

# Understanding Addiction-Related Implicit Bias - Webinar Transcript

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Welcome to the National Criminal Justice Training Center webinar "Understanding Addition-Related Implicit Bias" presented by Dr. Anjali Nandi. My name is Greg Brown, and I will be moderating for you today. Before we begin the presentation, there are some items I need to go over. Today's presentation is part of a webinar series for the Bureau of Justice Assistance Comprehensive Opiate, Stimulant, and Substance Abuse program and the Indian Alcohol and Substance Abuse program for Coordinated Tribal Assistance Solicitation Purpose Area 3, grantees and non-grantees, focused on responses to alcohol and substance abuse related crime.

This project is supported by a grant awarded by the Bureau of Justice Assistance, Office of Justice Programs, US Department of Justice. The opinions, findings, conclusions, or recommendations expressed in this webinar are those of the contributors and do not necessarily reflect the views of the Department of Justice. Poll questions will be asked during the webinar. So let's try our first poll question.

The poll question is, which of the following best describes your role-- victim services, victim advocate, probation, community corrections, law enforcement, child advocacy center worker, social worker, mental health worker, or other. So today, it looks like 15% of the audience are victim services, victim advocates. 31% are probation, community corrections. 2% are law enforcement. 25% are child advocacy workers, social workers, and mental health workers. And 27% are other.

I'm pleased to introduce you to our presenter Dr. Anjali Nandi. Dr. Nandi is an associate with the National Criminal Justice Training Center of Fox Valley Technical College. She is also the chief probation officer for the 20th Judicial District for the state of Colorado. Additionally, Dr. Nandi is a published author having co-authored nine books.

Kevin Mariano is with us today. And Kevin is a project coordinator at the National Criminal Justice Training Center providing technical assistance related to community policing, sex offender management, law enforcement, victim advocacy, and multidisciplinary and multi-jurisdictional team development. Kevin has over 20 years of law enforcement experience and served as the chief of police with the Pueblo of Isleta Police Department for over seven years.

My name is Greg Brown, and I will be moderating today's webinar. I'm a program manager for NCJTC, and prior to this opportunity, I worked in probation for about 30 years as an officer, a supervisor, and an administrator overseeing basically the entire department including all of our programs around substance abuse and how to interact with substance abusing clients. I want to thank you for joining us today. And, Anjali, the time is now yours.

Thank you so much, Greg, and welcome everyone. This is such an important topic. And I'm excited to be able to have this conversation with you. Before I cover the learning objectives, I just wanted to let you all know that you do have the option of posting questions in the question and answer box. And a lot of these webinars are really helpful when you communicate with us and ask us your questions because it's hard for me to know if what I'm saying is landing.

And Greg is really marvelous at being able to sort through the questions. So don't worry about whether it fits or not or how we'll take your questions, just put it in there. And your questions, we won't let people know who is asking the questions. They're anonymous in that way so please don't hesitate.

We might also occasionally use the question answer box for you to just respond to questions that we are asking you. So I know that some of you joined the webinar on your phone and maybe using the question and answer box is a little bit difficult, but if you're on your computer and have the ability, it would be great if you could connect with us by answering some of the questions that we ask you.

So today our hope is that we talk about what implicit bias means and how it impacts the work that we do with the people that we serve. Where do these biases come from? We'll talk about the neurological basis of these biases. And my hope is that we develop some awareness around our own biases, that we understand that biases are normal. It's normal human stuff to have the biases. And then what comes next is really important. What we do about them is really important.

And we'll talk about this from a few different perspectives. We'll, of course, talk about-- from the perspective of providing services for folks who have addiction but also just human beings and interacting with human beings and what we do about our biases. So we'll talk about that. And we'll talk about ways to manage them. So those are our hopes.

And my hope for you is to challenge your thinking. My hope is that you get a little uncomfortable occasionally during this webinar, that you feel a little discomfort. And my invitation is to really invite you to move towards your discomfort, to really get OK with that. Get OK feeling a little sweaty when I start to talk about certain things, when you start to recognize, oh, yeah, I've thought that, or I've felt that. And you start to feel a little embarrassed, maybe a little sweaty, that's OK. That's normal. It means you're alive, and you're in the world today.

So please allow yourself to get uncomfortable and allow yourself to be surprised. My hope is that you are walking into this conversation with some vulnerability, some understanding that we've all been on both sides, some more than others, but we've all been on both sides where we've both had biases and said hurtful and harmful things. And other people have had biases towards us and have said hurtful and harmful things to us. So we've been in both shoes. And how cool that we get to, in some ways, have not a perfect conversation because there are quite a few of you on this webinar, but we get to talk quite honestly about these issues.

So this is not a diversity training. I just want to put that out there. It's not your regular diversity training. So if some of you have come on here thinking you're going to get sort of a regular diversity training, no, that's not what we're talking about. We're actually going to come at it from a very different perspective. We're going to talk about, what are our biases? Where do they come from? What makes them implicit? What does that even mean? What are some ways we make normal natural human decisions? And what are some key human things, human ways that our brain works, that sets us up for some of these kind of biases?

So the place I'm going to start is actually by asking you about some of your biases, or maybe you've heard from other people about them. And I'm going to make this really specific to addiction issues. So on the screen, you'll see a poll that says, what is one misconception you frequently hear about people struggling with addiction? This could be a misconception that you have or a misconception that you've heard but just so we can get familiar with what these are.

Our first choice, which is the most popular choice, 51% say if they really wanted to, they could stop using. The second most popular is they always lie and manipulate. The third is they are selfish and prioritize themselves over their family. And the last and least chosen option is they have no self-control, Anjali.

Awesome, thank you, Greg. And thank you all for answering that. It's really interesting, right? When we hear these statements, and we see these statements, we either have thought them or other people have thought them. And it's really interesting because these don't just come out of thin air. We have some reason why we believe that if people really wanted to stop using, they could.

Right? There's some reason why we believe that. And that reason comes from, fundamentally, two places. Either, ourselves and how we're able to stop a behavior if we really wanted to or it comes from experience.

So, that's usually where sort of our biases are formed, right? Either what's happening within me or experience. And experience is informed by not just me being exposed to other people, but it is informed through the media, through culture, through society, through what I get taught as I grow up.

And so as I grow up, if I start to learn that, wow, we could really change whatever behavior we want. Like if I really wanted to, I could change behavior. It's sort of this belief that a lot of us have. And it's fueled by certain values that I could do anything I want so I could be anything I want to be. And so because we have that belief, we apply it pretty generally to a lot of different behaviors, including addiction.

And if we don't truly understand what addiction is about and just how tough it is to actually stop using, if we don't pause and really do our work to understand addiction, we fall into this trap as well. And then when we see our clients, we think, "ah, if you really wanted to, you could stop using. You're just not motivated enough." And then we act towards them from that bias.

So, it's really important for us to not believe everything we're told, whether it's in the media, or through our experience, or even through what we know, but to really open our eyes and our minds to, "what are other people telling us?" What is this human being in front of me telling me about their human experience? And privileging that over everything else. Right? Really paying attention to that.

So, let's break this down a little bit, and talk about where some of our biases come from, and why they're so important. So, if you've attended any webinars with me, you know that I always start with the brain. So, we're going to start there again.

And by that I mean, we'll start with sort of just understanding the two parts of our brain. We have our conscious brain, our frontal cortex. And then we have this unconscious system. And by unconscious, I don't mean that it's asleep or that it's not smart, it's just that it's not a part of our sort of frontal cortical thinking. Right? It's not a part of us being aware of what's happening in the decision making.

So, the unconscious brain is the limbic system. And throughout a day, we process a whole bunch of information. In fact, during the day, we process approximately 11 million pieces of information. That's a ton.

I mean, if you just heard that, if I were you, I would feel exhausted. When I heard that, I thought oh my gosh, that's exhausting. No wonder I am exhausted by the end of the day because we have to decide what to do with those 11 million pieces of information.

Now, the way our body functions, the way our brain manages that, is it allows the unconscious brain to make a ton of decisions versus sending the decisions to the conscious brain. The conscious brain has to slow things down, requires a lot of calories to make decisions. If any of you have done your taxes, you know just how exhausting sort of your frontal cortex feels. Right? And that's a lot of effort. And if we have to make all of that effort for every little thing, we wouldn't be able to leave our houses.

So, the unconscious brain makes a ton of decisions for us. And it makes these decisions based on what we call heuristics, like these quick ways of making decisions or quick ways of putting things into categories. So, our unconscious brain is really, really good about categorizing things. Like good, bad, right, wrong, bright, dark, I want, I don't want.

And we tend to categorize things really, really quickly in the unconscious brain. In fact, any time you're playing a game of having to sort things in different piles, your unconscious brain is actually leading it. And if you got your conscious brain involved, you would slow down. And maybe you've done this before where you really have to kind of close down your conscious brain to move really quickly and sort things.

So, sorting is necessary, and it's human, and it's important. It saves us. It saves us every day. But unfortunately, there are certain things that drive our sorting. And one of the things that drives our sorting is, is it familiar to me or not? Is it like me or not? Things that are like me, I have positive assumptions towards. Things that are not like me, I have negative assumptions towards. And we call this "affinity bias."

And this is all of us, by the way. This is not just some of us. All of us, as human beings, experience affinity bias. When you walk somewhere or you go somewhere, if somebody is like you, you have more positive assumptions about them.

I mean, a simple example is when I'm driving on the highway and somebody cuts me off. If they have license plates from out of town, immediately I point out that difference and that's the reason they cut me off. Which, in reality, it has nothing to do with anything. Right? Somebody from the same state that I'm living in could have cut me off. What state you're from has nothing to do with it. And yet, we pick up difference to explain behavior.

So, any time somebody does something that doesn't quite make sense to me, I'm trying to understand this behavior. Why did they do that? We look at what's different from us. So, I'll give you an example of affinity bias.

So, I know that you all can't see me, but I have short hair. Really short hair. And so I was walking into the grocery store and another woman with short hair was walking out. And she looked at me and she said, "oh my gosh, I love your short hair." Which was really sweet. And then she said, "us women with short hair should stick together."

And I thought that was the funniest thing and kind of a little weird. Right? Little-- like why us women with short hair sticking together? Are the women with long hair coming to get us? Like, what is happening? Where did that statement come from? And that's such an example of affinity bias because with looking at a woman with short hair comes immediate biases.

So, I'm going to ask you to please join in on this and type into the chat what are some assumptions people make about women with short hair. Type it into the-- and not into the chat, I'm sorry, into the question answer box. If you don't mind humoring me. So, lots of assumptions people make-- right?-- with women with short hair.

So, just type it in. So, great. Thank you. Some responses are coming in. So, some of the responses are that they are athletic. That they are energetic. That they are-- somebody said that they're demanding. Some people have the assumption that they're gay. One of you said that, yes. Great. Lot of people.

Yeah. So-- that they're youthful. That they're softball players. That they're less of a woman. Yeah, great. OK. She must-- somebody said she must be a mom. Yeah, a busy mom. Oh my gosh. Somebody knows me well. That I'm a tomboy. Yeah, these are wonderful. Thank you. This is awesome. This is awesome.

So, lots of different assumptions that people make. Some good, some bad. Some positive, some negative. So, this woman, because she had short hair, had kind of certain assumptions about me. And those assumptions drive like what she says. Right? Where she comes from.

So, this is awesome. Several of you have said they're in the service or they're in the military. That they're battling cancer or in recovery. That they're not a girly girl. That they're recovering from chemo. That they're masculine. That they're lesbian. Yes. Great. Awesome. These are awesome responses. Thank you.

Now, the fact that you had a bias. Right? Oh, I see a woman with short hair and made a bias. That's not a problem. We all have biases. It's normal. Our biases are informed by the experiences that we've had, the other people we've come in contact with, media, all of that.

We get into trouble when we believe our biases. So, several of you responded by saying one of the biases that people have about looking at a woman with short hair is that she's a lesbian. Right? Great. That's a bias, no problem.

What happens next is really important. To check out your assumptions or to notice how your action might be different. Right? Does your action towards that person change? Fair enough?

So, we're going to pause that piece and stick with affinity bias. And then we'll come back to this. This was awesome. Thank you so much for your responses. They were amazing.

So, affinity bias. Does the person look like me or not? And in this grocery store example, the person coming out of the grocery store looked at me and said, "oh, there's a person who looks like me" and immediately had a positive assumption towards me. Right? There was something positive. She said, "oh, we should stick together," there's something positive. That's affinity bias.

Affinity bias also explains-- we allow affinity bias to explain behavior. So, I'm going to have you type something into the question box again. So, just be ready.

Let's say, Greg and I get along really well. So, Greg is our moderator today. He's the one who introduced this webinar. And Greg and I, let's say we get along really well. We know each other. We went to the same college. We think similarly.

So, there's a really strong-- when I think of somebody in my in-group, somebody who's like me, I think of Greg. OK? So, let's just say that. And let's say Greg was supposed to turn in a report and he turned in the report late. And immediately, I think, why did he turn it late? And then I have some assumptions. Right? I have some assumptions around, "OK, why did he turn in the report late?" But Greg is in my in-group.

So, type into the question box. And one of you just asked, how do I kind of chat or respond. And you just put it in the question box. So, in the question box, what are some assumptions? And remember, Greg is in my in-group.

Why did Greg turn in the report late? Type it into the question box. Why did he turn it in late? What did he-- what are my assumptions? Make some assumptions. Greg is in my in-group.

He was busy. He had an emergency. Right! He's really busy. He's got a lot on his plate. These are lovely responses. And maybe-- one of you said-- this is really intuitive-- Whoops. I just lost the--

He may have forgot. There must have been a personal emergency. Something must have come up. It was something that was out of his control, one of you wrote. Yes! Something must be wrong because he never turns it in late. Yeah, these are awesome. Wonderful. OK. Great.

So, let's stop that and I'm going to switch this. All right. So, let's pause that and let me ask you a slightly different question. And your responses are brilliant. He must have had a reason. Yeah. He must have forgotten. Something must have come up.

Now, let's say Greg is in my out-group. I don't quite get him. He thinks differently from me. We are from a different culture. He does things differently. I don't quite understand. Like sometimes when he talks and he problem solves, I don't quite get it. He's in my out-group.

Now what are my assumptions when he turns in his report late? He's unmotivated, somebody said. He's lazy. Why can't he keep up? He is lazy. Oh my gosh, there's so many lazy's coming up right now.

And I'm sorry that you all don't get to see this. It's pretty cool on my end because I get to see all your responses.

He doesn't have good priorities. Yes! He's disrespectful. He's inefficient. He's a slacker. He doesn't care. He procrastinates. And this is all you all that are coming up with this, OK? I'm not. He's passive aggressive. He's rude. He's not committed. He's a slacker. You guys are awesome. This is amazing. You all are awesome. He's bad at his work and he's incapable. Awesome. Great. So, let's pause that there.

Notice the difference between the assumptions that we have when Greg was in my in-group versus when Greg was in my out-group. When he's in my in-group, I think, gosh something must have come up. Something out of his control, as one of you said.

Whereas, when he's in my out-group, I literally blamed his character. And one of you said, "he's probably drinking again." That's awesome! I blame his character. I say he's lazy, he's not reliable. He doesn't have the right priorities.

Notice the difference. We make a lot of positive, generous assumptions for people who are in our in-group who look like us, sound like us, act like us, who we connect with. And we make negative assumptions about people in our out-group. So, positive assumptions for people in our in-group, negative assumptions for people in our out-group.

Again, this is normal. All right? I just want to-- I don't want to shame you all. So, any time you start to fall into a shame cave-- which, by the way, we all have been in. Right? And I'll give you an example of me kind of falling into a shame cave.

No shame. This is just normal human behavior. And then what comes next is really important. Because what comes next is then how I treat Greg. Right? How I respond to him. Rather than saying, "hey, Greg. You turned in your report late, what's going on, what's happening? I'm worried about you," I treat him differently. Maybe if he's in my out-group, I don't give him as many responsibilities as I could.

The other trap that we fall into, which comes right after the affinity bias is something called the "confirmation bias." And confirmation bias is where I look to confirm the assumption that I made. Meaning, I'm thinking now that Greg is lazy. And so I go to Rachel, who's a part of my in-group, and I say, "hey, Rachel. Gosh, that Greg, super lazy. Right?" And Rachel, who's in my in-group, says, "yeah!"

I won't go to somebody who will be honest with me. I won't go to somebody who will challenge my bias. I go to somebody who will confirm my bias. That's the rub. We all do this.

When things are really hot, when somebody-- when we feel like somebody has done something inexplicable, or when the political climate is such that we think that we have a particular belief and we cannot see the other side, we don't go to the other side and say, "hey, explain this to me. Help me understand. What am I missing?" We go to people in our in-group and say, "aren't I right?"

And that's a problem. We need to be able to commit to each other that we will help each-- help shine a light on each other's biases. Particularly, when it comes to human beings.

So, ideally, when I go to Rachel and I say, "hey, Rachel, this Greg." She says to me, "hey, I know that that is what you are thinking right now, that you're thinking he's lazy, and I totally get that you're super pissed off that he didn't turn his report in on time, and that's unusual for him. So, maybe go check it out with him. Go ask him what's going on." Right? Ideally, that's really the direction that Rachel gives me.

So, I'm going to ask Greg to come on in. And-- oh, there's a question that someone just asked that's really important. What is the difference between confirmation and validation? So, that's an excellent question.

Confirmation bias is very similar to somebody just validating you and saying, yes, you're right. But we need people to not just hear us, they need to be able to challenge us. Okay? They need to be able to say, hey, you might need to pay attention to that. You might need to--

So, let's use a client's example, a really practical example. Confirmation bias is where we either go to somebody to confirm our bias. Or we look at the person's behavior over a period of time just to confirm our bias.

So, let's say I think a client is manipulating me or lying to me because I just found out that they lied about something. And I think, oh my gosh, this person's manipulating and lying. I'm now going to watch their behavior. And even though they tell me the truth and are totally not manipulative or lying several times, the next time they manipulate or lie, I say, "see, I told you. They're manipulative, they're lying, et cetera." That's confirmation bias, where we don't allow examples that contradict us to hold the same weight as examples that don't contradict us.

So, I'm going to ask Greg to get us all involved here to the best of our ability. There are quite a few on this call. So, maybe we'll just get the panelists involved. But, Greg, what are some examples of biases that you may have had with clients that show kind of the affinity piece and then the confirmation piece? And there's some examples that you can think of that you'd be willing to share.

Sure. So, first, I want to say I have learned to work really hard on my in-circle. So, it's a very large and I get those passes every time I miss a deadline. And that's one strategy to use personally and professionally.

I would say biases-- And actually I have an example of a client I'm working with and his family. And this is a professional one. But a really serious addiction problem. And he just lies about not only just his use, but almost everything at this point in time. And what's coming up for me-- and I know we'll get to this later in some of the questions-- is we know that it's an addiction.

We know that that's part of the addiction. But then sorting out the manipulation and the lying is really hard. And I find myself getting to a place with people where they wear me out as a professional when they're really chronic users and some of these things that are going on.

With my affinity, I may be more likely to give a person a break who's more similar to me. I may have understood their journey a little bit more and their addiction. Let's say, they've got trauma and those kinds of things. Versus someone who doesn't have those kinds of things, and may have some privilege, and have opportunities to address their problem that I won't give the same break to in kind of my problem solving and what to do with this person.

That's such a great example. It made me think of an example of me falling into this sort of affinity bias and then having it impact my actions. I had a-- this was quite a while ago when my daughter was really young. I was a single mom and struggling.

And I had a single mom on my caseload who would come to my appointments late. And normally, when clients are late, I address it. I address it every single time. I talk about skills, I talk about respect, importance, all of these things. And I make it a part of what we're talking about. Whereas, with this person, I allowed her to be late multiple times.

And that was-- that's an example of giving people who I feel like I have an affinity with different rules that I give people-- than I give other people. Right? So again, I know not good and I have a lot of work to do, clearly. But it's just an example of how sometimes some of these biases result in us treating people differently and treating clients differently. So, just really important to pay attention to.

Greg, can I keep going or did you want to insert anything else?

No, no. I was just going to say the other thing that comes up for me-- and I think maybe Kevin could add to this-- is that our systems seem to have biases. And I think about these confirmation biases and the affinity biases. And I think about clients that I've taken back to court, and want to keep working with, and try to explain the journey, and that this is a disease, and they've done some good things, and they've done some things that have caused problems, and things like that.

And then you see the prosecutor and the judge who are on a completely different page and saying, "I gave you one warning. I gave you a second warning. I told you I didn't want to see you again and I'm done." And you're surprised because you understand the person, and have a better relationship with them, and kind of understand their journey here. And they are kind of seeing this snapshot and come at it at a very different point. And I see that that has pretty big implications when working with people with addiction.

Yeah. Most definitely. In fact, we will talk about those levels of biases and how sometimes they exist at the micro level. And as somebody just actually put into the question, at the macro level or at the systems level. So, we'll definitely talk more about that, for sure. Great. Wonderful.

So, all of us as human beings have some basic needs. And one of our basic needs is to be seen and to belong. Belongingness is incredibly important and very old. Meaning, it is a part of our old brain, our limbic system, that if we don't feel like we belong, we don't feel safe. There's something really tightly connected there that we need to feel like we belong.

And unfortunately, when we have in-groups and out-groups, we inadvertently send off signals that somebody doesn't belong. And when-- if you've ever experienced feeling like you don't belong, you know what happens. Right? Our alarm bells go off.

We think, oh my gosh, I'm not safe. What do I do? Do I have to pretend to be somebody else or do something? Do I have to explain who I am, where I am from? Like, oh my gosh. What do I do?

And in the brain, when they've looked at what happens in our brain when we feel like we don't belong, the limbic-- it's not only the limbic system that's activated, our pain sensors are activated. Meaning, we literally feel physical pain when we receive a message that we don't belong.

So, really important to kind of keep that in mind. That are there subtle ways in which we tell the people around us that they don't belong? Are there subtle ways in which we tell the clients that we work with you don't belong?

And then we expect to have vulnerable conversations with them. We expect them to show up fully, and be honest with us, and tell us everything that's going on. And yet, we have just conveyed to them you don't belong. And so that limbic system is on fire, pain sensors are going off, alarm bells are going off in their brain, and we expect them to act in a different way.

So, could you all type into the question box? And I know this is super confusing because some of you are thinking that it's a chat box where you all can see each other chat. And I'm so sorry that we don't have that feature. So, this is sort of my sneaky way of getting you to participate, is just by typing it into the question box. I'm sorry that you all can't see it. But, believe me, I can and I'm just loving your responses.

So, if you could type into the question box, what are some ways in which we inadvertently convey to our clients that they do not belong or that they are different from us? Even being different kind of conveys the same thing. So, type into the question box what are ways in which we give this off to people.

So, some of you are saying sometimes you'll catch yourself crossing your arms. Yes. Excellent. You talk down to them when they're not being compliant. Verbal tone. Body language. Yes. Excellent examples. Yeah.

When we say something and then say, "but." Yeah. When we avoid eye contact. The way we put our chairs. Eye rolling. Not showing compassion. That's beautiful. Oh my gosh, these are amazing.

Using any label that "others" them. This is amazing. Somebody use the term "other." This is when we tell people we don't belong or we put them in an out-group, we are essentially othering people. We're making them the other. And we do it subtly, and we do it sometimes overtly, and sometimes covertly.

So, if you find that you have inadvertently othered somebody, it's really important to repair that. And we'll talk about that. But let me look at some of-- more of these responses. Lack of--

[INTERPOSING VOICES]

Yes?

I was just going to say speaking to them as if they were a child. I think that's a really big one.

A huge one. Huge one. And I'll confess something that have I sometimes-- that I've done-- that I work really hard around. That when somebody is sitting in my office for whom English is not a first language, even though they're speaking in English with me, sometimes I'll slow down. I'll slow my speech down. And I inadvertently convey to them that they're an idiot. That you just don't understand what I'm saying.

And I've had to do a lot of apologizing around this. I even said to my client, I've noticed that I slow down, and you've even told me that I don't need to slow down, that you understand just fine, and you can't speak as fast, but you can understand just fine. And I am so sorry. And the person says, "yeah, when you slow down, it makes me feel like you're treating me like an idiot." So, really important. Right? We do this sometimes out of a goodness of our hearts, but they end up being negatively impactful.

So, some other things that you all have written here. Ignoring people. That's huge. It's a really big way of showing you don't belong when we ignore them. Using a particular kind of tone of voice. Our facial expressions. When we talk at them versus to them. That's excellent. When we're--

How about-- Anjali, I love the one when people ignore our emails. So, putting us in that feeling of, what's going on and being the outsider.

Yeah. Very, very true. Very true. When we put our beliefs on them. That's beautiful. Yeah, that's really, really lovely.

When we put our beliefs on them. We do that a lot. I do that a lot and I have to catch myself. Like I sometimes assume that the people I'm working with-- that the human being in front of me, surely they have to have the same values as I do. And they don't.

I have very typical, middle class values. And it's harmful if I just make the assumption that their values are the same. Because then I put that on them, as one of you said, and have expectations of them that are unfair. Expectations of them that they really are not even keen on. So, I'm holding a different ruler. Right? I'm holding a ruler that's kind of not fair to them.

Somebody said using a different tone of voice, or my verbal's are non-verbals. Yeah. Excellent. Let me just make sure I'm not missing any of them. Greg, any others that I've missed that you notice? Not showing compassion has shown up a couple times.

Speaking louder to either older adults or people that may speak a different language or they don't quite seem to be hearing us.

Yes. That's awesome! Yes. Excellent, excellent.

Somebody said not being culturally informed, not having cultural humility. OK. This is brilliant. So, if you haven't been listening, listen now. Somebody said not allowing them to be experts of their own experience. This is incredibly important.

I'll give you an example. There are times where clients will say things that rub us the wrong way. Like they'll say the system is out to get me. Or they'll say the people who have been involved with me in the past, they're racist. And we immediately say, no, no, no, that's not accurate, et cetera. And we miss that that might just be their true experience.

So, really allowing people to be experts of their own experiences is critical. Now, I'm not saying, therefore, we say, "oh, yeah. And therefore, all your behavior is excused." No. We still work with them. We still say, OK. And given that here you are and you have a boss who's acting in a racist way to you, what do we do? What do you do, human being in front of me? How can I support you? So, we still work on it, but we don't invalidate their experience. That part is really important.

And then there's another comment, which because I'm not originally from this country, I get this question a lot. Where are you from? No, where are you really from? I'll get that question. That's a really, really interesting one. Thank you for sharing that.

What are some others?

Well, Anjali, I was just going to say, I love the people who are using open ended questions and have done MI training. And how to switch this up and be inquisitive about people and not get into those judgmental battles, but to just really be curious about who they are.

Yeah. Yeah. And then somebody put in using terms such as "you people." That's really important. Incredibly important to not do that. Because fundamentally, we're all in us. Right? Ultimately.

Ultimately, we're all in us. And if you don't quite buy that, then this human being in front of me is a human, individual, human being in their own right. So, really sort of privileging their wisdom, their experience is incredibly helpful.

OK. These are fantastic. Thank you so much.

Anjali, what about the one? This one comes up a lot. We're working harder than you are. Very condescending.

Yeah. A really condescending thing to say. I could potentially say something like, "I'm wondering if I can share my experience right now. I'm wondering if I'm taking over a little bit. I worry that I'm taking over in this situation and not giving you enough space for you to do your thing." That could be a more respectful way of naming this feeling of, gosh, I'm working so hard. Right?

Because here's the thing. And I think this is what the person who made this comment is getting at. We have no idea about the other person's life. We have no idea just how hard they might be working. We have no idea how hard it was for the human being in front of us to get out of bed and show up in our office. Right? We truly have no idea.

So, for us to assume that we're working harder, it's a big leap and we miss the actual stuff underneath. We miss, "am I leaving you enough space? Am I giving you enough support? Do you have what you need? Am I allowing enough space for you to even tell me what you need or am I just thinking I'm the expert and assuming I know everything?"

So, this is really, really important. Wonderful. This is awesome. Thank you all so much for participating. It's really been wonderful to hear your input.

So, going back to something that Greg was talking about. Kind of this micro and macro level. We have levels of biases. And these levels of biases can be at the individual level, at the team level, at the organizational level, or even at the societal level.

Now, these biases are oftentimes-- they oftentimes become rules in our society or expectations. I think rules might be a little bit of a better way to kind of frame this. Inadvertent rules, the way people are supposed to behave. And it's interesting who gets to make the rules. Right?

So, usually the people who are in the majority. Meaning, they have power somehow. They get to make the rules. But then the rules apply not only to them and people who look like them, but the rules then tend to apply to everybody. And people are measured against this measuring stick that really should only apply to some people, but it ends up applying to everyone.

So, we have these cultural kind of rules and ways people should be. And it shows up in our work. Right? It shows up in our expectations of clients. Surely, this client should value their family. Or surely this client should value going to work. Surely, this client should whatever.

And those are expectations that actually come from me versus us really listening for clients. What do you want? What is important to you?

So, we have sort of really kind of these levels of biases. Individual, team, and organizational biases. And I'm curious from our listeners. So, here's another poll for you all.

How prevalent are these biases in the organizations that you work? And they could be any sort of biases that we have. But what I'm looking for are negative biases towards our clients. How prevalent are these negative organizational biases where you work?

OK. So, the number one response to how prevalent are organizational biases where you work. Somewhat was the most prevalent response. At 53%, the most popular response. Very, 26% of the audience, said. Not really, 15%. And extremely, 6%. And no one selected not at all.

Thank you, Greg. That's really, really helpful. And I so appreciate that you all can spot these. Right? That you see them, whether it's a little or a lot, but that you're aware of them.

And here's the tough thing about problematic biases at the organizational level is we subtly convey these biases to new people as they join the organization. We subtly indoctrinate them into believing that these biases are fact. Right?

And that's how we perpetuate a particular culture. We perpetuate a culture of maybe not trusting our clients, or we perpetuate a culture of believing that everybody who has an addiction is manipulative, or they're just not working hard enough like we talked about earlier. We perpetuate that belief and then that belief leads us to treat our clients in a particular way, in a way that we don't afford them the ability to teach us or tell us a different story. A story that kind of is counter to this particular belief. So really, really important.

So, let's talk a little bit about some terms. And we'll spend some time-- we'll spend a lot of time right here. So, we've-- I think I've used the term privilege a little bit before, but let's talk about that. Because every time we-- anytime I'm doing these, particularly training's that are in person, this is where people start to feel maybe a little prickly. Right?

We all have privilege. Every single person has privilege. Some more than others. We have privileges that we earn and privileges that we have not earned, but still receive.

So, let's talk examples. Earned privilege. Let's say there's a certain job that requires a particular degree. I earn my degree, I get to apply for that job. Or I keep telling my 15-year-old daughter that driving is a privilege. Right? That she really needs to work hard at this. So-- because we're working on driving right now-- so we talk about driving as a privilege and an earned privilege.

But then there are unearned privileges. If I go back to-- let me see, I'll use some examples. So, I'll use myself as an example. I have an accent that's slightly different. It's disappearing now. I've been in this country for a really long time. So, it's disappearing now.

But when I first came, I had a very, very strong accent that people would often think was European, maybe even British. Right? That people would often think that I had a British accent. And because in this country people with a British accent are highly regarded, they're sort of really-- people immediately assume oh you must know something. Right?

I earned-- without even earning it, people gave me that bump. I sort of started a few steps ahead because of my accent even though I didn't earn that. I didn't know anything better than the next person and yet because my accent was considered sort of British or European, I got a little bump. Right?

So, an unearned privilege is a benefit that you get. The benefit of the doubt that you get. And sometimes, it's not just benefit of the doubt, you get a lot of things that we didn't quite earn. But we get it because of certain things that are unchangeable about us. By unchangeable I mean whether it's my accent, or my culture, or the color of my skin, or a whole host of things.

So, there's something that's unchangeable about me. And yet, because of that, I received a certain-- I got treated differently. I got treated more positively.

I'll give you another example. My daughter was walking out of the store and the alarm went off-- the store alarm. And the person looked at her and just waved her on, didn't stop her. Now, she presents as white. She's much, much, much lighter than I am. And I said to her, "Caitlin, that is privilege right there. Because if you were Black or Brown and the person saw you as Black or Brown, you would have absolutely been stopped and checked." So, please notice this. Like don't let it go unnoticed.

So, those are just little examples. Little examples of unearned privilege. And then we can talk about some really huge examples. We've talked about bias. Bias are these assumptions that we make.

It goes a little bit deeper because all of us make assumptions. And because they are unconscious-- these assumptions are unconscious-- they're informed by people, they're informed by culture, they're informed by media. These biases, because they're unconscious, we call them implicit.

And it's really important to kind of slow down there because these biases are preferences, but prejudice is sort of the next step. Right? Prejudice is negative beliefs about people that are reinforced by everything we see around us. So, they're still-- prejudice is still beliefs. And then, discrimination is our action, the action that we take based on prejudice. Right? So, really, really important.

So, I'm just looking at some of the comments. One of you said that because of your British accent, you actually received some harmful behavior. And that's so true, right? Yeah, absolutely. Absolutely believe that.

And then there's a different comment about how our choices that we make based on what we are going through in our lives, did they inform the choices that we make with our clients and impact the outcome of the case? So, yes. Absolutely.

And I think part of this is sort of noticing where do we come from? What are the cultural biases that we bring? What are our own personal biases that we bring? Can we work really hard to stay aware of them? And then can we watch to make sure that they don't impact the person who's in front of us?

And then one of you just shared that that happens to you at Walmart all the time. I'm sorry. That you get stopped if the alarm goes off. Yes.

Anjali, I'm wondering if you could talk a little bit about-- and I think one of the comments might have popped off the screen now-- privilege versus stereotyping. When you talk about trying to identify what those are, like the example gave with your daughter. Privilege versus stereotyping and what the distinctions might be there.

That's a great question. That's a great question. So, stereotyping is part of our biases. Right?

So, here's another example. I have a neighbor who's just an amazing, very, very sweet individual. And she cannot understand why I have three dogs. So, I have three dogs, I love dogs, it has nothing to do with anything except for the fact that I love dogs.

But she's on the opposite end of the dog continuum and so she just cannot understand it. And so she-- and yet, she's a friend of mine-- so she's trying to explain, she's trying to understand this weird neighbor of hers who has three dogs. She's just trying to understand that.

And so she came to be a while ago and she said, "I finally figured it out. You're from India, Indians love their dogs. That's why you have three dogs." That's stereotyping.

Now, I hope that all of you burst out laughing because I can't see you all. I hope you laughed at that because it's the funniest thing to say. Right? It's the weirdest thing to say. No, I don't have three dogs because I'm from India. Being from India has very little to do with the fact that I have three dogs. In fact, there are tons of Indians that I can tell you about who hate dogs.

Loving dogs is a human-- loving or not loving dogs is a human thing. It's not an Indian thing. Stereotyping is making up a belief.

Thank you! Somebody put in the question and answer, "lol." Thank you! At least one of you is laughing.

These are the things. Right? So, it's really important to understand that stereotyping is saying that every-- all Indians love dogs.

So, there's someone who's wondering about my speech to my daughter. So, my speech to my daughter was to recognize her privilege. That is my speech. My speech to my daughter was to not let her privilege go unnoticed.

Right? To just recognize it, to be able to say, "oh, wow, I didn't earn that and yet here I am." Really, really important. Because I don't want her to walk in the world without recognizing her privilege. So, some of you said stereotyping is like labeling. Yes. Yes. Excellent. That's a great way of talking about it.

Lots of "lol's" coming through. Thank you. Appreciate that.

And one of you is sharing a similar experience of saying just because you're Italian people assume that you're connected to the mob. That's awesome. And then the follow up comment was, "I mean, I did have an uncle in the mob, but still!" That's awesome. This is great. So, that's an example of stereotyping. Right?

Privilege is something very different. Privilege is earning-- is not earning something, but getting a pass or starting ahead of the starting line even though you didn't actually do anything. Right? Even though you didn't earn that, you get a bump, you get a--

And yes, one of you said privilege can be based on stereotypes. Absolutely. Very, very true that privilege can be based on stereotyping. Yeah. So, something to kind of think about and sit with. Right?

So, we've talked about bias, prejudice, discrimination. And then, let's talk about systemic oppression. So, systemic oppression is when as a system we put certain rules in place that marginalize certain people and continue to support others.

That within the system, we have rules in there to continue to separate, to continue to sort of support certain people, give certain people a pass but not give others, or marginalize, or continue to push people out of sort of the mainstream. Right? Give them less support, less ability to really understand, and be able to start at the same line that everybody else does.

So, systemic oppression is the ways in which we have rules within our system that support a certain part of the population and not others. So, think about systemic oppression a little bit. What are some examples that you can type into the question box that come up for you?

And since you're doing that, I just want to address, there's a comment that is coming up in the question box saying that "you were stopped and you were white." Absolutely. Absolutely. The number of times that every one of us have been stopped when the alarm goes off, yes.

I'm not saying that if you're white you will never be stopped. What I am saying is there is sometimes privilege right there. Because if three people are walking by of three different colors of skin, they will be stopped at a differential rate. And just to recognize that is to recognize privilege. Right? Good, bad, or indifferent.

So, that's the piece that I'm hoping that you can kind of just open up to is, yes, absolutely, have we all been discriminated against? Yes. I'm not taking that away from you at all. And yet, we just have to notice that sometimes we walk in the world with privilege that we may not have earned.

And one of you is saying, "acknowledging our privilege helps us be aware that some people may not get the same treatment as others. And so it forces us to ask uncomfortable questions." Yes. So, so, so well put. Beautiful.

So, I asked for examples of systemic oppression and several examples are coming up, which are awesome. So, let's take a look at those. Punishments for crimes. Yes. Systemic-- whoops-- systemic oppression. The quality of education that you receive based on where you live. Beautiful. Yeah. The quality of education based on where you live is a great example.

Anjali, how about those people who go through the system that have privilege, and resources, and insurance that could access treatment with substance abuse issues and those that do not?

Yeah. Great example. So, access to resources, access to health care, access to support. Very, very different. Housing opportunities, somebody said. Job opportunities. Yes. Yes. Very, very true. So, these are all amazing examples. These are beautiful examples.

Property values, that's another example that somebody put in. Yeah. Really, really important.

You know, someone put in War on Drugs. And I don't know if any of you are in the federal system, but when the Federal Sentencing Guidelines came out, they treated-- and I'm sure many of you heard this example-- crack cocaine was treated differently than powder cocaine in the mandatory sentencing requirements. And so we saw-- obviously, crack cocaine was much more affordable to people than powder cocaine was. And so, crack cocaine, it disproportionately put many, many more minority people in prison in the federal system because of that distinction.

Yeah. Yeah. Somebody else shared lack of non-white stories and images in most examples that I used at school. So, when history is taught, portions of history are taught, and sometimes versions of history. And that's another piece. That who gets to write about the past? Who gets to write history? And how do we sometimes redefine, or rewrite, or recreate history in really interesting ways?

And then we get to tell that story that gets told to all of our children no matter what their cultural backgrounds are. And when we don't see representation of people who look like us in history, it has a huge impact on what we believe even about ourselves. So, it's not just what we end up believing about other people, it's what we internalize, and what we start to believe then about ourselves, as well. So, that's really an important and insightful comment right there.

I think, Anjali, there's a really timely one here. Which is we're looking at an opiate epidemic now that all of a sudden is mainstream because it's hitting everybody in every demographic in our community versus the older heroin problem that there used to be. And the biases that go along with that versus where we're at now. And a really interesting distinction someone pointed out in the question and answer.

Yeah. Yeah. Yeah. Excellent. Really, really important. So, great examples. Great examples.

So, I could give you sort of a very-- these are much better examples than sort of the definition. Right? I think you all really get this. Systemic oppression is the dis-- when we disadvantage groups of-- entire groups of people based on their identity, and end up advantaging people of the dominant group, or the majority group. And by group, it could be gender, it could be race, sexual orientation, language, all of that. Yeah.

Oh, another couple of comments. Medical research. Yes. That's another place, another example. And just a lack of representation that somebody was commenting on. Really important.

So, we've talked about othering. When we inadvertently or sometimes consciously put people in the other group or we sort of-- we convey to them that they don't belong, that they're in an out-group. That's othering.

Microaggressions are oftentimes-- people don't quite need it, but they are statements that harm. They're statements that hurt. Sometimes, I think of them like mosquito bites, like little things that people are trying to be-- say something nice and yet there's a little bite involved.

So, I'll use an example again of microaggression. Because I just find examples help kind of understand where these are coming from. So, sometimes, people will ask me, "where are you from?" And I'll say, I'm from India. And their response is, "oh, you don't sound like you're from India." Which is all well and good, right? Got it, no problem.

The impact, though, is me questioning in my head, "am I from India? Yeah, I'm pretty sure I am." In fact, there are quite a few of us that sound like me. So, yeah. I'm OK. Right? That kind of questioning. And apparently that questioning-- I thought I was weird-- but that questioning is really normal when people reflect your story isn't quite right. When somebody reflects your story isn't quite right, it's normal to question ourselves. But just notice the impact.

And of course, the person saying that didn't mean anything by it. And yet, that's the comment. Or, sometimes, the comment will be, "oh, you're from India. You speak English really well." And I think-- again-- I think the person means it as a compliment, right? I think you speak English really well, I think that's a compliment.

And yet, what's also being conveyed is you speak English really well for an Indian or you speak English really well compared to the people that I've met. Which is an interesting kind of statement, right? Because they are, again-- their view of how an Indian speaks English is limited. It's limited by maybe media or things like that.

But again, that's not the end of the world. It's OK. Those are these sort of these microaggressions. That's OK. What's really important is what happens next.

So, if I say, "actually, the British were in India for a really long time and that's why a lot of us speak like this," and so on and so forth, and I provide a little history lesson. If the other person says, "oh my gosh, I'm so sorry. I didn't mean to offend in any way and I really appreciate the information you just shared." That would be awesome, great. Repair has happened.

But, unfortunately, that's not the response. Oftentimes, the response is, "oh, I didn't mean anything by it. Don't be so sensitive." Or why are you so sensitive? Or I guess I just shouldn't say anything. That is a hugely unfortunate response. Hugely unfortunate. Because what happens-- what happened in that moment is no learning happened for both parties. Right?

So, will we end up saying something that inadvertently harms the other person? Yes. Did we mean to? Was our intention to harm? No, our intention was good. And yet, the impact was harmful. But we have to take responsibility for our impact.

So, one of you shared a personal example that somebody has said, "you don't look Native." Imagine the impact. Right? Questioning the person's identity. Really, really important to take a pause right there.

And so if we said that and even if we said it coming from a really, really positive, good place, et cetera, we didn't mean any harm. If harm has been caused, I have to take responsibility.

Another example. Just shifted on my screen. Sorry. Another example that somebody has shared of saying to somebody, "you're not trying hard enough." Again, very similar to kind of a microaggression. You're not trying hard enough, you're not doing enough.

So, ways out any time you have a negative impact. One of you just said, "I hate that statement." Yeah. Any time we say something and we have a negative impact, it's really important-- and the other person says, "hey, that hurt,"-- to just acknowledge it and say, oh my gosh, I'm sorry, help me understand.

Hear the other person's perspective and then don't try and defend. Right? And I'll cover these steps here in a second. But really important.

And then the last piece-- and I know we're starting to run out of time, so I'm just going to cover a couple more things-- to talk about is intersectionality. What intersectionality means is this cross section of a whole bunch of different parts of us. Right? So, a whole bunch of things like whether it's my race, or my culture, or my gender, or my sexuality, there's an intersection of all of these things. And the interesting thing is we cannot peel it apart.

So, I have privilege in some of my identities. But then I get kind of marginalized in other identities. Right? So, that's normal. And intersectionality means that we are complex human beings and we cannot piece these all apart. So, we can't say, it's just this, or it's just that, or just look at this one part of you. Because they all intersect. They all kind of come together.

So, in order for us to kind of have some takeaways, what do we do? What are things that we just need to pay attention to? My hope is that you will have some kind of a heightened awareness of when you are triggered. Or when you are having some bias. Like something is driving your behavior and you notice, "wow, I am treating this person differently from how I would treat other people."

So, just a heightened awareness of it. And to really get out of this good bad binary. If I do this, I'm good. If I do that, I'm bad. Because that's not the issue. Let's get out of this good bad binary. That we all are both.

There are times that we hurt and there are times that we heal. There are times that we've said things that are really supportive and times that we've done things that are really not supportive. And that's OK, right? No reason to kind of fall into this, "oh my gosh, somebody is giving me feedback about having said something. That means I'm racist." No, it's OK. We all are. We all have these sort of experiences. So, really important to get out of this good bad binary.

So, the last piece that I want to kind of wrap up with is this intention versus impact. So, even though my intention was positive, my impact was harmful, and I need to take responsibility for it. So, if somebody shares that I've impacted them negatively, stay curious, and stay engaged.

Really work hard to understand. Express your understanding of their perspective, not yours. Express your understanding of their perspective and apologize. If you've harmed, if you've impacted them negatively, apologize. And really work hard to hear their perspective.

So, let's end with a little poll. So, the unchallenged brain is just not worth trusting. So, how can we challenge our brain? And here are some examples that I've provided of ways to kind of challenge our own biases.

So, how did-- how are you willing to challenge your own biases? Are you willing to expand your in-group just like Greg talked about? Or challenge your automatic associations? Are you willing to have these uncomfortable conversations and be open to hearing what other people have to say? Or are you willing to expose yourself to counter stereotypes?

So, the results from that poll. The unchallenged brain is not worth trusting. What might you do to challenge your biases? The number one choice was have uncomfortable conversations. Fantastic. That's not usually the first response. And that's probably one that makes us all a little uncomfortable and takes a lot of energy. So, great to the 41% that said that.

The second option was challenge my automatic associations. The third response was expand my in-group. And the final response-- at 13%-- And then the final one was exposure to counter stereotypes at 7%.

Good. You're right. People tend to shy away from uncomfortable conversations so I'm just so excited that people-- that that's the one people chose. In fact, I've just been watching the question answer box and there are a lot of comments around, "oh my gosh, this is really hard to pick because all of them are important."

And somebody else said, "every answer is valid and important." But he's choosing uncomfortable conversations or they are choosing uncomfortable conversations because that means extending all of this knowledge to others around in your organization. That's so cool. Yes. Yes. Really important.

Several people talked a little bit about why they chose uncomfortable conversations. Yes. Excellent. Great. Uncomfortable conversations, not the easiest and requires so much humility. The willingness to let go of the assumption that I'm holding onto or the belief that I'm holding on to, letting that go, for even just a minute and opening up to the other person's perspective.

One of you said this. Being understanding about where their decisions are coming from, and respecting that everyone comes from all walks of life, and not everyone has lived my story, and that I definitely haven't lived other people's stories. So, quite incredible. Yeah.

So, I just want to remind people we're going to move into the question and answer period. So, Anjali, I think one of the questions is-- and I think a lot of professionals have this dilemma-- is that some of our biases come up when we read the material that comes to us prior to meeting a person. Would you like to comment on that a little bit and maybe some strategies?

Yeah. That's really important. That some of our biases come even before we meet the person. Right? Whether we-- let's say we've read the police report and our biases start there. Or maybe it's from many, many years of experience in the field and we've developed certain beliefs about how people are.

So, really paying attention to those. And one of the strategies is to use people around you to challenge your assumptions. Right? To use the information that's happening around you to see if there are ways in which you can believe something different. Can you look for a counter example?

So, sometimes, in working with our clients, if we believe that they're always lying or that they're not trying hard enough, a strategy is to work really hard to look for examples where they are working hard and they are telling the truth. So, sort of really kind of thinking about that a little bit differently.

Somebody else actually had a response in the question box. As an idea, is using strength based language when writing narratives, or charting, or writing notes about the person. Really focusing on strength based language is incredibly helpful.

Anjali, I know we only have time for a couple of more questions. And with all the great input and everything, we haven't brought Kevin in. Kevin, I'm wondering if you could talk a little bit about either some biases that you've had professionally or people that you've supervised, worked with, and some thoughts that you have about this training, and what you've learned today.

Yeah, sure. Thanks, Greg. Learned quite a bit today and all that. But I think from the law enforcement side, when I was still working out on patrol and all that, working with individuals who had some addiction issues.

And I saw that they were treated differently when you mentioned about the court, judge, prosecutors, and all. But, there wasn't enough information to make that understanding about the person to know what they were actually having to deal with, whether it was out in the community or at home. But you knew that information from your own side of it there.

There was the other side that they're being judged differently and all that. So, as they came in into the system, you saw that different type of treatment happening. Which was which was interesting. But again, you only go so much and only so far with what you're working with in trying to address the situation that they're dealing with as far as addiction goes.

But you saw that happening there. And you wonder like what other way or process is there a way with dealing with the addiction? And you saw a lot of these biases happening along the way there. But again, it just-- I think it's just more or less understanding it a little further beyond that to know what you'll be working with and how you can work through that side of it there.

Thanks, Kevin. That's going to conclude our question and answer period. So, thanks again, everybody, for participating.

In closing, we would like to share a brief information on additional training and technical assistance opportunities. NCJTC is a technical assistance training provider for the coordinated tribal assistant solicitation purpose area three grantees and non-grantees, grantee tribal agencies focused on implementing system wide strategies to address crime issues related to alcohol and substance abuse in tribal communities.

We are also a TTA provider, assigned to assist the tribal comprehensive opiates, stimulant, and substance abuse program. Grantees focused on developing, implementing, or expanding comprehensive efforts to identify, respond to, treat, and support those impacted by illicit opiate stimulants and other drugs of abuse.

TTA services for both programs include customized on-site and virtual training, regional trainings, conferences, webinars, peer to peer support, on-site or virtual meeting facilitation, written resources, community planning, justice system collaboration, and sharing grantee best practices.

For additional information on general TTA services, links to featured offerings, and to request TTA, please visit our program website as shown on the screen for more information. Finally, watch your inbox and our website for upcoming webinars and virtual TTA opportunities in 2021.

Another valuable resource is the COSSAP Resource Center. A screenshot of the COSSAP Resource Center is shown here along with the web link. Featured resources available, including funding opportunities, COSSAP grantee site profiles with a data visualization tool, information about demonstration projects, peer to peer learning, and recordings of all previous COSSAP webinars covering a range of substance use disorder related topics and strategies.

Of particular significance is the ability to request training and technical assistance, TTA, whether you are a COSSAP grantee or not. The COSSAP TTA program offers a variety of learning opportunities and assistance to support local, tribal, and state organizations, stakeholders, and projects in building and sustaining multidisciplinary responses to the nation's substance abuse crisis. For more information, you can contact the COSSAP program at [COSSAP@iir.com](mailto:COSSAP@iir.com).

I want to thank you again, Dr. Nandi, and our panelist, Kevin Mariano, for an excellent presentation today. We thank you all for attending this webinar. And hope you have a wonderful day.