



# BUILDING EFFECTIVE ENGINEERS AND COUNTERING DISCRIMINATIONS

## ENHANCING COURSE DELIVERY AND ASSESSMENT



# LET'S TALK FOR A MINUTE...DISCOVERY

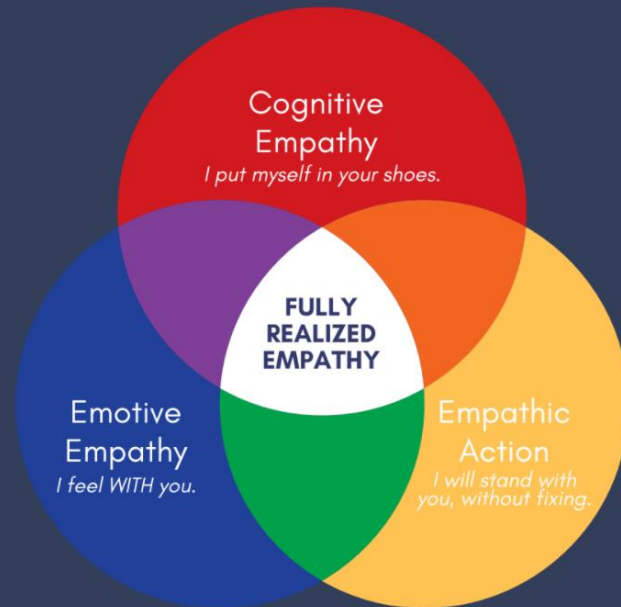
- **What is the difference between a empathy and a respect?**
  - **Brené Brown on Empathy vs Sympathy** <https://www.youtube.com/watch?v=KZBTYViDPIQ>
  - **The Illusion of Rudeness - The Myth of Respect | Richard Burnell | TEDxWolverhampton** <https://www.youtube.com/watch?v=9hwlfxBBZ4E>
  - **The Answer is Dignity & Respect | Candi Castleberry Singleton | TEDxPittsburgh** <https://www.youtube.com/watch?v=dNoS8Oul-G8>

# EXERCISING EMPATHY AND RESPECT

## The Three Types of Empathy

There are 3 parts to empathy, which have more formal names but can be more easily understood as thoughts, feelings and actions. To truly practice empathy, all 3 are required:

Learn more about empathy and emotional intelligence, visit: [www.6seconds.org](http://www.6seconds.org)



## RESPECT IN THE WORKPLACE

3 Ways to Show Respect in the Workplace



# HOW DO WE KNOW WHAT WE KNOW?

- **Your Action: Engage in a Thought Project**
  - Your knowledge is steeped in **Implicit Social Cognition** (Nosek et al 2011)
    - Defined as “*cognitive processes that occur outside of conscious awareness or conscious control in relation to social psychological constructs - attitudes, stereotypes, and self-concepts*”.
    - Most of human cognition occurs outside of conscious awareness or conscious control. Some of these implicit processes influence social perception, judgment and action.
      - **How aware are you of this cognitive process, this way of knowing?**
      - **How do you think it has influenced you perceptions, actions, responses?**
      - **How do you think you can confront the knowledge that rests in your unconscious or even subconscious?**

# WHAT ARE THE IMPLICATIONS OF THIS PROCESS OF KNOWING FOR YOU?

## ■ CONSIDER

- **The Mind Beyond What Is Self-Reported (Nosek et al 2011)**
- “What is available to **consciousness** is a small portion of what occurs in the brain; and, what is accessed in any given moment can be relevant or irrelevant to the actual factors influencing judgment and action. Identifying the causal link between thoughts and behavior is an **inference** process that may operate in self-judgment much like it operates in judging others, and the link itself may even be **illusory....**This is not to say that **self-report** is never accurate, just that its accuracy is **uncertain** and may be based on **information distinct from the actual causes** of behavior.”

# DISCOVERY – WHAT DO WE KNOW?

- **CORE CONCEPTS** – Gender and Non-Discriminatory Practice
  - **Equality** – not sameness, but non-differentiated **access** to rights, freedoms, autonomy, agency
    - “Equality should much rather be seen as a qualifying principle which pertains to the way in which other rights and principles are applied and the way in which people are therefore shown due respect as autonomous human beings.” (Besson 2005, 435)
  - **Equity**
    - A Principle – **to give each person their just due**, upholding **fairness, respect, justice, absence of coercion interference** at the core of its meaning

# DISCOVERY – WHAT DO WE KNOW?

- **CORE CONCEPTS – Gender and Non-Discriminatory Practice** (Besson 2005, 435 - 437)
  - **Discrimination**
    - Under the UN Covenant on civil and political rights According to that definition, discrimination should be understood to imply *'any distinction, exclusion, restriction or preference which is based on any ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status and which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise by all persons, on an equal footing, of all rights and freedoms.'*
  - **Non-Discrimination – The Principles**
    - The principle of non-discrimination prohibits treating differently similar situations without an objective justification. Four key elements
      - the differentiation of similar situations
      - the absence of legitimate ends
      - the lack of proportionality of means to ends
      - the use of suspect classifications

# DISCOVERY – WHAT DO WE KNOW?

- **CORE CONCEPTS – Gender and Non-Discriminatory Practice** (Besson 2005, 435 - 437)
  - **Diversity**
    - May refer to segmentation or classifications of people, normative pluralism, hybridity (Bell & Hartmann 2007)
    - This diversity is embodied in the **uniqueness and plurality of the identities** of the groups and societies making up humankind. <https://www.ohchr.org/en/instruments-mechanisms/instruments/universal-declaration-cultural-diversity>
  - **Inclusion – *NB: Inclusivity and Exclusivity are two sides of the same coin***
    - **Social inclusion** is the process by which efforts are made to ensure equal opportunities – that everyone, regardless of their background, can **achieve their full potential in life**. Such efforts include policies and actions that promote **equal access** to (public) services as well as **enable citizen's participation in the decision-making** processes that affect their lives.  
<https://www.un.org/development/desa/socialperspectiveondevelopment/issues/social-integration.html>



# HOW DOES THIS AFFECT YOUR DELIVERY AND ASSESSMENTS?

- **YOU SEE WHAT YOUR MIND PRESENTS AS KNOWABLE** (Stanford Encyclopedia of Philosophy – “Implicit Bias”)
  - Implicit associations affect judgement and behavior by affecting what you see
    - **Bias-related doubt** suggests that our epistemic judgments (*belief based on evidence*) are not just possibly but often *likely mistaken*.
    - Implicit biases are likely to **degrade our judgments** across many domains, e.g., professors’ judgments about student grades, journal submissions, and job candidates.
    - Our judgments are likely to be affected by implicit biases **even when we think we’re making judgments of scientific or argumentative merit**”
  - Implicit bias creates a conflict between our ethical and epistemic aims
    - Dilemma - apparent unavoidability of **stereotyping - Social categorization** is fundamental to our cognitive capacities
    - Conflict between **what we know and what we value** (if you reject the power of stereotypes).
    - Solution - situation-specific **regulation of stereotype accessibility**.

# REFLEXIVITY – LOOKING IN TO LOOK OUT

## ■ IDENTIFYING EXPECTATIONS – Question yourself, individually and collectively

- ❖ What are your **values**?
- ❖ What are your **goals**?
- ❖ What are the **power relations/controls** relevant? Which are you subject to?
- ❖ What are the **multiple identities** made relevant? (the intersections of gender, race/ethnicity, class, religion, national origin, disability, etc)
- ❖ What are your mechanisms to uphold **equality and equity**?
- ❖ What **special treatments/protections** are needed?
- ❖ How are you **avoiding the presumption of gender neutrality or any other presumed neutrality**?
- ❖ What are the relevant **contextual factors**?
- ❖ How inclusive is your **language**?
- ❖ How **balanced** is equality/rights and care/responsibility?
- ❖ Are these **material or symbolic** reforms? (words on paper vs actual power)

## HOW DO YOU KNOW WHAT YOU KNOW?

- **Blind spots: Challenge assumptions:**  
<https://www.youtube.com/watch?v=BFcjqmVah8>
- **Understanding unconscious bias | The Royal Society:**  
<https://www.youtube.com/watch?v=dVp9Z5k0dEE> (end 1:58)