

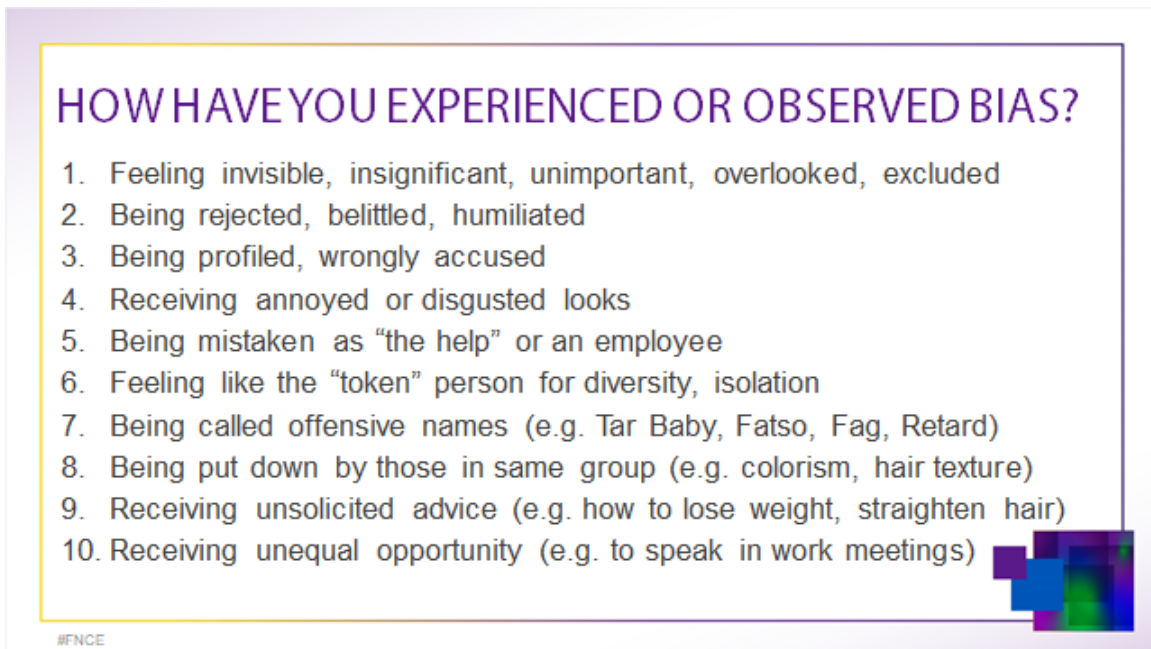
# NDEP Roundtable Discussion at FNCE 2021 Monday, October 18<sup>th</sup> from 9:00 - 10:00am CT

## **Continuing the Conversation: Building Bridges for Overcoming Bias in Dietetics Education.**

### **Breakout Session #1**

One person in each group needs to volunteer to take notes and type a brief summary on the documents provided. There will be a new link to open a separate document for each breakout session.

Begin your conversation by sharing your name, place of employment, and position.



**HOW HAVE YOU EXPERIENCED OR OBSERVED BIAS?**

1. Feeling invisible, insignificant, unimportant, overlooked, excluded
2. Being rejected, belittled, humiliated
3. Being profiled, wrongly accused
4. Receiving annoyed or disgusted looks
5. Being mistaken as “the help” or an employee
6. Feeling like the “token” person for diversity, isolation
7. Being called offensive names (e.g. Tar Baby, Fatso, Fag, Retard)
8. Being put down by those in same group (e.g. colorism, hair texture)
9. Receiving unsolicited advice (e.g. how to lose weight, straighten hair)
10. Receiving unequal opportunity (e.g. to speak in work meetings)

#FNCE

The discussion question for this breakout session is:

**What examples of bias have you observed or experienced in dietetics education?**

Add the summary of your discussion below:

Group #	Summary
1	<ul style="list-style-type: none"> <li>a) If a program does not have intentional recruitment methods to attract a diverse population of students.</li> <li>b) When an application reviewer notes that an applicant is “not a good fit” because they are not in the “dominant” culture without appropriate evidence to support that.</li> <li>c) When application reviewers tend to not accept students who are racially or ethnically diverse who speak “English as a 2nd language” because of concern that they will not pass the RDN exam and lower the program’s “Pass Rate”.</li> <li>d) Unsolicited advice on communication styles not fitting the dominant culture from preceptors to interns without recognition from the preceptor that communication style is culturally informed</li> </ul>
2	<p>Conforming vs. educating (i.e. this is how you say my name); discrimination against voice and gender resulting in questioning intern status; undervalued as a clinical resource (i.e. more than foodservice); hearing loss - frustrated in having to repeat things;</p>
3	
4	<p>Addressing male interns with questions rather than the female preceptor</p> <p>Inherent classism within profession due to structure of education (internship year)</p> <p>Transportation or income requirements for internship (“you must have a car” and “you cannot work while participating in the program”)</p> <p>Limited view of “healthy vs not healthy” foods with limited recognition of cultural foods and their value</p> <p>Recognition of certain holidays vs others for days off</p>
5	<p>Mansplaining in department meetings and they are wrong. Being bullied by my Department Chair.</p>
6	
7	
8	<p>Exclusion from intern interaction and networking; assumptions that young people are not hard of hearing (not accommodating this disability); masking</p>

	causing increased isolation during covid; inadequate accommodations for low vision interns
9	A Chinese friend was assumed to be "the help". Reverse bias perpetrated by a minority member. Denying the lived experiences of African-American classmates. A faculty member told me: "I don't see color."
10	Geographical, age/experience, priority/lack of priority at administrative level
11	Students not being as aware of different ways to have a healthy diet across different cultures Being the only African American student, I was tokenized as the representative of all African American. "Why is it that way? Why do African Americans..." The questions were not intended as ill-will but education on how to approach questions Images used in slides to represent as many culture groups as possible. Providing accommodations for different religious practices--as an instructor, being aware to not having any bias towards the student when leaving sessions for religious purposes
12	
13	Socioeconomic status: that all DI students come from higher SES; is this assumption true, DI students do need to work and pay life expenses  Self fulfilling prophecy on the preceptor or instructor side that certain students may not be as capable if they struggle with math or English
14	The Competencies are vague re. "Cultural competence" (food?, communication style?); Non awareness of our own biases
15	
16	