



Andrea Garcia <agarcia@norridge80.net>

Illinois FOIA Request - 5 ILCS 140/1

Michael Ayele <waacl13@gmail.com>
To: "agarcia@norridge80.net" <agarcia@norridge80.net>
Cc: "Michael Ayele (W)" <waacl13@gmail.com>

Mon, Dec 22, 2025 at 4:31 AM

W (AACL) Date.: December 22nd 2025
Michael A. Ayele
P.O.Box 20438
Addis Ababa, Ethiopia
E-mail: waacl13@gmail.com ; waacl1313@gmail.com ; waacl42913@gmail.com

Freedom of Information Act (FOIA) Request

Hello,

This is Michael A. Ayele sending this message though I now go by W and I prefer to be referred to as such. I am writing this letter for the purpose of filing a FOIA request with Norridge School District 80. The bases for this records request are [1] the August 30th 2011 defamatory hit piece which targeted Emma Roberts following her decision to attend Sarah Lawrence College after she had turned 20 (twenty) years of age on (or around) February 10th 2011; ^[i] [2] the xenophobic December 2023 WordPress “*article*” that explicitly refers to the name and the written correspondence of Michael A. Ayele (a.k.a) W with the City and County of San Francisco, California. ^[ii]

I) Requested Records

What I am requesting for prompt disclosure are records in your possession detailing [1] the definition in use by your school district for what constitutes “*reverse-age discrimination*,” [2] the support that your school district would provide to an alumna who decides to take two (2) gap years (or more) following her high-school graduation before attending an American college or university; [3] the formal/informal commitment made by your school district to protect the reputation of your high-school graduates from unfair personal attacks in the event they take more than one gap year (after their 18th birthday) before attending an American college or university; [4] the legal obligations your school district would incur in the event an

alumna (of your school district) is referred to as a “*smug, entitled little brat*” for deciding to attend an American college or university at the age of 20 (twenty) instead of 18 (eighteen) or 19 (nineteen); [5] your discussions about Emma Rose Roberts as a woman of international renown who (i) had on (or around) August 29th 2011 announced that she would be attending Sarah Lawrence College (Bronxville, New York) as a full-time student beginning September 05th 2011; (ii) was on (or around) August 30th 2011 referred to as a “*smug, entitled little brat*” that needs “*to do some growing up*” by a tabloid magazine calling itself “*Celeb******”; (iii) has had her motives for attending Sarah Lawrence College (Bronxville, New York) questioned after being called a “*smug, entitled little brat*” by the tabloid magazine “*Celeb******”; (iv) has had a defamatory, libelous and slanderous article published in her regard on (or around) August 30th 2011 following her decision to attend Sarah Lawrence College (Bronxville, New York) as a twenty year old freshman undergraduate student; (v) has had a defamatory, libelous and slanderous article published in her regard on (or around) August 30th 2011, wherein one anonymous user claiming to be a graduate student at Sarah Lawrence College (Bronxville, New York) chimed in the following comment: “*I’m currently a grad student at Sarah Lawrence College. We generally don’t have a lot of contact with the undergrads, but it’s a tiny campus so at times, we intermingle. I’ll let you ladies know what I see or hear! This should be good!*” (vi) has on (or around) July 05th 2024 recognized that her professional career was very much adversely impacted by internet trolls who routinely write negative reviews on projects she worked on solely for the purpose of perpetuating hate; (vii) has (on around) July 05th 2024 condemned America’s culture of “*anonymous internet trolling*,” [iii] (viii) is currently working as an executive producer in the T.V series called “*Tell Me Lies*,” [6] your discussions about Michael A. Ayele (a.k.a) W as Black Bachelor of Arts (B.A) Degree graduate of Westminster College (Fulton, Missouri) and a former Missouri state government employee (listed on Missouri’s Accountability Portal) who has in his correspondence with the U.S government (in the mid-2010s and the early-2020s) relied on Jonathan Metzl’s book entitled “*The Protest Psychosis: How Schizophrenia Became a Black Disease*” (as well as other related journal/newspaper articles) for the purpose of asserting that (i) the “*schizophrenia*” diagnosis has historically been associated with white women prior to the 1960s; (ii) the “*schizophrenia*” diagnosis is intricately linked with the now discredited “*drapetomania*” diagnosis; (iii) Blacks and African Americans are five to seven times more likely than white people to be erroneously and wrongfully diagnosed with “*schizophrenia*” when living in the territory of the U.S.A; (iv) there’s very probably some type of fraud at play whenever an unsolicited white psychologist and/or psychiatrist (whose expertise have not been sought) declares a Black person to be “*schizophrenic*,” [iv] [7] your discussions about the decision of the American Psychological Association (APA) to recognize on (or around) October 29th 2021 that the “*discipline of psychology*” (i) “*has since its origins as a scientific discipline in the mid-19th century, contributed to the dispossession,*

displacement, and exploitation of communities of color;” (ii) “*was complicit in contributing to systemic inequities, and hurt many through racism, racial discrimination, and denigration of people of color;*” (iii) has promoted pseudoscientific movements such as “*eugenics;*”^[v] [8] your discussions about the National Council on Disability (NCD) as a federal agency of the United States government, which had on (or around) June 01st 2006 recognized that people begin the process of becoming culturally competent when they (i) reject their preexisting beliefs about a culture; (ii) take into account the influence of their own culture in creating beliefs about other cultures; (iii) prioritize understanding the information provided by other people within the context at hand; (iv) forgo the temptation to classify or label other people with cultural names;^[vi] [9] your discussions about WordPress as a web content management system that (i) permits on their platform the publication of truncated written correspondence exchanged between Michael A. Ayele (a.k.a) W and San Francisco, California if it is for the purpose perpetuating discrimination and xenophobia; (ii) fails to self-regulate discrimination, racism and xenophobia when it targets Michael A. Ayele (a.k.a) W; (iii) finds nothing wrong with discrimination, racism and xenophobia on their platform even when it has been reported to them by Michael A. Ayele (a.k.a) W on (or around) April 07th 2024; (iv) enables totally unqualified individuals to make “*mental health assessments*” on Black ex-immigrants of the U.S.A (no longer living in U.S territory); (v) enables totally unqualified individuals (with no degrees in Economics, Business Administration, Accounting and/or related field) to blame ex-immigrants of the U.S.A (who have ceased to live in U.S territory) for inflation in America; (vi) enables totally unqualified individuals (with no degrees in Economics, Business Administration, Accounting and/or related field) to blame ex-immigrants of the U.S.A (who have ceased to live in U.S territory) for the increasing cost of goods and services in America; (vii) could in the future allow their users to blame Michael A. Ayele (a.k.a) W for a broad range of American societal and economic problems he is not responsible for (as they have previously done on or around December 26th 2023).

II) Request for a Fee Waiver and Expedited Processing

-

In my judgment, the facts presented in my request for a fee waiver and expedited processing will not bolster public confidence in the activities, the engagements and the priorities of WordPress as well as the U.S government. Indeed, the facts presented in my request for a fee waiver and expedited processing put into very serious doubt the cultural competency of the U.S government as well as WordPress. As a company engaged in web content management, WordPress is culturally incompetent because it has a history of [1] failing to self-regulate discrimination, racism and xenophobia when it targets Michael A. Ayele (a.k.a) W; [2] finding nothing wrong with discrimination, racism and xenophobia on their platform even

when it has been reported to them by Michael A. Ayele (a.k.a) W on (or around) April 07th 2024; [3] enabling totally unqualified individuals to make “*mental health assessments*” on Black ex-immigrants of the U.S.A (no longer living in U.S territory) without listing their credentials; [4] enabling totally unqualified individuals (with no degrees in Economics, Business Administration, Accounting and/or related field) to blame Black ex-immigrants of the U.S.A (who have ceased to live in U.S territory) for inflation in America; [5] enabling totally unqualified individuals (with no degrees in Economics, Business Administration, Accounting and/or related field) to blame Black ex-immigrants of the U.S.A (who have ceased to live in U.S territory) for the increasing cost of goods and services in America; [6] hosting defamatory, libelous and slanderous content particularly when taking into account the October 29th 2021 press-release issued by the APA, wherein they had recognized that the “*discipline of psychology,*” (i) *has since its origins as a scientific discipline in the mid-19th century, contributed to the dispossession, displacement, and exploitation of communities of color;* (ii) *was complicit in contributing to systemic inequities, and hurt many through racism, racial discrimination, and denigration of people of color;* (iii) *has promoted pseudoscientific movements such as “eugenics;”* [7] hosting callous and reckless content on its platform that encourages violence against Black ex-immigrants of the U.S.A (similarly situated to Michael Ayele (a.k.a) W) even though the NCD have on June 01st 2006 recognized that the process of cultural competency requires that people and/or companies (i) learn to recognize and reject their preexisting beliefs about a culture; (ii) learn to recognize the influence of their own culture on creating (...) beliefs about other cultures; (iii) focus on understanding information provided by individuals within the context at hand (e.g., patient, front desk, etc.); (iv) forego the temptation to classify or label persons with cultural names.

Additionally, the facts presented in my request for a fee waiver and expedited processing are not the sort to bolster public confidence in the activities, the engagements and the priorities of platforms such as “*Celeb******” because of the nature of the articles they had published on (or around) August 30th 2011 and January 05th 2012 with regards to Emma Roberts. As previously mentioned, Emma Roberts had on (or around) August 29th 2011 announced that she would be attending Sarah Lawrence College (Bronxville, New York) as a full-time freshman undergraduate student beginning September 05th 2011. Within 48 hours of this announcement, a nationally circulated tabloid magazine calling itself “*Celeb******” published an article referring to Emma Rose Roberts as a “*smug, entitled little brat*” who “*needs to grow up.*” In that same August 30th 2011 article (written a day after Emma Roberts August 29th 2011 announcement that she was going to be attending Sarah Lawrence College beginning September 05th 2011), “*Celeb******” questioned Emma Roberts motive for attending Sarah Lawrence College (Bronxville, New York) as a 20 (twenty) year-old freshman undergraduate student.

Overall, what makes the August 30th 2011 “*Celeb***** article*” (with regards to Emma Roberts) a little bit shocking is the comment one anonymous user claiming to be a graduate student at Sarah Lawrence College (Bronxville, New York) chimed in with: “*I’m currently a*

grad student at Sarah Lawrence College. We generally don't have a lot of contact with the undergrads, but it's a tiny campus so at times, we intermingle. I'll let you ladies know what I see or hear! This should be good!" On a personal level, I have never attended Sarah Lawrence College (Bronxville, New York) when I was living in America on an F-1 visa between January 2010 and July 2016, but if I had attended this college, and I had come across this article, I like to think that I would have flagged it and reported it for what it was: a sexist article. As previously noted, I have never attended Sarah Lawrence College (Bronxville, New York) when I was living in America between January 2010 and July 2016, but I hope that the comment mentioned above is not indicative of the campus environment Emma Roberts has had to deal with between September 05th 2011 and January 2012 when she was a full-time freshman undergraduate student there. If the comment mentioned above is indeed indicative of the campus environment Emma Roberts has had to contend with between September 05th 2011 and January 2012, it would (for me) explain a lot of things about her decision to work as an executive producer in the T.V series called: "*Tell Me Lies*."

If someone (whomever they may be) writes an "*article*" about the decision of Emma Roberts to stop attending Sarah Lawrence College (Bronxville, New York) after her first semester (between August and December 2011), I (personally) think this is a fine (and interesting) topic to explore (particularly given Emma Roberts work in the T.V series called "*Tell Me Lies*"). However, I do expect from fair, impartial, objective and unbiased journalists to discuss in their article the freshman retention rate of Sarah Lawrence College at the time Emma Roberts was attending that college. The fact of the matter is that in 2011 – 2012, the freshman retention rate at Sarah Lawrence College was 70% (seventy percent). To put this statistic in context, back then (in 2011 – 2012), nationwide, the average first to second year retention rate was 70.57%. When looking at colleges and universities in New York, the average retention rate was 73.51%. In other words, in Calendar Year 2011 – 2012, 1 in 3 first year college/university student did not make it back for sophomore year.^[vii] Therefore, (in light of the above-mentioned statistics,) it is intellectually dishonest to attribute an individual student's departure from a college or university (after her/his freshman year) to personal failings without examining the institutional factors that have contributed to that outcome. To omit this context is not simply irresponsible journalism; it is a form of gendered and reverse age discrimination that unfairly targets young adult women who do not follow the exact educational timelines others expect of them.

When the platform known as "*Celeb******" published its January 05th 2012 hit piece targeting Emma Roberts, it deliberately excluded crucial statistics on college / university freshman retention rate in 2011 – 2012 (in order to perpetuate a systemic form of misogyny). In brief, "*Celeb******" framing of Emma Roberts decision to attend Sarah Lawrence College (and discontinue her studies at that college) was not neutral journalism. Rather, it was a calculated effort to shame and belittle the young woman Emma Roberts was (in 2011) for making a decision that thousands of students across the United States (and around the world) make every single year. By stripping away institutional context, ignoring nationwide retention patterns, and refusing to acknowledge that Sarah Lawrence College had freshmen

retention rates (a little below average), “*Celeb******” manufactured the false appearance that Emma Roberts’ departure was unusual, scandalous or personally indicting. In reality though, (as the statistics demonstrate,) the decision of Emma Roberts to defer college after her first semester is not a statistical anomaly. As a Black B.A Degree graduate of Westminster College (Fulton, Missouri), I am thoroughly convinced that the “*articles*” published by “*Celeb******” were of extremely bad-faith because of their eagerness to transform Emma Roberts college experience into a defamatory public spectacle by weaponizing sexism, reverse-age stereotypes and deeply gendered assumptions about intellect and ambition. This type of distortion is not merely an affront to Emma Roberts: it’s also an affront to people who were undergraduate students in the early 2010s and considered [1] transferring college or university; [2] taking a break from college or university. As previously noted, it is academically dishonest to attribute an individual student’s departure from a college or university (after her/his freshman year) to personal failings without examining the institutional factors that have contributed to that outcome.

For me, the August 30th 2011 and January 05th 2012 “*articles*” published about Emma Roberts were defamatory, libelous and slanderous. They were also full of inconsistencies. Just to illustrate my point, I will cite one example that describes the very odd cognitive dissonance of the August 30th 2011 “*Celeb***** article.*” If you examine the first paragraph of the August 30th 2011 “*article*” closely, you’ll notice that the “*article*” (if one can call it that) is looking to portray Emma Roberts character as an “*immature woman.*” In that same first paragraph of the August 30th 2011 “*article,*” Emma Roberts is also portrayed as a woman who’s too old to be a freshman undergraduate student at 20 years of age. On my end, I ask you: what’s the message the first paragraph of the August 30th 2011 “*Celeb***** article*” with regards to Emma Roberts trying to convey? Would you take someone seriously if they were trying to convey the message that Emma Roberts has an “*immature character*” and that she’s too old to be attending Sarah Lawrence College as a 20-year-old freshman undergraduate student? How can a woman simultaneously be “*immature*” and too old to be attending Sarah Lawrence College (Bronxville, New York) as a 20-year-old freshman undergraduate student?

The statements made in the August 30th 2011 and January 05th 2012 “*Celeb***** articles*” pertaining to Emma Roberts [much like the December 2023 WordPress post targeting Michael A. Ayele (a.k.a) W] are not grounded in verifiable, factual reporting. In reality, they are value-laden characterizations and wholly subjective personal attacks masquerading as opinion journalism and/or factual analysis. Unfortunately, though, they are presented in public as though they were legitimate commentary and they are highly ranked on search engines such as AOL, Bing/MSN, Google and Yahoo. Moreover, the parallels between the defamatory articles published about Emma Roberts and the defamatory content targeting me (Michael A. Ayele a.k.a. W) online—much of which remains highly ranked on internet search engines such as AOL, Bing/MSN, Google, and Yahoo—further demonstrate a pattern of algorithmically amplified harm. Both cases implicate questions of digital reputational damage as well as institutional silence when dignity and due process are compromised by

anonymous and libelous narratives.

The public has a compelling and legitimate interest in this information because:

- 1) The requested records will shed light on whether your school district has a definition in use for what constitutes “*reverse-age discrimination.*”
- 2) The requested records will shed light on whether your school district has discussed the discrimination that Millennials [similarly situated to Emma Roberts and Michael A. Ayele (a.k.a) W] suffered in their early 20s (twenties) because of their age, their gender and their race.
- 3) The requested records will shed light on the support that your school district provides to an alumna who decides to take two (2) gap years (or more) following her high-school graduation before attending an American college or university.
- 4) The requested records will shed light on whether your school district has made any formal or informal commitment to protect the reputation of your high-school graduates from unfair personal attacks in the event they take more than one gap year (after their 18th birthday) before attending an American college or university.
- 5) The requested records will shed light on whether your school district formally or informally recognizes the legal obligations it would incur in the event an alumna (of your school district) is referred to as a “*smug, entitled little brat*” for deciding to attend an American college or university at the age of 20 (twenty) instead of 18 (eighteen) or 19 (nineteen).
- 6) The requested records will shed light on whether your school district has had discussions about the media coverage that followed Emma Roberts August 29th 2011 announcement that she would be attending Sarah Lawrence College (Bronxville, New York) beginning September 05th 2011.
- 7) The requested records will shed light on whether your school district has had discussions about the media coverage that followed Emma Roberts announcement that she would be deferring college beginning January 2012.
- 8) The requested records will shed light on whether your school district has had discussions about the decision of Emma Roberts to work on the T.V series called “*Tell Me Lies*” particularly given the time she spent as an undergraduate student at Sarah Lawrence College between September and December 2011.
- 9) The requested records will shed light on whether your school district has had discussions about the xenophobic “*birther movement*” that began sometime in Calendar Year 2010 – 2011.
- 10) The requested records will shed light on whether your school district discussed the harm that the xenophobic “*birther movement*” caused upon Black ex-immigrants such as Michael A. Ayele (a.k.a) W (who went to America on an F-1 Visa).
- 11) The requested records will shed light on whether your school district has had discussions about the National Council on Disability (NCD) June 01st 2006 press-release pertaining to xenophobia.

- 12) The requested records will shed light on whether your school district has had discussions about the history of the “*schizophrenia*” diagnosis and how it was before the civil rights movements of the 1960s predominantly diagnosed among white women by white men. [viii]
- 13) The requested records will shed light on whether your school district has had discussions about the history of the “*schizophrenia*” diagnosis and how it is intricately linked with the now discredited “*drapetomania*” diagnosis.
- 14) The requested records will shed light on whether your school district has incorporated the American Psychological Association (APA) October 29th 2021 apology when dealing with Black and/or African American students (below the age of 18) seeking mental health care.

Expedited processing is justified because:

- 1) This records request puts into question the government’s integrity about the way that people are treated in the U.S.A on account of their gender, their racial backgrounds, their national origins and their disability status.
- 2) Emma Roberts August 29th 2011 announcement that she would pursue her undergraduate academic education at Sarah Lawrence College (Bronxville, New York) had generated significant media frenzy rooted in sexist stereotypes.
- 3) According to an October 29th 2021 press-release issued by the American Psychological Association (APA), the “*discipline of psychology*” (i) “*has since its origins as a scientific discipline in the mid-19th century, contributed to the dispossession, displacement, and exploitation of communities of color;*” (ii) “*was complicit in contributing to systemic inequities, and hurt many through racism, racial discrimination, and denigration of people of color;*” (iii) has promoted pseudoscientific movements such as “*eugenics.*”
- 4) Despite the October 29th 2021 press-release issued by the APA, anonymous users of WordPress have published defamatory statements about Michael A. Ayele (a.k.a) W’s mental health without ever meeting him.
- 5) Despite the October 29th 2021 press-release issued by the APA, anonymous users of WordPress have published defamatory statements about Michael A. Ayele (a.k.a) W’s mental health without listing their credentials.
- 6) Michael A. Ayele (a.k.a) W has an Economics Degree from Westminster College (Fulton, Missouri), and as an economist (by training and education), Michael A. Ayele (a.k.a) W is offended that anonymous users of WordPress would use his name and his correspondence with San Francisco, California to suggest that immigrants are to blame for the current state of affairs in the U.S.A.
- 7) To suggest (in the 21st Century) that immigrants are responsible for woes in the American economy is morally and ethically reprehensible.

8) To suggest (in the 21st Century) that immigrants are responsible for woes in the American economy is to perpetuate a fallaciously xenophobic trope (of the 19th and 20th Century).

Under penalty of perjury, I hereby declare all the statements I have made to be true and accurate to the best of my knowledge. Be well. Stay well. Take care. Keep yourselves at arms distance.

Michael A. Ayele (a.k.a) W
Anti-Racist Human Rights Activist
Audio-Visual Media Analyst
Anti-Propaganda Journalist

-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-

Work Cited

[i] August 06th 2024 E-mail Sent by Michael A. Ayele (a.k.a) W to Sarah Lawrence College (Bronxville, New York)

Hello,

This is Michael A. Ayele sending this message though I now go by W and I prefer to be referred to as such.

I am contacting Sarah Lawrence College for the purpose of asking a few questions about back to back "*articles*," (if one can even call them that,) which were published on a platform that calls itself "*Celeb******." The hit pieces I am referring to were published on August 30th 2011 and January 05th 2012.

In the August 30th 2011 hit piece published on "*Celeb******," Emma Roberts is referred to as an "*entitled, smug little brat*." The August 30th 2011 hit piece implies that Emma Roberts is "stupid" and that she has decided to attend Sarah Lawrence College (beginning the month of August 2011 for the Fall Semester) to look "*brainy and intellectual*."

(https://www.celebitchy.com/177504/emma_roberts_20_is_now_a_freshman_at_sarah_lawrence_college) The January 05th 2012 hit piece published on "*Celeb******" reiterates the same sexist talking points that were written about on August 30th 2011 and adds that Emma Roberts has made the decision to put a hold on her undergraduate studies at Sarah Lawrence College. (https://www.celebitchy.com/200636/emma_roberts_is_deferring_college_after_one_whole_semester/)

The questions I was hoping Sarah Lawrence College would address are as follows.

1) What was the undergraduate retention rate of Sarah Lawrence College in Calendar Year 2011 and in the years after 2011? I have previously come across articles, which suggested that Sarah Lawrence College had a 70% (seventy percent) Freshmen retention rate. Is this true? Can you give me a breakdown of Sarah Lawrence College Freshmen retention rate in 2011 and after 2011?

2) As you are very likely aware, there's (very frequently) in American culture words of encouragement offered to people in their 40s, their 50s, their 60s and their 70s whenever they decide to go back to school for the purpose of earning a high-school diploma and/or their Bachelor's Degree. Local and national newspapers even sometimes run an article on elderly people who go back to school for the purpose of earning a high-school diploma and/or their Bachelor's Degree.

In the August 30th 2011 "*article*," (if one can even call it that,) which was published on "*Celeb******," Emma Roberts is referred to as a "*entitled, smug little brat*." Furthermore, the author of that article implies that Emma Roberts is stupid and is only attending Sarah

Lawrence College (at 20 years of age instead of 17 or 18) to look "brainy and intellectual."

Given the nature of the back to back "articles," (if one can even call them that,) I was hoping you'd address the following questions. Does Sarah Lawrence College have a definition in use for what constitutes "*sexism*?" Can Sarah Lawrence College give me specific examples of instances that would be deemed by your post-secondary academic institution as "*sexist*?" Does Sarah Lawrence College have a definition in use for what constitutes reverse-age discrimination?

I look forward to your response on these very important issues.

Be well. Stay well. Take care. Keep yourselves at arms distance.

Michael A. Ayele (a.k.a) W
Anti-Racist Human Rights Activist
Audio-Visual Media Analyst
Anti-Propaganda Journalist

P.S: I have attached to this email a copy of the August 30th 2011 and January 05th 2012 "*articles*" (if one can even call them that), which explicitly refer to Sarah Lawrence College as well as Emma Roberts.

[\[ii\] E-mail Sent by Michael A. Ayele \(a.k.a\) W to Content Moderators at WordPress on \(or around\) April 07th 2024](#)

Hello,

This is Michael A. Ayele sending this message though I now go by W. You may call me W. I am writing this letter to WordPress for the purpose of bringing to your attention several issues I am hoping you are able to address.

1) A little earlier today, it has come to my attention that a WordPress user who identifies himself as "*Scott Wiener : Pro-crime*" made defamatory statements about my mental health even though he's in no way shape or form qualified to make any form of assessment on it. Please see here.: <https://bipcityblues.com/2023/12/26/sfs-sunshine-ordinance-is-out-of-control/#respond>

According to the WordPress "*article*" (mentioned above, if one can even call it that), immigrants and ex-immigrants of the United States of America (U.S.A) are to blame for the rising costs of goods and services in the United States of America (U,S.A). In other words, immigrants and ex-immigrants of the U.S.A are to blame for inflation in the U.S.A.

Is it acceptable on WordPress for a totally unqualified individual to make assessments on the mental health of racial minorities in the U.S.A as well as immigrants and ex-immigrants of the U.S.A?

Is it also acceptable on WordPress for a totally unqualified individual to blame immigrants and ex-immigrants of the U.S.A for the rising costs of goods and services in the City and County of San Francisco, California?

2) Unfortunately, I'm unable to respond to the article mentioned above on WordPress by adding a comment to it. Has my ability to make comments to WordPress articles published about me been disabled on WordPress? If yes, is there anything you can do about that?

3) Regrettably, it seems as though I am unable to create a topic on WordPress Forums. Has my ability to create a topic on WordPress Forums been disabled? If yes, is there anything you can do about that?

Michael A. Ayele (a.k.a) W
Anti-Racist Human Rights Activist
Audio-Visual Media Analyst
Anti-Propaganda Journalist

E-mail Sent by WordPress Content Moderators to Michael A. Ayele (a.k.a) W on (or around) April 09th 2024

Automattic Trust & Safety (Automattic)
Apr 9, 2024, 15:57 UTC

Hello,

<https://bipcityblues.com/2023/12/26/sfs-sunshine-ordinance-is-out-of-control/>

According to the WordPress "article" (mentioned above, if one can even call it that), immigrants and ex-immigrants of the United States of America (U.S.A) are to blame for the rising costs of goods and services in the United States of America (U,S.A). In other words, immigrants and ex-immigrants of the U.S.A are to blame for inflation in the U.S.A.

We looked through the article but do not see any mention of the excerpts you described.

So that we can better address your concerns, could you please provide the following

information?

- The specific URL of the post, page, image, or comment being reported.
- Quotations or citations of the text or other content you are reporting.
- An explanation as to how this content is in violation of our [Terms of Service](#) or our [User Guidelines](#).

Once we have this additional info, we'll be able to take a closer look at your complaint.

Automattic Trust & Safety

E-mail Sent by Michael A. Ayele (a.k.a) W to Content Moderators at WordPress on (or around) April 10th 2024

This is Michael A. Ayele sending this message though I now go by W and I prefer to be referred to as such. I am writing this letter in response to your correspondence from yesterday.

Please be advised that I am very unhappy with WordPress failure to identify xenophobia on your platform.

Furthermore, please be advised that I am very unhappy with the way you have gone on to truncate the concerns I had specifically written WordPress about on (or around) April 07th 2024 after I had identified xenophobia on your platform.

As I have previously informed you on April 07th 2024, a defamatory, libelous and slanderous article was published on WordPress by a user who identifies himself or herself as "Scott Weiner: Pro-Crime." If you wish, you can access the uniform resource locator (URL) of that article here.: <https://bipcityblues.com/2023/12/26/sfs-sunshine-ordinance-is-out-of-control/>

The WordPress user who identifies himself/herself as "*Scott Weiner: Pro-Crime*" refers to me by my name and says that I'm "*mentally ill.*" However, the WordPress user is absolutely not qualified to make any assessment on my mental health. Furthermore, the WordPress user makes that statement without listing any credentials to back up his/her claim. For instance, the WordPress user who made defamatory, slanderous and libelous statements about my mental health doesn't list the undergraduate and/or graduate and/or medical school he/she has attended that have given him/her license to declare a person "*mentally ill.*" As you are likely aware, it's no secret (as it's a matter of public record) that I'm an ex-immigrant of the United States of America (U.S.A) who has previously worked in America's healthcare industry. While I was living and working in the U.S.A., I have never sought nor solicited the

advice of any psychologist/psychiatrist because of mental health issues I was having. Rather, I have always tried to be attentive and kind with the patients/clients I was working with at the Missouri Department of Mental Health (MODMH) Fulton State Hospital (FSH). If you wish to look up my past work-experience with the MODMH (FSH), you may do so by accessing the Missouri Accountability Portal, which you can access here.: <https://mapyourtaxes.mo.gov/MAP/Employees/Employee/SearchResults.aspx?last=Ayele&first=Michael&year=0&agency=0> . I'm also listed on Open Payroll as a former healthcare worker of the State of Missouri. Please see here.: <https://openpayrolls.com/michael-a-ayele-7289826> , <https://openpayrolls.com/michael-a-ayele-7350951>

As an ex-immigrant of the U.S.A. and a former healthcare worker, I would again like to convey to WordPress the displeasure I felt upon reading that xenophobic article published on your platform. Are you saying it is acceptable on WordPress for a totally unqualified individual to make assessments on the mental health of racial minorities in the U.S.A as well as immigrants and ex-immigrants of the U.S.A without listing his credentials? Are you saying it is acceptable on WordPress for a totally unqualified individual to make assessments on the mental health of a former healthcare worker (such as myself)?

If you look at the first four sentences of the article mentioned above, which I regret to quote, it states: *"Everyone who's done business with SF City governance has the same complaint - things take forever, from obtaining a balcony permit (...) We're also painfully aware of how much we spend on local governance than other cities. Why does everything take so long and cost so much here? A mentally ill-man from Ethiopia may be to blame."* Personally, I've never gone to law-school and I have never taken a "Critical Race Theory" class. However, when the first four sentences of an article published on WordPress begin as I have quoted above, I know I'm in for an ear-full of discrimination, racism and xenophobia. What those first four sentences imply is very clear. First, it is implied that immigrants and ex-immigrants are to blame for the rising cost of goods and services in the City and County of San Francisco. Second, it is implied that immigrants and ex-immigrants are to blame for inflation in America. In brief, those first four sentences are nothing short but a call to harm immigrants and ex-immigrants of the U.S.A without explicitly calling for violence. Are you saying it's acceptable on WordPress for a totally unqualified individual (who has no training in Economics, or Business or Accounting) to blame immigrants and ex-immigrants of the U.S.A for the rising costs of goods and services in the City and County of San Francisco, California? Are you saying it's acceptable on WordPress for a xenophobe to implicitly advocate violence against immigrants and ex-immigrants of the U.S.A?

I hope you'll address my concerns thoroughly in the way I have expressed them to you in writing on April 07th 2024 and again today on April 10th 2024.

I will certainly encourage that you be well. Stay well. Take care. Keep yourselves at arms distance.

Michael A. Ayele (a.k.a) W

Anti-Racist Human Rights Activist
Audio-Visual Media Analyst
Anti-Propaganda Journalist

E-mail Sent by WordPress Content Moderators to Michael A. Ayele (a.k.a) W on (or around) April 11th 2024

Automattic Trust & Safety (Automattic)
Apr 11, 2024, 19:45 UTC

Hello,

<https://bipcityblues.com/2023/12/26/sfs-sunshine-ordinance-is-out-of-control/>

Thanks for taking the time to bring your concerns to our attention. Upon review, the site doesn't appear to be violating the WordPress.com Terms of Service or User Guidelines, and so we are not taking any action at this time:

- <https://en.wordpress.com/tos/>
- <https://wordpress.com/support/user-guidelines/>

If there is content on the site at issue which you believe is violating our Terms, could you please specify the exact content and elaborate on why you believe it to be a violation?

In the meantime — and if you haven't already — you may wish to look for a contact form on the site or check if commenting is enabled. This is the quickest way to contact the site owner, though keep in mind that it is their choice whether or not they respond or comply with your request. You can learn how to leave a comment here:

<https://wordpress.com/support/comments/#how-to-leave-or-read-comments>

While we understand your concerns, please keep in mind that as an internet service provider we aren't in a position to resolve content disputes, evaluate your claim that the material on the site is false or defamatory, or provide contact information about the site owner.

If you believe the content meets the U.S. legal standard for defamation, or you would like to formally request information about the site owner, you can learn more about pursuing the necessary legal process on the following page:

Regards,

Automattic Trust & Safety

E-mail Sent by Michael A. Ayele (a.k.a) W to WordPress Content Moderators on (or around) April 12th 2024

Thank you so much WordPress for failing to self-regulate discrimination, racism and xenophobia on your platform! Thank you so much WordPress for not finding anything wrong with discrimination, racism and xenophobia even after it has been reported to you! Thank you so much WordPress for not finding anything wrong with content published on your platform that enables totally unqualified individuals [with no degrees in Economics and/or Business Administration (B.A) and/or Accounting] to blame ex-immigrants of the United States of America (U.S.A) (who are no longer present in U.S territory) for the increasing cost of goods and services in America! Thank you so much WordPress for not finding anything wrong with content published on your platform that enables totally unqualified individuals (with no degrees in Economics and/or Business Administration (B.A) and/or Accounting) to blame ex-immigrants of the U.S.A (who have ceased to live in U.S. territory) for inflation in America! Thank you so much WordPress for not finding anything wrong with content published on your platform that enables totally unqualified individuals to make the most baseless, careless and reckless "*mental health assessment*" on ex-immigrants of the U.S.A (who have ceased to live in U.S territory)! Thank you so much WordPress for not finding anything wrong with content published on your platform that implicitly encourages violence against ex-immigrants of the U.S.A (who have ceased to live in U.S territory)! Again, thank you!

[iii] *Emma Roberts knows that her new Prime Video movie, "Space Cadet," is an easy target for critics and cynics. "It's earnest," she says on "Just for Variety" podcast. "And people are probably going to make fun of that, but it's like, you know what, whatever. I think that it's better to be earnest and do your best and be proud of what you do, no matter the reception. (...) That's why when people are so quick to see a movie or a show and they're like, 'Oh, I hate that,' I'm like, 'That was months and years and blood, sweat, tears.' Producing stuff has made me realize you can't really hate anything because it means that people have really, really, really tried and succeeded. If you're watching something then that's a success. (...) I'm not intimidated by failure, and I'm not intimidated by people having negative thoughts about something. I personally really loved 'Madame Web.' I really enjoyed the movie. I thought everyone in it was great. The director, S.J. Clarkson, I think did an amazing job. She's the reason I wanted to do that movie. If it wasn't for internet culture and everything being made into a joke, I think that the reception would've been different. (...) We've just cultivated this hate culture towards celebrities and towards movies and television online. Where it used to be like five people reviewed a movie, now it's like you have people that won't even say what*

their real name is saying how much they hate something. I'm like, "At least everyone should have to put their driver's license number into their Instagram account, so you'd probably think twice before you said something rude if we had your driver's license info." (...) This Q&A has been edited and condensed. Emma Roberts on "Space Cadet," Blaming the Internet for 'Madame Web' Flopping and Being Protected as a Nickelodeon Child Star. Variety.: <https://variety.com/2024/film/columns/emma-roberts-space-cadet-madame-web-nickelodeon-1236060064/>

[iv] *It is well known, of course, that race and insanity share a long and troubled past. In the 1850s, American psychiatrists believed that African American slaves who ran away from their white masters did so because of a mental illness called drapetomania. Medical journals of the era also described a condition called dysaesthesia aethiopsis, a form of madness manifest by "rascality" and "disrespect for the master's property" that was believed to be "cured" by extensive whipping. Even at the turn of the twentieth century, leading academic psychiatrists shamefully claimed that "Negroes" were "psychologically unfit for freedom." (...)*

As a beginning illustration of the book's main point, consider a prominent story that appeared on the front page of the Washington Post on June 28th 2005. "Racial Disparities Found in Pinpointing Mental Illness" read the headline. The article detailed a discovery that was at once shocking and sadly familiar. Researchers had examined the largest American registry of psychiatric patient records looking for "ethnic trends" in schizophrenia diagnoses. As the Post described it, schizophrenia, "a disorder that often portends years of powerful brain altering drugs, social ostracism and forced hospitalizations...has been shown to affect all ethnic groups at the same rate." And yet, the large government study uncovered striking categorical differences in its analysis of 134,523 case files: doctors diagnosed schizophrenia in African American patients, and particularly African American men, four times as often as in white patients. The Post cited the study's lead author, John Zeber, who explained that doctors overdiagnosed schizophrenia in African American men even though the research team uncovered no evidence that "black patients were sicker than whites," or that patients in either group were more likely suffer from drug addiction, poverty, depression, or a host of other variables. According to Zeber, "the only factor that was truly important was race."

Paradoxically, we live in an era when the opposite is supposed to be the case: race should be entirely unimportant to psychiatric diagnosis. (...) Meanwhile, textbooks routinely claim that, as a biological disorder, schizophrenia is an illness that should occur in 1 percent of any given population, or one out of every hundred persons regardless of where they live, how they dress, who they know, or what type of music they happen to prefer. Yet, in the real world, 1 percent is a delusion. Not only do stories such as the Post article appear with regularity – they persist over time. In the 1960s, National Institute of Mental Health studies found that

“Blacks have a 65% higher rate of schizophrenia than whites.” In 1973, a series of studies in the Archives of General Psychiatry discovered that African American patients were “significantly more likely” than white patients to receive diagnoses for other mental illnesses such as depression or bipolar disorder. Throughout the 1980s and 1990s, a host of articles from leading psychiatric and medical journals showed that doctors diagnosed the paranoid subtype of schizophrenia in African American men five to seven times more often than in white men, and also more frequently than in other ethnic minority groups.

Everyday racism seems a reasonable explanation for these findings. Though we might wish otherwise, medical training does not wholly free clinicians from preexisting racial beliefs, assumptions, or blind spots. While medicine has undoubtedly made significant progress toward addressing multicultural issues in clinical practice, some doctors undoubtedly harbor negative opinions about particular patients based on stereotyped cultural assumptions. As Francis Lu, a psychiatrist at the University of California at San Francisco, explains it “physician bias is a very real issue... we don’t talk about it – it’s upsetting. We see ourselves as unbiased and rational and scientific.”

This book makes a broader claim: from a historical perspective, race impacts medical communication because racial tensions are structured into clinical interactions long before doctors or patients enter examination rooms. To a remarkable extent, anxieties about racial difference shape diagnostic criteria, health-care policies, medical and popular attitudes about mentally ill persons, the structures of treatment facilities, and, ultimately, the conversations that take place there within. (...) In a perfect world, interactions between doctors and patients should be immune from any process deemed destructive to health. The Hippocratic Oath decrees that the primary aim of medical encounters is to restore, not to harm. Most physicians (...) enter the practice of medicine out of a desire to help people. And most patients seek the aid of physicians in times when they require palliation and care. However, as the pages that follow reveal, institutional forces supersede even the best individual intentions when race and insanity are the topics of diagnostic interaction. (...)

Prior to the civil rights movement, mainstream American medical and popular opinion often assumed that patients with schizophrenia were largely white, and generally harmless to society. From the 1920s to the 1950s, psychiatric textbooks depicted schizophrenia as an exceedingly broad, general condition, manifested by “emotional disharmony,” that negatively impacted white people’s abilities to “think and feel.” Authors of research articles in leading psychiatric journals, many of whom were psychoanalysts, described patients with schizophrenia, and, all too often, their “schizophrenogenic mothers,” as “native-born Americans” or immigrants of “white European ancestry.” Psychiatric authors frequently assumed that such patients were nonthreatening, and were therefore to be psychotherapeutically nurtured by their doctors, as if unruly children, but certainly not feared.

Leading mainstream American newspapers in the 1920s to the 1950s similarly described schizophrenia as an illness that occurred “in the seclusive, sensitive person with few friends who has been the model of behavior in childhood,” or that afflicted white women or

intellectuals. In 1935, for instance, the *New York Times* described how many white poets and novelists demonstrated a symptom called “grandiloquence,” a propensity toward flowery prose believed to be “one of the telltale phrases of schizophrenia, the mild form of insanity known as split personality.” Meanwhile, popular magazines such as *Ladies’ Home Journal* and *Better Homes and Gardens* wrote of unhappily married, middle class white women whose schizophrenic mood swings were suggestive of “Doctor Jekyll and Mrs. Hyde,” a theme that also appeared in Olivia de Havilland’s infamous depiction of a “schizophrenic housewife” named Virginia Stuart Cunningham in the 1948 Anatole Litvak film, *the Snake Pit*.

Of course, it was far from the case that all persons who suffered from a disease called schizophrenia during the first half of the twentieth century were members of a category called white. Rather, American culture marked schizophrenia as a disease of the mainstream in ways that encouraged identification with certain groups of people while rendering other groups invisible. For example, popular magazines in the 1920s to the 1950s incorrectly assumed that schizophrenia was a psychoanalytic condition connected to neurosis, and as a result affixed the term to middle-class housewives. Meanwhile, researchers conducted most published clinical studies in white-only wards. Such strategies occluded recognition of the countless men and women diagnosed with schizophrenia who resided in so-called Negro hospitals and suffered well outside most realms of public awareness.

American assumptions about the race, gender, and temperament of schizophrenia changed beginning in the 1960s. Many leading medical and popular sources suddenly described schizophrenia as an illness manifested not by docility, but by rage. Growing numbers of research articles from leading psychiatric journals asserted that schizophrenia was a condition that also afflicted “Negro men,” and that black forms of the illness were marked by volatility and aggression. In the worse cases, psychiatric authors conflated the schizophrenic symptoms of African American patients with the perceived schizophrenia of civil rights protests, particularly those organized by Black Power, Black Panthers, Nation of Islam, or other activist groups.

As but one example, the title of this book comes from a 1968 article that appeared in the prestigious *Archives of General Psychiatry*, in which psychiatrists Walter Bromberg and Frank Simon described schizophrenia as a “protest psychosis” whereby Black men developed “hostile and aggressive feelings” and “delusional anti-whiteness” after listening to the words of Malcolm X, joining the Black Muslims, or aligning with groups that preached militant resistance to white society. According to the authors, the men required psychiatric treatment because their symptoms threatened not only their own sanity, but the social order of white America. Bromberg and Simon argued that Black men who “espoused African or Islamic” ideologies, adopted “Islamic names” that were changed in such a way as to deny “the previous Anglicization of their names” in fact demonstrated a “delusional anti-whiteness” that manifest as “paranoid projections of the Negroes to the Caucasian group.”
(...)

Meanwhile, mainstream white newspapers in the 1960s and 1970s described schizophrenia as a condition of angry Black masculinity, or warned of crazed Black schizophrenic killers on the loose. “FBI Adds Negro Mental Patient to ’10 Most Wanted List” warned a Chicago Tribune headline in July 1966, above an article that advised readers to remain clear of “Leroy Ambrosia Frazier, an extremely dangerous and mentally unbalanced schizophrenia escapee from a mental institution, who has a lengthy criminal record and history of violent assaults.” Hollywood films such as Samuel Fuller’s 1963 B-movie classic, Shock Corridor, similarly cast the illness as arising in Black men, and particularly men who participated in civil rights protests.

Schizophrenia’s rhetorical transformation from an illness of white feminine docility to one of Black male hostility resulted from a confluence of social and medical forces. Some of these forces were obvious, such as the biased actions of individual doctors, researchers, or drug advertisers, while others functioned at structural levels beyond individual perceptions. One of the key pieces of evidence I use to uncover this later process is an analysis of shifting language associated with the official psychiatric definition of schizophrenia. Prior to the 1960s, psychiatric classification systems often posited that schizophrenia was a psychological “reaction” to a splitting of the basic functions of personality. Official descriptors emphasized the generally calm nature of such persons in ways that encouraged associations with middle-class housewives. But the frame changed in the 1960s. In 1968, in the midst of a political climate marked by profound protest and social unrest, psychiatry published the second edition of the Diagnostic and Statistical Manual (DSM). That text recast the paranoid subtype of schizophrenia as a disorder of masculinized belligerence. “The patient’s attitude is frequently hostile and aggressive,” the DSM – II claimed, “and his behavior tends to be consistent with his delusions.” Growing numbers of research articles from the 1960s and 1970s used this language to assert that schizophrenia was a condition that also afflicted “Negro men,” and that Black forms of the illness were more hostile and aggressive than were white ones. Jonathan Metzl. 2010. The Protest Psychosis: How Schizophrenia Became a Black Disease.

[M] *The American Psychological Association failed in its role leading the discipline of psychology, was complicit in contributing to systemic inequities, and hurt many through racism, racial discrimination, and denigration of people of color, thereby falling short on its mission to benefit society and improve lives. APA is profoundly sorry, accepts responsibility for, and owns the actions and inactions of APA itself, the discipline of psychology, and individual psychologists who stood as leaders for the organization and field.*

The governing body within APA should have apologized to people of color before today. APA, and many in psychology, have long considered such an apology, but failed to accept responsibility. APA previously engaged in unsuccessful efforts to issue apologies in the past, including an apology to Indigenous peoples. The work done to make this apology to people of

color a reality was led by the people and voices of a broad cross-section of today's APA—members, APA's elected and appointed leaders, and staff—in a shared commitment to not only truly assess the harms and the harmed, but also to take responsibility and commit to taking those collective learnings and direct them into an apology that will affect true change. It is informed by listening with intention to the voices of the past—as outlined in a stunning chronology of psychology's history—and especially informed by the voices of today, the lived experience of psychologists of color, Ethnic Psychological Associations, and those who serve people of color. Consistent with its February 2021 commitment to catalogue the long history of harms to people of color and to inform an apology and a path forward toward healing and reconciliation, APA commissioned historical research by the Cummings Center for the History of Psychology at the University of Akron (Cummings Center, 2021). In addition, recognizing that many existing historical records and narratives have been centered in Whiteness, APA also concluded that it was imperative to capture oral history and the lived experiences of communities of color, so commissioned a series of listening sessions and surveys, which also inform this resolution, by Jernigan & Associates Consulting.

We know too well that history can repeat itself, that the past informs the present, and that many harms will continue to be perpetuated absent purposeful intervention. In offering an apology for these harms, APA acknowledges that recognition and apology only ring true when accompanied by action; by not only bringing awareness of the past into the present but in acting to ensure reconciliation, repair, and renewal. We stand committed to purposeful intervention, and to ensuring that APA, the field of psychology, and individual psychologists are leaders in both benefiting society and improving lives. American Psychological Association (APA). October 29th 2021. Apology to People of Color for APA's Role in Promoting, Perpetuating, and Failing to Challenge Racism, Racial Discrimination, and Human Hierarchy in U.S.: <https://www.apa.org/about/policy/racism-apology>

[vi]

Common Myths About Diversity and Cultural Competency

Myth # 1: There are too many cultures in the US and world. I cannot possibly learn what I need to know about all of them.

Cultural competence does not mean learning as many “characteristics” as possible about every culture. In fact, to the contrary, the process of cultural competence means that a person (1) learns to recognize and reject his or her preexisting beliefs about a culture, (2) learns to recognize the influence of their own culture on creating those beliefs about other cultures, (3) focuses on understanding information provided by individuals within the context at hand (e.g., patient, front desk, etc.) and (4) forgoes the temptation to classify or label persons with cultural names. This process makes cultural competence a more manageable task that avoids fixed, generalized cultural misinformation.

Myth # 2: I have examined my preconceptions about the various cultures in my service area, changed some of my thoughts, and now feel culturally competent to deal with people who might appear in my clinic and/or organization.

Cultural competence is not a one-time, finite achievement. It is a lifelong process that is reapplied in every interaction. The process must be practiced throughout one's career, and it must be re-examined periodically by organizations. It would be dangerous for a person or organization to conclude that he/she or they have learned all there is to know about certain cultures, has reached the point of cultural competence, or has even identified (i.e., labeled) all the potentially different cultures in the local/national community. Regardless of the amount learned about a different culture, the individual person's experience within that culture is unique.

Myth # 3: My own diversity, be it my ethnicity, my gender or my disability has taught me what it means to be culturally sensitive. I don't need any special training on how to become culturally competent.

Each person has different levels of awareness and sensitivity about his or her own diversity or culture. Every human being, however, holds preconceptions about "different" cultures or dimensions of diversity. Every person, including a person outside the dominant culture, must use some kind of deliberate, analytical process to examine cultural misinformation and strive for cultural competence in each individual case.

Myth #4: We are already a diverse organization, so there is nothing left to be done.

Organizations are a microcosm of society, and if that is the case, then we can hardly buy into the idea that the shared and unique cultural and personal differences among employees in any particular corporate or non-profit organization are somehow readily accepted and seldom an issue or source of conflict. In fact, as organizations have become more diverse, the number of conflicts based on difference may have very well increased due to the lack of understanding and awareness about the vast dimensions of diversity people bring to work and their interplay in the workplace. Being a diverse organization is an important first step, but just as important is learning how to include and leverage that diversity to the benefit of the organization.

Myth # 5: I need a more concrete way to achieve cultural competence. This process is too "*touchy feely*" in asking me to become more aware. How do I become aware? How will that make a difference in my journey towards cultural competence?

Awareness means knowledge of the existence of a thing, place, idea, etc. Awareness begins with the willingness to learn. The professional's first step toward cultural competence in handling a situation is to become aware that he or she might have stereotypes or preconceptions about the person before him or her. Awareness is a complex skill gained over time. Only with greater cultural awareness can a person reject or avoid acting on the preconceived thoughts, obtain new individualized information and resolve the case with cultural competence.

Myth # 6: There are only a couple of cultures that are different from the dominant (American) culture in my community.

Culture is not defined exclusively by race and ethnicity. It includes a broad spectrum of identities. Regardless of the perceived diversity or lack of diversity in one's community, every person encounters people on a daily basis with cultural experiences that differ from their own. Using a process to practice cultural competence routinely in every case can help a person ensure fair and equal treatment of every person who comes before them for assistance.

Myth #7: Diversity equals preferential treatment for others, and doesn't do anything to benefit me or others in the majority.

Diversity is the collective mixture of differences and similarities among **all** individuals in an organization. Diversity pertains to each and every one of us, and therefore, an effective program should be inclusive-enabling **everyone** to have an equal voice and an equal opportunity to utilize their talents. Organizations that are making great strides in creating work environments that support diversity, and are implementing innovative people practices that provide opportunities for everyone, including women and minority staff are also the very same organizations that are winning praise and recognition for innovative, employee-focused programs that are highly valued and beneficial to **all**.

Myth # 8: I already attended all those legal "don't do" trainings such as discrimination training, sexual harassment training, and disability rights training. So I know what the law says you can and cannot do.

Cultural Competency is not about behaviors governed by law, it is about behaviors and actions that improve a person's ability to effectively and authentically communicate and interact with people perceived to be different. Cultural competency is about what you "can do" to improve the services and outcomes of people who come to you for assistance. A rule pertaining to Cultural Competency that one should strive to follow is the "Platinum Rule" which states, "do unto to others as *they* would want to be done unto." Learn what others want by becoming aware, asking questions, and seeking out information in an authentic and respectful way.

National Council on Disability (NCD). June 01st 2006. *Common Myths About Diversity and Cultural Competency*. <https://www.ncd.gov/fact%20sheets/2006/06/01/common-myths-about-diversity-and-cultural-competency/>

[vii] *The freshmen retention rate applied to first-time / full-time students who come back for their second year. With 70% students making it past their freshmen year, Sarah Lawrence has freshmen retention rates similar to the national average. Nationwide, the average first to second year retention rate is 70.57%. When looking at just colleges and universities in New York, the average is 73.51%. College Factual.: <https://www.collegefactual>.*

In many cases, 1 in 3 first-year students or more won't make it back for sophomore year. The reasons run the gamut from family problems and loneliness to academic struggles and a lack of money. If schools you're considering have low freshman retention rates, you'll want to ask the admissions office why. Some colleges do a great job of taking care of their freshmen; some don't. U.S News.: <https://www.usnews.com/best-colleges/rankings/regional-universities-west/freshmen-least-most-likely-return#:~:text=In%20many%20cases%2C%201%20in,ask%20the%20admissions%20office%20why.>

[viii] *Once upon a time, a strange thing happened at the Ionia State Hospital in Michigan: a diagnosis of schizophrenia exited the body of a white housewife, flew across the hospital, and landed on a young Black man from the housing projects of Detroit, burrowing into his body and stubbornly refusing to leave. As you probably know, Black men in the United States are disproportionately diagnosed with schizophrenia. But what you may not know is when this pattern emerged, or why.*

*Up until the 1950s, the overwhelming majority of those diagnosed with schizophrenia were white. They were called delicate or eccentric – poets, academics, middle-class women like Alice Wilson in Jonathan Metzl's *The Protest Psychosis*, “driven to insanity by the dual pressures of housework and motherhood.” Then, in the mid-1960s, the Long Hot Summers hit urban America. Smoldering anger over racism and poverty erupted into rioting, fires, and harsh repression. In Detroit, a police raid on a party triggered an uprising that left 43 dead, 1,189 (one thousand one hundred and eighty-nine) injured, and more than 7,000 (seven thousand) arrested. Convinced that they would never win civil rights through sit-down strikes, a nascent Black Power movement became increasingly militant.*

*Coincidentally, just as this urban unrest was reaching its zenith, the American Psychiatric Association was busy revising its *Diagnostic and Statistical Manual of Mental Disorders (DSM)*. Published in 1968, the DSM-II was touted as a more objective and scientific document than its 1952 predecessor. “However, the DSM-II was far from the objective, universal text that its authors envisioned,” writes Metzl, a psychiatry and women's studies professor and director of the Culture, Health and Medicine Program at the University of Michigan. (...) The psychoanalytically imbued “schizophrenic reaction” of the DSM-I was an illness meriting pity and compassion rather than fear. In contrast, the DSM-II's more biologically oriented schizophrenia was menacing and required containment. In particular, the language that described the paranoid subtype foregrounded “masculinized hostility, violence, and aggression,” implicitly pathologizing militant protest as mental illness.*

Almost overnight, the previous class of schizophrenics at Ionia State Hospital was relabeled with depressive disorders. As the formerly schizophrenic exited the hospital en masse in the wake of the Community Mental Health Centers Act of 1963, their places were taken by a new class of schizophrenics – volatile young Black men from inner-city Detroit. A mountain of archived charts from the defunct asylum at Ionia provided the raw material for The Protest Psychosis. In his four years of sifting through the treasure trove of data, Metzl found clear evidence of shifting racial and gender patterns in diagnosis. Because the DSM-II was published in the days before computers, clerk typists simply used hatch marks (/) to mark out the old diagnoses, leaving them clearly legible alongside the new. Randomly selecting a subset of charts of white women patients, Metzl found schizophrenic diagnoses crossed out, and replaced with labels such as Depressive Neurosis or Involutional Melancholia. In contrast, the charts of African American men saw the Psychopathic Personality crossed out to make way for the DSM-II's schizophrenia, paranoid type. Neither set of patients had undergone a sudden metamorphosis. Their observable symptoms and behaviors, as documented by their chart notes, remained the same. The only thing that changed was the diagnostic manual. Psychology Today. November 21st 2010. How the Black Man Became Schizophrenic. Retrievable here.: <https://www.psychologytoday.com/us/blog/witness/201011/how-the-black-man-became-schizophrenic>

2 attachments



Emma Roberts Sarah Lawrence College Search Engine Results on Google and Bing - MSN.pdf
165K



W (AACL) Dec 22nd 2025 Records Request on Defamation of Emma Rose Roberts - Xenophobia on WordPress.pdf
4462K