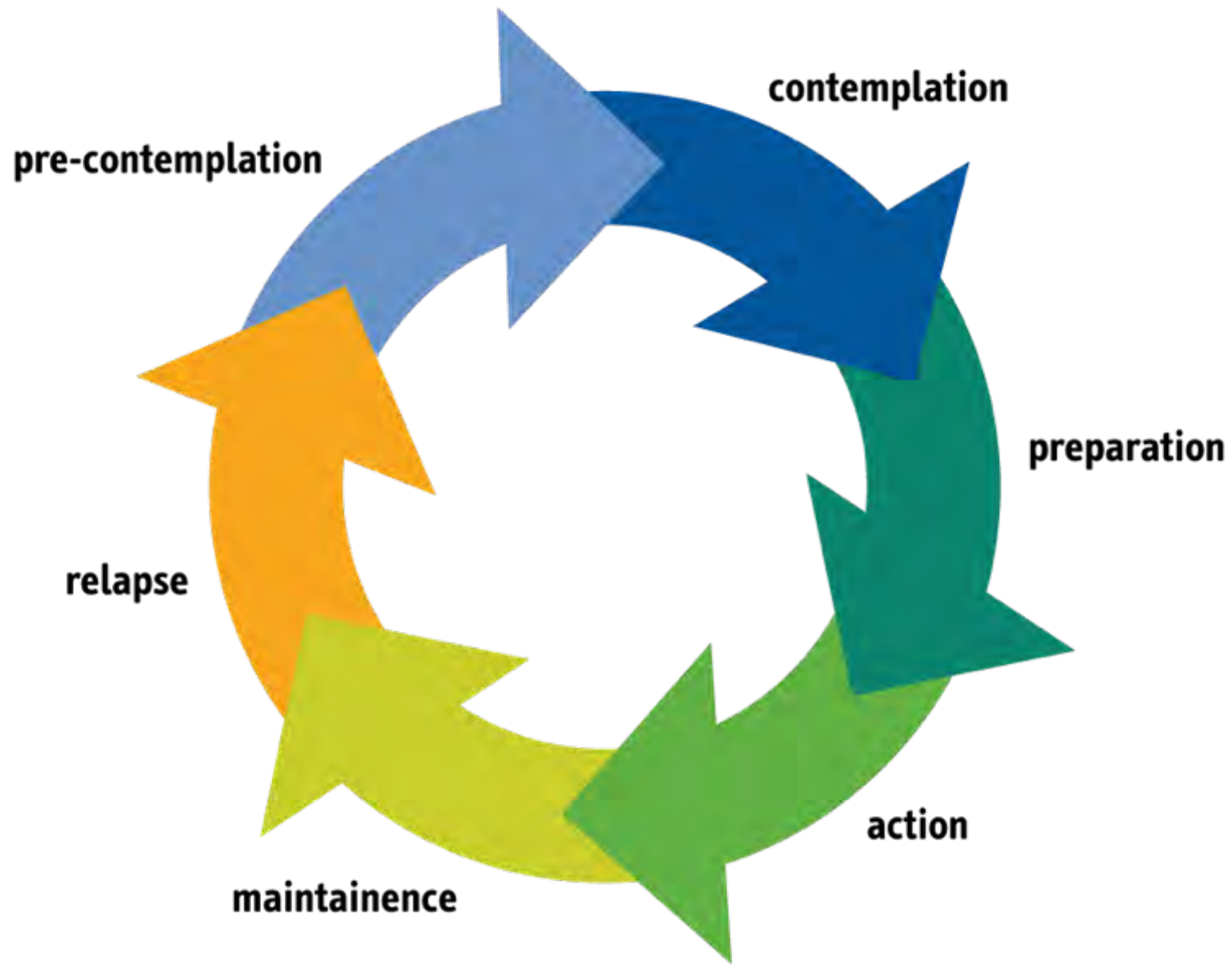


Abraham Lincoln

EMPATHY

**CULTURAL
HUMILITY**





Transtheoretical Model of Change
Prochaska & DiClemente

Stage of Change	Faculty/Staff Motivational Task
Pre-contemplation	Raise doubt; increase their perception of risk and problems with current behavior
Contemplation	Help student head towards change out of their current ambivalence; help them identify risk for not changing; strengthen self-efficacy for changing current behavior
Preparation for Action	Help the student identify and select the best initial course of action; reinforce movement in this direction
Action	Help the student take steps towards change; provide encouragement and praise
Maintenance & Relapse	Teach student relapse prevention skills



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