CU Social Justice Summit
Inclusive Leadership & Belonging

Community Guidelines

- Aim to use "I" statements and share only your personal experience.
- Recognize, question, and lean into your learning edges/discomfort.
- Participate to the fullest of your ability, community growth depends on the inclusion of every individual voice.
- Remember that ideas and opinions can be fluid. Challenge the Idea, not the Individual.
- Assume best intentions; Embrace accountability for your impact.
- Seek to understand and respect diverse opinions.
- Share the time so that everyone who wishes to share gets an opportunity.
- Stories stay, lessons leave.
- Challenge by choice. Practice self-care and exercise grace for yourself and others.
- Center Accessibility for all, please use microphones when speaking.

UCCS Land Acknowledgement

The University of Colorado Colorado Springs (UCCS) commits to acknowledging the land on which we reside. We honor our Native Indigenous communities past, present, and emerging, and recognize the original inhabitants and traditional guardians of what is now Colorado Springs.

We honor this land as the ancestral home of the 'Nuuchiu', which includes the Northern Ute, the Southern Ute, and the Ute Mountain Ute Peoples. The 'Nuuchiu' originally referred to Pike's Peak as 'Tava-kaavi', or Sun Mountain, being the first peak of the Shining Mountains to see the sun's rays.

We also recognize the many Indigenous Peoples in this region, including the Apache Nation, the Arapaho Nation, the Cheyenne Nation, the Comanche Tribe, and the Kiowa Tribe, and their historical and continuing relationships as stewards of this land.

Land acknowledgments do not exist in the past or as historical context. Colonialism is a current and ongoing practice, and thus we remain mindful of its present impacts. As an institution of higher education, we share the responsibility to actively listen, reflect, and center the histories and lived experiences of Indigenous Peoples.
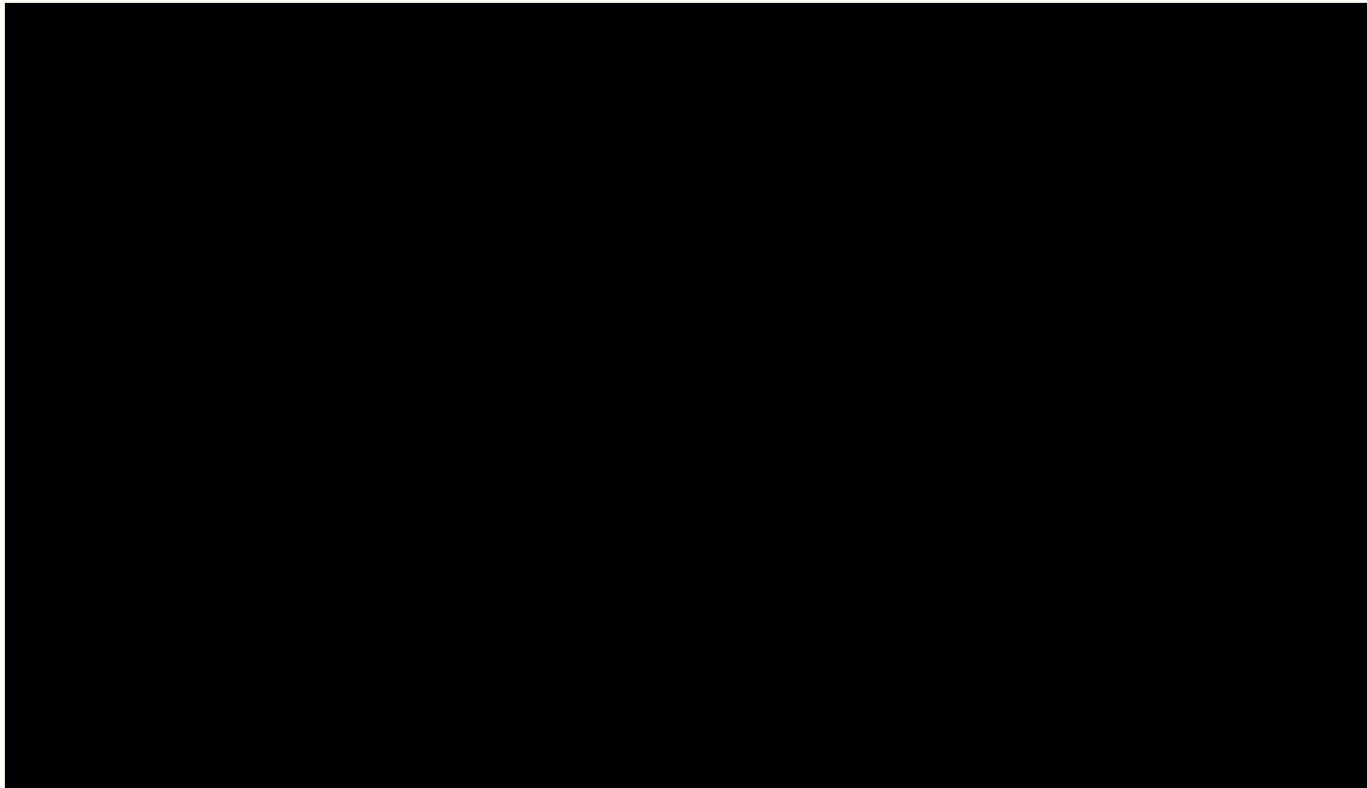
In community, we will work to dismantle the tragic and oppressive systems that displaced Native Peoples and commit to promoting Indigenous visibility and re-indigenizing our spaces.

Leadership Welcome Video

Brandon Kazen-Maddox

Submit your questions here:

University of Colorado

Boulder | Colorado Springs | Denver | Anschutz Medical Campus

Summit Agenda

Session 1: 10:45am
- **Shockley Zalabak** - Redefining Accessibility: From ADA Compliance to Disability Justice
- **Dusty Loo** - Race Intelligence (RQ)-A Coaching Framework for Brave Conversations about Race
- **Chapman Hall** - A Sacred Communal Pause: How Racially Marginalized Youth's Commitment to Healing Expands Understandings of Activism

Session 2: 11:50am
- **Shockley Zalabak** - Ghost in the Machine: Higher Education's Role in Undermining the Social Development and Advancement of America
- **Dusty Loo** - Equity and Inclusion in the Classroom: Multi-Modal Activities
- **Chapman Hall** - LGBTQ-What?: Workshopping Inclusive Research Practices, Data Privacy, and Participant Security for LGBTQIA+ Communities

Session 3: 1:30pm
- **Shockley Zalabak** - Building Positive Coping Skills to Support Well-Being
- **Dusty Loo** - Supporting Mental Health of Intimate Partner Violence Survivors through Transformative Justice Efforts
- **Chapman Hall** - Recovery Friendly Workplace Training for Leaders, Supervisors, and Managers

Session 4: 2:35pm
- **Shockley Zalabak** - Transforming the Nature of Belonging and Safety Through Critical Dialogue: Theory and Embodied Practice
- **Dusty Loo** - Building Resilient and Empowered Teams through Inclusive and Compassionate Leadership
- **Chapman Hall** - Gender-Affirming Student Support: Intersections of Race and Gender

Closing: 3:40pm
- **Shockley Zalabak** - Closing Performance

Full program:

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CU Social Justice Summit
Inclusive Leadership & Belonging

SESSION ONE: 10:45AM
SOCIAL ACTIVISM AND COMMUNITY ENGAGEMENT

REDEFINING ACCESSIBILITY: FROM ADA COMPLIANCE TO DISABILITY JUSTICE
Cameron Em Mais (they/them or ze/hi)

University of Colorado
Boulder | Colorado Springs | Denver | Anschutz Medical Campus

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All Materials

Image Description: a QR code, a square matrix of black and white dots that can be scanned by a smartphone camera to access a link

Virtual Engagement

Image Description: a QR code, a square matrix of black and white dots that can be scanned by a smartphone camera to access a link

What are these?

These are QR codes - scan them with your smartphone camera to access the slides and additional resources during and after the presentation and to engage remotely in discussion and Q&A

How to use it

1. Open your smartphone camera app
2. Point the camera at the QR code
3. Wait for your phone to recognize and scan the code
4. Once scanned, a notification or link will appear on your screen
5. Tap the notification or link to access the information linked to the QR code

Why do I include it?

To provide an easy way to access the slides and additional resources

To make the content more accessible by providing the option to use adaptive technology to access info, follow along at your own pace, refer back to info as needed, translate content, and participate remotely

This Presentation:
- Has open captions on
- Is high-contrast
- Is screen reader-compatible
- Is not plain language

Redefining Accessibility:

From ADA Compliance to Disability Justice

Image Description: A periwinkle grey background. On the right a yellow lab in a black service dog harness. Her head is tilted to look at her handler, her mouth is open giving the appearance that she's talking. On the left, a white non-binary wheelchair user, wearing all back, sitting in a black and dark blue ultralight wheelchair; they're leaned forward with their arms crossed on their knees and smiling at the camera.

Who & Why

Who am I and why do I care about this
Who are you and why did you decide to attend

OVERVIEW

What We'll Cover

Key Terms

The Disability Rights Movement

The Americans with Disabilities Act

Disability Justice as a Framework

Disability Justice in Practice

Content Warning

Ableism

Eugenics

Genocide

Institutionalization

Saneism

Systemic & Institutional Oppression

Why Does This Matter

Rates of Disability Prior to COVID-19 (NCES, 2023)
- 28.7% of adults in the US
- 21% of undergraduate students
- 11% of post-baccalaureate students

Under Reporting & Supporting (Adam, 2022)

Only 37% of disabled students report their disability to their university

Graduation Rates

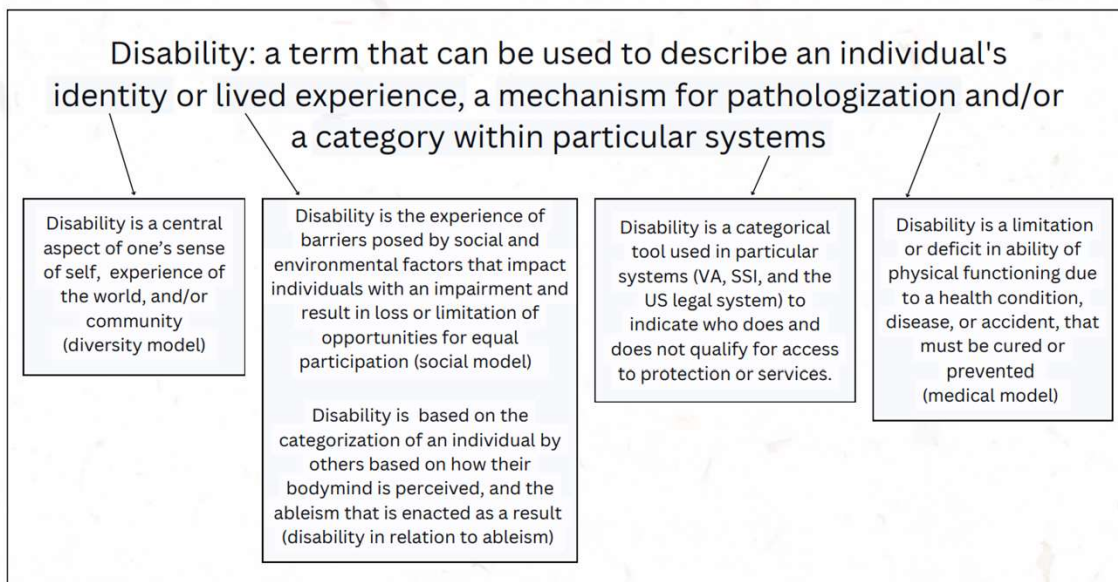Disabled students are 21% less likely to complete their bachelor's within 6 years

Accessibility & Inclusion Rating (Campanile et al., 2022)

A study evaluating accessibility, accommodations, and inclusion for disabled students at 50 top-funded undergraduate programs revealed that only 6% received an A rating, while 60% received a D

The ADA was passed 34 years ago. It radically improved the lives of many disabled people, and it's no longer enough or maybe it never was (Mattlin, 2022)
- Before the ADA only 2% of disabled people had an undergrad degree compared to 18% in 2023
- As the ADA generation has entered higher education in the past 10 years the expectations around accessibility are shifting - getting in the door is no longer enough and ADA compliance is the bare minimum

KEY TERMS

Disability: a term that can be used to describe an individual's identity or lived experience, a mechanism for pathologization and/or a category within particular systems

Disability is a central aspect of one's sense of self, experience of the world, and/or community (diversity model)

Disability is the experience of barriers posed by social and environmental factors that impact individuals with an impairment and result in loss or limitation of opportunities for equal participation (social model)

Disability is based on the categorization of an individual by others based on how their bodymind is perceived, and the ableism that is enacted as a result (disability in relation to ableism)

Disability is a categorical tool used in particular systems (VA, SSI, and the US legal system) to indicate who does and does not qualify for access to protection or services.

Disability is a limitation or deficit in ability of physical functioning due to a health condition, disease, or accident, that must be cured or prevented (medical model)

Ableism

"A system of assigning value to people's bodies and minds based on societally constructed ideas of normalcy, productivity, desirability, intelligence, excellence, and fitness...You do not have to be disabled to experience ableism" (Lewis, 2022)

Intersectionality

"[A] lens, a prism, for seeing the way in which various forms of inequality often operate together and exacerbate each other." (Crenshaw, 2020, as cited in Steinmetz, 2020)

Accessibility

"When a person with a disability is afforded the opportunity to acquire the same information, engage in the same interactions, and enjoy the same services as a person without a disability in an equally integrated and equally effective manner, with substantially equivalent ease of use." (The Office for Civil Rights, as cited in Curry, n.d.)

Access-Centered

"Access-centered means that we are describing access as a verb instead of a state of being, that we are thinking about access intersectionally, we are constantly striving to be more accessible and using accountability processes when we are not and are using a Disability Justice framework." (ACM, 2017)

DISABILITY RIGHTS & THE ADA

Disability Rights: a movement and approach aimed to improve the lives of disabled people through legal and social rights and protections with the goal of increasing opportunities for full and equal participation in society.

The Americans with Disabilities Act (ADA): a federal civil rights law, passed in 1990, that prohibits discrimination against disabled US Americans in various areas of public life including employment, schools, telecommunication, public accommodations, and access to state and local government.

Primary Goals of the ADA	Praised For	Disability Culture Note
• Full participation • Equal opportunity • Independent living • Economic self-sufficiency	• Increasing accessibility • Promoting social inclusion • Decreasing stigma • Expanding what's seen as possible	The passage of the ADA also marks a shift in disability culture and a generational shift from the pre-ADA generation to the ADA generation.

(Mattlin, 2022; Perkins, n.d.)

THE ADA IS NOT ENOUGH

Ineffective in Adequately Addressing Key Issues
- Educational inequality
- Employment inequality and sub-minimum wage
- Incarceration and police violence
- Institutionalization
- Poverty
- Voting rights

Compliance and Enforcement Issues
- 98% of websites are not ADA-compliant
- 51-79% of businesses are not ADA-compliant
- Limited resources for enforcement and accountability and no timely options
- The burden of enforcement and proof of violation largely falls on disabled individuals

Lack of intersectionality and cross-disability solidarity

The ADA was only intended to be the start
- "ADA is only the beginning. It is not a solution. Rather, it is an essential foundation on which solutions will be constructed." (Dart, 1990, as cited in Wilson, 2023)

"[E]quality in theory does not mean equality in practice. Thirty years after the ADA's passage, violations abound. Disability-related complaints remain the largest category filed with the federal agencies that enforce fair housing and employment laws, and many businesses and institutions remain inaccessible." (Abrams, 2020)

(Abrams, 2020; Miedzir, 2023; Pappas, 2020; Wilson, 2023)

"Disability justice is the cross-disability framework that values access, self-determination, and an expectation of difference. An expectation of difference means that we expect difference in disability, identity, and culture. To be included and part of society is about being able to be our "whole self" (all of our identities together). Disability Justice includes space for self-care, reflection, and hard discussions.

Disability Justice redefines beliefs about productivity, attractiveness, and the value of human life. Beyond challenging what is considered normal, Disability Justice addresses the deeply held fear of vulnerability by practicing the value and act of interdependence.

The Disability Justice framework is practiced on an individual, cultural and societal level. It asks us to be responsible for both what we do to make change and how we go about doing the work to make it. The focus expanding from educating and advocacy around systems and attitudes, to working with other oppressed groups educating ourselves and creating solutions and community power that can serve everyone."

Naomi Ortiz (2014)

(Boren, 2022; Piepzna-Samarasinha, 2018; Mingus, 2018; Wong, 2020)

10 PRINCIPLES OF DISABILITY JUSTICE
AS OUTLINED & DEFINED BY SINS INVALID

"**Intersectionality:** Simply put, this principle says that we are many things, and they all impact us. We are not only disabled, we are also each coming from a specific experience of race, class, sexuality, age, religious background, geographical location, immigration status, and more. Depending on context, we all have areas where we experience privilege, as well as areas of oppression.

Leadership of the Most Impacted: When we talk about ableism, racism, sexism & transmisogyny, colonization, police violence, etc., we are not looking to academics and experts to tell us what's what — we are lifting up, listening to, reading, following, and highlighting the perspectives of those who are most impacted by the systems we fight against. By centering the leadership of those most impacted, we keep ourselves grounded in real-world problems and find creative strategies for resistance.

Anti-Capitalist Politics: Capitalism depends on wealth accumulation for some (the white ruling class), at the expense of others, and encourages competition as a means of survival. The nature of our disabled bodyminds means that we resist conforming to "normative" levels of productivity in a capitalist culture, and our labor is often invisible to a system that defines labor by able-bodied, white supremacist, gender normative standards. Our worth is not dependent on what and how much we can produce.

Cross-Movement Solidarity: Disability justice can only grow into its potential as a movement by aligning itself with racial justice, reproductive justice, queer and trans liberation, prison abolition, environmental justice, anti-police terror, Deaf activism, fat liberation, and other movements working for justice and liberation. This means challenging white disability communities around racism and challenging other movements to confront ableism. Through cross-movement solidarity, we create a united front.

Recognizing Wholeness: Each person is full of history and life experience. Each person has an internal experience composed of our own thoughts, sensations, emotions, sexual fantasies, perceptions, and quirks. Disabled people are whole people.

Sustainability: We learn to pace ourselves, individually and collectively, to be sustained long-term. We value the teachings of our bodies and experiences and use them as a critical guide and reference point to help us move away from urgency and into a deep, slow, transformative, unstoppable wave of justice and liberation.

Commitment to Cross Disability Solidarity: We value and honor the insights and participation of all of our community members, even and especially those who are most often left out of political conversations. We are building a movement that breaks down isolation between people with physical impairments, people who are sick or chronically ill, psych survivors and people with mental health disabilities, neurodiverse people, people with intellectual or developmental disabilities, Deaf people, Blind people, people with environmental injuries and chemical sensitivities, and all others who experience ableism and isolation that undermines our collective liberation.

Interdependence: Before the massive colonial project of Western European expansion, we understood the nature of interdependence within our communities. We see the liberation of all living systems and the land as integral to the liberation of our own communities, as we all share one planet. We work to meet each other's needs as we build toward liberation, without always reaching for state solutions which inevitably extend state control further into our lives.

Collective Access: As Black and brown and queer crips, we bring flexibility and creative nuance to our engagement with each other. We create and explore ways of doing things that go beyond able-bodied and neurotypical norms. Access needs aren't shameful — we all function differently depending on context and environment. Access needs can be articulated and met privately, through a collective, or in community, depending upon an individual's needs, desires, and the capacity of the group. We can share responsibility for our access needs, we can ask that our needs be met without compromising our integrity, we can balance autonomy while being in community, we can be unafraid of our vulnerabilities, knowing our strengths are respected.

Collective Liberation: We move together as people with mixed abilities, multiracial, multi-gendered, mixed class, across the sexual spectrum, with a vision that leaves no bodymind behind."

(Invalid, 2015; Invalid, 2017)
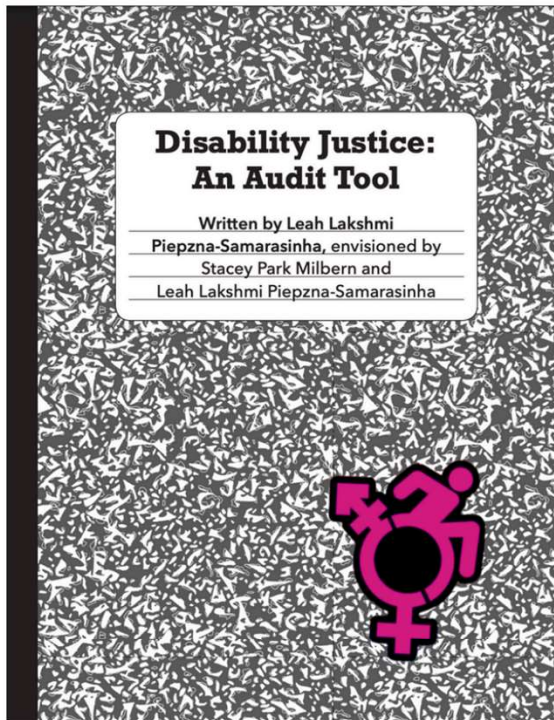
DISABILITY JUSTICE IN PRACTICE

Disability Justice: An Audit Tool

Written by Leah Lakshmi
Piepzna-Samarasinha, envisioned by
Stacey Park Milbern and
Leah Lakshmi Piepzna-Samarasinha

If you only take one thing from today I hope it's this:

Please read "Disability Justice: An Audit Tool" by Leah Lakshmi Piepzna-Samarasinha, envisioned by Stacey Park Milbern and Leah Lakshmi Piepzna-Samarasinha

Image Description: A black and white composition notebook. The label of the notebook contains large text "Disability Justice: An Audit Tool" and smaller text below reads "Written by Leah Lakshmi Piepzna-Samarasinha, envisioned by Stacey Park Milbern and Leah Lakshmi Piepzna-Samarasinha". On the bottom right corner of the notebook is a large black and pink QueerCrip symbol sticker, a mashup of the trans symbol and the active wheelchair user symbol, initially deigned by Sky Cubacub of Rebirth Garments

DISABILITY JUSTICE IN PRACTICE

Listen to and ask for feedback and input from disabled people - even when it's uncomfortable

Listen to and use the language that disabled people use to talk about their lived experience

Explore whose voices you're centering and amplifying, who you view as an expert, and where get information

Explore how productivity and worth are defined and measured by you and those around you

Explore your internalized ableism, assumptions, and biases related to disability

Explore who is (and isn't) present "at the table" and consider why this may be the case

Practice asking others about their access needs

Practice writing accessibility descriptions for events and spaces

Practice centering interdependence in your life (rather than independence)

Prioritize accessibility when thinking about physical and online spaces

Use an intersectional lens when considering accessibility, disability, and social justice

Take the labor of accessibility off of disabled people and be an active accomplice rather than a passive ally

Take a proactive approach to accessibility rather than a reactive one

(Boren, 2022; Clare, 2017; Dolmage, 2017; Invalid, 2017, Marrlin, 2022; Mingus, 2018; Piepzna-Samarasinha, 2018; Piepzna-Samarasinha, 2022; Wong, 2020)

Things to Avoid

Acting entitled to or expecting additional labor from disabled people

Asking, encouraging, or expecting disabled people to be patient about ableism and inaccessibility

Penalizing or judging the way disabled people respond to ableism and inaccessibility

Tokenizing disabled people or viewing them as inspiration porn

Making assumptions

Using ableist language - slurs, outdated terms, and/or terms that use disability as an insult or to imply a flaw

WHAT DOES DISABILITY JUSTICE MEAN OR LOOK LIKE IN THE CONTEXT OF HIGHER EDUCATION?

DISABILITY JUSTICE IN HIGHER EDUCATION

Institutional Level
- Leadership of the most impacted - faculty, administration, and disability services
- Formal policies and accessible protocols for addressing inaccessibility and ableism
- Intentionality in the development of policies, taking into account accessibility and academic ableism
- Comprehensive required training for all faculty, facilitated by people with lived experience
- Community and support to address the isolation and disenfranchisement of disabled and marginalized students
- Understanding and acknowledgment of the trauma of academic ableism and inaccessibility
- Cross-movement solidarity among campus organizations

In the Classroom
- Prioritize universal design of physical spaces and all materials*
- Open discussions between faculty and students about the access needs
- Intentionally incorporate disability into courses when relevant
- Consider the needs of students in your class when planning activities

Invest in accessibility audits at all levels

Invest in learning more about disability justice - this session is an overview, now you need tools

(Bialka & Morro, 2018; Dolmage, 2017; Jaffee, 2021; Piepzna-Samarasinha, 2022; Sable, 2021)

REFLECTION QUESTIONS

"How do you assess "achievement" in an anti-ableist way? How do you view things like "intelligence," "reliability" and other metrics often used to assess people that can often be ableist?" (Piepzna-Samarasinha, 2022)

"Are there incidents of ableism in your organization's history that you need to examine? Are there needs for accountability or repair? (If you think there are none, don't be so sure. You may need to talk to people, be curious, ask questions, figure out what people need to feel safe disclosing.)"

"How can we treat disability justice as a way of perceiving the world, not just an inclusivity "checklist item"?" (UMass, n.d.)

THOUGHTS

QUESTIONS

FEEDBACK

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Academic Ableism:
Disability and Higher Education (Dolmage, 2017)

"Too often, the academy reacts to diversity instead of planning for it"

"Likewise, it is worth remembering that at the contemporary college or university, ableism is everywhere: not that it overwhelms all of the good schooling can do, not that it invalidates your teaching or your research, but that we are all responsible for looking for it, recognizing our roles in its circulation, and seeking change"

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Slides unavailable for Ghost in the Machine

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**LUNCH BREAK
ENT CENTER LOBBY**

SESSION THREE STARTS AT 1:30PM

University of Colorado
Boulder | Colorado Springs | Denver | Anschutz Medical Campus

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Rocky Mountain
Prevention Research Center
colorado school of public health
Public Health Elevated

University of Colorado
Anschutz Medical Campus

WELL
Well-being of the ECE Workforce
in Low-resourced Locations

Agenda

1. WELL program overview

2. Positive coping:
   - definition and discussion
   - your current strategies
   - let's practice strategies

Our Team

Lisa Gonzales, MPH

Priyanka Shreedar, MPH

Claire Vanwieren, MPH

Julia Pangalangan, Senior PRA

Charlotte Farewell, PhD, MPH | Principal Investigator

Jini Puma, PhD Principal Investigator

Diane Brogden, MA Program Manager

Emily Maiurro, MS Research Manager

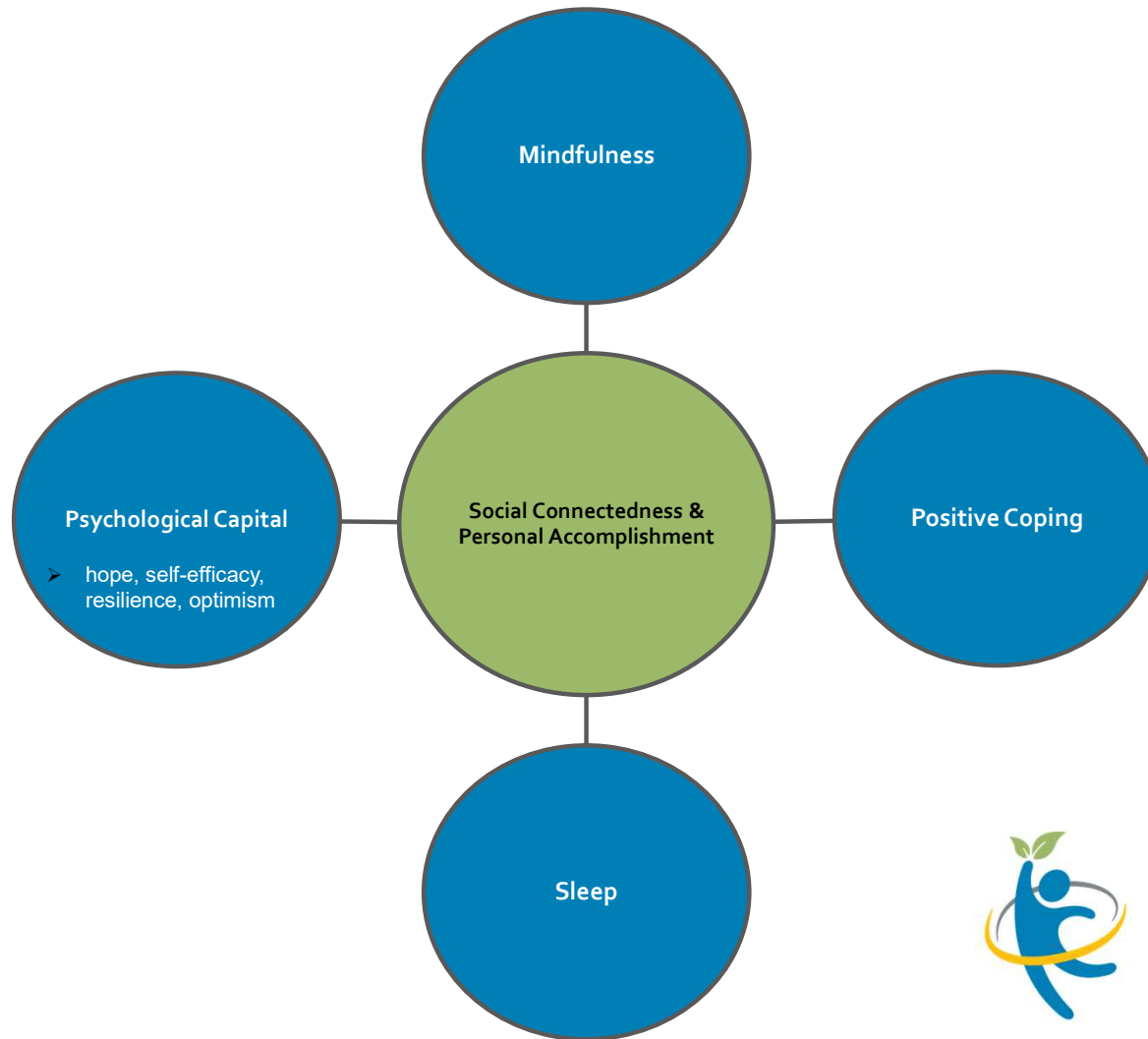Elizabeth Watts, MPH | Senior Professional Research Assistant

Brittany Carton, M. Ed. Facilitator

Funders

WELL

ADMINISTRATION FOR
CHILDREN & FAMILIES

Mindfulness

Psychological Capital
➤ hope, self-efficacy, resilience, optimism

Social Connectedness & Personal Accomplishment

Positive Coping

Sleep

WELL Program Key Topics

The program was designed using baseline data and community feedback

Organizational
Wellness Team Process

Interpersonal
Social Connectedness
Activities/Socialization Events

Individual
mWELL
Professional Development

WELL Program Overview

IMPORTANCE OF WORKPLACE WELL-BEING

Improving workplace well-being → Promotes overall well-being of the ECE workforce + Supports adult-child interactions → Decreases turnover and feelings of burnout + Improves social-emotional development of children

WELL

NIOSH Worker Wellbeing Questionnaire (WELLBQ)

- Assessment of worker well-being across multiple domains
- Measures worker well-being as a holistic construct
- Framework for the WELL survey

The Five Domains of Worker Well-Being
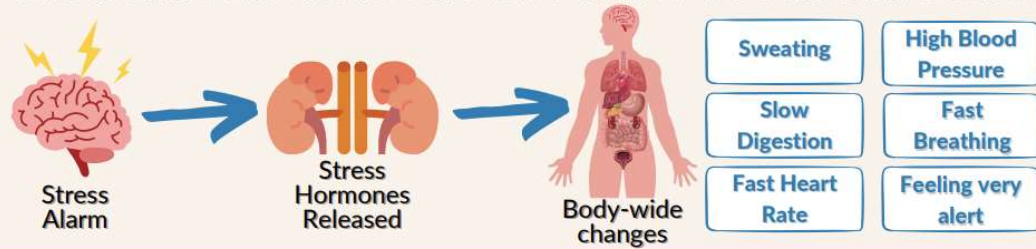**(NIOSH WELLBQ)**

Positive Coping

STRESS CAN BE DIFFERENT FOR EVERYONE

You may feel anxious, tired, irritable, unhappy, frustrated, depressed, overwhelmed, or tense

WHAT HAPPENS IN YOUR BODY WHEN YOU'RE STRESSED?

Stress Alarm → Stress Hormones Released → Body-wide changes

- Sweating
- High Blood Pressure
- Slow Digestion
- Fast Breathing
- Fast Heart Rate
- Feeling very alert

HOW CAN YOU COPE WITH YOUR STRESS?

- "Take a minute for yourself and practice some breathing exercises"
- "Make time to rest or take a nap"
- "Yoga, meditation, and mindfulness"
- "Focus on what is in your control and how you choose to respond"
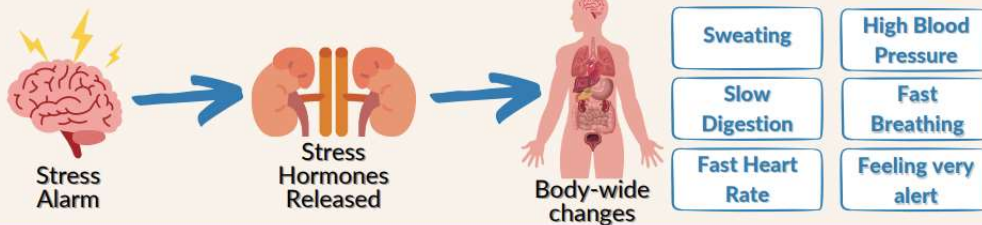- "Fuel your body with healthy meals and snacks"

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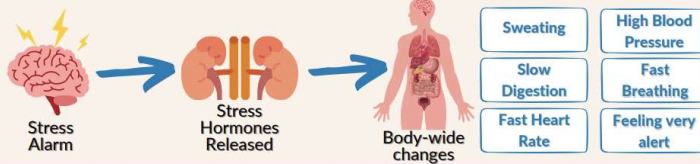- Take a minute for yourself and practice some breathing exercises
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Reflection Activity

WHAT ARE YOU FEELING?

1. Circle the emotion(s) you are feeling or write in your own.

FRUSTRATED   PEACEFUL   SCARED

LOVE   CONFIDENT

DISAPPOINTED   LAUGHTER

MAD   JOY   EXHAUSTED

SURPRISED   SILLY

SLEEPY   REFRESHED

PLAYFUL   NERVOUS

UPSET   KIND

IMPATIENT   INTELLIGENT

EXCITED   PROUD

2. Where in your body do you feel it?

Think about the shape, size and/or color of your feeling(s). Write your answer below or color in the body above.

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Bubble Gum Brain Activity

Bubble Gum Brain
An Exercise in Optimism

Our Flexible Brain

Did you know our brains can be molded and changed? When we try something new or change the way we think, our brain creates new pathways. The more we practice, the easier it is to master new skills.

A Growth Mindset

Because our brains are flexible, we can improve our mindset with practice. How could your perspective change if you shifted from thinking "What if I fail" to "What if I succeed"? When we believe in our ability to change our thoughts, we are using a growth mindset.

Bubble Gum Thoughts

Imagine an unhelpful or negative thought as a piece of un-chewed bubble gum. It is hard and inflexible. But, the more you chew the softer it gets, giving you the chance to mold or change the thought into something new.

Fun Fact!

Some research has found that chewing gum may help reduce stress. Also, chewing gum can be a mindfulness activity. The next time you chew bubblegum, try focusing on the flavor and how it feels in your mouth. Maybe gum could help reduce your stress, and keep your breath fresh!

CHEWING FOR CHANGE

Directions: The next time you want to change a thought, grab a piece of gum and begin to chew. Write down your "old" thought in a square below. As you chew, imagine you are turning your old thought into something new. Write down your "new", more flexible thought in the bubble to the right. Notice how your new thoughts make you feel.

"Old" Thought	"New" Thought
This is so hard, I can't do this.	I will focus on what I can control.
What if they don't like me?	I might make new friends.

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What if they don't like me?	→	I might make new friends.
	→	
	→	
	→	

Self-massage Activity

SELF·MASSAGE

A tennis ball for self-massage works great. You control the pressure and can sit or stand. If you feel discomfort, try applying a lighter pressure or discontinue use. This will take less than 10 minutes. Try it during your break.

NECK

Put ball on muscle right behind your ear. Roll up and down neck muscle.

SHOULDERS

Place ball on top of shoulder. Roll along your shoulder muscle between your neck and shoulder.

LEGS

Put ball on top of your thigh. Roll up and down between your hip and knee.

FEET

Place the ball under your foot. Using your foot, roll the ball along your arch.

Self-Massage for Positive Coping

TRY MASSAGING YOUR BACK, HIPS AND ARMS TOO! WELL

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Self-Massage for Positive Coping

TRY MASSAGING YOUR BACK, HIPS AND ARMS TOO!

WELL

Tea Activity

WELL Program
Cup of Positive Coping Tea Activity

1. Choose up to 3 of your favorite tea ingredients (coping strategies).
2. Add 1-2 Tbsp. total to tea bag. Tie the bag closed.

LAVENDER FLOWERS

PEPPERMINT

GREEN TEA

3. Add tea bag to 1 cup hot water.
4. Cover and let sit for 5-10 minutes.
5. Relax and Enjoy!

Earl Grey
(Caffeine-free)

Spending time outdoors is a great tool to reduce stress. Set a goal to spend 10 minutes a day outside.
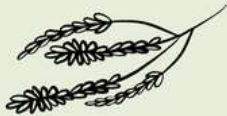
Spiced Peach Tea
(Caffeine-free)

Fuel your body with healthy meals and snacks.

Green Tea
(Caffeine-free)

Try 5 minutes or more of walking, biking, or dancing every day.

Lavender Flowers

Listen to music, read or do a puzzle. Engaging activities are helpful coping tools for stress.

Chamomile Flowers

Take time to rest or take a nap.

Peppermint leaves

Get together with people who make you laugh, or watch a funny movie with someone.

Music Activity

HOW TO USE SPOTIFY

1. Open the app store on your smart-device and **download the Spotify App**. You can also access Spotify on a mobile browser at https://open.spotify.com/

2. If you don't already have an account, **sign up for free** using your email or phone number.

   Sign up free

3. Once you're logged in, search for the "**WELL PROGRAM**" user profile and **click the** "**FOLLOW**" **button**. Look for our logo!

4. Select one of the playlists.

5. Start listening!

STEP-BY-STEP GUIDE TO SPOTIFY

Are you on a mobile device or tablet?

1. Open the Spotify app
2. Use the Search icon to find our profile "**WELL PROGRAM**" or other music you want to play
3. Tap Shuffle Play to play songs in a random order

Are you on a computer desktop or web player?

1. Open the Spotify app
2. Use the Search icon to find our profile "**WELL PROGRAM**" or other music you want to play
3. You can play music by
   a. Clicking
   b. Hover your mouse over a track and click
   c. Or just double-click the track you want to play!

For more guidance, visit:
https://support.spotify.com/us/article/getting-started/

Questions

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WELL

University of Colorado
Anschutz Medical Campus

Rocky Mountain
Prevention Research Center
colorado school of public health
Public Health Elevated

CU Social Justice Summit
Inclusive Leadership & Belonging

**SESSION FOUR: 2:35PM
ADVOCACY, SAFETY, AND TRANSFORMATIVE JUSTICE**

TRANSFORMING THE NATURE OF BELONGING AND SAFETY THROUGH CRITICAL DIALOGUE: THEORY AND EMBODIED PRACTICE

Jessica Sharley (she/her), Nancy Maingi Ngwu (she/her), Jamey Chapin (she/her), Kristin Lueck (they/she), Madison Moralez (she/her), Maria Vielma (she/her), Kathryn Tisdale (she/her)

CU University of Colorado
Boulder | Colorado Springs | Denver | Anschutz Medical Campus

Community Guidelines

- Aim to use "I" statements and share only your personal experience.
- Recognize, question, and lean into your learning edges/discomfort.
- Participate to the fullest of your ability, community growth depends on the inclusion of every individual voice.
- Remember that ideas and opinions can be fluid. Challenge the Idea, not the Individual.
- Assume best intentions; Embrace accountability for your impact.
- Seek to understand and respect diverse opinions.
- Share the time so that everyone who wishes to share gets an opportunity.
- Stories stay, lessons leave.
- Challenge by choice. Practice self-care and exercise grace for yourself and others.
- Center Accessibility for all, please use microphones when speaking.

"To engage in dialogue is one of the simplest ways we can begin as [humans], teachers, scholars and critical thinkers to cross boundaries, the barriers that may or may not be erected by race, gender, class, professional standing, and a host of other differences" (hooks, 1994, p. 130)

"Dialogue is a moment where humans meet to reflect on their reality as they make it and remake it . . .through dialogue, reflecting together on what we know and don't know, we can then act critically to transform reality" (Freire, cited in Shor & Freire, 1987, p. 13)

Transforming the Nature of Belonging and Safety Through Critical Dialogue: Theory and Embodied Practice

University of Colorado
Boulder

Jessica Sharley (she/her)
Maddie Moralez (she/her)
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Maria Vielma (she/her/ella)
Kristin Lueck (she/they)
Kathryn Tisdale (she/her)

What is Dialogue?

Dialogue is a distinct form of communication that differs from discussion and debate. It aims to foster understanding among people with diverse experiences, opinions, and ideas, while building skills in active listening, personal reflection, and conflict management (The Program on Intergroup Relations, 2024).

Dialogue is widely used as a method for: Building community, building trust, fostering understanding, and building bridges among people with differing social status, culture, and worldviews (Zúñiga, 2001).

Dialogue is a radical invitation to:

- Be human together
- To be present in our bodies in ways that simultaneously attend to the present, the past, and the future

Intergroup Dialogue Model

- A sustained, structured process focused on exploring social identity categories (e.g., race, gender).
- Brings together members from different identity groups to regularly explore new perspectives and address discrimination, oppression, and inequity.
- Encourages listening, gaining insights, and holding multiple perspectives while challenging bias.
- Emphasizes generous listening, asking questions, sharing views, and committing to understanding others' perspectives.

(The Program on Intergroup Relations, 2024)

Critical-dialogic Framework (Zuniga, 2001)

This framework emphasizes understanding of inequality and dialogic components of relationship building and communication skill-building.

- Integrates sustained dialogue with consciousness-raising and bridge building across differences
- Educational dimension = explores issues of difference from a social justice perspective
- Focus on both individual and systemic change
- Draws on Paulo Freire's thinking on both dialogue and liberatory education
- The key elements of critical dialogue = reflective questioning, co-learning, group process, and transformative consciousness
- Promotes social justice action by encouraging participants to confront oppression and take transformative action within their communities (Jemal et al, 2022).
  - **Note:** We utilize this approach to both strengthen relationships across difference and building capacity for advancing diversity, equity and inclusion by focusing on employee skills and development (CU Boulder diversity, equity, and inclusion goal #1).

The four stage practice model of intergroup dialogue (Nagda, 2017)

Figure 2.1.   The four-stage practice model of intergroup dialogue.

Stage I: Group Beginnings: Forming and Building Relationships

Preparing to engage differences and commonalities by:

- building a container for dialogue
- practicing dialogic listening and speaking
- developing self-other relationship

Stage II: Exploring Differences and Commonalities in Experiences

Understanding differences and differentials by:

- storytelling and storylistening about socialization experiences
- listening at the group level--exploring commonalities and differences
- exploring intersections of identities, inequalities and institutions through lens of power and privilege

Stage III: Dialoguing about Controversial "Hot" Topics

Engaging differences and conflicts by:

- speaking about impact of issues and what informs perspectives
- listening to intersections of identities, inequalities and issues
- exploring dimensions of disagreements and conflicts on social issues as well as common ground and bridges

Stage IV: Action Planning and Collaboration

Making a difference for social justice by:

- speaking about and speaking out on responsibilities to undo inequalities in the individual, group and societal spheres
- listening to what is important in collaborative processes and just solutions
- strengthening alliance buildling for collaborative actions

Adapted from Nagda (2017)

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Critical Dialogue as Embodied Practice

- "We experience the world as bodies - our subjectivity is inseparable from our bodies and the world" (Merleau-Ponty, 1945)
- "The eternal truth of the event is grasped only if the event is also inscribed in the flesh" (Deleuze, 1969)
- "We are all subjects in history. We must return ourselves to a state of embodiment in order to deconstruct the way power has been traditionally orchestrated [...]" (hooks, 1994)
- Like performance, Critical Dialogue "becomes itself through disappearance" (Phelan, 1993) - the ephemerality of a phenomenon of bodies together in space or virtual space creates a site for "spontaneous communitas" (Turner, 1995)
- "Unmediated direct engagement [...] remains a place where we can educate for critical consciousness; where communities of resistance can emerge" (hooks, 1995)
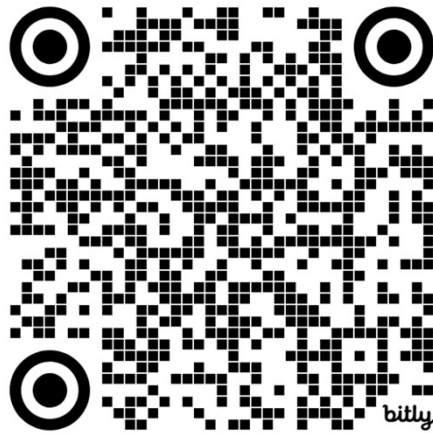
As participants we agree to:

- **Practice Radical Listening:** We will listen without judgment. We will listen from a place of curiosity and creative thinking, with the purpose to hear and understand.

- **Communicate with Courage and Care:** We will encourage individuals to express and speak their truth. We will speak from our own experience, not from experience that we do not personally have.

- **Attend to Power Dynamics:** We will communicate with consciousness. We will be aware, in the moment, of our own biases, stereotypes, and emotions. We will be aware and attend to power dynamics.

- **Respect and Protect Each Other:** We will work to respect and protect one another through empathy, an open mind, and listening with the intent to understand the other person rather than the intent to reply. We will take responsibility for impact, regardless of intention.

- **Be Both Teachers and Learners:** We acknowledge that we all come with different experiences and perspectives. By sharing these, we can teach and learn from one another. We are all both teachers and learners and can build a fuller and more complex understanding together.

- **Respect Confidentiality:** We commit to share the lesson, not the story. If something touched you, ask for consent to share the story in order to honor others' lived experience.

- **Be Present and Engaged:** We will limit technology, turn off cell phone ringers, and be mindful of being fully present and listening. We will be present to others' humanity, and to our own.

- **"Pass" or "Pass for Now":** We choose what we share. In this setting, please share what you feel comfortable sharing and know you can "pass" or "pass for now".

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https://skocu.co/SJ24-Dialogue

Dialogue Resources

https://skocu.co/SJ24-Dialogue

Intergroup Dialogue Process & Embodied Practice Activity

The first stage of Intergroup dialogue invites us to prepare to engage with commonalities and differences by forming and building relationships.

- Take 3 minutes to fill out "I am" poem in a way that reflects your embodied experiences with belonging.

- With your Dialogue Group: Introduce yourself, then read part or all of your "I am" poems

Explore Differences and Commonalities of Experience

In the next stage, explore the differences and similarities in your Dialogue Group's experiences.

Share your perspective on one or both of the following:

- How does your identity impact your experiences of belonging/unbelonging and safety in different spaces at CU and beyond?

- What challenges have you observed or faced when trying to create inclusive spaces that prioritize belonging and safety?

Exploring and Dialoguing about Hot Topics

Next, deepen your dialogue by speaking about impacts of issues.

Share your perspective on one of the following questions:

- What are some ways you've experienced or witnessed systems (e.g. university policies or societal norms) undermine a sense of belonging and safety for students, faculty, staff, and community members from historically disadvantaged groups?

- How can critical dialogue help us understand the systemic barriers to belonging and safety at CU or in our communities?

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Action Planning and Collaboration

Finally, translate dialogue into action, building collaborative alliances and strategies for change.

- What steps can we take as individuals and as a community to foster a sense of belonging at CU and in our communities, especially for those from historically disadvantaged groups?

- How might we use what we learn from critical dialogue to challenge and change policies or practices that perpetuate exclusion or create unsafe environments?

Final Reflections

- Re-read your "I Am" poem.

- Reflect on how the dialogue has deepened your understanding of your role in fostering belonging and safety.

- Are there revisions or additions you would make to your poem given your conversations?

- Fill in the blanks: "After this dialogue, I am more aware of _____ and committed to _____."

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Feedback Survey