

KEYNOTE REMARKS

This is a verbatim transcript of the March 29, 2019 symposium address. The video of the keynote address is available at: http://bit.ly/Feldblum_keynote.

Speaker names are in bold, followed by the minute and second marks in parenthesis to indicate the location at which the remarks begin on the corresponding video.

Rafael Sa'adah¹ (00:00)

This is a student run event. So this event was put together by students. We began the work for this event in the summer of 2018. And critical to the success of this event was the early acceptance of our very first speaker: our keynote speaker, Chai Feldblum. It is our honor to introduce her.

She is someone who is a distinguished public servant. A distinguished practitioner and academic, and a lifelong advocate for disability rights. She was recently appointed as partner and director of workplace culture consulting at Morgan Lewis, where she helps companies and organizations create safe, respectful and inclusive workplaces, focusing on preventing and responding to workplace harassment. Previously Ms. Feldblum served as the Commissioner of the Equal Employment Opportunity Commission from 2010 to 2019, two full terms. Prior to her appointment to the EEOC, she was a professor of law at Georgetown University Law Center, where she has taught since 1991 and where she founded the Law Center's Federal Legislation and Administrative Clinic. As legislative counsel at the ACLU from 1988 to 1991, former Commissioner Feldblum played a leading role in helping to draft and negotiate the Americans with Disabilities Act of 1990. And later as a law professor representing the Epilepsy Foundation, she was equally instrumental in drafting and negotiating the ADA Amendments Act of 2008.

Former Commissioner Feldblum, as I mentioned, was the very first speaker to commit to this symposium. We are honored and graced by her presence and participation in our event. Without further ado, Chai Feldblum. [*Applause*]

Chai Feldblum² (01:59)

Well hello everyone, and you all get a prize for making it this far. [*Laughter*] Amazing. Truly. I look through this agenda and I was just truly awestruck by both the

¹ Student and Law Review Symposium Editor, UDC Law.

² Partner and Director of Workplace Culture Consulting, Morgan, Lewis & Bockius.

breadth of the issues that you talked about today, and the incredible depth of knowledge and experience represented by those participating in these panels. Recognized a lot of you and I was thrilled to learn some new names.

So, I actually believe that what has happened here today could become one of the most important roadmaps for disability rights going forward because of the combination of the breadth of issues and the experience and knowledge of those who participated. So, what I would encourage you to do as a way of helping to have that happen. If you have a thought tonight, tomorrow, a week from now, of something that really struck you in one of the breakout sessions or other sessions, I recommend you just email that to Marcy. And if Marcy wants it to go somewhere else you can do that. But, like, here's, here's what I didn't know before. Or here's what surprised me or thinking about this, this is what I think we should try to do next. And say that to all your friends who were potentially at some sessions and not here. That would be an amazing way for all of you to continue what I'm sure has been an amazing day.

So, I don't believe that keynote speeches have to be long. [*Laughter*] So especially after such an amazing day. I am hoping to have mine not be. So you'll let me know if I was able to carry that out.

So, we stand at an important moment right now. We stand. I think I must add an inflection point. People are energized about doing social justice now in a way that I think we may not have seen before. Obviously, that's fueled by anger and frustration but whatever. We're at a moment when people are energized about social change. We have to channel that energy now in a way that helps all people who have been left behind, all people who have been treated unfairly, all people who have not been truly included in our society, and that means people with disabilities as well as all other individuals who need to benefit from fairness and inclusion.

And we need to make sure that as this energy is challenged, that people with disabilities are right in the middle of the mix. Not an afterthought, not on the sidelines; right in the middle of this social change mix. Now I think we have to be both intentional and strategic as we move forward in order for that to happen. So, I think an excellent example is the panel that just concluded. Right, we are at a moment now when a range of social actors are focusing on the issue of harassment. Right, a range of social actors --employers, employees, unions in the employment setting, foundations, community groups, religious groups, the media. I've talked to a lot of these entities over the last two years. There's a focus on this now. And here's the thing: although the stories of sexual harassment, and many egregious stories have been key in raising the visibility of this issue; shame on us if we don't use this opportunity to make structural changes in our society and in our workplaces to stop harassment on all bases.

Obviously based on sex, but also based on race, and religion, and national origin, and ethnicity, and disability, and immigration status, and sexual orientation, and gender identity. Note how I put disability right in the middle of that mix, and I think we should all be doing that. [*Laughter*] Right. It's about taking this moment and transforming it into significant and sustainable change to stop harassment on our bases.

Because harassment is often at a core, an underpinning of making people not feel safe. So, as we're trying to make these structural changes, the truth is we want to stop harassment on all these legally protected characteristics but we also want to stop harassment generally. Right. Even if it's not on any particular characteristic, right. The equal opportunity person who bullies, and yells, and screams. That's not good for society, not good in a workplace. Again, when you're trying to make some change now you can set it up so that that type of behavior is not tolerated in the workplace or elsewhere.

And the research shows--because I've been now studying this pretty intensively, harassment prevention, for about five years. The research shows that if you go down one level deeper and create cultures in which people treat others with respect, that can be hugely important. As one researcher said: "disrespectful behavior can be a gateway drug to illegal harassment." Ok. So, stop the disrespectful behavior. I mean, how horrible is it if someone with an intellectual disability is teased or humiliated at work, right? How horrible is it if someone with cerebral palsy is harassed and demeaned, made fun of because of how they talk? I mean, it's not only horrible in terms of them having to go to work. It's horrible in terms of the assault on their dignity. So, if we had a culture in which, in society overall as well as in workplaces, people are expected to treat everyone with respect. You don't tease or belittle or humiliate anyone. Then that can be applied to stop harassment of that kind against people with specific characteristics, disability or otherwise. And one can build these cultures. One can build these cultures.

Obviously the first thing is--it requires leadership. Now, how many times have you heard: "it starts at the top."? Whenever I heard that I'd be like: "Thank you for sharing, and what does that mean?" Well, actually there's a lot of research about how leaders can shape cultures. Requires three things. First, they have to believe in a certain value. Actually have to believe in their gut that harassment based on disability is wrong or that people with disabilities should have a fair chance. They have to actually believe it.

Then they have to articulate it. Do not underestimate the power of words. If a leader is having an all staff meeting or in a day camp an all camp counselor meeting or camp meeting about some topic and starts that meeting with "here's the type of culture we are trying to create." That sends a message.

And third, leaders have to act in a way that makes the people listening to them, employees, the camp kids, whatever, believe that the leaders are authentic. Leaders say a lot of things. Leaders have to act in a way that make those listening to them believe they are authentic. And the most important thing leaders can do in terms of their actions is hold people accountable who are acting in a way that undermines those values of safety from not being harassed, respect, and inclusion. Hold people accountable.

And that by the way includes three different sets of people. It includes, obviously, someone who is engaged in the behavior that is not tolerated in the workplace; and that's everything from severe harassment to just disrespectful behavior that you want to

nip in the bud. They have to be held accountable in a timely and proportionate manner. Not every bad act deserves being fired, right. The point is you're trying to nip that behavior in the bud before it rises to something that would justify that. So those folks have to be held accountable.

The people that the leaders have put in charge to get reports of unacceptable behavior. Those people have to be held accountable for how they respond. Because far too often if it's a supervisor or if it's a camp counselor, I mean whatever, someone comes with a complaint what they want to do is say "oh it's not such a big deal; Oh, John is just always like that." Right. If someone dismisses or trivializes a complaint that person has to be held accountable. And it actually takes training. You know you have to train the person to say when someone comes forward, "Thank you. Thank you for being brave enough to come forward and tell me this. If what you say is happening, it's wrong and we will stop it. And here's what happens next." I mean it doesn't mean that you accept that it's true. That's what you're going to do an investigation for, if it warrants that. But it takes the person seriously. Those folks have to be held accountable.

And finally, anyone who engages in retaliation to someone who reports harassment, disrespectful behavior, failure to truly be included or who corroborates that. Those folks must be kept safe from retaliation or you--we will never break the cycle of people being afraid to come forward. And if we don't break that cycle, we don't change the culture. So ultimately, we need to have a society in which, as we now frame it in the workplace, a safe, respectful and inclusive workplace. That's the work I'm doing now.

But of course, we want a safe, respectful and inclusive society. And that means; the safe is about being safe psychologically and physically from harassment on a protected basis or any basis; respect is about being treated with respect; and inclusion is about being truly included in society.

Think about the last exchange about sexuality. It's not just about being safe from sexual abuse or assault. It's also being included in a sexual life. So I--I--I think we're standing at an amazing moment right now. I really do. I think, as I said, we have a range of social actors that are focusing on this. Right. Everyone from employers, employees, government foundations, the media, religious groups. We have people focus on progressive social change including, and sometimes fueled by this desire to stop harassment. We have people focusing.

This is our present and this is our future, if we move forward in an intentional and strategic way. And this present and future, absolutely has built on our past. I said last night at the reception that when we were working on the ADA starting in 1987, 1988, the mantra was: "We don't want your pity, we want our rights." Well a lot has changed in 50 years. I think most people would understand that now--that we want our rights as people with disabilities. At least many more people understand it now than did 50 years ago. So, let me conclude with some thoughts about dignity.

Being in safe, respectful, and inclusive settings ensures that we are treated with dignity. And that we experience ourselves as people with dignity. Dignity also includes

coming out and feeling proud. The motto “Black is Beautiful” was important in the 1960s. The slogan “Gay is Good”--it was important in the 1970s. And they are important now. When characteristics are demeaned by society, we must we claim them as sources of pride. This is particularly true when characteristics are hidden, as is often the case with disability. Right, I've a hidden disability of anxiety disorder. People don't know that unless I come out with it. Characteristics with regard to disability, with sexual orientation. Again, for someone to know I'm a lesbian, I need to come out, because I don't meet their stereotype of perhaps of what a lesbian should look like. And also hitting characteristics like, am, gender identity, immigration status, religion, and even things like race, national origin, ethnicity can sometimes be more hidden.

These characteristics do not define us in our entirety. But they are often essential aspects of our identity. Being proud and open about these aspects of ourselves is what allows us to live with dignity. So, I come back to where I started. I believe we are at a moment now in which people are energized again, perhaps energized because of anger and frustration. But it doesn't matter, the energy is there. Let's make sure that this energy extends to ensuring that everyone, people with disabilities, as well as everyone else, can live lives of safety, dignity and integrity. Thank you. [*Applause*]

And I want to point out. That it's 4:36 pm. [*Laughter*] I just want to say. Now I'll take a few questions. But then that's up to you. You know what I mean it's long as.

Dara Baldwin (17:38)

Hi. Hi.

Chai Feldblum (17:39)

Usually I would say “Tell me who you are” but I know who Dara is.

Dara Baldwin (17:41)

That's okay. Dara Baldwin. Thank you for your conversation around what's happening around sex and I hear the whole safe and inclusive. What about, where's the equity? Where is the conversation about the right, the equity in this? And even in not just reporting. I was--20 years, people don't believe I'm this old, but I did 20 years in health care and I was in hospitals when you know there were chapels. And then we had to tell people I'm from northern New Jersey right. Like melting pot. Yeah. No, we're gonna change this to quiet rooms for the Muslims and the Buddhists and the...So, where's that equity conversation in the sexual harassment. I don't see that a lot.

And I also don't see that in reporting. How is, you know, the different types of ways people can report? Why is it that we have to go to, you know, law enforcement? Some communities don't trust law enforcement. So, you know, in other areas of your life when you're harmed you can go to other kind of communities and say “I need a conversation or I need an advocate to come with me to the police department or you go to the police department and I'll follow through.”

I don't see that in sexual harassment. Maybe I'm wrong. I haven't seen it. Or at work. Some of us don't get along with H.R. offices. You know, H.R. offices are not always the greatest place in the world. We--I worked in them in corporate America. That's why I got out of corporate America. What other areas are there? Like what are the--who are the advocates for reporting and equity in that conversation.

Chai Feldblum (19:11)

So, I've two things to say about that. First, the reason I said about holding people accountable, including the ones who take in reports, whether it's sexual harassment or anything else that includes, obviously, H.R. in any company. I mean it includes the supervisors--immediate supervisor or some other supervisor who's told. But also includes H.R. I mean it makes me crazy when I hear people say "well don't go to H.R. H.R. is not your friend. They just want to care defending the employer." And I'm like, hello. The employer needs to say to H.R.: "the way that you defend me is you take those complaints seriously." I mean that's how you should be defending the employer. But, at the same time then the employee better have the back of a job when they do that. So, there's, you know, what we call the "superstar harasser" the one who has high value to the organization, brings in a lot of money. You know big sales whatever it is has high visibility, you know. If H.R. goes after that person, leaders have to have their back. So, you can't try to get around entities that are essential for the workings of the system.

I mean largely it's interesting when you say equity when I knew about six months before January 2019 that there was at least a strong likelihood I would not get confirmed for a third term and I was thinking, OK what am I going to do next. And I very much wanted to continue this harassment prevention work. So, since all I knew how to do is nonprofit work I said, "OK I'll start a new nonprofit little group with Sharon Masling" my Chief of Staff. And I look because, I was very into the word equity at the time, and I look and Center for Workplace Equity. That name had not been taken. So, I bought the domain name Center for Workplace Equity so I could go to foundations get them to give me money to do best practices for employers.

Well that turned out to have two problems. Number one, foundations don't like turn on a dime and give you money. And number two, as we were telling people what we wanted to do so many folks said "Well, why don't you just sell this to employers?" You know, instead of just best practices, why don't you because they have to be customized to work, you know. So then, Sharon and I thought OK, we'll just set up Feldblum and Masling. You know I bought that domain name because like what the hell \$9.99 a year. Right, whatever. But, the thing is we couldn't, as two people really get into the big companies, we wanted to get into. I wanted to get to the companies that are hiring thousands of minimum wage workers, right. As well as, you know, companies that have financial services and well-paid, you know, just get into the big companies. And that it was clear I had to go to management law firm to do that. So, it was a very interesting, you know, arc that ended up at Morgan Lewis which is where I am, which has been, in four weeks, a phenomenal, phenomenal place to land.

But that is to say that, to me, equity was like the most important thing. And equity included all of it. I actually, though, like the safe, respectful and inclusive language. Because I think if inclusive is understood correctly, it includes diversity, non-discrimination, and true inclusion. And, you know, I think people don't necessarily understand what equity means and there's at least enough of a diversity and inclusion world that people have some sense of it. But. Anyway so that's how I felt about H.R. and equity. So.

Dr. Rabia Belt (22:57)

Thank you very much for this. Can everyone hear me?

Chai Feldblum (23:00)

Yeah and tell us who you are.

Rabia Belt (23:02)

Rabia Belt, Stanford Law School. So one of the big things about #MeToo, I guess sort of baked into the name, is the amount of that sunshine has been powerful. In terms of people not only speaking their truth, but then other people realizing the truth that came from that and then. Recognizing that abusers are serial abusers.

But at the same time, we recognize that there's been mechanisms that have been trying to shut that down or that have shut that down previously. So, for instance, in the law school space having to deal with, for instance, forced arbitration or non-disclosure amendments. So I was wondering sort of given, sort of you're out a defense side firm, like so I would assume for an employer, they want to limit the sunshine, not just because of the limiting of liability but also, that sort of--that type of--a lot of disclosure is not going to be great for their brand. How do we sort of do it on the one hand sort of having employers do best practices to reduce sexual harassment and other types of harassment, but at the same time not stifling the through the victims and making sure that we get at the root of the problem?

Chai Feldblum (24:23)

Right. So, I don't know yet whether the practice that I'm offering will be successful because it depends on employers actually wanting to know what is going on. So, I've been in this. You know it's a gamble. And then the firm took a gamble on me, right, because they're giving me a salary and so they expect me to be able to bring in money, which means that companies have to buy the services. And my services, the ones I'm offering with Sharon, none of it is defensive. I mean because that was essential to us given who we are. You know what we've done. You know, I said to the head of the practice, we can't be defending charges and litigation. And she's like, get it, I've got tons of lawyers who can do that.

You know you're coming in here to do the preventive work, but that means they have to sign up for it. And what we're offering is reviewing their structures, their policies,

procedures, their accountability mechanisms, what sort of corrective actions were done. And then we will do a cultural assessment. And that means focus groups of randomly selected employees. It's employees who want to be interviewed, who asked to be interviewed coming forward. It's a portal where people can anonymously put in information. I mean, these are ways that really get at what's going on.

And based on that cultural assessment we would then be developing a strategic plan, customized for that company, on how to change their policies, procedures, accountability, mechanisms, training. So that's and then we would have them implement them. But again, it has to be implemented by the people already there so essentially the whole thing depends on a relationship of trust with legal, H.R., diversity and inclusion, whoever is going on. So, implementation would really be by them; but, but guided by us to the extent they want it. That's what we call "the whole enchilada," that we're selling. As opposed to what a lot of companies did is "Oh let's redo our policy and do some more training." As if that was going to do it right in the core of us we're saying we want to do a cultural assessment.

There is no doubt that there are going to be many companies that will say "No thanks. We don't want to know." But again, it's the reason I went--we went to Morgan Lewis is again Grace Speights, the head of the practice had started this cultural assessment practice. Just with her and a few other folks and had done it for a few companies and they had seen the benefit of in fact knowing. Now as she says to folks, "If you're not planning to do anything with what you've learned with the cultural assessment, probably not a great idea to do it." Right? But it's the best way to know what's going on, and the best way to know what's going on before someone gets hurt. By being harassed and goes onto social media or goes to the press. Right? Is that when you want to find out that you had a problem in that division as opposed to finding out before? That's what we're gambling on. That at this moment in time there are enough employers who are, not only finally...finally paying attention to the issue; but maybe are willing to pay some money. To fix it.

Up there, and then down here. OK.

Dale Brown (27:54)

I have, had a question.

Chai Feldblum (27:56)

Tell me who you are.

Dale Brown (27:57)

Oh, I'm Dale Brown. OK. I wanted to know what you thought about gathering testimony versus making a complaint. And let me explain. When I was attacked as a Jewish person, I called the anti-defamation league and I told them my story. They took it down. They made it part of a database. I later saw my story written anonymously and I knew that it was part of their research and there is very powerful statistics about anti-

Semitism for that reason. I did not have to file a complaint. I did not have to fight. I simply reported it and I noted at that time and I just wanted to bring it up to people involved in disability. There's nothing like that in the disability community. And I believe there's nothing like that in the woman's community. I wanted to ask your thoughts because I will speak briefly for myself and say for me, being able to report that helped tremendously in my just recovering. You know. And I also think it's very powerful the level of statistics that they have. And part of that is because I knew I would not necessarily have to prove it, or you know what I mean. Just. I could just report it.

Chai Feldblum (29:00)

That's a great idea. It's a great idea in different ways. Number one, as you said, that the sense of it's almost like the sense of belonging to someone who cares by being able to say it. Plus, then being able to collect it with those with those, stories--not just statistics. but with those stories. Certainly, when we were working on the ADA, a huge part of what that, the effort was made successful by the fact that people were going around the country collecting these stories. People with disabilities who had experienced discrimination and you know that was huge.

So. So, I think that's a good idea. I mean the ADL, one of the things it's done from its beginning because there was so much anti-Semitism when it started and guess what, there is still now. Was about pulling in those stories. You know, you have a place like National Women's Law Center that, with the "Times up Fund," is taking in stories. But that's from people who actually want to file a complaint as opposed to I just want to tell my story. So. Yeah, that's the type of thing that I say. Yeah. You don't have to e-mail it to Marcy because she's, you know, heard it right here.

What?

Dale Brown (30:10)

It was my duty to a certain, right. I mean it was also my duty as I understood it to tell my story.

Chai Feldblum (30:14)

It was your duty as a Jew?

Dale Brown (30:16)

As a Jewish person and I--and what I like about it, in terms of the disability community, is that there's so much conflict. And I'm also a person with a disability about should I tell my story? What should I do? I hear that a lot about the #MeToo movement. And I think, what this does is it sort of gives people who are Jewish sort of a database that's reasonable, you know. Because I think most people were, many people who are Jewish know to report to the ADL and they're told pretty quickly if they talk about it to others.

Chai Feldblum (30:44)

Start that for disability and then maybe it will take off for sex. Mm hmm.

Nancy Langley (30:54)

I'm not quite sure how to pose this as a question but I'm Nancy Langley. I'm with the US Department of Justice, Civil Rights Division.

Chai Feldblum (31:02)

I think you just need to speak into it. OK. And.

Nancy Langley (31:04)

Ok. It's an issue about what I characterize as a "noblesse oblige." And you know, what do you do when a lot of us who work in civil rights are from an elite. You know whether it's racial, whether it's economic, and certainly we've noticed it there. I work with a lot of people who went to Ivy League schools who have had, you know, relatively good existences and yet we're involved in this movement. We are you know interacting with people who come from very different places. And it's--it's a problem for me right. I'd like to see it, I think a people have addressed this to some degree. Let's integrate what we do with people who are more diverse. And I don't mean just racially or gender wise. But, class wise. I don't see that happening a lot. And I think there is a disconnect. And there's a disconnect between where we are now and our inability to see how we got there. It's not just that where we are now happened out of the blue. A lot of things happen before that we should have anticipated and that we may have, in fact, participated in.

Chai Feldblum (32:34)

Right. Well I mean I think simply asking the question and being self-aware in that way is obviously a good step. I mean you...We all come from the families, and the cultures and the economic statuses that we came from. It's not like that's anyone's either fault or choice. It's about once you have come from something that might be either different from the folks that you're working with or you know just different from the norm. It's being aware that it won't just happen on its own to start being more integrated. I mean it's--it's again you have to be intentional about it. I also think it's about creating a safe space for people to come out about things that are more hidden.

So, for example, I grew up very poor neighborhood. My family was probably low income in terms of the money we had and upper middle income in terms of expectations and education. But my father was a Holocaust survivor. He became a rabbi and then a professor of Talmud. We lived in a neighborhood that was largely folks from Puerto Rico and the Dominican Republic. That was my world. You know, rent control. Well, I never met someone who lived in a house until I went to high school and I thought you had to be really, really wealthy to own a house. I mean that's just how I grew up.

Sometimes as I was, you know, in my 20s and 30s when I moved out of mostly, the culture changed for me, was moving out of the Orthodox Jewish world into the secular world. I mean my whole first year when I was 20 and I lived here, I kept saying, "Wow. In the secular world they do this in this--you know."

So anyway, what I'm saying is that all of us may have different places we come from. If you start with the self-awareness that we're not all the same. And then create a space to allow people to come out about that and then to be intentional about doing real social integration not just "Hey this is the work I'm doing." I mean that's the best I have.

You've got one down here first row. Then we all have wine and cheese or whatever you have.

Audience Member (35:07)

Hi. [spelling of name provided unknown] also from the Civil Rights Division. I'm curious. We at the Civil Rights Division tried to do some implicit bias training. Just--just in our own office. And I'm curious what, you know, whether implicit bias training is part of consulting that you're doing and whether you think that's effective.

Chai Feldblum (35:30)

Yeah, that's great. So, in the--the strategic plan that we would write would include as I say, ideas for policies, procedures, accountability, mechanisms, and training. The training we have thought about the most is what we call "respectful workplaces training" and "bystander intervention training." By the way, also goes to Dara's question of how you can enable other people to feel collectively responsible for the culture and then help other folks. So, sort of respectful workplaces and bystander intervention, which are very skills based, you know. Teaching people the skills of how to respond when you experience disrespectful or harassing behavior. How to say something, and then also teaching people the skills of how when you hear that feedback, how to respond you know without getting defensive. These are not natural human skills.

So that to us felt like the most important training. With diversity inclusion, it's very interesting, because when we were working on the report this June 2016 report from the EEOC that came out in June 2016. A lot of the research had shown that implicit bias training was not that effective. You know that it made people even more defensive. Right. Well, you say "I'm not racist," "I'm not, you know, against people with disabilities," whatever. So that was a lot of the research.

I had dinner last night with this guy David Bowman who is the head of the training program at Morgan Lewis, because whatever training would be done would be done by him and his folks; although Sharon Masling and I would probably do a bit just to get a sense of it. But mostly his folks and Sharon asked him, said "what do you think about implicit bias," because we said that he does do that. And he says, "yep, I think that's very important." And she said, "Well what do you do with those studies that say that they're not?" And he said, "I read them and then I ignore them because of my experience." So, he's now coming from his experience "that actually does work," So, I'm

like OK David you know I'm, I'm, I'm ready to be persuaded, you know, in practice and let me tell you a lot of the studies are not done on actual training they're sort of done on simulator trainings. So. So I'm, I'm, I'm open, even though I had been skeptical up until last night. So, OK reaction to that.

Karen Frye (37:57)

Thank you. My name is Karen Frye. Just to continue that I, in a previous life, did management consulting and I found that making people uncomfortable was important. Because nobody does anything when they feel comfortable. And what you've got to do is manage the discomfort, but find the thing that makes, that starts to provoke that discomfort. Because that's when people want to change. If you say, "oh I'm wonderful. This is great. We're going to be doing all these wonderful things," there's no motivation for change.

Chai Feldblum (38:37)

So I will just add something to that which is I totally get that, and I agree in terms of sort of really ultimately changing people. We say. There's another piece of training that we just call compliance training. And the reason we call it that is from the phase of when you come into the training, OK. This is not training to change your mind. This is training to keep your job or to not be disciplined on the job. OK. The whole thing is it's not sensitivity training, it's not judgmental.

It's like, you know, the person says well, why can't I tell Susan she looks sexy in that dress. My wife loves it when I say that! And you go "OK, go home tell that your wife. Probably need to tell it to her more. But when you walk into the doors of this workplace that's not OK." So, it's almost the opposite of making them uncomfortable, although maybe they will be. But you're basically saying, "we're not judging; we're just telling." Here's the--our culture. So, look, there's a lot of different types of training that have to be developed.

OK 4:58. How's that for ending on time! Thank you so much everyone.

[*Applause*]