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SPEAKER: Like right under the search bar at the top and then under that it says use presenter view.

\*CAPTIONER KRIS: Just testing the captions. David and I are both new to Zoom Webinar. We've done Zoom things. If there are bumps in the road, it's just the way it is. Same as when you're in person. You know?

\*CAPTIONER KRIS: Just testing the connection again.

\*CAPTIONER KRIS: I'm trying the canningses again. There is.

SPEAKER: I'll be listening obviously. But when it's time to launch the polls, let me know somehow and I'll start them.

>>MARI MAGLER: Perfect. It will be pretty early. We're going to do that right at slide 5. But I will introduce them as a couple of poll questions.

>>PATTY CISNEROS PREVO: We'll say next slide.

>>AMY BASEL: I'm going to share my screen now and see how this works. Okay? All right. (lockistics).

>>AMY BASEL: (train whistle).

>>AMY BASEL: All right.

>>PATTY CISNEROS PREVO: I hear a train. Is that our intro music?

>>AMY BASEL: That is (chuckling). I think I think we're getting started here. I'm unable to see if folks are coming into the Webinar. So I think I'll get us started. Welcome, everyone to the social workers confronting racial injustice conference. I'm Amy Basel. My pronouns are she/her. I'm happy you are here for the breakout presentation and introduction to disability justice. I'm a white woman in my 40s with long straight dark brown hair and sitting in my office with a gray cabinet and a painting of trees and a mountain and a plant behind me. We are providing live captioning CART services which are available by clicking on the captioning icon. This presentation is also being recorded and will be available on our conference website soon. On behalf of the planning committee for the social workers confronting racial injustice conference, I ask that you join me in acknowledging the land that we are on. The University of Wisconsin-Madison campus here is on the shores of [DIF'T LANGUAGE] or Lake Mendota which resides within the sacred home land of the Ho-Chunk people, a place they called Dejope or four lakes. As the reach of the university extends to the far corners of our state, we also respectfully the inherent sovereignty of the 12 First Nations of Wisconsin. Whether you're watching this from the land of the 12 First Nations or more distant, we encourage you to learn about the history of the land you are on. As social workers we have a duty to look

critically at the role our profession has played in the attempted genocide of indigenous families such as was the aim of boarding schools in this state and across this continent. This conference is rooted in critical reflection on our work as social workers. Our goal is to bring clarity about the past but also to challenge and inspire us all to move into this action in our work and communities once the conference is over. We hope this conference provides space for critical reflection, humility and openness which will allow us all to reflect to hear and tell truths and to move forward toward action and transformation to support indigenous rights, cultural equity and racial equity. With acknowledgment and gratitude, we move forward today in our journey. Before I introduce our speakers, a few Zoom info items. To access this presentation, you are required to provide your name and email. This allows us to log our attendees and email you information on CEUs for this presentation which will be distributed via email at a later date. Your cameras and microphones will remain muted during the presentation. But we do have a Q&A feature where you can submit questions or comments for our presenters who will see them. We can then submit answers for those questions so that you'll be able to see. Please know that due to the large number of attendees, we may not be able to get to all the questions submitted. Now it is my pleasure to introduce to you our presenters. Patty Cisneros Prevo has always centered her work around diversity, equity and inclusion. She was the assistant director of inclusion and engagement with Wisconsin athletics assisting in the development of the DEI strategic plan. In her recent role as the inclusion manager for the Wisconsin School of Business Patty spearheaded all DEI initiatives in the undergraduate program. This year she looks forward to new role as program manager DEI with UW Health. She's contracted with Lee and Low Books and will have her first picture book published in spring 2023, *Tenacious, 15 Adventures Along 15 Disabled Individuals and Major Life and Athletic Accomplishments*. In January 2021, Patty was appointed to the Congressional commission on the state of the U.S. Olympics and Paralympics. Three Paralympic team and led the team to its second consecutive Paralympic gold medal after winning gold in 2004. Mari Magler is the Director of the McBurney Disability Resource Center at UW-Madison. She has worked in the field of disability and disability advocacy since 1994. In higher education since 2005. She's passionate about disability justice, access and inclusion and earned her juris doctor from Hamline University school of law and bachelor's in linguistics from Metropolitan University. She coauthored the practical guide to mentoring and a plan for mentorship of pairs in Minnesota. Welcome and I look forward to our time together. I'll now turn things over to you.

>>MARI MAGLER: Thank you so much, Amy. If you don't mind going ahead and sharing the slides that would be great. We wanted to say welcome, everyone. We're so excited to be here joining you all in this space for this conference. I know Patty and I were both very excited and just really enjoyed and learned a lot from Sami and Leah's

key note this afternoon as well. You will notice some overlap for sure. We'll be talking about the 10 principles in our program and also some other information as well. We're just eager to get going. So give me one second. Sorry to adjust my screens here a little bit. And we will go ahead and get started here. If you want to go ahead to the next slide, please. And you can go ahead to the next one as well. Thanks. Before we get started with our introductions, I did just want to acknowledge and invite everyone to please take care of yourself in this session. As I mentioned, we're very excited to spend this time with you. We're both excited to talk about disability justice for the next hour and a half. Also want to just invite you to do what you need to do to be comfortable in the space that we're in, wherever that is for you. So move around, disengage if you need to, take a break, come back if you can. But either way, we're glad to have you in whatever way you can be present. We also recognize that the online format is more accessible for some folks and less so for others. We will do our best to make the content that we're sharing and talking about today accessible. One of the ways that we'll do that is to make sure that everything is visual and text based will be read-out loud. We will I think go ahead and dive in. Patty, you want to go ahead and start?

>>PATTY CISNEROS PREVO: Yes! Happy Friday, everyone! Thank you for joining us. We know that it's 2:00 o'clock on a Friday. So thank you for your time. It's nice and snowy outside so hopefully you can just get cozy and dive in deep with our presentation on disability justice 101. Like you were told, I'm Patty Cisneros Prevo. I use she, her, and aa. I'm the new program manager for UW Health. Entirely new. Started 10 days ago. I'm a brown Mexican woman. I'm wearing a bright yellow shirt and this really furry suede vest. I have long brownary rings shaped like leaves and a high pony tail today because I wanted to mix things up. I wear black rimmed glasses. I also want to share a little bit about my disability because disability justice is so central to me, the movement, resonates with me through and through, through the principles that you'll learn more about later. I want to give you some background on my disability. I acquired a spinal cord injury almost 27 years ago. I was involved in a car accident as a freshman at Indiana University. It really changed the trajectory of my life. I had been nondisabled for 18 years and then all of a sudden I was forced to take on this identity that I had no knowledge about. No experience with. So you can imagine it was pretty traumatic. I got involved in wheelchair basketball fairly soon after my injury which really, you know, to not be cheesy but to be cheesy saved my life! As a disabled athlete and eventually as an elite athlete competing on Team USA and the Paralympic games I realized I had internalized a lot of ableism. I didn't know what it was at the time. Operating through the medical model of disability which I'm sure you all as social workers know really puts the burden on the disabled individual. And so really internalizing a lot of ableist language, ableist culture. And so you don't know what you don't know. As a DEI professional, I learned more about this oppressive system of ableism.

Then I was like oh, shoot! I need to do something about it because I have perpetuated it, especially as a disabled person throughout my years of having a spinal cord injury. So this subject matter is very personal to me. And I hope that you will engage in the learning to really help dismantle this oppressive system of ableism.

>>MARI MAGLER: Thanks, Patty. I'll go ahead and do my introduction. This is Mari. We're having some challenges with who is being presented and so I'm not sure if it's quite figured out yet but folks are working on it if not. I will go ahead and start with my visual description. This is Mari Magler talking. I am a white woman, I have silver chin like hair. I'm wearing today a blue top with a gray sweater and also a chunky black and silver leaf necklace which Patty we didn't talk about our leaf theme apparently we have going on today. Pretty exciting. It means probably we've worked together long enough that that is just happening. So I'm also going to share a little bit about myself and my identity and my relationship with disability. I identify as a disabled individual as well. Primarily I would say mental illness is kind of what is top of the list for me. I've lived with mental illness pretty much as long as I can remember going back to now looking back older elementary age is when it really started showing up for me. As I moved into junior high, high school, early college I would say addiction became paramount and definitely took front and center. I was overusing substances so drugs and alcohol to a scary extent. Eventually put myself through a treatment program as a sophomore in my undergrad program. I tried to kind of stay clean, stay sober for the summer and go back to school the following fall and realized very quickly that I did not know how to be in that environment still and take care of myself. And so I dropped out of school. I'm happy to report I quickly found a program that I loved and I had learned a couple languages in my younger years and so I learned American Sign Language and went to school to be a sign language interpreter. That was my first profession as an adult. Anyway that's a little bit about my earlier years. As an adult also generalized anxiety has set in for me as well. I'm also a person that lives with migraines regularly and sleep issues. I always say issues. I can't figure out a good way to talk about sleep trouble. So that's a little bit about me as well. And we're excited to spend time with you. Patty, I'll kick it back over to you if Amy would kick us to the next slide.

>>PATTY CISNEROS PREVO: All right. Hopefully you can see me. I know that you may have missed my intro. Also failed to say that I'm a wheelchair user. As I acquired my now a wheelchair user. We want to get our feet wet and talk about disability justice and what baseline knowledge you come with today. So what are some words that come to mind when you hear the words or phrase disability justice. We're going to try something new since we don't have the -- throw it in the Q&A because we do have access to that. So type in what you think of when you hear the words disability justice. We'll we'll see equal access, bad ass. I like that one. Ableism, disrupter. Advocacy. Including everything. Accessibility. Accessibility. Physically to

areas. Job intersectionality. Advocacy. Righteousness. I'm feeling super empowered. Dismantling systems. About time! Thank you, joy! Yes! Innovation. Freedom. Equality for everybody. Finally. Here Katie. Dismantling ableism, fighters. Yes, thank you so much for engaging in that Q&A. We didn't know how that was going to go. Thank you. It seems like it's really going to work well. All right. Next slide.

>>MARI MAGLER: Go back a few slides, please. More questions. We appreciate your help, Amy. It's all good. We have a couple of questions for you all as audience members again just to get us started and help Patty and I who is in attendance with us today. We should be able to populate these as poll questions. As soon as the poll is activated which it is now you should have a pop up. I'll also read aloud the poll questions and answers. If for some reason the poll itself is not accessible to you, feel free to throw your responses in the Q&A as well. The question is do you currently work in and then the choices are higher Ed, K12, counseling, social work profession, or other? Just like to know a little bit about where you are coming from in terms of work. If you're currently engaged in any of those. We'll just give a minute for folks to respond. (pause).

>>PATTY CISNEROS PREVO: If you can't access the poll, throw it into the Q&A because we can read the responses outloud.

>>MARI MAGLER: Definitely. I'm not able to see when people are done filling out the poll. If it looks like we've gotten good completion, David, can I have you go ahead and share the results of the poll? I'm going to just share with you all what the results are. So we have about 16 people working in higher Ed. That's about 11% of the audience today. Nobody responded yes to K12. About 13 folks in counseling. 93 in social work professions. 25 people in something else. That's in other. Let's go ahead and go to the next poll question if you can forward the slide and go ahead and activate the next question? This question is how would you rate your familiarity with disability justice principles? Here the choices are very little, some, average, above average, expert. Again we'll just give you a few seconds to respond to that question.

>>PATTY CISNEROS PREVO: Thank you, Paul, and Ryan, for engaging in the Q&A as well. Again if you can't access the poll, we are reading answers from the Q&A section.

>>MARI MAGLER: Perfect. I'll ask David to go ahead and publish that poll when you -- when it looks like people are done. Thanks for that. So we've got a mix as expected. We have about 30% of folks saying that they feel like they know very little about disability justice principles. About 33%, some. 25% average. Then 9% above average. 1% expert. So a nice range as an introductory session. We definitely will be talking through those 10 Principles of Disability Justice later in the session which I feel like is really great repetition if you were able to attend the key note. They did a great job talking through the principles as well. But we'll go through some other content in our time today as well. So thanks for answering those questions. We'll go ahead and talk a little bit more about what we're

going to talk about in our session today next.

>>PATTY CISNEROS PREVO: All right. Some key objectives that we will be focusing on. I'm just going to read from the slide. Number 1, review historical context of disability in the U.S. Number 2, discover key moments in disability justice activism. The next one, explore the 10 Principles of Disability Justice. Identify ableist language and microaggressions. Lastly, we are going to really challenge you to reflect on ways to disrupt ableism to affect change.

>>MARI MAGLER: Thanks, Patty. Next slide I just want to make a couple comments about language and about the content that we're going to be talking about today. So the first one is just to acknowledge that we will be talking about some terminology as well as reviewing some key points in history as Patty mentioned. And in that can come up ableist and derogatory language. Know that's coming. Again really please do what you need to do to take care of yourself in this space for sure because some of the history especially is not easy to look at. The next couple items on the slide are person first and identity first. We just want to note that we are using a mix of person first and identity-first language throughout the presentation. We do this intentionally. We feel that both of those terms are appropriate. We think that most people are probably familiar with these but also understand that person-first language may be very embedded still in educational programs. So think about Social Work Program. I don't know what is being taught if person-first language is really centered still or if we're starting to move beyond that. Briefly, person-first language is where you start basically with person. So person with a disability. Person who uses a wheelchair are examples of that. Identity-first language is disabled person. Wheelchair user. The idea behind person-first language initially I think was that it was thought to be more respectful which I kind of read as because we don't want to lead with disability because disability we shouldn't talk about it. Right? So the shift to identity-first language is like nope, it's not only okay. But it's an essential part of who I am as a person. And I want to lead with that. So I say all of that and I also think that it's important for us to recognize that culture, upbringing, personal growth and development, I could really relate to when Sami talked about her own just growth and development and relation to the identity, that disability part of identity, can really play an important role in the language that we use. So what we're here to do is to tell you that there is a mix. We come from a perspective where we think both are fine. And each individual gets to decide for themselves what kind of language that they use. So please just keep that in mind. Gek ahead to the next slide. We're going to switch now into some of the history of disability and look at some key moments and context (we can go ahead to the next slide). Amy, thank you. This slide has a lot of text on it and I'll spend time talking about each topic. The first is education. I think about how disability shows up related to education over the history of the United States, for example. We see some glimmers of progress. Back in the 1800s which seems like a long time ago, right, but we see at

that time the establishment of schools for the deaf, schools for the blind. So we'll get Gallaudet being established and the American School for the Deaf. The New England Asylum for the Blind which became the Perkins school are still around. Those are higher Ed institutions and K12 institutions that were developed in the 1800s. I think of those as glimmers of hope. Then quickly have to remind myself that the reason they needed to be established in the first place is because disabled students were often being excluded. Specifically excluded from educational opportunities. Right? There was legislation even that upheld the exclusion of or expulsion of students for just poor academic performance so in my mind, right, I can easily connect that with potential disability. There is a Supreme Court ruling that upheld the exclusion of a child with cerebral palsy. Those things are happening. And there is some good movements happening as well. Right? So that's a little bit about some of the educational things we saw or we experienced. Institutionalization and eugenics are the next pieces of my slide. Here is where we've got a lot of problematic history. It's not the only place. But as early as 1752, we have a newly opened hospital in Pennsylvania that provides rooms in the basement fully equipped with shackles attached to the walls. I can't say that that was the beginning of institutionalization as a movement, as an approach to treatment quote-unquote. But certainly one of the more public formalizing steps that occurred. We also -- as we talk about institutionalization I want to take a minute to share a personal experience that my family experienced. I was adopted. My parents have another -- I have an older brother who is also adopted. Before either of us were in the picture, my parents had a little girl placed with them named Kristi. They had -- they received her as a baby and had her for almost 18 months. Not formally being adopted yet but working through the foster system. My mom when she tells this story and my mom is now 86 I think (chuckling). When she tells the story today, you can still feel the rawness of the emotion. What happened with Kristi is that as they had her and she was missing some of the milestones that were noticed by them and by medical professionals and she was diagnosed with cerebral palsy, at that time, this would have been the '60s, the social worker involved and the state decided that they could not keep her. So they had no choice in the matter. Kristi was taken from them and placed in -- I will say an institution group -- a group home situation. And my mom talks about going to visit once after they were separated. And the social worker really just encouraging them to not come back because it would be too hard. And that story -- it breaks my heart. I also think it's an important one. It's a fitting one to think about how the profession and how just the United States, where we are, I think back to the '60s as not that long ago. We've come a long way and there is lots more to go. So moving on from institutionalization I think it's also important to talk about eugenics. We saw some of the first eugenics laws in the early 1900s. Indiana became the first state to pass compulsory sterilization laws (compulsory sterilization laws. Other states followed suit quickly. Between 1907

and 1963, over 64,000 people were involuntarily sterilized under U.S. eugenic legislation. You may be aware if you're connected with UW-Madison that one of our past presidents has a strong tie to the eugenics movement. Charles Van Hise who was the president from 1903 to 1918 and a very strong proponent of the eugenics movement. I think about that sometimes and think about what influence he had over the campus and our programs and our education. And what are the lingering and lasting effects of that? The genetics department has done a really nice job I think of -- they've got really good information on their website that talks about the history of eugenics as it relates to the genetics department and program. Really worth checking out if you haven't seen it. Moving on, the next item on the slide is about legislation. We know the two big pieces of legislation that really impact us most often are the section 0 of the Voc Rehab Act and the Americans with Disabilities Act. We won't talk about them now but they were ground breaking pieces of legislation for sure. And they're also not the end all, be all. They didn't solve all the problems. They were pieces of civil rights legislation and we still have things to do. The other sort of -- it's legislative, which is the Olmstead act with moving to the community. The movement to deinstitutionalize people, Olmstead decision decided in 1999 was a key part of that movement. So under Olmstead and we'll talk more about that later too but under Olmstead the Supreme Court decides or recognizes that mental illness is a disability under the ADA and fully covered by the ADA. It directs all agencies to make reasonable accommodations to move disabled people out of hospitals and into community based treatment options whenever possible. Throughout all of this, we have experienced many models of disability thinking about how disability is framed over the years in many ways. A few that I've mentioned on the slide and there are certainly more out there are the charity model which is the idea that disabled people need pity and charity. The medical model, I would say is prominent still for sure today. Still very, very engrained. Definitely engrained even the work we do in the McBurney center for sure. That like are you eligible? Do you have a disability? Then we move to the accommodations process which is all retroactive. It's all medical model based. Social model is what we try to incorporate to the work that we do. But the social model switches that focus from the medical model looking at disability as residing within an individual. It's something about me that needs to be fixed, treated, cured. Social model takes the focus away from me and looks at the environment instead. So we can think more creatively about things that we're doing, spaces we're building, creating, how I set my office up, how I approach my work and am I doing it in a way that is accessible and inclusive for all folks to join me? Then the identity model is another that takes that social model perspective and goes a little bit further with disability as critical piece of identity as well as disability as community. We can move on to the next slide, please. Going to take -- and the next one too. A couple transition slides in here. We're going to look or talk now a little bit about some of the early activism in the U.S. and some of the



focus. We know that the focus is independent living movement that happened and it's still happening. A lot of the focus when this started was on self-determination. Thinking about again deinstitutionalizing, looking at community living and also removing societal barriers. And then we also looked at architectural barriers, employment and transportation barriers and we started to have more legislation being passed to address some of those barriers. You can go ahead to the next slide, please. All right. So I'm going to talk now through some of the cool early activists that we have learned about. The first photo here is -- it shows 2 individuals in the photo. It's a white and white photo. In the center is a black man wearing a suit and holding a microphone in a wheelchair. This is Bradley Lomax. Then on the right and almost cut off but not quite is a white woman with glasses on kind of looking over her shoulder at Brad. That's Judy Heumann. Also in a wheelchair. Most people I think know Judy Heumann, very strong disability rights activist over the years. Instrumental in the 504 sit-ins which included occupation of a federal building for something like 26 days or so. Bradley Lomax might be lesser known but very involved. Brad had a tie to the Black Panthers and was instrumental in getting -- in connecting with the Black Panthers who provided a lot of support to the protest to sustain them for 26-ish days. That was a long time for folks to be there. Meals and other support. The next slide we have again 2 black-and-white photos. The photo on the left is a picture of a white man with a beard appears to be seated in a internationaler wheelchair. This is Ed Roberts. There is a person in the background visible in the photo holding a sign. The words for disabled are the only ones that are visible on the sign. So Ed Roberts known as "Father of the Independent Living Movement." Ed attended UC-Berkeley back in the day and needed to live in a hospital ward rather than a dorm because he used an iron lung and there was no space for that kind of a thing in the dorms. So his attendance at the school really opened up the possibilities for other disabled students, more disabled students. And they living together became known as the rolling quads. The photo on the right shows 2 black men. I don't know who the individual on the right is but the person on the left is Dennis Billups. He is wearing a played shirt with shaded glasses. He is blind. He is another key player in the 504 sit-ins. I can just recognize for myself as I first learned about the 504 sit-ins back in the day, I did not learn about any of the people of color that were involved in the sit ins. We've really tried to be intentional. We know they were there and were involved. So sharing some of them just little pieces of that with you today. So Dennis is really interesting because he is a person who wasn't really planning to go to the protest when they started. His twin sister encouraged him to go and said like just go. They need your loud voice! He shows up. Eventually he is a person kind of who becomes a spiritual leader or chief morale officer of the sit ins chanting, singing, leading efforts to really keep people together. If we can go ahead to the last slide for me on this section. Two more black-and-white photos.

I wanted to pull some social workers in specifically for this conference. Right? I will acknowledge it was really hard for me to find activists that included disability specifically, whether talking about being disabled themselves or just even focusing on disability rights. I had a -- I struggled a little bit. We have 2 photos. On the left is Jane Addams who is a white woman dressed in a full coat and hat. She's standing over a banner that reads something about women's votes. If you know anything about social work and history, you probably know about Jane Addams. I think she's often thought of as the mother of social work. Well known for the establishment of one of the first settlement houses in the United States. Also she had Pott's disease which affected her spine. She had several spinal surgeries. I was interested to see how she was written about where there was reference to Pott's and spinal surgeries and also reference to a mental break down. But no tying any of that information to disability which I found interesting. Another thing as we think about the theme of this conference in general, I think it's really important to recognize this that while Jane worked for racial equality throughout her life, she also lived in a world of white supremacy that influenced her work. While she blamed white people's racism for the violent punishments taken out against black men, she also erroneously assumed that those black men were guilty of committing the crimes that they were accused of. It just shouldn't be their fault which is very, very stereotypical based. Right? So context is important. I think it's important to recognize that. Not to undo all the good work that she did but certainly to recognize that that's part of the story and part of the history. The photo on the right and I will try to wrap up my part here is also known black-and-white photo. This is a black woman seated at a table wearing what appears to be address. You can only see her from the waist up with a sparkly necklace and hat on. This is Dorothy Height. Obama called her the god mother of the Civil Rights Movement. Her early work was as a caseworker in New York City. She worked to fight racism, sexism, reproductive rights just to name a few things she was involved in. And I think she's also a good example of or I shouldn't say it that way. She's a good example of experiencing sexism. Right? We can learn from her experiences at the time where you see her in many photos with Martin Luther King junior, for example. She was present at the March on Washington and visible on the podium but not allowed the mic. How all of these things tie together fits very much into the principles which we'll dig into a little bit later. For this part, I'm going to turn it over to Patty as we start thinking more about disability justice and activism.

>>PATTY CISNEROS PREVO: Yes. Thank you, Mari. We'll build off the Disability Rights Movement and the historical context of disability and really focus on the disability justice movement which centers the intersection of disability and other identities. So if you caught the key note, Lea and Dr. Shock both talked about what disability justice is. Reading from the slide in 2005, disabled queer people of color -- Patty Berne on the left is a person of color and long curly brown hair and she's looking over her left shoulder and Mia Mingus a person of

color on the right of the slide, long wavy brown hair and here she has a gray T-shirt and glasses, they both sort of launched the framework for disability justice movement -- for the disability justice movement. They were later joined by Le Roy Moore, Stalesy Mill Bernoulli and Margaret in establishing the framework for what the disability justice movement would be. Next slide. Again another duplicate slide but this is actually a good duplicate. Is the definition of ableism. Again was shared previously, here is the working definition by Talila Lewis. They're pictured in the bottom right-hand corner. She's a person of color. A black person. Here they're wearing a white collared shirt with a blazer and has glasses. In this definition and I'll read it and I just encourage you to lean in. It's a bit of a hardy definition. For someone disabled and has been doing this work for a couple of years, this definition is a lot to process. So a system of assigning value to people's bodies and minds based on societally constructed ideas of normalcy, productivity, desirability, intelligence, excellence, and fitness. These constructed ideas are deeply rooted in eugenics which was touched on earlier, anti-Blackness which the key notes talked about that misogyny, colonialism, imperialism and capitalism. This systemic oppression leads to people and society determining people's value based on their culture, age, language, appearance, religion, birth or living place, health/wellness and/or their ability to satisfactorily reproduce, excel and behave. And the last sentence is really key. You do not have to be disabled to experience ableism. So again it's a hearty definition. If this is your first time sort of experiencing the definition of ableism, I want you all to sort of engage in the Q&A section again. What's coming up for you? What is something new that you are learning through this definition? What is something maybe you already knew from this definition? Anything you can tie back to the key note about this definition? And again we're going to use the Q&A function as the chat function. We will both be able to look into that. So go ahead and fill in your responses if you feel comfortable. I love the last sentence because this affects everyone. Absolutely. That was kind of an ah-hah when I first saw this working definition of ableism. Ability to behave in quotes. Yes! I think it was called scary quotes. I don't remember what she said. How prevalent it is. Yes. I'm learning how much more I have to learn. You and me both, Cindy. Productivity is a scam and ableist. Yes. Ageism and ableism go hand in hand. Yes. Thank you. Ableism hurts community. Yep. Very grateful to see that the root of ableism is included with this definition. Powerful. How it relates to capitalism. Capitalism and how it creates disability as the speaker and the key note mentioned. Your worth is determined by something or someone else or system. Yes. Absolutely. This is all new info for me. Awesome! I'm glad you're here. The relationship between racism and ableism. Yes! Ebram Kendy has a wonderful podcast. I'm going off script, just a second. With Rebecca Cokely who worked under the Obama administration and they have a podcast about ableism and racism, the roots from the same tree or something along those lines. Highly

recommend that you take a listen to that if you are able. All right. Next slide. Moving forward, again similar to the key note we really want to feature Patty Berne. Here is a quote from her that really talks about the intersectionality of the disability justice movement. So disability justice was built because the Disability Rights Movement and Disability Studies do not inherently centralize the needs and experiences of folks experiencing intersectional oppression, such as disabled people of color, immigrants with disabilities, queers with disabilities, trans and gender nonconforming people with disabilities, people with disabilities who are houseless, people with disabilities who are incarcerated, people with disabilities who have had their ancestral lands stolen, amongst others. Next slide. And so the disability justice movement really hones in on intersectionality and the concept describes the way in which the systems of oppression based on disability, gender, race, ethnicity and other identities intersect or create compounded systems of discrimination and/or disadvantage. And intersectionality was a term coined by UW-Madison graduate Dr. Kimberle Crenshaw. She really looked at the intersections of race and gender when she looked at how black women were being discriminated against. And so she was -- you know, sort of dissecting it like are these women discriminated against because they are black and they're faced with racism or are they being discriminated against because they are women? So being faced with sexism? Or is it both? And this term really resonates with me as a wheelchair user disabled person and as a brown Mexican woman because often the intersection of my ethnicity and disability show up in all spaces. You know, I can't show up in a space and only be disabled just like I can't show up in a space and entitle be Mexican. The intersection of ethnicity and disability is always present. Next slide. And again a little bit of repeat but this is good and it shows I'm along the same lines as doctor presented earlier. Sins Invalid. This is a disability justice based performance project that incubates and celebrates artists with disabilities, centralizing artists of color and LGBTQ/gender variant artists as communities who have been historically marginalized. That is their mission. It's important to mention Sins Invalid because they began out of UC-Berkeley like a lot of social justice movements. And this project really helped launch the 10 Principles of Disability Justice and all those individuals that I mentioned -- Patty Berne, Stacey Milbern, Mia Mingus to name a few -- all were a part or participated in Sins Invalid. Next slide and we're going to switch gears again and turn it over to Mari.

>>MARI MAGLER: Thank you. We're going to mix things up a little bit with our order today and switch gears and talk about some of the problematic language that I referred to earlier and dig into some problematic language as well as we're going to spend some time talking through microaggressions that disabled people often experience. So next slide, please. So this slide that is visible or being shared right now is kind of a grid that shows 15 different terms. What I'm going to do is read through all of these terms briefly now. But what we'd really like to do instead of talking necessarily about every

single one is we'd like to know from you which ones you'd like us to talk about. I'll first read through them all and then pose the question again for you. Along the first row is the word disabled. It's all lower case except for A. That is a capital A. Next is differently abled. Physically challenged. Special needs. Handicapped. On the next line we have: Wheelchair bound, I'm not going to read the next word but it is the R word, we have then lame, deaf and dumb, turn a blind eye to. On the final row, we have in quotes use your voice, psycho, insane, crazy, the last one is a quote I'm so..you can fill that in with I'm so AD/HD. I'm so OCD. Kind of whichever term you -- I don't want to say want -- but any of those terms that you maybe have come across. I'm going to take a second and I'll take a deep breath in and out. I should have said before I started reading all of these terms like this is a chance to just remind ourselves, myself included, that these are hard words. I didn't enjoy reading them all out loud. I should have done a better job of saying like we're going to talk about this more now. Thanks for bearing with me. Again take care of yourself if you need to just step away. That's okay. What we'd like to do here though is really talk about the ones that you'd like to talk about. If you have questions about any of them, please let us know in the Q&A. Also let us know which of these terms poke at you. Which ones cause certain feelings to rise to the top? Which ones might be be unfamiliar with or unsure of? Share the info with us in the Q&A. I'm just going to get situated here to -- we're happy to talk more about any of it's terms on this grid. Just want some direction from you all on which ones (any of the).

>>PATTY CISNEROS PREVO: I already see differently abled. I'll jump in here. The first 4 on the top line, disabled with the capital A, differently abled, physically challenged, special needs are all euphemism. They're all trying to get around the word disability or disabled. We really want to reclaim that word of disability. I guess not reclaim. It's not an old word. But we want to say it. You know, there is a popular hash tag started by a disabled individual hashtag say the word. Disabled, disability are not bad words. We really want to encourage you to use the word disability. I will be the first to say oh, my gosh, it's cringey now that I think about it but I did use these words. I'm differently abled and physically challenged or disabled with a capital A. And as I've engaged in the work, I realize that just perpetuating this notion that disability and disabled are wrong, are bad instead of just using the words disability and disabled and being proud of that identity.

>>MARI MAGLER: Thanks, Patty. There is lots of things populating in the Q&A. Thanks, everybody, for throwing ideas in. I'm not familiar with use your voice. That's a good one. I think the use your voice is -- I feel like especially as we are in spaces where we're talking about activism and we want people to, you know, use your voice, lend your support to whatever the cause is that we're talking about, the way that we frame that using your voice kind of focuses or centers the idea that everyone communicates in the same way. And so we just want

to acknowledge that some folks use American Sign Language. Some folks use smart communication devices or other ways of communicating. Those are just as valid. It can feel "othering" to have -- to use language that specifically focuses on one particular sense. Go ahead.

>>PATTY CISNEROS PREVO: I want to jump back into the top 4 because I see that coming up a lot in the Q&A. Someone did say I find language to be a challenging area. I do too. It's constantly evolving. And that you want to be respectful of the language people prefer. Absolutely. I think what Mari mentioned at the beginning, if someone identifies themselves and they're disabled and they identify as differently able, you have to respect that. Like I can't tell someone like that's wrong. You can't do that. Because if they're disabled and they have that identity, they have that right to identify anyway they want. Even if they use the word handicap. I don't think that that came up and I hope that we are all on the same page that that word is very outdated. But yes, it can be tricky. I actually did another presentation and it was to a group of volunteers for an adaptive sport organization. And I had such push back from this veteran who was disabled. And he wanted to use differently abled. He just kept coming at me like you can't say you're a disabled person. And I was like here is the thing. You're disabled. I'm disabled. You can identify the way you want to. I can identify the way I want to. They're both right. Thank you for including that in the chat.

>>MARI MAGLER: Yeah. Another person writes in can we discuss disabled versus disability. For example, she has a disability versus she is disabled. And the question is: Is a similar concept to someone has an addiction, not that they are an addict. And I think that that going back to that person first identity, identity first discussion, again it really can vary by the individual. So I identify as an addict. I have identified -- because I am. I am an addict. That's the label that I've used. It's the part of me that has existed for a really long time. I'm super comfortable using that term to describe myself. And I am -- I don't think in my description I included my age but I'm 50-ish. So I think that there are -- people are talking about addiction in different ways now. And so I might meet someone newer to the identity that might talk about it differently than I do. That's okay too. Even myself, I identify as disabled and that can change for me depending on the day, depending on how I feel, depending on what environment or setting I'm in. I might say I'm a person with disability. Sometimes I say that. Sometimes I'm super comfortable talking about being disabled. I'm not sure if spectrum is the right word but there is a give and take and movement and fluidity within that. Maybe we can pick just a couple more, Patty.

>>PATTY CISNEROS PREVO: Mari, I'm seeing crazy a lot. We've talked about this. Do you want to mention the group that goes together?

>>MARI MAGLER: Yeah. Definitely. Those terms insane, psycho, crazy are terms that are really thrown around often very flippantly in society and contexts where that really isn't necessarily what people mean. For example, that meeting we just left this meeting. It was so

crazy. Gosh, I went to this thing last night. It was crazy and insane. As a person who lives with mental illness, I would say just be cautious and cognizant of the fact that there are folks who have experienced those words being thrown at them, weaponized against them, yelled, thrown with hatred and judgment. And so to be thennings just thrown around flippantly in casual conversation with feel a certain way. It's a good reminder to just think about the weight that those terms can really bring and have with them.

>>PATTY CISNEROS PREVO: Maybe just 2 quick ones. I will do wheelchair bound quickly. I saw that in the Q&A. So wheelchair bound again is an outdated word, like handicapped. You know, there are -- I think 10 years from now they'll be words we use that are outdated. Language evolves just like culture and people. And so to those who wanted to have a little bit more about why they're outdated, it's just language is constantly changing. So we don't use handicapped. Accessible is a preferred word. Like an accessible parking spot, accessible bathroom stall. Wheelchair bound is again one of those problematic ableist terms that came out of the medical model. I tell Mari this all the time. I went 20 + years identifying myself as wheelchair bound. Then not until I knew again give yourself grace. You don't know what you don't know. When I was like I'm not bound to my chair. Certainly I transfer on to my bed when I sleep and transfer to the toilet and on to the driver's seat when I drive. So not bound to my chair. I'm a wheelchair user. I know that that came up. Mari, because of your experience, do you want to talk about special needs.

>>MARI MAGLER: Sure. I think special needs is one of the terms that I always react a little bit because I think that I see also special accommodations being sometimes used. Let us know if you need special accommodations. There is not anything special. Right? So I think that that terminology, special needs anyway, is more common or present still with parents of children who have disabilities. And I can't -- I think that that again has to be an individual choice. But when I talk about needs, my own needs to attend something canner participate in something, they aren't special. It's basic needs that provide me the same access that everybody else has to attend and participate. Getting rid of the special piece of it for me is what's important there. Why don't we switch gears. We could spend so much time talking more about language and folks have also let us know there are terms missing. Absolutely, there are terms missing. There is so much more here. Thanks for participating in that. We're going to talk next about microaggressions which is another category that we could spend just hours and hours talking about. We're going to try to move through this in about 10 minutes if we can. We have a list of 12 microaggressions that were identified and named in 2010 by Keller and Galgay. There is also if you google microaggressions and disability, you'll come up with lots of examples. I think many follow these themes. We'll go ahead and cover 12 today. The first slide we're showing has 6. We'll go in order. The first is denial of privacy. This microaggression basically an individual's right to privacy is ignored because they have a disability. I say they here. I'm

thinking of folks with apparent disabilities I think experience this more. Although I say that and I know that students here at UW-Madison we hear about really awkward conversations with instructors sometimes where they're being asked questions that shouldn't be asked. Right? So but if I think of someone with an apparent disability getting questions like what's wrong with you? What happened to you? Those are really clear examples of that first one. The second one is secondary gain. In this -- with this, the aggressor wants to receive recognition or praise for doing something good. It could just be providing an accommodation that was requested. Look, I set this up for you! Being all excited and wanting praise and that pat on the back for doing it. Rather than thinking about whatever it is I did, I did just like -- like I made my thing available for all people. That's just a part of it and I shouldn't look for that or need the praise specifically.

>>PATTY CISNEROS PREVO: I'll continue on. Hopefully I wanted to say that we all have some experienced or baseline knowledge of microaggressions. We're really talking about disability specific microaggressions. There are microaggressions like racist and sexist and all that. Really honing in on these. As a disabled person, wheelchair user, unfortunately I have had experience with all of the ones that we will share with you. Hopefully in your roles as social work professionals that you will be mindful of these when you are working with individuals with disabilities. The third one is perceived helplessness. This is pretty clear cut. It's when someone is perceived to be helpless because of their disability. If I get this all the time because I'm in a wheelchair. I may have groceries on my lap and trying to open a door. And all of a sudden, someone rushes in to open the door or snatch groceries off my lap. Yes, that has happened. Someone tried to grab one of my children off my lap once. Perceiving because I have an apparent disability am helpless. And I know that Mari and I have talked about this extensively. A lot of the microaggressions go hand in hand. She talked about the secondary gain and when we think about someone rushing to open the door for me, they're like look, what I did? I helped the wheelchair bound girl get through the door. They often go hand in hand and disabled individuals can experience multiple microaggressions. The next one is spiritual intervention. This is my favorite which I say with the utmost sarcasm. It's when you try to pray away or provide spirituality around getting rid of someone's disability. They are perceiving you as there is something wrong and you need to be fixed and the way to fix it is through spiritual intervention. I have been prayed over way more times than I want to count in public, in the grocery store, in restaurants, with my children. It's a microaggression saying something is wrong with you and we can fix it.

>>MARI MAGLER: I also want to acknowledge a few people are pointing out in the Q&A that there is nothing micro about these. We agree! Yes! Thank you. The next one on this first slide is denial of disability related experience. The idea behind this microaggression is that a person's personal experience with disability is trivialized.



Things like you seem fine. I talked earlier about what we hear from students in awkward conversations sometimes with instructors. And sometimes that's -- why do you need this accommodation? You seem fine. You look normal. Things like that that not only are a denial of a privacy but also denial of disability related experience. You don't seem X enough to need whatever it is you're asking for. And I appreciate Leah in the key note reinforcing the idea that disabled people are -- like they're the best situated and the best situated to know what we need. To not be questioned would be great. The last one on this particular slide, the end of the first 6, is patronization which is false admiration for disabled people for doing anything. Simply just because they have a disability.

>>PATTY CISNEROS PREVO: I think we can go to the next slide and we'll engage in the chat after all 12. Does that sound?

>>MARI MAGLER: Great.

>>PATTY CISNEROS PREVO: Awesome. Second class citizen is the next on the list. I am married. My partner Tony is not disabled. He is a nondisabled person. Oftentimes when we're together and I'm asking for accessible needs or just regular access, many times the other person talks to my husband. They don't talk to me because they're seeing and viewing me as a second class citizen because I'm in a wheelchair. I'm disabled. And he is a nondisabled individual. And I'm the one who is asking or requesting the accessibility. So they should be directing that to me. Oftentimes that is the case, especially when I'm around nondisabled people, walking people. This happens often. Denial of personal identity. This is when you're hyperfocused on disability. We see this a lot in news, feel good news stories on TV or in the newspaper and this person is so incredible. They have a disability. Look what they did. They have a disability. They've overcome everything. They have a disability. They are not recognizing the whole person. I know that was talked about one of the Principles of Disability Justice is recognizing disabled individuals as whole people. So with this microaggression, you're like hyperfocused on just the disability and not recognizing that they could be a mother, they could be a daughter, they could, you know, have a different ethnicity, different culture, different religion, etc.

>>MARI MAGLER: Nice. The next one is spread effect (religion). When this happens, it's someone making an assumption that because there is a disability in one particular functional area so to speak it leads to limitations in other areas. For example, a deaf person going to a restaurant and being handed a Braille menu. Right? People talking loudly to someone in a wheelchair, for example. Patty has shared that she has experienced that.

>>PATTY CISNEROS PREVO: Unfortunately.

>>MARI MAGLER: The next one is infantilization which is the idea -- it's self-stigmatization but the idea that a person with a disability is treated like a child. We forget that they have agency and that they are a person that they're being interacted with.

>>PATTY CISNEROS PREVO: The last two, it's funny -- not funny -- but I share like my personal experiences. I was injured when I was 18 so

very much in the prime of dating life, you know, clubs, bars, all of that. So that second to last microaggression desexualization is when you see a disabled person and they're incapable of being sexy or sexualized or anything because of their disability. The last is like the opposite. Exoticism. You hyperfocus on the disability and you have this fantasy and you create this sort of like -- we call them devotees, people who are fixated on the disability. So you could imagine dating as a wheelchair user in my early 20s being met with both of these microaggressions. And that last one, I had to block some people when I did online dating. I was like nu. This is not what I want!

>>MARI MAGLER: Yikes.

>>PATTY CISNEROS PREVO: Now that we went through them quickly, mindful of the time, what's km coming up for you about these microaggressions? Again we really want to stress that you don't know what you don't know. If you have used these microaggressions we're not saying ureter rbl. But now you know not to use them moving forward. What has come up? What's new? What did you already know? Anything in the chat. We're trying to read them quickly. We milled some questions and we'll try to answer some of the questions that are coming up within the engagement toward the end if we have time (missed).

>>MARI MAGLER: I'll just recognize one person put in the Q&A so it's so important to update language and terms as often microaggressions are out of a person's awareness and need to be reflected on and explained. Absolutely. I think sometimes Patty and I and other folks here on campus have talked about many of the topics that we're talking about today in different ways and different spaces. Sometimes I think like can we move on? Yes, we can and we do and we should. And also there is always a need for introductory information. As Patty said earlier, you don't know what you don't know until you know it. We're entering these conversations in different places. Thanks for pointing that out.

>>PATTY CISNEROS PREVO: Thanks, Allison for the comment in Q&A. Learning in microaggressions doesn't mean small. It means one-on-one by an individual versus macro systematic. Absolutely. Yeah.

>>MARI MAGLER: That's awesome. Why don't we jump into the principles, Patty, just to make sure we don't run out of time.

>>PATTY CISNEROS PREVO: Absolutely. All right. We wanted to end on a positive note! Ableist language can be heavy. Microaggressions can certainly be heavy. What can you do? We'll go through the 10 Principles of Disability Justice. If you tuned into the key note, they went through them as well so hopefully the repetition is helpful. Number 1, intersectionality we talked a lot about. I'll read from the slide. The very experience of disability itself being shaped by race, gender, class, gender expression, historical moment, relationship to colonization and more. And for someone who has multiple underrepresented identities that intersect, intersectionality centers me with this movement. Number 2, leadership of those most impacted. This was talked about in the key note. Reading from the slide to

truly have liberation, we must be led by those who know the most about these systems and how they work. So I don't know which one mentioned like yes, the white male who graduated from Harvard who is a wheelchair user. He can certainly be an advocate for disability but those that have the intersection of race and gender and class and gender expression and disability know more about those other systemic systems, the oppressive systems like racism and sexism and ableism and so their experiences and what they know, they should be leading the work toward liberation.

>>MARI MAGLER: Next slide, please. The third principle is anti-capitalist politic. On the slide in an economy that sees land and heurchs as components of profit, we are anti-capitalist by the nature of having nonconforming body/minds. We talked earlier, also Sami and Leah talked about how human worth is defined in the United States especially. What is seen as worth and having worth and worthy. The next one is cross movement solid air tie. It's shifting how social justice movements understand disability and contextualizing ableism, disability justice lends itself to politics of alliance. So the idea that we are all in this together, I kind of -- so attending Benjamin jealous kee note presentation on the campus on Monday on the 23rd. A theme throughout his presentation as well is the idea that we can't -- like we're not going to end poverty for black men if we don't address or end poverty for white men. We have to look at things systematically and we need to understand that all things are related. I love the key note said something like we're all in the same ocean with overlapping boats. That stuck out and a great way to think about it. We know that systems of oppression reinforce each other. So we need to challenge -- as a white individual, I need to challenge notions of racism. In the disabled community, we need to push other movements or groups of folks to think about ableism in the work that we do. We can go ahead to the next one, please.

>>PATTY CISNEROS PREVO: All right. Next one is recognizing wholeness. I love what Dr. Shock said about this. Disabled people have many facets. In reading from the slide: Each person has an internal experience composed of thoughts, sensations, emotions, sexual fantasies, perceptions and quirks and we really have to recognize disabled people are whole people. Number 6 is sustainability. Individuals learn to pace themselves individually and collectively to be sustained long-term. This one really hits home for me. As someone with a spinal cord injury, I am very aware of the research around individuals with spinal cord injuries and that I will have a life expectancy 10 years less than someone who does not have a spinal cord injury. So sustainability is very important and central to me in doing this work. So really having that permission to learn to pace myself when doing this work.

>>MARI MAGLER: Moving ahead. Number 7 is commitment to cross disability solidarity. Again this is honoring the insights and participation of all our community members, knowing that isolation undermines collective liberation. And again from the key note and keep stealing their lovely words but they did such a great job of

talking this through. Thinking about there are certain disability related identities or disabled populations that tend to be more isolated than others or could be othered more often than others if that makes sense. So we really need to be keafll that we're including all folks in the conversations and in our actions and movements towards solidarity and towards access and inclusion. Right? And I'm sorry. We're trying to move quickly so I apologize I'm speaking quickly and stumbling over my words here. Number 8 is independent dependence. This is meeting each others' needs as we build toward liberation knowing that state solutions inevitably extend or mean further control over our lives. This gets back to the idea of disabled people leading the efforts but also disabled people understanding that it's okay to rely on each other and others to be community, to not feel like we have to be in things alone or on our own. Patty, do you want to talk a little bit about this one?

>>PATTY CISNEROS PREVO: Yeah. You know, again I keep mentioning the medical model of disability because I think and please correct me if I'm wrong that social workers and social work profession probably dives into that model. And as someone who acquired a disability late in life, I was always pushed toward being independent. To be successful, I needed to be independent. To live a successful life, meaningful life, as a disabled person, I had to be independent. And so this principle is really near and dear to me because it gives me permission to be like, you know, what? I can't do it all all the time. And it's okay to ask for help from others. Next slide, Amy, please. We have the worst time management. We're always running out of time. I apologize if it sounds like we're talking really quickly. Number 9, collective access. We can share responsibility for our access needs, we can ask that our needs be met without compromising our integrity. And it's really important to understand that access needs aren't shameful. So as those who are in the work of social work and even working with children with disabilities or any disabled people, really helping them understand that access needs aren't shameful. There is a lot of internalized ableism about access and we can do that collectively to encourage others to do it. I was telling Mari not too long ago that my time at Wisconsin School of Business was the first time that I had asked for accommodations. And I have been in a wheelchair for almost 27 years and it was the first time that I ever asked a place of employment or education for access needs. Internalized ableism, absolutely! Being surrounded by this collective community really like helped encourage me to ask for what I need. And lastly, collective liberation. I'll read from the slide and then we'll get wrapped up with a great quote. We move together as a people with mixed abilities, multiracial, multi gendered, mixed class, across the sexual spectrum with a vision that leaves no body mind behind.

>>MARI MAGLER: So I'm going to read -- I'm showing the cover of this book it's the skin tooth and bone book that I think was shared a photo of earlier. Sins Invalid has made their material very accessible as well. If this is your first introduction to these principles, check them out online. This book is a great resource and very affordable

and available electronically. The quote jumped out to me and I loved it. I'll share it with you all. It reads disability justice is not yet a broad based popular movement. Disability justice is a vision and practice of what is yet to be. A map that we create with our ancestors and our great grandchildren onward. In the width and depth of our multiplicities and histories. A movement toward a world in which every body and mind is known as beautiful. I thought that was a great way to wrap up the conversation we were having about the principles. I know we are really out of time here. We've talked about a lot of things. We've talked about the historical context of disability, we've talked about some disability activism, we've gone through language and microaggressions and the 10 principles. What we really wanted to spend a little bit more time on with you all is doing some reflecting but also sharing of ideas around ways to really disrupt ableism. So maybe just to go on to the next slide, Amy. Just with a couple minutes, 60 seconds. Given everything that we've talked about today, everything that you've learned from the key note as well as what you might already know and bring to the table, what are some steps that you can take to actively promote and support disability justice? I would love to have people share thoughts and ideas in the Q&A.

>>PATTY CISNEROS PREVO: I know there was a question popping up by shamule about how we would sort of enforce disability justice principles in our work, Mari? For me, having permission again to recognize my sustainability, really thinking about collective access and encouraging and being that advocate for other people who may need access, also thinking about the inner dependence -- independent dependence. That is a flip for me. Really reaching out to the disabled community and asking what I can do, how can I be an ally, how can I help? So I know that in my work, these principles resonate with me so much as someone who has had a lot of internalized ableism and trying to dismantle that within myself.

>>MARI MAGLER: And this is a good question and it's one that I think a lot about, especially given my role on campus with the disability resource center. I definitely cringed when Leah said it's the accommodations office is where you go to get told no. I can't say that's not the experience for some individuals. Absolutely. We work really hard here at UW-Madison to do everything that we can to support students and their access needs for sure. AND the whole system of accommodations and why they're provided and how they're provided as I mentioned earlier is based on this medical model, legalistic model. So some of the things that I really think about are my own role. Talking about disability justice, pushing conversation about disability just so that it is a topic that's been talked about on campus. I will say that so excited to be working with the students that are working towards getting a Disability Cultural Center going. It's actually the McBurney Disability Resource Center that is completely supporting those efforts right now with providing space, just got furnished a couple weeks ago and we're getting ready to launch a soft opening for students. This will be a space that

students will be able to access. We have a team of interns hired that students -- we're just so excited to be supporting those efforts. Those are just a couple of pieces. Maybe a couple items from the Q&A. I know folks are sharing something. I will repeat the name of the book. It's called skin, tooth, and bone. If you go to Sins Invalid.com..org? You can find information about the 10 Principles of Disability Justice as well as information about this book.

>>PATTY CISNEROS PREVO: All right. I think -- you know, I've been reading the Q&A. Thank you so much for engaging in that. It worked out way better than I thought. Thank you so much for participating! Hopefully you've learned a thing or two to really take back and affect that change. Thank you, Amy. Thank you, participants. Mari, as always, OG.

>>MARI MAGLER: Thank you to Kris, our captioner as well. Thanks, everyone for joining us today.