

Title: Using Inclusive Language in Your Presentations

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APA/Peggy Mihelich: Hello and welcome to our latest installment of *Supercharge Your Presence*. This is Peggy Mihelich, senior director of member content at APA. Today's Webinar focuses on using inclusive language in your presentations. Some important points before we get started. This program does not offer CE, however, we will email everyone watching live today a certificate of attendance. Attendees must watch for a minimum of 45 minutes to receive the certificate.

This presentation is being recorded, and everyone who registered will be emailed the recording in about two weeks. We will chat out the link to the slide presentation and a resource doc during the webinar. If you miss those, don't worry. We'll include a link to both the slides and the resource doc with the recording. During our time together, you'll be on mute. If you have a question for our presenter, type them in using the questions box located on your webinar screen. We'll have time to answer some of your questions after the formal presentation has concluded.

Dr. Vanessa Hintz is a licensed clinical psychologist, workshop leader, and keynote speaker. She currently serves as the senior director of equity, diversity, inclusion, and engagement and outreach for APA. She has engaged with practitioners and scholars in the field of academia, consultation, and training, utilizing expertise in psychology and human behavior to provide insights focused on principles of equity, diversity, and inclusion.

Welcome, Dr. Hintz.

Dr. Vanessa Hintz: Thank you so much, Peggy. Thank you all for spending this time with us today, this morning, this afternoon, this evening wherever you are in the world. I welcome you. Again, I thank you so much for being here in this space with us virtually today. What we're going to talk about today is inclusive language, which, if you all attended our webinar last month, that you will see some overlap just because we're using sort of the same theoretical basis concerning the utilization of inclusive language. Thank you in advance for your patience.

What we're going to focus on today are specific areas to consider in giving presentations. I'm going to talk a little bit about what our structure will be today. As Peggy mentioned, I invite you at any point, if you have questions, to put those into the Q&A box, and we'll be sure to get to those at the end. Today, like we did last month, we will talk about the how-tos, for lack of a better word. I don't really like that phrase, but that's what we're going to say to it. The logistics of inclusive language. What does that mean? How do we incorporate it?

Then we're going to talk about sort of the underlying process. Inclusive language is not just about what you do, but it's about how you are and how you sort of might be continuing on in your own EDI journey, to your equity, diversity, and inclusion journey as an individual, also with the different organizations in which you work, different schools you attend, what have you.

As we go through the presentation today, I'm going to talk a little bit, again, about some of these logistics and then the underlying processes. Also, as we go through, I want to be sure to give some examples of some of the things that we're talking about. Before we get into that, I absolutely want to hear from you all. We have an interactive poll that we're going to go through before we get into the presentation. This is sort of my way to virtually read the room. You can either scan this QR code or you can go to this website, slido.com. When you get to the website, it's going to ask you for our event code, slido.com. Event code for today is 33-13-501.

I just have one question for you all today. Again, as I'm going through the presentation, I absolutely want to talk about things in a way that is beneficial to the folks that are sharing in this space live today. Let me know what component of presenting you are most interested to hear more about. I'm going to mute myself, one, to sort of get this call together, and two, to give you all a chance to engage with the poll, and then we'll move forward. We'll give this about 30 seconds to 1 minute and then we'll move forward.

[pause 00:04:42]

All right, thank you all for your participation. I invite you as the responses are coming in, and just think about what it is that you hope to gain or what are you most interested to hear about during our conversation today and what is it that you see from others who are here sharing in this space with us as well? Are there things maybe that you didn't think about concerning presenting and what it is that you'd like to hear more about? Are there things that align with your expectations for our conversation today?

I see that some people are still typing. I'll give it about another 15-ish seconds, and then we'll move forward and get to the content that we have for today.

[pause 00:05:52]

Beautiful. Thank you all so much for your participation. I'm going to move forward and I'm going to start this presentation, like I start every presentation, with acknowledgments. I'm going to go through again and do the acknowledgments like I typically do when I present. Then we're going to sort of talk about some additional considerations related to acknowledgments at the outset of the presentation or just throughout the presentation concerning, again, sort of principles of EDI and inclusive language, et cetera.

Typically, when I give acknowledgments, the first thing I want to acknowledge are the first peoples of the land. I am currently just west of Milwaukee, Wisconsin, in the Town of Waukesha, Wisconsin. This is the occupied territory of the Potawatomi, the Kiikaapoi, the Myaamia, the Ocheti Sakowin, and the Peoria peoples. In addition, I want to acknowledge that APA central office in Washington, DC sits in the occupied territory of the Nicotchtank and the Piscataway peoples, peoples who were forcibly displaced from their lands in the 1600s.

I acknowledge these things, one, because I want to acknowledge, again, this history. First, I want to acknowledge that we're living in occupied territory. The spaces that

we currently occupied, unless you're a member of a sovereign nation, is not your space. I want to pay respect to the elders of these birth people, both past and present. Again, I want to take a moment to consider the legacy that led to this displacement of folks, violence, genocide, migration, colonization, all of those different things.

I acknowledge these things, one, to just ground us all in that understanding, and also, because for me, as a person that typically, it's my job to talk about issues of equity, diversity and inclusion, we cannot do that without acknowledging past harms and the catalyst for the legacies of inequity that persist today. For me, it's always important to elevate and honor, again, elders and also to elevate and acknowledge histories of harm and trauma.

The other thing I like to share when I do acknowledgments of this resource. Wherever you are within the United States, if you text the city and state in two-letter form to this phone number, you will get a text back that tells you who are the first peoples of the land that you may be currently occupying. That's a resource that I like to share. In addition, I always start my presentations with acknowledging the impossibility of separating the history of psychology from histories of colonialism and enslavement. Again, that is just to acknowledge, again, historical harms and to acknowledge that those harms reach into the present.

The reason that I have a job as an equity, diversity, and inclusion professional is because of the legacies of inequity that persists today and so it's important for me as a grounding, I don't want to say technique, as a way to ground folks in the conversation and frame the conversation that I typically go into around equity, diversity, and inclusion. It's important for me to always acknowledge these things.

Now I want to, again, talk a little bit more theoretically about land acknowledgements and some things that you may want to consider should you want to include those things or include acknowledgments in your presentation. This is actually taken from a recent article that was on PBS's website related to land acknowledgments. Some things I want to elevate are to be mindful of the potential harm. of land acknowledgments, because I do know that it has become something that is in vogue, and that people feel like almost they have to, people feel like if they don't, they're going to be considered racist or what have you. Land acknowledgments have definitely become something that is much more common than they may have been in the past.

These are just some things that I invite you to consider. Again, these were three points that were raised in the PBS article. You all have access to these slides, so you can absolutely read that article at your leisure, should you choose to. The first consideration is, "What was once yours is now ours?" Ostensibly, what the authors were arguing is that there really is no data that indicates that land acknowledgments lead to change. What it can seem like is that it's just an empty proclamation. There's no real follow-up from people who make land acknowledgments on how they plan to repudiate harms. We're acknowledging that this thing happened, and we're acknowledging that it was terrible, and then it just drops.

Oftentimes, too, people will refer to First Nations folks as stewards or custodians of the land, which can unintentionally reinforce this commonly accepted idea that non-indigenous people had the right to claim their lands. Again, I think that, while well-intended, sometimes these harms can be unintentional, particularly if we fail to acknowledge the violence, trauma, and genocide that accompanied the seizure of these lands. You know what I'm saying? Sometimes, again, land acknowledgments that are, I don't want to say softened because I don't like that phrasing, I don't like the connotation of that phrase, but, again, sometimes they can unintentionally do harm if there is not an explicit mention of the violence and trauma of the past.

The second point that the authors raised concerning land acknowledgment is related to sovereignty and alienation. I was last week years old when I learned the term pretendians. The authors in this article were talking about how there are people who claim to have an American-Indian or Alaskan Native identity, but they are not members of federally recognized tribes, of sovereign tribes. These folks are referred to as pretendians.

Sometimes what we see with land acknowledgments is that these pretendians are the people that are dictating how land acknowledgments should be done, and they're really taking the authority over land acknowledgments and blessing ceremonies and all these different things. What that does is further perpetuate harm against sovereign nations and their citizens. Again, I think that, typically, when we think about land acknowledgments, one way to do so respectfully is to do so in conjunction with sovereign nations and peoples in the land that you're trying to acknowledge, so to do so in partnership.

Then the last piece that the authors raised concerning land acknowledgments and just some things we may want to consider, again, as I mentioned, is to do so in a way that is respectful and restorative. There are ways to engage in land acknowledgments that are not harmful and that respects sovereign nations. I know that APA has often utilized the report from Division 45, A Warrior's Path, as a foundational document for our EDI work or equity, diversity, and inclusion work.

Similar to what is outlined in that document, the authors of this article talked about the components of a land acknowledgment that would maybe mitigate the harms that are done to folks, and one is to tell the story of the theft of the land. When we talk about land that we're acknowledging, we need to acknowledge that that land is occupied, that that land is stolen. Then the second thing that they talk about is really charting a path forward and talking about how we may be able to redress the harms that were afflicted upon First Nations folks.

These are just some things to consider because, again, I know that for many folks land acknowledgments have become a customary part of presentations. I just invite us all to think about, when we're engaging in these practices, are we unintentionally harming folks, or intentionally, hopefully not, but are we unintentionally harming folks in making these acknowledgments. Again, I invite you all to look at that article. It was amazing. I learned a lot in preparing for this presentation as well.

The next thing I typically do in presentations is to really set the stage for what are our, I don't like the word norms, but what are our understandings in this space. How

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will we engage in this space? This is definitely more of a process-oriented how we will engage, not a logistical. For me, I appreciate these norms outlined by Glenn Singleton in *Courageous Conversations About Race*. They released, set forth these four understandings in the virtual or lived experience space of how we can engage particularly around topics that may be difficult or highly emotionally charged.

The first is to stay engaged, whatever that looks like for you. To me, engagement is relative, so remaining engaged in a way that feels authentic to you. Again, we are in this virtual space where sometimes you have pets or kids or plants or whoever that is distracting you. I think that there's no right or wrong way to engage in conversations or to engage in presentations. Again, I think it's the way that's most authentic to you.

I always invite people, no matter what I'm talking about, to experience discomfort because discomfort is a precursor for change. I want to always acknowledge that discomfort or conflict, those are not things to be feared, those are not dirty words, but they are things that can lead to our growth and change. What I don't invite and what I don't intend to do in spaces is to cause psychological harm. I invite folks that if there's anything that I say that they deem to be harmful, I invite them to call me up in those situations so that I, too, can remain open to learning and growing.

I always invite folks to speak their truth. I say, "You are one of one. There's no one else on this planet that has had your experiences, there's no one else on this planet who has your perspective because you are you, and no one else is you. No one is you-er than you." Speak your truth. It is not my job to tell you that your truth is inaccurate. It's not my job to tell you that your truth is incorrect. It's my job, I feel like, as an EDI professional to offer perspectives, and just as I would want to hear perspectives from you whether they align with mine or otherwise.

Then, lastly, I invite people to expect and accept non-closure, particularly, in spaces when we're talking about equity, diversity, and inclusion because it is a lot. [chuckles] There is a lot going on in the space of EDI, and we're not going to fix it in one conversation. We probably wouldn't fix it in 17 conversations or 72. If we expect, not only in presentations or in spaces where we're talking about EDI-related topics, but anywhere where we're trying to enhance our learning, we're not going to get all the answers in one workshop, we're not going to get all the answers in one conversation so I invite people to expect that they will leave the space with more questions than answers so that, again, we just temper expectations about what's happening in the space.

What I just demonstrated, again, is a way that you can discuss the norms in the space. What are the expectations for people who are in the space with you? How is it that you want people to feel and engage from a process perspective? There's a different way that you can talk about logistically what you're going to do. For example, at the beginning of this presentation, I wish I would've done a better job about setting the expectation about the interactive poll. I wish I would've done a better job of ensuring that everybody could engage in that poll so that I wasn't excluding anybody who may not be able to access the poll.

Again, the way that we discuss these norms is an attempt to really facilitate psychological safety and also work to ensure and really communicate to folks that

we want our engagement and our ways of being to be inclusive of all people. Again, we don't want to unintentionally exclude anyone, whether that be because of any issues related to disability, whether that be any language barriers. Again, we want to be mindful of those things, and also, communicate those things to people in the space.

As I mentioned, the goal is to facilitate a sense of safety, regardless of what you're talking about. I think psychological safety goes beyond just talking about issues related to

equity, diversity, and inclusion, goes beyond just talking about issues of identity. I think psychological safety is paramount in any space that we're hoping to facilitate engagement and learning. On the screen here is the definition of psychological safety as it's outlined in the APA equity, diversity, and inclusion framework. It talks specifically about the discipline of psychology, specifically about what we mean about psychological safety in that space, which, again, I think can be generalized to other spaces as well.

In cultivating psychological safety, we want to foster inclusion and safe engagement for all people. Again, as we just outline, not only in our conversation about land acknowledgments, but also in this space, talking about the rules of engagement, for lack of a better word, or expectations for engagement in a space when you are facilitating and cultivating that space as a presenter. Again, how are we working to foster inclusion? That is, when we're facilitating psychological safety, that is our hope.

On the right side here are just some examples of ways you can facilitate psychological safety. Some of which we're going to talk about further as we move through the presentation. These were taken from an IO workplace type of platform. Where I got these tips from, it was like a workplace thing. Thinking about eliminating fear to the best of our ability, eliminating uncertainty which we can never really do.

Eliminating that fear, again, inclusion based on the definition outlined in the EDI framework is about acknowledging, affirming, and celebrating all people so that they do not have fear showing up and engaging as their authentic selves. That's another way that we can facilitate psychological safety. I think one very logistical example of that is by letting people know what your expectations are as a presenter for engagement.

Some people come into spaces and they don't at all want to do an introduction. They don't at all want to engage in any group discussion, which I think is cool. If we, again, set the expectation, that's why for me it's important to say people can engage any way that they want to. If I have an activity and I think everybody should do a group discussion and someone says they don't want to, more power to you. I'm not going to tell you you have to do this or that. You know what I'm saying?

Providing praise, we understand that positive reinforcement can definitely facilitate good vibes and can help to facilitate safety in these spaces. Share yourself, which I'm going to talk about a bit more as we move forward. Creating clear boundaries. What does it look like for folks to engage and being very clear? Again, like we talk at

the outset of this presentation. Peggy talked about 45 minutes for a certificate of attendance. That's a very clear boundary. Then there are other ways that we can set those boundaries logistically as well.

Keeping a level playing field. For me, part of the way that I do that is by, again, I can acknowledge my expertise without elevating myself over other folks in this space. Just because I have a certain level of expertise doesn't mean that my opinion is any more valuable than anyone else's. It just means my opinion is informed by a specific expertise. I think particularly when we are trained or when we are trainers, when we are presenters in this space, we're often called upon to be experts in this space. I think there is a way that we can both honor that while not devaluing other people who don't have said expertise. I think for everybody that looks different. Again, for me, it's about acknowledging that your perspective is just as valuable as mine because I don't have the same experiences and perspectives as you. You know what I'm saying?

Allowing curiosity, allowing a space for people to ask questions. I think again this is something that sometimes is difficult for us, particularly people, let me not say for us, for me as someone who, again, paid, I don't know how many hundreds of thousands of dollars to get a degree. I don't know everything though. [chuckles] I think sometimes the way that we level the playing field and allow for curiosity is to acknowledge when we don't know something and then invite other folks into the conversation who may have perspective on said issue. Lastly, as I mentioned being clear about expectations.

Those are just some examples and some things to consider about ways we can facilitate psychological safety in spaces in which we're cultivating space, holding space as presenters. Another example I want to use and this is, again, something that we talked about last month during our presentation. One way, and I'm going to talk about this much further as we move forward, when you talk about sharing yourself or establishing norms in the space. Sometimes that involves sharing your pronouns and I will acknowledge that my pronouns are listed on the screen in my zoom box.

I did not say them out loud though, so anybody who is maybe using a screen reader or who cannot see me currently wouldn't know that my pronouns are she, her, hers... Let's not forget that. Those are my pronouns. I think sometimes as presenters who have power in the space, expertise, power, whatever you want, whatever have you, we can set that expectation that, again, not that everyone has to share their pronouns, but we can try to facilitate a space in which people feel safe to do so. Something I think that is so interesting typically, if you're in any group environment once one person shares their pronouns, I think other people just start to follow suit. Again, I think there is definitely an opportunity for that.

The other thing I want to say related to pronoun, usage is related to group interaction and the way as presenters that we might address the group in the space. Something that we still typically hear is ladies and gentlemen, or you guys, or something of that nature, some sort of gendered way of addressing all folks. Again, that can be gender exclusive. One thing that we recommend in the APA's inclusive language guidelines is to use gender inclusive language.

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I think I talked about this during last month's presentation, but I typically say y'all or I say folks. Sometimes if I'm talking to a small group, I will say humans, I will say hello friends, and so, again, just something to consider when you're presenting how we may work to be more inclusive in our language, not only with sharing our own pronouns, but also in the way that we address all of the folks gathered in the space.

This, too, is repeat from last time, just to revisit this idea that there are some threats to psychological safety. Microaggression being one of those. Again, I'm not going to belabor this because we talked about it a little bit last month, but I think in the context of presentations my hope is that microaggressions that are committed are unintentional. Nonetheless, regardless of the intent the impact is often negative on the victims of said aggressions.

I think, again, when we think about why these considerations that we're talking about today are important, it's because when we are microaggressive in our use of language, particularly in the context of presentations, we are threatening that psychological safety, that we talked about, again, is necessary to cultivating spaces of learning and spaces of inclusion. The other thing I'll share about microaggressions again which are unintentional or intentional, there are behaviors or words that communicate negative stereotypical ideas about people who have a certain group identity and no one on this planet is immune from unintentionally offending or invalidating another person.

Again, I think it's important for us, even if you may not see yourself as someone who is any sort of -ist, racist, sexist, anything like that, it does not mean that you are immune from committing a microaggression. I think that this is not to blame anyone, this is not to make anyone feel bad, it is to call us all up to be vigilant about the words and the behaviors that we engage in. Again, particularly, when we are presenting because these things can be threats to psychological safety, which, again, as we talked about, are not conducive to a space of learning, to engagement, to all of the things that we are trying to cultivate in spaces where we're presenting.

I'm going to move into now talking about one of the examples of ways to facilitate psychological safety related to sharing yourself. This is the way that I share myself in every presentation. I talk about who I am as a person. The way I preface it is typically, and even Peggy read my bio today, and my bio talks about me as a professional and there's like I'm a whole human that has other parts of me and who I am. I think particularly working in the space of equity, diversity, and inclusion, these spaces in which I find identity absolutely influence the work that I do on a daily basis.

When I go into spaces like today where I am talking with folks about aspects of inclusion, equity, diversity, what have you, I always think it's important to contextualize myself as a human because all of these aspects of my humanness influence my perceptions and influence my ways of thinking and ways of being. Again, spoiler alert, psychologist, clinical psychologist by training, a clinical psychologist with a computer science undergraduate degree from the University of Louisville. I didn't know I wanted to be a psychologist when I got to college. I didn't know I wanted to be a psychologist until I was 80% of the way done with my undergrad and I realized that coding was not my cup of tea. It was not my jam. I didn't know what I was going to do.

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I had an advisor in the engineering school tell me like, "Yes, you can switch to psychology, but you're not going to make any money like you would as an engineer," which might be true. I don't know how much engineers make, and I would've been miserable if I continued down that path. Again, my role to becoming a psychologist is one that was windy, filled with barriers, and also has this pervasive feeling of impostorism.

When I got to graduate school, I felt like I was 30 steps behind everybody else because I didn't have a four-year degree in psychology. There were people who were like, "Oh, my gosh, we have to talk about Pavlov again. I already learned that 50 times," and I'm just like, "Who?" Again, I think all of that, those feelings of impostorism, I think, have not yet fully evaporated, [chuckles] that I think, if anything, the further I move along in my career, the more they're like-- The more they sort of come out of whatever cave they're hiding in.

I don't share that to evoke sympathy or anything like that. It's more so, again, I think it influences the way that I move in spaces. It influences the way the work that I do and how I present, and not just like present literally, but also figuratively as well. Again, I often share with folks that I'm an early career psychologist, which in professional spaces, that's sometimes important, and in other spaces, no one cares. If you have a degree and you have a doctorate, you're a psychologist.

Anywho, I also share with folks that I'm a millennial because, again, I think there's generational things that we may not attend to all the time. The other thing is what my experiences has been like as a Black millennial is different than my father's experience as a Black man and a baby boomer. You know what I'm saying? I think there's this longitudinal lifespan aspect of social justice or equity, diversity, and inclusion issues that we may not always talk about. It's important for me to share that aspect of myself also because it's just something, it's just part of who I am. I'm a millennial. I like to go to Starbucks and eat avocado toast and go to Target all the time, even though I don't need anything, whatever. It's what I do.

I also share with folks that I'm biracial which for a long time was something that I didn't know how to reconcile. I didn't feel like I was allowed to call myself Black because I internalized a lot of negative attitudes about what it means to be biracial, what it means to be half and half. People told me I couldn't identify as Black, just a whole mess. Now as someone who has studied aspects of race and racism and racial identity, I understand how my biraciality influences the way that I move in spaces.

Just as me being in an interracial marriage influences the way I move to spaces. My husband is a White man, a White man from a very rural town in Wisconsin. That, again, 10 years ago, I would not have believed that this was my life. It is, and I love it. Again, all those things affect the way that I move through the world, the way that I do my work, the way that I talk about stuff.

Then lastly, I'm a huge nerd. If you can't see these **[unintelligible 00:33:47]** behind me, there's a lot. There's a lot going on back here. Me being a nerd, me being a Black nerd, me being a geek psychologist is absolutely part of my identity. It's absolutely part of what makes me and how I move into different spaces. Again, I

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share all of this. I tell my whole story to serve as an example of ways that we can share ourselves or that you may think about sharing yourself to cultivate psychological safety. Some people may say, "Really, that was too much? Why did you go into all of that?" which is why it is important for me to preface why I'm talking about all that stuff.

For me, the reason that I talk about all that stuff and I share my story is to cultivate psychological safety and also to ground people in my perspective because, yes, my perspective is one that is influenced by psychology, have a doctrine in psychology, absolutely, yes, and it is influenced by all those lived experiences and my own individual unique worldview. That is why I share my story and so I invite you to share yourself in what it is that you're presenting, what is it that you bring to the space with you, the space in which you're presenting the virtual space, the in-person space, the subject matter. What is it about it that you value? What brought you to be like an expert in this space? What brought you to have a love for what it is that you're talking about and why are these things important to you?

Those narratives are so powerful and I know that for a lot of us who were raised or matured in this very westernized way of thinking and way of being some of us have been told to separate those things. I'm telling you to lean into those things because, again, I think that those things help us to cultivate psychological safety, which is, ultimately, what is going to make our spaces more engaging, more inclusive. We already talked a little bit about sharing your pronouns.

What I'm going to transition to now is talking a little bit about what it is that we're talking about. Our knowledge production, what ways of knowing are we highlighting when we're presenting? Typically, psychologists are called upon to present about against something related to our expertise, or you may just be called about to give a TED talk maybe, like more power to you. That's like on my professional role is just to give a TED talk. What ways of knowing are we highlighting in the work that we're presenting?

This is some information that was taken from APA's recent October resolutions related to dismantling systemic racism. These are some of what we call scholarly norms. When we think about the discipline of psychology, what are some things that we see in the space of knowledge production? The first is a hegemonic science, or typically, as I just mentioned, science, when we talk about sound science, it is typically something that is based on White eurocentric values. Science is what you can see and measure, it is objective. Typically, when we see norms, those norms are for White college students and so there's this unspoken or spoken, I don't know, way of being that is valued and way of doing science and way of engaging in psychological science that is valued that disproportionately suppresses diverse voices. We're going to talk about that in a moment.

The other thing I think we don't necessarily always highlight are the systemic barriers for marginalized folks to even enter into the profession. On top of that, for marginalized folks to engage in the types of presentations that we may be talking about, to engage in work that is valued in this space of psychological science, and again, I already alluded to because there is a specific set of values and worldviews that are honored as sound science that suppresses a lot of people, a lot of people

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who have alternative worldviews. 20% of the world is logical, individualistic, that type, industrial, what we typically deem what is valued in psych science, whereas 80% of the world is collectivistic. Even if we think about that just from a statistical perspective, how many folks are not being included because our psych science is the way that it is.

One thing that we've talked about at the association concerning how we might go about mitigating some of this inequity is to highlight epistemic diversity. When we talk about this from a presentation standpoint, how can you highlight other ways of knowing? Yes, we have evidence-based practice, we have all of these things that we can highlight, and are there opportunities for us to highlight other ways of knowing and other ways of being? That's not for us to tell people, "This is how you have to do. This is how you have to think." It's more so for us to, again, highlight a diversity of ways of knowing and ways of being. For those of you that present maybe on research studies or evidence-based practice or whatever have you, is there a way that we can highlight these diverse ways of knowing and diverse ways of being?

Lastly, what I'm going to talk about before we transition into talking about how we can stay up to date on some of these things that I'm talking about- because it's a whole lot. It's a whole lot to consider. It's a whole lot to remember. First is the random thing I'm going to talk about before we transition, the use of photos and images in your presentations. Typically, I have all the pictures. I think I had a lot of pictures in here too. Typically, I have all the pictures. I love pictures. You see, I have all this stuff behind me. I love things. I love things that I can see and that makes me smile.

When you think about the photos and images that you're using, think about who it is that you're representing. What might be communicated by the photos that you choose in relation to the context that you're talking about, what worldviews in our ways of being are privileged based on the photos and the different images that you choose. I was recently giving a presentation at a conference talking about some similar things, and I remember one of the participants asked me, she showed me an advertisement of services for school-aged children that may have learning deficits, intellectual disabilities, things like that, and the picture that was on the advertising was of a black student and a white teacher. I remember she asked me if I thought that that was a microaggression.

I remember I said to her, I said, "I didn't really think that until you pointed it out." I didn't. I was pleased to see that there was a child of color included on the advertisement and when she pointed it out, I said, "Oh, I can understand that perspective." Still, for me, it wasn't microaggressive, but that was for me. Someone else could look at that and say, "Absolutely, why would they do that?" Again, the other thing I want to advocate or convey is that there's no one right way to utilize inclusive language, there's no one right way to do wedding announcements, there's no one right way to share your story, or one right way to choose pictures or images to accompany your presentation materials.

It's definitely relative, and so I want to convey before we move forward to talk about how we stay current on inclusive language, that there is no how to do this. It's more so my takeaway message would be to remain vigilant and to just be mindful. Again, if

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someone approaches you and says, "You know." If I were the creator of that document, if someone approached me and said, "This is a microaggression because you have this black child advertised as a student who needs help with this white teacher," I don't like that. I have to be open to saying like, "Yes," you know what I'm saying? I understand that perspective and it's my responsibility to do with that information what I will.

Now, like I said, we're going to move into talking about how we might stay current on inclusive language, how we might stay current on some of the issues that we have discussed thus far. Again, for those of you who were with us last month, some of this is going to be repeat because all of these resources are so fabulous. We're going to talk a little bit about that, and then we'll definitely move into time for question and answer. Again, anything that has come up for you, please feel free to put that into that Q&A box and we'll get to as many as we can. Again, language is forever evolving. What is okay to say today might not be okay to say tomorrow, and I want to acknowledge that.

I want to acknowledge that it is impossible to know all the things because it's like an infinite number of things to know. That is also not what I want to convey is that everyone needs to be current on all the language everywhere because that's just not possible. What are some ways that we can remain vigilant? The first spoiler alert because I'm biased are the inclusive language guidelines that APA released at the end of last year, so at the end of 2021. The second edition will actually be coming out at the beginning of next year. Oh my gosh, it's like three months away, at the beginning of 2023.

The inclusive language guidelines really seek to empower historically marginalized communities by promoting the use of affirming language because, again, we've talked a little bit about microaggressions and how those are threats to psychological safety. Most often microaggressions can be someone using a term that is not inclusive. What the inclusive language guidelines provide are alternatives or contemporary replacements for discriminatory terms and phrases. As I mentioned, we are already at work on the second edition of the inclusive language guidelines because as soon as one of these resources is published, it's already out of date because, again, we talked about language being ever-evolving.

Our idea is that the inclusive language guidelines are flexible and iterative, and anyone can look in there and say, "I don't agree with this." Yes, that's absolutely fine because, again, the way that people feel about language is also relative. As I referenced at the beginning, I'm not here to tell anybody how you think about a certain term is right, wrong, or otherwise, I'm just here to ask you to also consider different perspectives. We talked about this a little bit last month too, making inclusive language a part of your life, so not just something that you do, but it's part of who you are.

As I referenced at the beginning, inclusive language, there is a logistical piece of it and there is an underlying process that informs that logistical piece of inclusive language. The way that you can start to make this a part of your life is by reading resources from professional organizations. There are organizations that this is what they do. They talk about language, they talk about inclusive language and the use of

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inclusive language. Depending on what communities you may typically work with, you can even read resources from organizations that work with those specific communities. Following EDI topics on social media.

Whatever that looks like for you, whatever social media you may be engaged in, I guarantee there are people talking about stuff related to inclusive language. Subscribing to newsletters and LISTSERVs, I think the one that we shared last month is called Brevity and Wit related to inclusive language. Again, this is just a way for you to stay current on what's going on, and then on all the other things. There's so many other ways for us to maintain that vigilance related to inclusive language. I think I sort of alluded to this throughout the presentation, but maintain and cultivate a growth mindset and one that is non-judgmental.

This actually came up in a presentation I was doing yesterday; how can we simultaneously hold ourselves accountable and allow ourselves grace concerning inclusive language? I absolutely think there's a way to do it to both end. I can both not judge myself for any good falls that I may make regarding inclusive language and hold myself accountable to growing. When we think about inclusive language, we think about equity, diversity, and inclusion where generally speaking, it is a lot. As I mentioned before, it's a whole lot.

I think that all of us, we have to find that balance for us, again, related to maintaining accountability and also allowing ourselves to learn and be learners and not expect that we know everything all the time because as I mentioned, that's just not possible. Then what I'll close with is this, it's to just be authentic with yourself. Again, at the beginning, when people really start to really, what's the word? Grapple with inclusive language, where it says a whole lot and sometimes it can be very like I just want to throw my hands up and I don't want to do this. Yes, I acknowledge that.

I want to acknowledge that it is difficult and I also want to acknowledge that, again, you engage in this journey in a way that's most authentic to you. Whatever that looks like is A-okay. I think that if you are uniquely you, if you are authentically you and continue to engage in your own EDI journey in the way that best works for you, I think all of this other stuff will come. I think being able to grapple, again, with inclusive language or staying current or whatever things that we talked about, while some of it may sound very foreign and maybe uncomfortable to you now, I guarantee, again, if you continue to be uniquely you and move forward, again, it will come.

I want to thank you all for your time and attention. I really appreciate this. I know there was a whole lot, and so I'm going to stop talking now and pause to see if we had any questions that came in through the course of the conversation.

Peggy: Thank you, Dr. Hintz for that very insightful presentation. We've gotten lots of great questions and I'm going to try and get to as many as I can in the time we have left. We've had a lot of questions about specific terms such as cisgender, Caucasian, Latinx. What is your suggestion for staying current on all these different terms?

Vanessa: I would definitely say that you could ask 10 different experts about those terms and get 10 different answers. Again, not because, oh, it's so confusing, it's

because everybody has their own opinions based on their worldviews, based on their individual experiences about how they feel about certain terms. I think that my one rule that I try to live by is that inclusive language can be situational. I can be in a space doing a presentation and I can say something that people deem as harmful and the next day say the exact same thing that people don't deem as harmful.

I think in addition to those strategies that we talked about remaining current by staying up on the news, the LISTSERV, the research, all those different things, I think in addition to that, it's really just being curious and also adopting this attitude of cultural humility where I absolutely don't know everything, and so I can be, again, investigative and curious related to how people cultivating a space or an individual person may feel about different aspects of inclusive language. I think the last thing I'll say about that is that we also have to be careful that in being investigative, we are not relying on people to teach us stuff.

Being an investigator is not me saying, "I don't have to do my own work, you just tell me all the things." Again, I think there has to be a balance of I'm doing my own work, I'm doing my own research related to these things and I understand that that research does not mean that I know anything about this person sitting in front of me and what they may think about those specific terms or language in general. Those would be my suggestion related to specific terms because, again, I don't think that there's a one size fits all related to how people feel about certain terms.

Peggy: Here's a question that we just got. Sometimes I find that I try to be inclusive and authentic and it seems like others might be suspicious of me. Basically, how can I make the language feel more natural? They're struggling to make it feel natural.

Vanessa: I would definitely say I think that that comes with time and with practice and I will acknowledge that as somebody who's impatient, it's very even difficult for me to say that out loud, and I do think that it definitely is. For example, as someone who has been a scholar and an expert in this area of race, racism, oppression, privilege, all those things, it took me a long time to be comfortable saying white and whiteness because typically, spaces in which I was presenting were full of white people, and when I would say white supremacy and whiteness, it was so awkward. It was so awkward for me. I would try to whisper it.

It was a lot, and again, I think over time it became easier, for lack of a better word, and so I would say absolutely to practice that, not only in the presentations that you do, but even just with your students, with your peers, with whatever. That's when we talk about making inclusive language a part of your life. If it's only a muscle that you exercise in certain period, in sporadic periods, I definitely think it is going to be uncomfortable, so how can we exercise that muscle more often?

Peggy: The next question is, please provide suggestions of how to respond sensitively when something we have said has unintentionally caused harm or concern.

Vanessa: I actually have a story that I'll share very quickly because I've know we're running out of time. I was recently doing a presentation with some colleagues from APA to a group of copy editors on inclusive language no less. It was interesting

because we had recorded the presentation, so we were there watching it live, but it was recorded, it was a whole thing. In the recorded presentation, I used a microaggressive phrase. I used the phrase or I used the term blind spot and when that part in the video happened, people just started going in. They were like, "Oh my gosh, I can't believe that was said. This is harmful because of X, Y, and Z."

I remembered my colleagues and I, we were having our side conversation about how we were going to address questions and all of that. They asked me, they said, "Vanessa, how do you want to handle this?" and I said, "I want to take accountability for what I said," and so that's exactly what I did. What I want to be mindful of is that I didn't say that's not what I meant because, again, so often, that's how people respond and I knew we don't say that. That's not what I meant. It wasn't what I meant. That wasn't going to be helpful in the context of the conversation. Basically, what I did was take accountability and I apologize for the harm that was caused.

I apologize for any harm that was caused, I acknowledged that I was literally two days ago years old when I learned that blind spot can be considered microaggressive. I acknowledge the harm that I did, I acknowledge that I just learned that this was a microaggressive term, and I acknowledged that that is a space of learning for me around terms that are considered ableist, and I acknowledged that it was my responsibility to do better. I thanked people in that space for calling me up and for acknowledging that they were harmed by what I said because had they not done that, I maybe would not have known.

That was the way that I responded, and again, I think what we talked about, those components of the land acknowledgment, which, again, for us, we have been using to guide some of our EDI work, the three components of a genuine apology, acknowledging the harm that was done, acknowledging who was harmed, and how you're going to do better in the future. Though that is a sort of equation, a sequence of things that I would use to, as you mentioned, respond sensitively when you may have harmed someone by something you've said. What did you do, who did it hurt, and how are you going to be different moving forward?

Peggy: Wonderful. We're very fortunate at APA to have these guidelines as well as your team. If we're giving a presentation or if we're writing a document up, we can always use these resources and reach out to your team and run things by y'all, but what if you don't have that resource available to you and you're going to give a presentation and you really want to run it by someone who can check it to make sure that your attempts to be inclusive are working?

Vanessa: I would say that the inclusive language guidelines, free resource for everyone, so that's definitely something that I would recommend. I think APA Publishing has something similar, bias-free language guidelines. I know there are a number of free resources out there. In addition, I think for a lot of us as we're engaging in our own EDI journeys, we do so collaboratively, so I would also suggest and invite folks to engage in people within their peer groups. Again, whether it's somebody that you're cool with or not, but people who may be able to offer additional perspectives.

I would say that there are a number of resources out there, the inclusive language guidelines, bias-free guidelines, different things like that. Then, again, as we're all going on our own journeys, how can you engage community and really bring in other perspectives and other ways of knowing and other ways of being that may be able to provide perspectives that you may not have. I would also invite everyone to engage with folks in their learning communities and their work communities, et cetera.

Peggy: Do you have any suggestions for icebreakers and introductions for presentations that are exclusive?

Vanessa: It's interesting because I'm one of those people that at the beginning of the presentation when they say, "We're going to go around and do introductions," I'm like, "Oh my gosh." I hate it. That's a great question actually that I have to ponder because I'm trying to think about ways that folks can engage that is not dictating a way of being, which I think is very, very interesting. One way I would say is to be able to have that be a collaborative decision by everybody in the space, which again, you're not always able to do.

You saw at the beginning of this presentation, I utilized that interactive pool, Slido, which allows people to respond anonymously.

That might be a tool that you would be able to engage in and you can make it a collaborative democratic decision about what kind of icebreaker will we want to do and maybe have a list of four options, maybe one that is traditional introductions, maybe other things, and allow that decision to be made collaboratively. That's something that I would suggest, but as to particular activities, that's an interesting question.

Peggy: No problem. I guess we're just going to have to have you back again. [laughs] We have time. We're really running the clock down here, but I do want to try and get this one last question in. What's your number one rule for presenting or you could also preface this way saying, what's the most important thing to remember when presenting?

Vanessa: What I've learned over time is the more that I show up authentically, the more well-received I am for lack of a better word. Me being who I am, I think that is the number one thing. I think that if we can get to a space where we bring our whole selves to the professional space in which we're presenting, I think that is how we need to move forward because I think that that energy is felt in a space when you show up authentically and people feel what you're saying.

Whether you're talking about microscopic research or racism, people will feel what you say if you bring your whole self, and you acknowledge and remind folks of why what you're doing is valuable to you. That is the number one piece of advice I could give. Be explicit with your audience about why it is that you value what you're talking about, and they will likely value it as well.

Peggy: Excellent. Unfortunately, we have run out of time. Thank you so much for your presentation, Dr. Hintz. Thank you to all of our listeners for your participation and your wonderful questions. I'm so sorry we couldn't get to them all. A recording of

this presentation, along with the slides and a link to the APA inclusive language guidelines will be emailed to you in about two weeks' time. As soon as the webinar has ended, a short survey will appear on your screen. We hope you'll take a few minutes to complete the survey, give us feedback on how we did and how we can improve. Our next supercharge webinar will focus on getting hired at a private practice.

Doctors Kyler Shumway and Daniel Wendler will focus on finding and applying to private practice jobs, how to impress before, during, and after the interview, salary negotiation, and how to progress your career after being hired. Be sure to join us November 29th at 2:00 P.M. Eastern. Registration is open and we'll send you a link in our follow-up email that you'll get tomorrow. Until then, we thank you so much for your attention. Have a great day.

[01:01:30] [END OF AUDIO]