

THE PERSONAL BIAS TRANSFORMATION PROGRAM

A Handbook for Administrators and Facilitators

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PSYC-599 Section 1

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PROGRAM OVERVIEW

The Personal Bias Transformation Program is an individualized, intensive program that is designed to assist willing participants in identifying, examining, and ultimately transforming their implicit bias. Implicit bias is a generally subconscious, automatic form of bias that most individuals lack awareness of; however, these biases still have a great deal of influence on our thoughts, emotions, and behavior towards others, and therefore need to be addressed.

Our goal is to give motivated individuals a methodical framework in which they can examine and transform their biases – a comprehensive series of steps and explorations that are intended to specifically target the origins of bias on a personal emotional and cognitive level. In order to do so, we have also implemented a number of tools into our model that are specifically designed to lay the foundation for individuals to become more aware of their thoughts and feelings, as well as helping them develop the emotional fortitude required to face and transform their biased beliefs. While our approach is more time- and resource-intensive than other diversity or bias trainings, we believe that this individualized, personal approach is essential to actually creating change in the participants.

As such, it is imperative that all participants, even if under the direction or umbrella of an organization, be voluntarily engaging in this program. Ideally, they are individuals who hold tolerance and equality as a value, and they must also be willing to face and challenge any biased beliefs that they encounter in the process; this type of commitment and self-driven motivation is critical to the program's efficacy.

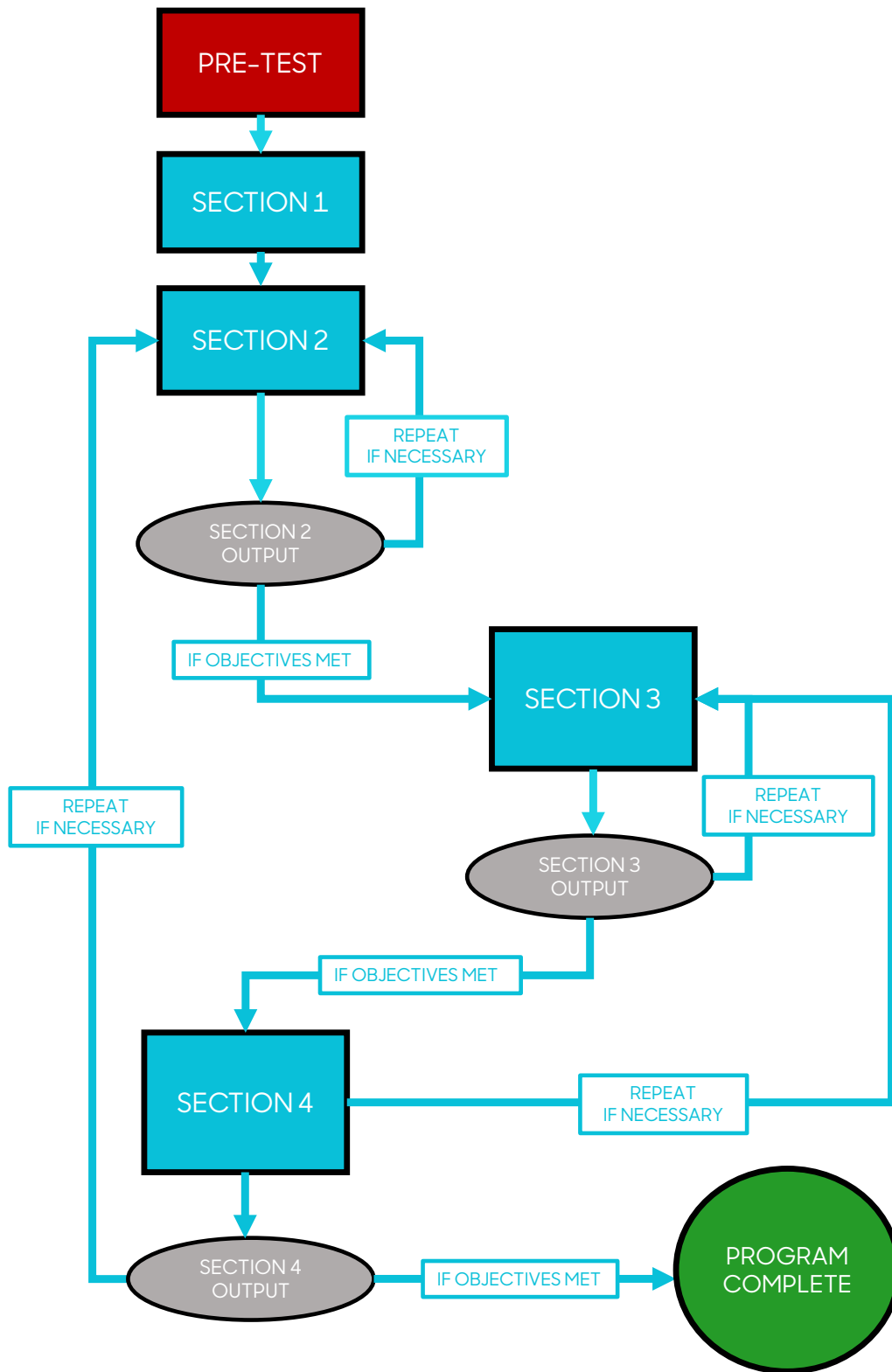
This workbook will serve as both a guide for administrators – those responsible for overseeing the program as a whole, as well as tracking each participant's progress and next steps – as well as facilitators, who will be responsible for administering the curriculum and working with each participant. The program has several sections that operate in a sequential but not linear format; each section has specific objective-based goals to meet which are explicitly outlined in this guide. Each section is clearly outlined with what materials are needed, the process steps that administrators and facilitators will follow, as well as the goals for understanding that need to be met in order to satisfactorily achieve each section's objective.

LOGISTICS

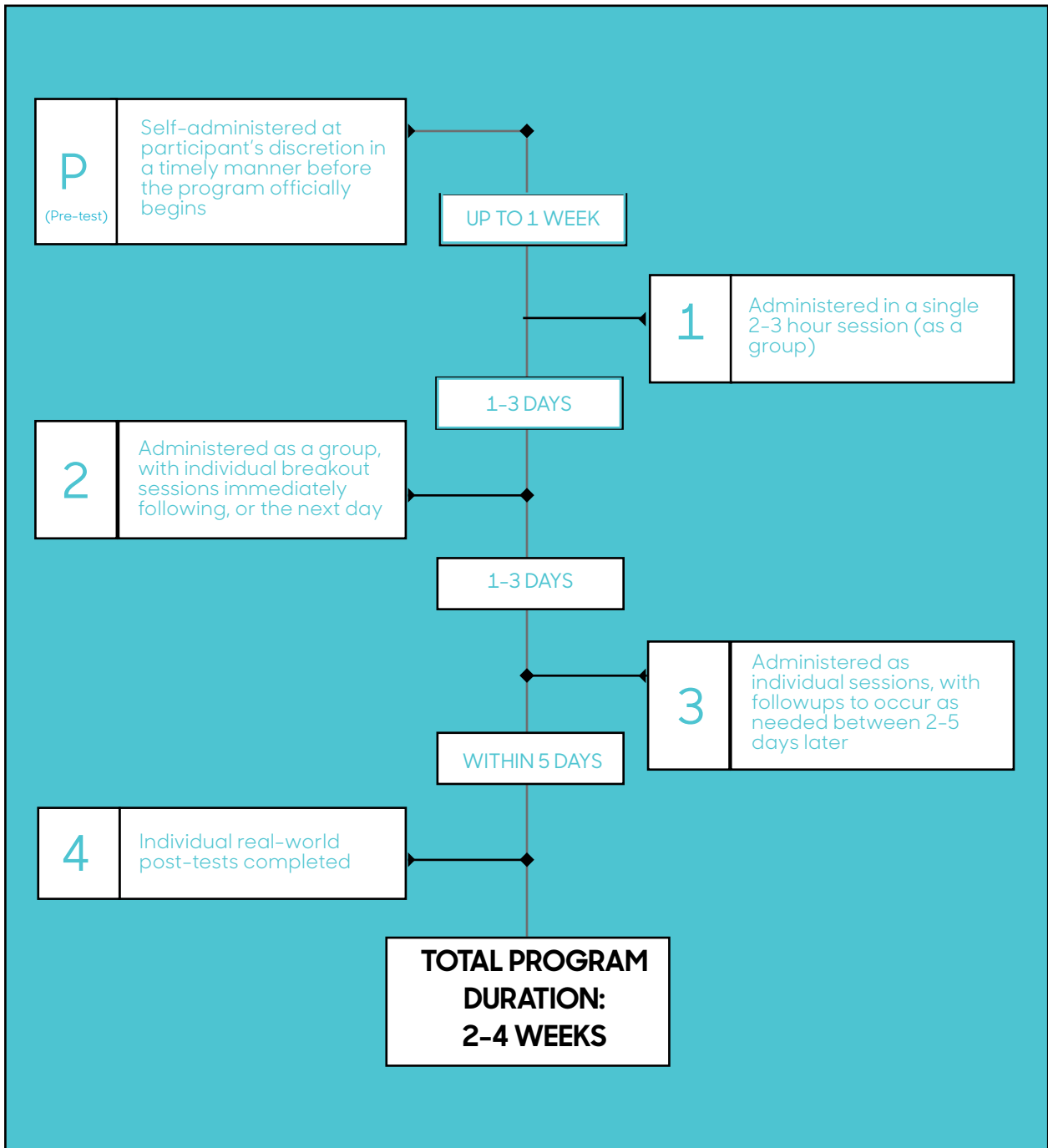
A key feature of this program, as outlined in the flowchart diagram below, is the flexibility of each module; rather than being exclusively linear, a participant's next steps are determined by their own assessments using the output forms for several of the sections (namely, Sections 2, 3 and 4). The objectives here are not merely based on completing an exercise or training session – the participants must actually experience a type of conceptual or internal change in order to proceed to the next section. At the end of each section, each participant will do a type of self-evaluation that will direct their next step; if the necessary conceptual change has not occurred, they will then be directed to re-take the previous section. As such, the program is set up to allow for repeating sections as necessary.

There are five distinct sections that comprise the program as a whole, to be described in detail in the following sections. It is designed in such a way so that it can be administered in a timeframe that adapts to the needs/requests of the group implementing the program. For example, if it is necessary to administer the program in a short, intensive format, the entire educational component could be done in the span of a single day, or over a few days. However, we believe the program will be most effective if the sections are spaced out in the suggested timeline.

PROGRAM SEQUENCE FLOWCHART



SUGGESTED TIMELINE



IMPORTANT CONCEPTS

This program utilizes several key human development and educational constructs that are important for both administrators and facilitators to understand in order to adequately deliver the information and tools at hand. Below are some brief descriptions of each:

Conceptual change – this is a construct for learning that describes the nature of using new information as a way to facilitate shifts in an individual's concept of something. Beyond just the absorption of facts and data, conceptual change is an actual shift in one's understanding of something on a fundamental level, and requires a number of conditions to be in place in order to facilitate this type of change, namely: dissatisfaction, minimal understanding, plausibility, and fruitfulness (Strike & Posner, 1985):

Dissatisfaction – this refers to the individual being dissatisfied with the existing understanding. Unless someone experiences dissatisfaction, they are unlikely to accept a new belief or concept. Therefore, helping individuals get in touch with this, on both an emotional and intellectual level, is a critical first step in laying the foundation to create conceptual change.

Minimal understanding – in order for an individual to accept a new concept, they must be able to grasp it on a fundamental level. This requires the education of this new concept to utilize a methodical and engaging approach that factors in any and all learning challenges that may occur.

Plausibility – even if a concept is understandable, the individual also has to see how it is believable in their world view. This can be achieved by helping them relate the concept to their own experiences, or how it is incongruent with other existing beliefs they might hold.

Fruitfulness – the individual must be able to, through the process of learning the new concept, experience or imagine how this new perception can benefit them, so that they can grasp the benefit of making this change.

This program will utilize conceptual change in several areas; first, in the implicit bias orientation that comprises Section 1, where our goal is to assist participants in shifting their perception of bias through instruction, and then throughout the personal bias explorations, where participants' beliefs will be consistently challenged in order to create the conditions for change.

Metacognition – Metacognition is the process of being aware of one's own thoughts; recognizing, understanding and evaluating our own cognition (Kuhn, 2000). In this

program, metacognition is frequently utilized by participants as a tool to measure their progress in transforming their bias. In fact, due to the introspective nature of this training, and the fact that the internal shifts made by participants are difficult to measure with external tools, metacognition and self-reflection is the only measurement that can be consistently used to assess participants' progress. However, given the fact that there is a deeply emotional aspect of bias, metacognition will additionally be combined with emotional recognition and experience; that is, in our self-evaluation measures, participants will be asked to reflect not just on their thoughts, but also on their emotions as well.

Damasio's framework for the mechanism of emotions – Damasio's model of emotions discusses the concept of how emotions are triggered by external stimuli, which then become processed in the body and result in our emotional responses and feelings (Damasio, 2010). His model also describes a process called the "as-if body loop", which is where our mind creates a simulation of an actual event and then experiences a version of the same emotional "body loop" response. This program will call on participants to trigger this "as-if body loop" in order to simulate triggering the emotional aspects of their bias, as well as evaluate their progress on the emotional level.

Self-compassion – This is a concept of treating yourself the same way you would treat another person who is suffering and struggling, especially when you are experiencing negative emotions and thoughts towards yourself (Neff, 2003). Self-compassion practices have been found to help reduce shame and feelings of negative self-worth, as well as help individuals increase confidence, self-esteem, and compassion towards others. Self-compassion has three main elements:

Self-kindness – Being kind to ourselves even when we fail or are struggling, instead of judging or using negative emotions to motivate ourselves.

Common humanity – Reminding ourselves that we are human, just like everyone – that we all make mistakes, that all humans are imperfect, that we are all struggling together.

Mindfulness – Acknowledging our negative thoughts instead of suppressing them, taking a non-judgmental approach to recognizing how we feel without becoming consumed with these emotions.

This program introduces participants to the concept of self-compassion as a proactive tool. It is important to consider that many participants will likely experience feelings of shame or self-judgment as they begin to face their bias, and we want to give them a framework that can help them manage any negative emotions they may experience throughout this process.

OVERALL OBJECTIVES

The overall objective of this program is the following:

To take participants on a transformative journey from bias awareness to bias transformation, using known methods of human learning and development.

Specifically, this will be achieved through the following steps:

- Helping participants identify their specific implicit bias
- Educating them on the nature and origin of bias, in an attempt to help them understand and transform their perspective on what it means to have a bias, where biases come from, etc.
 - Teaching them how to check in with themselves emotionally and mentally throughout the process as a way to help them identify and measure their responses, as well as assisting them in becoming more self-aware in general
 - Giving them the tools to develop compassion for the parts of themselves that have bias, so that they can feel emotionally prepared to explore the bias itself without the additional layer of judgment
 - Guiding them through an in-depth emotional and intellectual exploration of their specific bias, so that they can examine and resolve the inconsistent beliefs and feelings that have held the bias in place until now

PROGRAM DETAILS

PRE-TESTING:

INITIAL INTAKE AND TESTING

MATERIALS REQUIRED:

- Initial intake form (online)
- Implicit association test (online)

NOTES FOR STAFF:

For administrators:(note: there is no facilitation in this section)

In this first step, you will be responsible for ensuring that each participant receives instructions and completes the intake form and test in a timely manner.

PROCESS:

1. Administrators will create login ID's for all participants (NOTE: these will be anonymous so as to preserve the privacy of the participants and will be only connected to them using our separate, encrypted database).
2. Participants will be automatically sent an email with the information on how to log into our online system.
3. Participants will log in and first complete the initial intake form (See Appendix A: Initial Intake Form). This form asks them to reflect on their feelings about certain groups (a list is provided as a prompt), and whether they think they might have a bias towards them or not. They will then be asked to choose 3 groups from that list that they will examine in the next step.
4. Participants will then be directed to the website maintained by Project Implicit (<https://implicit.harvard.edu/implicit/>) where they will take the Implicit Association Tests for the groups they have selected at the following URL: <https://implicit.harvard.edu/implicit/takeatest.html>.
5. Once the participants have received their scores, they will return to our online system and record their results. The highest (most-biased) score will inform

which group the participant will be focusing on for the remainder of the program's exploration; if there are two that are similar, the participant will be asked to choose the one they would prefer to work with.

6. Administrators and facilitators will be notified when each participant has completed their intake forms and IAT's. Once all participants for the group in question have been completed, the initial educational component (Section 1) can be scheduled.

RESULT REQUIRED TO MOVE TO NEXT STEP

All participants in group have completed Intake Form and IAT

ESTIMATED TIME REQUIRED:

Between 1-2 hours

SECTION 1:

WHAT IS IMPLICIT BIAS?

MATERIALS REQUIRED:

- Space to accommodate a group presentation (either in-person or online)
- Presentation materials (Powerpoint, microphone, lectern, online virtual room, etc)
- Self-compassion self evaluation form (online, to be completed post-session)

NOTES FOR STAFF:

For facilitators:

Your objective here is to help the participants understand the following:

- That implicit bias is natural due to our brain's inclination to categorize as well as our tendency towards in-group/out-group behaviors
- How implicit bias is created in each of us through social conditioning, personal experience, etc
- What metacognition and Damasio's "as-if" body loop are
- How the program will utilize these processes to help in self-assessment
- How to use these processes to trigger and experience their biased beliefs and emotions

Additionally, you will need to have a deep enough understanding of bias and this program's goals in order to be able to field common questions that may arise.

The first goal of this section is to facilitate a conceptual change in how the participants view implicit bias and bias in general, so as to change how they interact with their own biases moving forward. Therefore, it is important to understand how to facilitate this change using the four conditions required in the conceptual change model and be sure to keep them in mind as you present the material in the following way:

1. Dissatisfaction with existing conditions: The first part of the presentation will openly address the discomfort and shame participants generally feel when presented with their biases. This is deliberately brought to the surface so that the participants can experience the emotional dissatisfaction with their current state, creating motivation for change.

2. Minimal understanding: The next part of the presentation is designed to help participants gain a foundational understanding of what bias is. This will be done by introducing and explaining categorical thinking, how this type of thinking creates bias, Tajfel's social identity theory, and the in-group/out-group paradigm, as well as describing the evolutionary advantage of this way of thinking. This is a logical sequence of easily-understood concepts that explains how bias is natural and human.

3. Plausibility: This is achieved by connecting these abstract concepts to modern-day examples, by specifically outlining current events and then asking participants to come up with their own examples from their own experiences. This will help make these concepts tangible and acceptable.

4. Fruitfulness: Finally, you will lead the participants in a discussion about how they feel and think after learning this information. The goal here is to help them see the benefit of the concepts presented and how it can help them moving forward, as well as motivate them to continue.

The notes on the presentation slides will serve as a useful structure for this, but you will need to be sure that you are able to utilize the information to set these conditions for the participants.

The second goal of this section is to introduce the participants to the cognitive processes of metacognition and Damasio's "as-if" body loop. While these processes are ones that we often do automatically, here we are laying a foundation to give them the ability to trigger these processes on cue in order to explore the thoughts and feelings surrounding their bias, as well as be able to assess what they are thinking and feeling at any given point in the program.

You will achieve this first by giving them a conceptual understanding of what metacognition is and how it works, as well as what Damasio's "as-if" body loop is and how it works. You will then take them through a series of simple exercises that are designed to give them an inductive experience of both of these constructs.

The goal here is to get them oriented and practiced in the act of triggering these processes, so that they have some facility with using them before they are instructed to do so later on. Your role here is to create an environment where they can practice these processes, giving them suggestions and guidance only if needed. Because this is the only objective, these exercises are designed to be simple and easily guided.

For administrators:

You will be responsible for ensuring that all participants complete the Self-Compassion Evaluation form at the end of the session so that the facilitators can access this information in the individual sessions in Section 2.

PROCESS:

1. Done in a group setting, the facilitator will give a thorough and compassionate presentation of how bias is natural, how we all have it, and how implicit bias works, specifically illustrating the science behind in-group/out-groups and recent findings on bias (Presentation slides can be found in Appendix B: What Is Implicit Bias? Presentation Slides, along with notes explaining the necessary concepts and talking points.)
2. Facilitator will then open up the room for questions. Example questions might be:
 - If bias is considered natural, how can we remove it?
 - Are there some people who don't have any biases?
 - If bias has a survival-based purpose, why would we want to get rid of it?
3. Once the presentation is complete and all questions about bias are answered, facilitators will then give participants a brief tutorial on the self-evaluation tools of metacognition and Damasio's "as-if" body loop, as they will be utilizing this technique in their self-evaluations both in this section and moving forward (Presentation slides, along with notes and talking points, can be found in Appendix C: Self-Assessment Tools).

4. Next, facilitators will lead participants through a series of exercises in practicing metacognition and the “as-if” body loop:

- After presenting the participants with a photo, ask them:

- What are you thinking about as you look at this picture?

- Do you know why you are thinking those thoughts about it?

- Can you figure out what knowledge and beliefs you have that led you to have those thoughts?

(You will repeat this exercise with several photos)

- Ask the participants to think of a very positive emotional experience they had in their life. Then ask them:

- Can you bring up the feelings that you had in that event?

- Where do you feel those feelings in your body?

- What are the thoughts surrounding those feelings?

- Do the same with a negative emotional event (or, if they would prefer, a different positive event).

5. All participants will be instructed to fill out an online self-evaluation form that asks them how they feel about themselves in regards to their bias after getting this new information about bias (using the Self Compassion Scale) and identify any areas of shame or negative emotion surrounding their bias (See Appendix D: Section 1 Post-Presentation Self-Evaluation Form).

6. Administrators will review and confirm all participants have completed the self evaluation forms and schedule the Section 2 group presentation.

RESULT REQUIRED TO MOVE TO NEXT STEP:

Completion of bias training and self-compassion self-evaluation form

ESTIMATED TIME REQUIRED:

Between 1-2 hours

SECTION 2:

LEARNING SELF-COMPASSION FOR YOUR BIASED SELF

MATERIALS REQUIRED:

- Space to accommodate a group presentation (in-person or online)
- Private space/office that is conducive to emotional and confidential conversation
- Presentation materials (Powerpoint, microphone, lectern, online classroom, etc)
- Self-compassion exercise intake forms and questions
- Self-compassion self evaluation form (online)

NOTES FOR STAFF:

For facilitators:

Your first objective in this section is to take the participants through a brief group training to introduce the concept of self-compassion, discuss the nature of shame, and show them how the two concepts are related. The goal in this session is to help orient them to what self-compassion is, how shame works, and how self-compassion can work to lessen or remove shame.

You will start by giving them a brief overview about the emotion of shame, describing how it works, what causes it, why we have it, and the positive and negative aspects of experiencing this emotion. It is essential here that the participants understand the action tendency of shame - which is to run from the source of the shame - as this tendency is the very thing that can prevent them from being able to effectively examine and resolve their bias. Here, you want to ensure that they integrate the idea that this feeling of wanting to run is a natural part of the emotion.

Next, you will introduce the concept of self-compassion, highlighting the three main elements - self-kindness, common humanity, and mindfulness and giving examples of what these elements represent. You will also discuss the common misconceptions of self-compassion (that it is a form of self-pity or weakness, etc.), as these ideas can prohibit participants from embracing it fully. Here, you will also lead a brief discussion

about any negative reactions they might be having to self-compassion as a concept. You will then present some of the studies that have been done on the efficacy of self-compassion and how it has helped mitigate negative emotions, specifically shame. As with the Section 1 presentation, the notes on the presentation slides will serve as a useful structure for this, but you will need to be sure that you are able to utilize the information to set these conditions for the participants.

Once the presentation is complete, you will lead the group through an exercise from *The Mindful Self-Compassion Workbook* where they will individually take themselves through a series of questions about a negative core belief. This will help them become more familiar to the three elements of self-compassion and how to apply it, so that it can be a tool they can continue to use moving forward.

Next, you will move on to working with each participant one-on-one, leading them through a specific exercise from *The Mindful Self-Compassion Workbook* specifically designed to target the shame and/or negative emotions they experience regarding their bias. If anything came up in the previous exercise for them that is unresolved, this is a good place to discuss and assist them in resolving it. Your overall objective here is to help them fully explore - and ultimately, resolve - these emotions through gentle questioning techniques. The most important consideration here is to be as compassionate as you can be with them in order to set an example of how they should ultimately be treating themselves.

Finally, you will also be responsible for evaluating the participant at the end of this session and determining if they need to repeat this section or if they can proceed to the personal exploration of their bias (Section 4). The participants will fill out a self-assessment after completing this section, but you will also need to have a post-session discussion with them to assess if they have truly resolved their shame, or if they need to work out some other aspects in order to be emotionally prepared for facing their biased beliefs head on. Here, you can again guide them in utilizing the tools of metacognition and Damasio's "as-if" body loop in order to truly assess how they feel, noting any inconsistencies in their words and body language that might indicate any remaining feelings of shame. In continuing with the theme of this section, it is critical for you to remain non-judgmental and assure them that needing further exploration is perfectly natural and expected, and that the program is built in a way to encourage them to repeat this process as many times as they need.

For administrators:

Your responsibility here is to schedule participants' sessions with facilitators, ensure they have completed the evaluations, as well as schedule any necessary repeat sessions.

PROCESS:

1. Done in a group setting, the facilitator will first do a brief presentation designed to orient participants on the concept of self-compassion, as well as what shame is (in the self-compassion model), what it represents, what causes it, etc. (Presentation slides can be found in Appendix E: Self-Compassion Orientation Presentation Slides, along with notes explaining the necessary concepts and talking points.)
2. Facilitator will then lead the group through an exercise (from the Mindful Self-Compassion workbook) that they will do individually through writing and reflecting:
 - Exercise 1: Working with Our Negative Core beliefs (p.123 in Workbook, also found in Appendix F: Self Compassion Exercises)
3. Facilitator will then set up and complete one-on-one sessions with each participant, leading them through an exercises that targets shame (from the Mindful Self-Compassion training/workbook provided to you):
 - Exercise 2: Working with Shame (p.126 in workbook, also found in Appendix F: Self Compassion Exercises)
4. Upon completion, the participant will complete a self-assessment form. After this is complete, the facilitator will conduct a discussion with the participant, evaluating them through a series of questions to determine if they have adequately worked through their shame and if they are ready to move on to Section 3, or if they need to repeat this section. (Self-assessment form can be found in Appendix F: Self-Compassion Post-Exploration Evaluation Form)

RESULT REQUIRED TO MOVE TO NEXT STEP:

Participant experiences a resolution of shame and negative feelings surrounding bias; can experience compassion for the part of self that has the bias; is emotionally willing to explore bias. This result will be assessed using the post-exploration evaluation form (Appendix G) as well as through the post-session evaluation discussion with their facilitator.

ESTIMATED TIME REQUIRED:

Group presentation: 30 minutes

Individual exploration and assessment: between 1-2 hours

SECTION 3:

PERSONAL EXPLORATION OF BIAS

MATERIALS REQUIRED:

- Private space/office that is conducive to emotional and confidential conversation
- Post-exploration self evaluation form (online, recorded by facilitator)

NOTES FOR STAFF:

For facilitators:

This section requires you to be certified/trained in emotional processing therapy, as this is the primary technique that will be utilized here. The below guidance assumes such knowledge and expertise.

This section of the program is less structured than the others; therefore, you are responsible for determining the direction of the exploration. However, here are some guiding principles and concepts to consider:

- Your first step is to help the participant identify their thoughts surrounding their bias, as well as any ideas they may have around the origin of it (i.e. was it taught to them by their family? Is it more widely held in their culture? Did they have a personal experience that created it?). This will help inform your next steps; for example, societally-held biases can often be easier to unravel through a series of directed challenges to the belief itself, while more personally-held ones will often require you to help the participant explore the emotions and fears around the source event or the biased group itself.

If their bias is one that was taught to them as part of their cultural upbringing, the questions here should be oriented towards helping them examine their personal experiences that might contradict the beliefs that they were taught, or asking them why they even believe that their culture as a whole might hold such a bias. These types of biases are more cognitively driven and may hold less emotion outside of generalized fears that come from historical avoidance of a group, and therefore

would necessitate a more rational type of discussion.

If the bias originates from personal experience (meaning, it was something not taught to them but was self-generated), the exploration should center around examining the source event(s) that created the bias. Here, you will ask the participant about what happened and how they felt, exploring the thoughts and emotions that they were experiencing. At this point, you can also ask them how they created their bias from this experience - why did they generalize this? Do they have any counter-data? Why is it important to hold onto this belief?

- Regardless of the origin of their bias, it is critical to help the participants experience the emotional aspect of it; you can do this by asking them to replay an experience where their bias was activated, and noticing how they feel when they replay this experience (i.e. utilizing the premise of Damasio's "as-if" body loop). As they do so, this is the time to begin asking the questions to challenge the inconsistent beliefs and thoughts surrounding their emotional response. This type of exploration is aligned with emotional processing theory, which states that modifications in one's beliefs cannot occur unless the emotional component is activated.

- Once you perceive the questioning process has been successful, you will then ask the participant to replay the scenario again to test if the emotional response has changed; you will continue this questioning/replay sequence until you and the participant feel their response has been appropriately neutralized, or the participant is experiencing emotional fatigue and would like to continue at a later date..

- It is important, however, to consider that some participants might have a heightened emotional response, due to past trauma; these individuals must be handled with care, and if necessary, discontinue the program.

For administrators:

Your responsibility here is to schedule participants' sessions with facilitators, ensure they have completed the evaluations, as well as schedule any necessary follow-up sessions.

PROCESS:

1. This is an individualized session between a trained therapeutic facilitator and a participant; it will be an exploration that will examine and challenge the participant's beliefs, feelings, and thoughts around their bias.

The facilitator will begin by asking the participant to imagine a situation where they are confronted with their bias (i.e. being in a room with someone of the biased group, meeting someone in the biased group, etc) and step into the emotional and intellectual aspects of the experience, utilizing the tools of metacognition and Damasio's "as-if" body loop introduced earlier. The facilitator will then begin to guide the participant to explore these thoughts and emotions.

2. There is no specific time limit to the session; rather, it should conclude when the participant reaches the following endpoints:

- Resolution of their bias (i.e. they feel neutral/positive about the previously biased group upon replaying the scenario)
- A desire to pause/discontinue the exploration due to emotional fatigue (to be continued at a later date)
- Discontinuation altogether if participant is experiencing heightened emotional responses that are distressing

3. At various points during the session, the facilitator will ask the participant to emotionally reflect on the biased trigger to check in on where they are at and to determine what, if any, components are still left to examine.

4.

a. If the session ends but the participant still is experiencing negative emotions, they will schedule a followup session with the facilitator to continue work. The facilitator will record their current feelings and thoughts in the post-exploration self-evaluation form (see Appendix H: Post-Exploration Bias Self-Evaluation Form) to help guide the next session.

b. If the session ends and the participant feels resolved, the facilitator will record their current feelings and thoughts in the post-exploration self-evaluation form (see Appendix H) and the participant will move on to Section 4.

RESULT REQUIRED TO MOVE TO NEXT STEP:

Participant has successfully removed negative feelings and thoughts surrounding biased group and experiences neutral/positive feelings towards them.

ESTIMATED TIME REQUIRED:

Individual exploration and assessment: between 1-2 hours (per session)

SECTION 4:

REAL-WORLD TESTING

MATERIALS REQUIRED:

- Post-testing self evaluation form (online, recorded by participant)
- Implicit association test (online)

NOTES FOR STAFF:

For administrators:

In this step, you will be responsible for ensuring that the participants test their bias and report the results in a timely manner.

Additionally, you are also responsible for reviewing these self-evaluations and determining their next steps; this will be evident given the answers given on the tool (which will have some simple yes/no questions). From these answers, you will determine their next steps, which consist of the following options:

- If there are no outstanding emotional responses, the participant has successfully completed Section 4 and the program as a whole.
- If there are outstanding emotional responses, the participant will be directed back to their facilitator to continue working on their bias through another session in Section 3.
- If the participant is experiencing some shame issues as a result of their exploration, they will be directed to repeat the individual exploration of Section 2 around this area, and then cycle back through Section 3, etc.
- Finally, participants will re-take the Implicit Association Test to see how their score has changed from the initial intake, and these results with the comparison will be sent to them.

For facilitators:

There is no facilitation in this section.

PROCESS:

1. Participants will proactively put themselves in a situation that will cause them to interact with the group they have been biased towards, and experience their response in the situation. They will then record their responses in a post-testing self evaluation form (See Appendix I: Post-Real World Testing Self Evaluation Form); if they find that they are resolved, they have successfully completed this program. If they are unresolved, their results will be reviewed by an administrator who will determine their next step.
2. This step is essential to test if there is any difference between the simulated encounter (the "as-if" loop experiment run during the explorations in Section 3) and the actual encounter; if any emotions still exist, they will be addressed in subsequent Section 3 explorations until they are neutralized.
3. Once this is complete, participants will return to the Project Implicit website and re-take the Implicit Association test to see how their results have shifted since their initial intake as a final measurement.

RESULT REQUIRED TO SUCCESSFULLY COMPLETE PROGRAM:

Participant has successfully tested their previous bias and is no longer experiencing biased feelings and thoughts towards the biased group.

ESTIMATED TIME REQUIRED:

Varies depending on the interaction

APPENDIX A:

INITIAL INTAKE FORM

Would you consider yourself to have any biases or prejudices?

If so, what are they? How do you experience them?

How motivated do you feel about attempting to transform these biases?

Please review the list below and take a moment to reflect on how you feel about each group listed. From this list, please choose up to 3 that you perceive any negative emotional response to, no matter how slight.

- Black people
- Women
- Men
- Muslims
- Overweight people
- Gays and lesbians
- Asians
- Disabled people

SUBMIT

APPENDIX B:

WHAT IS IMPLICIT BIAS? PRESENTATION SLIDES

Introduction

- Welcome to the Implicit Bias Transformation Program.
- This program is comprised of a series of modules intended to give you the tools and resources you need to explore, address, and transform your own personal biases.
- It will be a combination of group educational sessions like this one and individual sessions where you will be able to work on your specific personal beliefs.
- Today's session will lay a foundation for understanding the nature of bias, as well as introducing you to some of the tools we will be using throughout the program to help you connect to your thoughts and emotions.

Here is where you will introduce yourself and give a little background about the structure of the program and what they can expect.

How do you feel about having bias?

- You are all here today because you want to be more tolerant and think tolerance is important in today's world.
- Yet you, too, have bias towards certain groups of people.

How do you feel about having bias?

Here you are employing the first condition of conceptual change – dissatisfaction with existing conditions. You will lead a discussion here to help the participants get in touch with their feelings of dissatisfaction for their current state, i.e. being biased.

The origins of bias

Categorical thinking

- This is a necessary cognitive process used by all humans
- Allows us to group things together and synthesize information

How does categorical thinking lead to bias?

- This tendency to group things together extends to human groups
- We group people together by categories – culture, social activity, religion, etc.

Here you are employing the second condition of conceptual change – minimal understanding. The goal here is to explain the foundations of how bias developed and how it is natural, using very practical terms and examples

Social Identity Theory

- Developed by Henry Tajfel in 1979
- States that putting ourselves in groups leads to a sense of belonging
- Three main steps in this process:
 - Categorization – grouping others into categories
 - Identification – identifying which groups we belong to
 - Comparison – comparing ourselves and our groups to other groups
- We tend to exaggerate the similarities of the people grouped together and the differences between groups
- We tend to feel more positively towards the groups we "belong" to and negatively towards those we do not
- This is called the "in-group/out-group" paradigm

This is a continuation of creating minimal understanding.

Bias as evolutionary advantage

- Feeling close to our in-group and negatively towards other out-groups was a survival tactic for primitive humans
- Out-groups could carry disease, take our goods, or overpower our people
- Advantageous to harbor positive feelings towards our own group to stay together and feel negatively towards other groups
- Even though we are no longer living in a primitive world, these feelings still live within us and manifest as prejudices and biases

This is a continuation of creating minimal understanding.

Bias in today's world

- Evident in large-scale conflicts
 - Israeli/Palestinian conflict
 - Strong bias towards Muslims in the U.S. after 9/11
 - Treatment of African-Americans in certain parts of the U.S.
- And on a smaller scale!
 - People feel more aligned with those that like the same sports team
 - Look at behaviors in sport stadiums on game day

Here you are employing the third condition of conceptual change – plausibility. This is achieved by creating analogies and parallels between the primitive examples and the modern world.

Examples from your own life?

- Can you come up with some examples of bias that you have either experienced yourself or seen others exhibit?
- How do you group yourself in order to feel like you belong?
 - What groups do you consider yourself a part of?
 - How do you feel about the groups you belong to?
 - How do you feel about those who don't belong to those groups?

This is a group-based discussion you will engage the participants in, as a continuation of creating plausibility through helping them experience their own personal examples

Gaining a new perspective about bias

- Now that you understand how natural and inescapable bias is, how do you feel now about your bias?
- How does this information change your perspective?
- What do you understand now that you didn't before?

Here you are employing the final condition of conceptual change – fruitfulness. This final discussion is intended for participants to reflect on how this information has already helped them change their perspective, as well as seeing how changing this perspective can motivate them to continue.

APPENDIX C:

METACOGNITION AND DAMASIO'S "AS-IF" BODY LOOP PRESENTATION SLIDES

Self-Assessment Tools

- Throughout the program, you will be asked to reflect on your thoughts and feelings surrounding your bias.
- We want to introduce you to two concepts that will help you reflect and assess where you are at, and ultimately will help you build greater self-awareness.

Here is where you will introduce the concept of self-assessment tools and how they will be used throughout the program to guide participants.

Metacognition

- Basic definition: "thinking about thinking"
- An important concept in human development
- Different types of metacognition:
 - Knowledge – what we know about ourselves and our thoughts, understanding how we process information and what strategies we can use to learn
 - Experience – our responses to our experiences, which can include emotions, and our awareness of those emotions and how they affect us
 - Strategies – being able to monitor our thoughts and adjust them as needed to optimize the situation

Describing metacognition and what it is, laying a foundation of basic understanding

Examples of metacognition

- What are my thoughts about my thoughts?
- But it also refers to the process of being aware of where our thoughts come from
 - "Why am I thinking this way?"
 - "Why do I know this?"
 - "How do I know that I know?"
 - "How do I know that what I know is true?"
 - "How might my beliefs be limiting my thoughts in this situation?"
 - "How am I feeling about my thoughts?"

You can also ask the group at this point if they can think of times that they have utilized metacognition, any time they have evaluated themselves in this way...

Damasio and the "as-if" body loop

- Antonio Damasio is a neuroscientist who created a well-known theory of how emotions work
- His model describes emotions as the effect of an external trigger event, which then precipitates a series of physiological responses in the body, which then result in corresponding emotions
- The "as-if" body loop is when we just imagine an event happening and experience a corresponding emotion as if it were real
- It is a simulation that we generate in our mind, but has a similar effect on the body and therefore a similar emotional response is elicited

Describing Damasio's model of emotions, and how it works, as well as how the "as-if" body loop relates

Do these concepts sound familiar?

- If you think about it, you've employed these tools many times in your life, though you may not have known what they were, or how it was happening.
- For example, have you ever found yourself caught up in thinking about why you were thinking about something? Why was I just thinking that?
- Or have you ever imagined doing something, like making a speech in public, and feeling fear, even though you were just sitting at home on your couch alone?
- We all do these things.
- But now, we want to teach you how to deliberately and proactively use these cognitive tools.

These questions are meant to inspire thought and consideration. Ask them and see how the group responds. Elicit examples from them and engage them here.

Practicing metacognition



Take a look at this picture.

Now ask yourself:

- "What am I thinking about this picture?"
- "Why am I thinking these things about this picture?"
- "What experiences, knowledge, and beliefs have led me to have these thoughts?"

After doing this exercise, you can ask participants to share any awarenesses they might have.

Practicing metacognition



Take a look at this picture.

Now ask yourself:

- "What am I thinking about this picture?"
- "Why am I thinking these things about this picture?"
- "What experiences, knowledge, and beliefs have led me to have these thoughts?"

They should experience different beliefs and thoughts with this, ask them about the differences

Practicing the "as-if" body loop

Imagine one of the most positive experiences in your life that you've ever had. Step into it as if you were there.

- Can you bring up the feelings that you had in that event?
- Where do you feel those feelings in your body?
- What are the thoughts surrounding those feelings?

Guide the participants through this exercise question by question, pacing them. You may want to prompt them to close their eyes.

Practicing the "as-if" body loop

Now imagine one of the most negative experiences in your life that you've ever had. Step into it as if you were there.

- Can you bring up the feelings that you had in that event?
- Where do you feel those feelings in your body?
- What are the thoughts surrounding those feelings?

If the participant doesn't want to bring up a negative event, they can imagine a different positive one.

APPENDIX D:

POST-PRESENTATION SELF EVALUATION FORM

Did the presentation help you shift your perspective about implicit bias? If so, how?

Given what you have just learned about implicit bias, take a moment to think about the bias you are exploring in this program. Use the "as-if" body loop example we discussed in this section to help you imagine and step into how you truly feel when you consider yourself having this bias. As you think about your bias, how do you feel about it?

- Good/better than I did before the presentation/neutral/accepting
- I'm feeling a little judgmental about myself
- I'm feeling some shame

Can you give a brief elaboration of how you feel currently about your bias?

Do you feel like you would like or need to explore any negative feelings about your bias before moving onto exploring it in a more in depth fashion?

- Yes
- No
- Not sure

SUBMIT

APPENDIX E:

SELF-COMPASSION ORIENTATION PRESENTATION SLIDES

The Emotion of Shame

What is shame?

- Shame is an emotion that often accompanies a negative self-evaluation, when we believe that we have done something wrong, something we regret or feel is dishonorable

Why do we have shame?

- Shame only occurs when individuals have a level of self-awareness (which is why children don't have it when they are very young) and personal standards of conduct/a moral code. When we violate this code and we are aware of it, this causes shame
- It is an emotion directed at self-correction but can become detrimental if exaggerated

How does shame work?

- Because it is a negative and uncomfortable emotion, and one that affects our self image, the action tendency of the emotion of shame is to run away from the thing we are ashamed of.

Here you will be guiding the group through a brief understanding of the nature of shame as an emotion, giving them an understanding of what it represents and where it comes from, how it can be both useful and detrimental

Why are we talking about shame?

- As participants of this program, you have already self-selected yourselves to be individuals with a certain morality around tolerance
- However, when accepting and examining your bias, you are being faced with the reality that you have violated that moral code, and this can trigger shame
- As we just discussed, the tendency with shame is to run away and avoid the trigger of the shame
- The reason you are here is to face and transform your bias, which you can't do if you want to run away from it!
- This program wants to help you address your shame directly and teach you tools to manage it so that you can feel better about looking at your bias.

Here, you are directly speaking to the participants about why they are likely to feel shame in this situation, and why it is important to address it within the context of this program. Remember these are individuals with a high moral standard and therefore more likely to experience shame – this point is essential to show them how their shame is a consequence of their conscience, not because they lack conscience!

Self-Compassion – An Antidote

What is self-compassion?

- Self-compassion is taking the emotion of compassion that we feel for others – the feeling of caring, warmth, and understanding for a person's suffering and struggle – and applying it to ourselves
- We are often very harsh with ourselves when we fail, struggle, or experience adversity. We blame ourselves and treat ourselves unkindly – maybe even more unkindly than anyone else. This is often a habitual response and we may have even normalized this behavior
- Self-compassion is a practice of being kind to ourselves, to extending the loving and caring feelings we have towards our loved ones to ourselves

This is where we introduce self-compassion as a concept. Here you can give examples of times we might need to employ self-compassion, times when we might otherwise be mean to ourselves, and give examples of a typical response vs. a self-compassionate response

The 3 Main Elements of Self-Compassion

Self-Kindness vs. Self-Judgment

- Being kind to ourselves in the face of failure instead of negative judgmental emotions

Common Humanity vs. Isolation

- Recognizing that all of us struggle, all of us fail, all of us suffer, we are not alone

Mindfulness vs. Over-identification

- Being aware of our negative emotions, not suppressing them – but not becoming fixated on them either

Here you will outline the three main elements of self compassion and describe them, giving examples of the two sides

What Self-Compassion is NOT

The concept of self-compassion is often confused with other concepts. However, it's important to realize that self-compassion is NOT:

- Self-pity
- Self-indulgence
- Letting yourself off the hook for bad consequences
- A way to avoid action or correcting negative behavior

Many people have misconceptions about what self-compassion is, so it's important to proactively address them here

How does self-compassion help heal shame?

- There is a great deal of research that has reproducibly shown that employing self-compassion can mitigate negative self-evaluations, and especially shame
- The three elements of self-compassion can help with the following:
 - Mindfulness allows us to suspend our reactivity to the negative reaction so we can examine it
 - Self-kindness allows us to be kind to ourselves about the action or behavior we are ashamed of, to lessen the judgment that comes with shame
 - Common humanity reminds us that we are human, that any failures we have are human, that even the behavior that we are ashamed of is human. We are not alone in this struggle to be better people

This section is an affirmation and a tying together of the two concepts, a synthesis of how self-compassion can mitigate shame. Discussing the research findings is important to create plausibility in the minds of the participants

How do you feel about this concept?

Any questions?

- Do you have any concerns or reservations about what self-compassion is and how it works?
- Does this concept resonate with you?
- Do you think that this can help you?

This is a time to open up for discussion and address any lingering challenges, both emotional and intellectual, that participants might have around the concept of self-compassion

Self-Compassion Exercises

- We will now do two exercises to help you integrate the concept of self-compassion and work through any feelings of shame you might have.
- The first exercise will be a writing-based exercise that we will do in the group setting, though it will be a personal experience
- The second exercise will be done as private, one-on-one sessions with a facilitator
- You can repeat these exercises as many times as you need

Finally, you will give them an overview of the exercises that you will be guiding them through as part of this section.

APPENDIX F:

SELF-COMPASSION EXERCISES

Exercise 1: Working with Our Negative Core Beliefs (from *The Mindful Self-Compassion Workbook*, Neff & Germer, 2019)

Introduction: Our negative core beliefs about ourselves are just that—beliefs and not reality. They are thoughts that are deeply ingrained in our psyche, often formed in our youth, which typically hold very little truth value. When these thoughts remain unconscious, however, they have a lot of power over us. An important first step is identifying and becoming aware of these thoughts. When we hold these beliefs up to the light of day, their power starts to dissolve. It's like lifting the curtain on the Wizard of Oz, revealing that he is not the great and mighty ruler he claims to be, but an ordinary con man from Kansas.

Instructions: Here is a list of common negative core beliefs. Note any beliefs you may sometimes hold and try to identify if there is a particular context in which they arise (here, this would be the beliefs you are holding around your bias).

I am not good enough	I am incapable	I am worthless
I am defective	I am a fraud	I am unimportant
I am a failure	I am bad	I am abnormal
I am stupid	I am unlovable	I am weak
I am helpless	I am unwanted	I am powerless

Next, see if you can bring the three components of self-compassion to bear on your negative core beliefs:

- **Mindfulness:** Write in an objective and validating manner about what it feels like to hold these negative beliefs. For example, "It's so painful when I have the thought that I am unlovable" or "It's very hard to feel that I am powerless."
- **Common humanity:** Write about how your beliefs are part of human experience. For example, "There are probably millions of people who feel like I do" or "I am not alone in feeling this way."
- **Kindness:** Now write some words of understanding and kindness to yourself, expressing concern for the suffering you've experienced because of this negative core belief. You might try writing to yourself as if you were speaking to a friend who just admitted she had this belief about herself. For example, "I'm so sorry you feel this way. I can see how painful it is for you. Please know that I don't believe this about you."

Final reflection:

What was this exercise like for you? Were you able to identify one or two negative core beliefs? How did it feel to bring mindfulness, common humanity, and kindness to the experience of having this belief? Sometimes people find that when they try to hold their negative core beliefs in compassion the beliefs just assert themselves even more strongly. It may be that backdraft is occurring—the love is rushing in and the old pain is rushing out. Another common occurrence is that the part of ourselves that has identified with the negative core belief feels frightened, as if we are trying to do away with this part. It's important to remember that we aren't trying to get rid of our negative core beliefs or make them go away. Rather, we are simply trying to relate to them in a more conscious, caring way so they don't have such power over us.

Exercise 2: Working with Shame (adapted from *The Mindful Self-Compassion Workbook*, Neff & Germer, 2019)

Introduction: We can label the cognitive component of shame—the negative core belief—as well as where shame resides in the body, and then bring compassion to the experience. Of particular importance when dismantling shame is remembering it comes from the wish to be loved, it's nearly universal, and it's an emotion, so therefore transitory. These elements are woven through the following practice.

Once again, make sure you do this practice only if you feel it is the right thing for you at this time. If you do decide to do the practice and become uncomfortable at any time, please take care of yourself and stop if needed.

In the following practice, you will be encouraged to focus more on embarrassment than shame. We are building resources and want to proceed slowly.

- Find a comfortable position, sitting or lying down, and close your eyes, partially or fully, and take few deep, relaxing breaths. You can even give a little sigh if you want. Ahhhhhhhhh.
- Place your hand over your heart or another soothing place, reminding yourself that you are in the room, perhaps allowing kindness to flow through your hand into your body.
- Now bring to mind an event that made you feel embarrassed or somewhat ashamed. For example, as we are examining your biases and prejudices, can you bring up the feelings surrounding a situation that you can think of where you were being biased?
- For now, choose a situation that makes you feel bad about yourself, but not one that hurt others and may make you feel the need to ask someone for forgiveness, maybe just a time that you had biased thoughts.
- Feel your way into it, remembering the event in some detail. This takes some courage. Use all your senses, especially noting how shame or embarrassment feels in your body.

Labeling Core Beliefs

- Now, reflect for a moment and see if you can determine precisely what it is that you're afraid others might discover about you. Can you give it a name? Perhaps "I'm defective," "I'm unkind," "I'm a fraud." These are negative core beliefs.
- If you found a few of them, choose the one that seems to carry the most weight.
- As you go into this, you may already be feeling alone. If you are feeling this way, recognize that we are "alone together"—everyone feels exactly as you are feeling at one point or another. Shame is a universal emotion.
- Now name the core belief for yourself in a way that you might name it for a friend. For example, "Oh, you've been thinking that you are unlovable. That must be so painful!" Or just say to yourself in a warm, compassionate voice, "Unlovable. I think I'm unlovable!"
- Remember that when we feel embarrassed or ashamed, it is only part of us that feels this way. We don't always feel like this, although the feeling may seem very old and familiar.
- And our negative core beliefs arise out of the wish to be loved. We are all innocent beings, wishing to be loved.
- As a reminder, please know that you can open your eyes anytime during this exercise if it becomes uncomfortable, or otherwise disengage in any way you like.

Mindfulness of Shame in the Body

- Now expand your awareness to your body as a whole.
- Recall the difficult situation again and scan your body for where you feel embarrassment or shame most readily. In your mind's eye, sweep your body from head to toe, stopping where you can sense a little tension or discomfort.
- Now choose a single location in your body where shame or embarrassment expresses itself most strongly, perhaps as a point of muscle tension, hollowness, or a heartache. You don't need to be too specific.
- Again, please take good care of yourself as you go through this exercise.

Soften-Soothe-Allow

- Now, in your mind, gently incline toward that location in your body.
- Soften into that area. Let the muscles soften, letting them relax, as if in warm water. Soften... soften... soften.... Remember that we're not trying to change the feeling—we're just holding it in a tender way. If you wish, just soften a little around the edges.
- Now soothe yourself because of this difficult situation. If you wish, place your hand over the part of your body that holds embarrassment or shame and just feel the warmth and gentle touch of your hand, acknowledging how hard that part of our body has been working to hold this emotion. If you like, imagine warmth and kindness flowing through your hand into your body. Maybe even think of your body as if it were the body of a beloved child.

- And are there some comforting words that you might need to hear? If so, imagine you had a friend who was struggling in the same way. What would you say to your friend, heart to heart? ("I'm so sorry you feel this way." "I care deeply about you.") What do you want your friend to know, to remember?
- Now, try offering yourself the same message. ("Oh, it's so hard to feel this." "May I be kind to myself.") Let the words in, to whatever extent possible.
- Again, remember that when we feel embarrassed or ashamed, that it is only part of us that feels that way. We don't always feel like this.
- Finally, allow the discomfort to be there, letting your body have whatever sensations it is having and your heart to feel as it does. Make room for everything and release the need to make anything go away.
- If you wish, you can repeat the cycle, going a bit deeper each time. Soften... soothe... allow. Soften... soothe... allow.
- Before we close the practice, just remember that you are connected right now to everyone in the world who has ever experienced embarrassment or shame and that it comes from the wish to be loved.
- Now let go of the practice and focus on your body as a whole. Allow yourself to feel whatever you feel, to be exactly as you are in this moment.

Final reflections:

- Were you able to identify a negative core belief behind the experience of embarrassment or shame?
- How did it feel to name the core belief?
- Could you find shame in your body? If so, where?
- Did softening, soothing, or allowing shift the experience of shame in any way?

It can be very challenging to work with shame. It probably took some courage to get as far as you did, but if you didn't complete the exercise because you were practicing self-care, thank yourself for that as well. A variety of obstacles may arise as you do this practice. For example, it might be difficult to feel shame in the body. Shame can be a precursor to spacing out, and sometimes shame is felt as emptiness or a void in the body, particularly in the head. You can actually focus on the feeling of nothingness, though it is difficult to do so. People also find it challenging to give themselves compassion when they're in the grip of shame because they feel undeserving. If this exercise was difficult for you for any reason, just shift your focus to a tender appreciation of the struggle. That's practicing self-compassion.

APPENDIX G:

SELF COMPASSION POST-EXPLORATION SELF EVALUATION FORM

Did this exploration help you shift your perspective about yourself in regards to your implicit bias? If so, how?

Take a moment to think about how you now feel about yourself in regards to the bias you are exploring in this program. Use the "as-if" body loop example we discussed in this section to help you imagine and step into how you truly feel when you consider yourself having this bias. As you think about your bias, how do you feel about it now?

- Good/better than I did before the presentation/neutral/accepting
- I'm still feeling a little judgmental about myself
- I'm still feeling some shame

Can you give a brief elaboration of how you feel currently about yourself in relationship to your bias?

Do you feel like you would like or need to explore any more negative feelings about your bias before moving onto exploring it in a more in depth fashion?

- Yes
- No
- Not sure

SUBMIT

APPENDIX H:

POST-EXPLORATION BIAS SELF EVALUATION FORM

Take a moment to think about how you now feel about the biased group you are exploring in this program. Use the "as-if" body loop example we discussed in this section to help you imagine and step into how you truly feel when you consider interacting with someone from this biased group.

As you think about your bias, how do you feel about it now?

- Good/better than I did before the exploration/neutral/accepting
- I'm still feeling a little judgmental towards this group
- I'm still feeling negatively or fearful towards this group

Can you give a brief elaboration of how you feel currently in regards to the above answers?

What, if anything, do you feel like you need to explore further in order to resolve your bias?

SUBMIT

APPENDIX I:

POST-REAL WORLD TESTING SELF EVALUATION FORM

After testing your bias in the real world, take a moment to think about the response you had towards the group or persons you have been exploring. Use the "as-if" body loop example we discussed in this section to help you imagine and step into how you truly felt in the moment you encountered the. As you think about your bias, how do you feel about it now?

- Good/better than I did before the exploration/neutral/accepting
- I'm still feeling a little judgmental towards this group
- I'm still feeling negatively or fearful towards this group
- I'm experiencing some judgment towards myself that came up in this process

Can you give a brief elaboration of how you feel currently in regards to the above answers?

What, if anything, do you feel like you need to explore further in order to resolve your bias?

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