

Transcript for What's So "Safe" About Safe Spaces in Higher Education?

BCcampus FLO Friday session hosted on August 30, 2024

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Host: Helena Prins

HELENA PRINS:

Good morning, everyone. Welcome to our FLO Friday on What's So Safe About Safe Spaces in Higher Education. It will be facilitated by Bhuvinder Singh Vaid. My name is Helena Prins, and I'm very fortunate to work with the BCcampus team in learning and teaching as an advisor and I coordinate the FLO programming. Today, I'm Zooming in from the Lekwungen Peoples' unceded territories, which includes the Songhees and Esquimalt Nation. If you've been in many Zoom rooms with me, you may notice I have changed how I introduce the Lekwungen-speaking People. That's how I used to call them. But I had some wonderful learning last week at a conference here and Tracy Underwood presented a session. She was talking about the Lekwungen People and mentioned how due to residential schools and the intergenerational trauma and the separation between culture and language. Lekwungen is the language of the Esquimalt and Songhees People, but not everyone speaks it. By calling them Lekwungen People, we're practising a more inclusive term. That was interesting learning for me, and I just wanted to share that with you today. So just let you know, we are recording the session that will be then shared publicly. If you did not sign your consent for media release, please just change your name to FLO Participant and turn off your camera. The breakout session will be optional, but also won't be recorded, just so that you know that. Now, I know Bhuvinder has a wonderful session planned. I'm going to hand it over to you now and thank you so much for taking on August 30 for FLO Friday.

BHUVINDER SINGH VAID:

Thank you so much, Helena. And thank you to all of you for being here today on, as Helena pointed out, the last day of a lot of our breaks before the students arrive next week, or in some cases, I know across Canada, students have already arrived. With us also with her camera off perhaps or maybe just not speaking, is Kelsey, who is working the back end on behalf of BCcampus. So Kelsey may join us, pop in a disembodied voice or maybe a voice with a face, but she's going to be handling the slides. So when I say Kelsey, advance slide like I just did, she will advance the slide to slide number two.

Thank you. My name is Bhuvinder Vaid. I also go by BV. It's a nickname I've had since I was very, very young, based upon my initials, B V, B V, and the sound it makes when you are an ESL student, because I was English second language back in the 80s when not all teachers were comfortable with Punjabi names. So let us begin with our plan for today. And there's five parts of what we'll be working through over the next 30 to 45 minutes. Our starting point today is Well, I just start with. During the course of this session, I'm going to endeavour to establish a common framework for us all to facilitate further discussion. Specifically, my goal is to offer a 15 minute mini-lecture in the middle, maybe 18 minutes of the different kinds of safety that gets subsumed into a general meaning of safety and how this then contributes to the use of

safe space in educational language, promises, and practices that are primarily metaphoric. My hope with this mini lecture or mini theory component is that it can then inform a group discussion and reflection about our obligations to others, and the unintentional or implicit promises we are making and how to instead operate in a safe space in relationships with others, utilizing explicit practices, and not just what our audience or our students assume should take place in that learning space, but instead what we are specifically going to enact and why we are going to enact those things. I'm therefore going to ask you for help to start this session. This is because the number and breadth of questions posed by this group in advance of today, is truly vast. I want to honour this pre-work that many of you engaged in. Specifically, when you registered, many of you posted a question that you were interested in, a hope or a question you were hoping that we'd have a chance to talk about. So Kelsey, if you advance to slide three,

I spent some time transcribing your hopes for this session and your questions into the following Padlet. Now, there's two ways to access it. One is the chat that's just been placed into the link, or you can point a phone with a camera or a device with a camera directly at that QR code. I'm going to ask you to do that now just so you can get to that information. For those of you that have your cameras on, you give me a thumbs up to let me know you're there. Thank you. Kelsey, could you advance to slide four, please?

Here's your task, and we're going to take about 7 minutes for this. Press the space bar, Kelsey? Individually or in small breakout rooms, you'll have the option of joining a breakout room, but you're also welcome to stay here. I'm going to ask you to review the objectives for today and the questions found in the Padlet, which are actually your questions. Feel free individually or as a group to add other questions that you feel are important. Then upvote by pressing the thumbs up. The questions that most interest you and your group. Those most upvoted will become the focus for our discussion and reflection in part four and part five later today. Are there any questions regarding this task we're going to engage in for the next 6 to 7 minutes? Thank you, Ella, for the thumbs up. Okay. It's entirely optional if you want to jump into a breakout room. You're welcome to stay here and do the work as well. And thank you everyone for the work you were just doing. Kelsey, would you be able to advance to the next slide?

So there's an ongoing task and an attempt to honour the work that you did pre-session and also right now. I'm going to ask you all to keep the Padlet open. And as we work through the session, you may develop a response to one of these objectives or questions, and I'd ask that if you're willing, space bar, contribute by adding a comment with your thoughts. Just as a way of recording some of the work that we are going to do together. And to allow for this to be a meaningful longitudinal resource that we can come back to after the session, I'll also add a comment, response, resource, and examples to each question before BCcampus posts the recording and the Padlet link in a couple of weeks. Sound good? Okay. Thank you, everyone. Kelsey, could we advance the side, please?

So one of the questions many of you have indicated was of importance to you is this tension between safety and growth. And therefore, I want to start with the discussion of what kind of safety specifically are we talking about when we have conversations about safe space?

Thank you. Today's session and this work in general is informed by two specific experiences. It's from these experiences that I've teased out this spectrum of safety. One occurred to me as a student and the other as a teacher, and both became the foundation of my dissertation research. Both experiences began me on a journey to better understand and then explain the relationship between safety and learning. Simply feeling safe and like we belong with those that we're learning with to an opposite extreme of feeling unsafe and like we do not belong with fellow learners, and a fear that becomes all-encompassing and may actually result in our physical exclusion at any moment. Therefore, I want to offer those two examples to help us as a group recognize this sense of safety and unsafety. And then begin to disentangle the differing types of safety: intellectual, emotional, and physical present in almost every learning environment, be it in person, virtual, synchronous, or asynchronous. Example one took place during my own graduate studies when I was a student in a course on the philosophy of language. At this time that I was discussing a philosopher's ideas in my normal way, which was at the time, sometimes sharing ideas out loud that I had not yet completely thought through. A fellow student suggested that I was engaged in nothing more than a type of intellectual, trigger warning here, bad word, masturbation, rather than the important work of considering the effect of these ideas on classrooms, teaching, and learning. Now, having it pointed out that I was perhaps overly interested in theory while my peers were interested in the important work of teaching students, wasn't anything new to me. However, my fellow student's choice of language, perhaps due to the vulgar metaphor or its undertones, questioning the relevance of my contribution to the class discussion, and in my mind, my presence in that class and that graduate program overall, silenced my participation. As I looked at the teacher of that seminar for any sign of support, I encountered a blank face, which I interpreted as indifference to my discomfort. I stayed silent for the remainder of that class and the following the next semester. Example two took place during my teaching as a sessional contract instructor. Kelsey, could you advance the slide, please? It was during this period in the mid 20-tens or 20-teens, a lot of attention began to be focused on the question of how to be more inclusive and welcoming of an increasingly diverse student body that consisted of growing numbers of historically under- or un-represented identities. Kelsey could hit the space? This is generally based upon ability, gender, Space, sexuality, language, nationality, and also ingenuity. Indigeneity. Still working on the pronunciation of that as there's a lot of letters that throw my brain. This was all being done while simultaneously trying to balance a desire to maintain open and free expression of ideas and speech. This desire to be more inclusive while maintaining open dialogue for all students resulted in many educational settings, encouraging and even mandating teachers to prominently add text or a statement to class materials, indicating their commitment to inclusion and free speech in the safe spaces of teaching and learning. At the time, nothing actually seemed overly contradictory about these two intentions. Which I readily included in my own course syllabus and spoke about during my classes. Kelsey next slide. Then one afternoon, in the summer of 2015, I found a student that I'm going to call Joanne sitting outside my office

wanting to speak with me. Now, Joanne was one of the strong students in my classes, curious and insightful, always wanting to learn more, not only about the topic, but what others thought about a topic. She pushed her fellow students to share their thinking through positive reinforcement and an openness to understand where they were coming from. Early in our second course together, Joanne went quiet. For the life of me, I could not re-engage her. I could call on her in class during discussions for her thoughts, but without the prompt, nothing. I would invite her to my office hours to discuss her thinking, nothing. And I even went so far as to reach out to see if there was some issue that I could help her work through and resolve. And again, nothing. Finally, near the end of the semester, I came across Joanne waiting for me during my office hours. She asked if she could have a meeting, and I readily invited her in. As we talked through the next half hour, she explained why she'd gone quiet in class. And I was both surprised and shocked to learn it was because of me. She produced our core syllabus, which included a revised version of my statement about the inclusive, educational safe space I hoped to foster. She had highlighted and circled portions. She looked it over once and just shoved it into my hands. She said, Kelsey, could you press the space? "You did not protect me during our class discussion early in the semester when several students were criticizing my opinion. You promised a safe space for all your students. But when I felt uncomfortable, under attack, and unsafe in your class, in our class, you did nothing." I felt a knot of recognition throughout my entire body at this point. It never really went away after that meeting. Kelsey, next slide.

I tried explaining that our classroom was a safe space for teaching and learning, but that didn't necessarily mean that all discomfort, which may be a necessary catalyst, a driver for learning could or even should be removed from the class. I tried explaining that it was not the teacher's responsibility to protect students from intellectual discomfort, ideas, but rather to prepare students for encounters with this type of discomfort after they left the relative safety of the classroom. As we spoke, I empathized with the profound sense of confusion, betrayal, and disappointment that Joanne shared with me. Because these were feelings that I had experienced myself as a student during my own studies and countless times prior. This experience troubled me as a teacher and as a student who'd experience the same lack of safety. But it began to become clear to me that depending upon your position in the relationship, student or teacher, or institution, the administrator, we were interpreting what was meant by safe space and our respective roles, expectations, and obligations to each other in and through that space, very, very differently. Kelsey, could you advance the slide, please?

It's at this point that I want to take a pause and ask if there's any questions regarding the work we're undertaking, what I've just shared that come to mind that others would like to share and perhaps discuss before we jump into a brief history of how safe space functions as an educational metaphor. I'm doing the count to seven really slow in my head. Okay. At any point, should a question come to your mind, unmute. Jump in, post in the chat. Kelsey and Helena are watching that. If you see it and somebody else doesn't, unmute yourself, get my attention. Kelsey, could you advance to the next slide, please?

Institutions of higher education, teachers and students would likely agree with the statement claiming, Kelsey can you press the space bar. One more time.

"Education and learning should be a safe space." Or "This class is a safe space." These are pronouncements that I've made. I've heard and I know colleagues, be they close or far away, use almost like, and forgive me for saying it this way, throw away lines. Like, this is obvious. But the general agreement breaks down when we consider how each may be understanding what is meant by safe space. This is because institutions, teachers, and students understand safe space in education, but also society at large, in very different ways. In fact, the concept of safe space is operating to generate meaning metaphorically. Equating one thing, in this case, education, learning, or a classroom or learning environment to another, namely safe space. Kelsey, could you advance the slide, please?

Now, the meaning and the meaning of concepts such as education and learning have been debated for millennia, with a clear consensus to their meaning, scope, and purpose remaining elusive to this day. You ask two different educators. What exactly is it that you're doing? What exactly does education mean to you? What does learning mean and look like? You're going to hear something similar but dissimilar at the same time. And that debate has been going on for a long time. Safe space lacks even this. For debates about its meaning, scope, and purpose, have taken place only relatively recently. Here we're talking about a history of about 50 years, dating back to in North America, the 1960s and the LGBTQ movement of the American context. And these particular debates regarding safe space are doubly problematic due to an under theorized consideration by what is meant by first "space" as in "learning space," and then what is meant by "safety" in that space. Now, metaphors function to shape our understanding of one lesser-known thing through our understanding of something that is better known. When safe space functions metaphorically, it shapes our understanding of something else. However, within educational discourses, neither the concept space nor can be claimed to be well understood and agreed upon. In fact, our current understanding of space and what is a learning space is actually influenced by two radically different theoretical inheritances from, of all places, physics. Now, do not worry. I am not going to bore you with the mathematics here. I did that myself and wrote a chapter about it, but let me break it down in the simplest way I can. Kelsey, could you advance the slide?

Now, the first inheritance, and what I mean by inheritance, this is an influence upon the understanding of space and what it means. Comes from the ideas of Isaac Newton approximately 300 years ago, which describes space as absolute and independent from the objects within it. This absolute space was a container within which safe learning can take place. It establishes rules or policies that precede and are independent from the experiences of the individuals within that space. Kelsey, could you advance the slide, please?

The second inheritance, also from about 300 years ago, comes from competing ideas of Gottfried Wilhelm von Leibniz These were two mathematicians that did not like each other personally and actually accused each other of plagiarism of calculus. Leibniz describes space as

infinite and wholly constituted by the relationships between objects, or in this case, people. Space doesn't exist without people interacting with each other. A learning space, therefore, is then the infinite possibilities of educational relationships, some of which create a sense of safe learning and some others which are fraught by uncertainty, risk, and potentially fear. These competing inheritances then influence radically different interpretations of safety that exists as a part of this space. The absolute results in the experience of safe being either present or absent. It can be only one or the other. There's no degrees here. But as we know, from our own experiences and that of our students, learners, safety is in the eye of the beholder. It's perceived at an individual level. But within this understanding of space as a container, those types of perceptions are considered irrelevant. It's either there or it isn't. Kelsey, could you advance the slide?

The implication then for this absolute understanding is then the view by institutions that they can guarantee it safe space for learning through policies or rules that exclude or prohibit unsafe acts, language, ideas, or even individuals. On the other end, the relational understanding of safe space results in this experience of safe serving as a temporary description of ever-changing relationships between teachers, students, ideas, the institution, and society at large. Kelsey, could you advance to side?

The implication for this type of understanding is the view that teachers and students must continually adapt to changes in their pedagogical and communication relationships. In order to develop a safe space for one set of conditions, and then as those conditions change, reflect on the change and adapt again, and so on and so forth in an ongoing practice of relationship. In this case, safe space metaphorically is either a thing, a place, or it's a series of ongoing relationships between people. Kelsey, could you advance the slide?

HELENA:

Bhuvinder, I think this is a moment to let you know there's some interesting conversation in the chat. There's a question. Maybe I'll read the question and you take it there's a few responses, but "When safety is perceived as a zero-sum problem, where in more safety for one equals less safety for another, how do we navigate this perceived trade of framing?" There are a few responses. You can see there. BHUVINDER: Wonderful question. Thank you for posing it. Safety is a zero-sum game. And by zero-sum, it means there's only so much to go around. This is a common discourse in more conservative circles that perhaps have an issue with academic freedom and/or the notion of safe space in higher education. It's entirely this idea that the container only fits so much, and therefore, there's only so much to go around. It is a result of this Newtonian notion of safe space is a thing and people don't matter. People take from it. Somebody takes some safety, that means inherently someone else's safety must be lost. One way to counter this is to offer students and learners and ourselves this understanding that actually, there's another competing definition of safe space. One that is not based upon it being a place that exists independent of people, but one that is based upon this understanding, that safe space is how we treat each other. This is an ongoing process, a series of practices that we engage toward and with others, and that's it. Hence, a safe place exists in relationships, not

places. That's one way in which I've had this conversation with some economists and more conservative-minded individuals that talk about the zero-sum notion of there's only so much safety to go around. I argue or I often point out that if that's true, there's no possibility for growth. There's no possibility for change. And more importantly, how do you account for different people's sense of what is and is not safe? I often use the example of teaching someone how to walk. For those of you that are parents, we move back and forth in regard to the child based upon how well they are doing. Safety becomes entirely relative to the situation, not the context as a container that is static. To say that there's a zero-sum game of safety doesn't actually acknowledge the reality of how safety is lived and perceived by individuals and everyone in general. It changes depending on what changes are around us. This is a topic I could go on for hours because I love the nuance of this idea of zero-sum because it creates a false dichotomy. And that's how many conversations about safe space in the media and in society at large frame it. Whereas, in the context of education, we always have to think about, what's the purpose of wanting it and for a safe space? Well, it has to be towards some educated goal. If it allows students, if we're able to acknowledge their differing perceived senses of safety, and therefore work within that to keep them comfortable but also uncomfortable at the same time, we're able to drive the potential for growth. Therefore, safe space exists very differently in education than it does anywhere else because of our shared purpose as educators and as students, working toward growth, working toward learning, working toward change. In preparation for the difficult moments of engaging with ideas that are uncomfortable beyond the scope of education. That's one of the reasons or functions of safe space in higher education. It allows for an environment to engage the work, do the work, learn how to engage ideas that make us uncomfortable, because that might take the form of engaging people that make us uncomfortable. Having a chance to practise that prepares us to do that type of work in society at large. How did I do with the response to that question about zero-sum? Because I thought I got on a soapbox. Are there any thoughts regarding this? Because that's a difficult conversation to have with an individual that is set in their ways. No, there is and there is not in a zero-sum, present or absent, nothing in between. I often then appeal to, but is that how life actually works? Because there seems to be a lot of gray area in between? I call it a call to reason and experience. Thank you, Ellison.

All right, if I continue and try to wrap this up quickly. Okay. Unbeknownst to most is that safe space is not either absolute or relational. We don't understand it like that at all. Instead, we understand it through the experiences we've had. It's actually a blending of both of the physics inheritances. This blended nature results in the transmission of many unintended meanings when we speak of our classes as safe spaces. But more problematically, very different expectations for learning when considered from the varying positionalities present in the classroom. We are not teaching the same student 30 times. We're teaching 30 students differently each time. The experiences of the institution, the teacher, and students result in differing interpretations of and expectations for this blended safe space. Kelsey, would you mind advancing this slide once more?

The result is that some come to believe safe space to be capable of formation, what's called a priori. This is a philosophy term, which means through policy instead of real world and ongoing practice. It exists just by thinking about it and reasoning it through as opposed to doing something and reflecting on that. The belief that students are entitled to class safe space in some ambiguous sense. Present, not absent. They should always have it. Irrespective of who is taking the class, what the class is about, or what is going on in the world outside the classroom. None of those things matter because the policy precedes all of that, and what people are actually living and experiencing in a very real sense is independent and is independent of safe space existing. This idea of space becomes something that institutions feel responsible for guaranteeing, and then teachers are made to feel responsible for creating and maintaining. With students meant to reap the benefits to support their learning. The problem with this understanding of safe space is that it cannot account for the diversity of student positionalities, how they experience safety. Not to mention those of teachers. Any experience of safety by students in the classroom will be unequal depending upon their own unique social, political, or cultural histories. This results in students being asked to undertake different levels of discomfort, uncertainty, risk, and, unfortunately, fear. When confronted by potentially distressing ideas during their learning, and therefore, sometimes feeling betrayed when the promises for a safe space are not fulfilled by their teachers or the institution. Kelsey, would you mind advancing the slide?

I think it's important to pause because I just hit everyone with an idea that sometimes takes a while to wrap our heads around. I ask again, are there any questions, any ideas before we continue our work with the one example I'm going to offer today of a practice informed by a relational understanding of safe space? I counted to seven. Kent. This is why I never say this is a safe space for learning. I ask, "What would increase your sense of safety in this environment?" Wonderfully put Kent. Because it's going to be different for different students. But based upon a survey of what they offer, we can get a sense of what practices we can engage in to try to maximize this perception of safety. Nag, as well. It brings in this interesting idea of what function can classroom guidelines offer in regard to safe space policy. One idea, when you're thinking about class codes of conduct or guidelines, community agreements is to very much focus on what are the behaviours? What are the practices that we would like to be treated with or treated by. As opposed to you cannot do this or you should do this. Rather it being a prohibition on particular actions or it becomes a list of behaviours that can help us learn and therefore can be practised over and over and over to make others feel more comfortable.

So Wendy has "Safer versus braver," and I'm not sure how to respond to that because I'm not sure what the question or if there is a question there. I'll come back to that if there's a little bit more that people are able to offer. Ah, yes. As Wendy writes, "We can't guarantee a safe space, but we can guarantee a safer space for safer practices in regard to how we treat each other." That very much goes to the heart of this relational model of what safe space can be and actually is in lived experience. If you ask any teacher, say, well, safe space isn't a thing and it's not something that exists for the entire course of a semester. It's in regard to how we talk and how we behave toward each other at particular times when the conversation might be wrought by

difficult topics or difficult issues. Thank you, Wendy. There's actually a wonderful book that one of the participants noted by a gentleman named Michael Roth, who is a provost and VP academic at a university college somewhere in upstate New York called *Safer Spaces*. And it goes to this exact idea. Thank you, Helen, 12 minutes left, working toward this idea that we can't necessarily guarantee a safe space, but there are safer practices, safer pedagogical practices that we can engage toward others. I highly recommend it. It's available through Amazon and most bookstores as well. Let me try to wrap because I did promise a specific example. This draws upon the writing of bell hooks, who in 1994, wrote a book called "Teaching to Transgress." Which when read closely, she's very much talking about safe pedagogical practices before anyone was even using the language or even considering what this might look like. So I am going to propose three classroom practices of safe space that draw upon a relational understanding. As I feel most teachers would recognize them as the most pedagogically valuable. For this, I'm going to incorporate the practices into an example utilizing a land acknowledgment to support a safe space that allows for intellectual and some emotional and some emotional, emotional discomfort to potentially support learning. Kelsey, could you advance the slide?

Now, here's the thing. We could replace the activity land acknowledgment with some other activity. For hooks, it's very much about engaging the particular learning, be it content or activity, a certain way that opens up the possibility for students to be uncomfortable but feel as they're safe with their discomfort. The first practice is for the teacher to explain their philosophy, their strategy, their intent during the teaching, very much to set it up, and then keep coming back to this is why we're doing these things. The second practice is sharing what is called a confessional narrative of intellectual or emotional pain. Fear, risk, and uncertainty, to demonstrate how positionality is present in all learning, be it that of the teacher, but also of students, making it all right to be uncomfortable with these ideas. Then the third practice is a recognition first by the teacher and then by students, that a specific positionality does not have to be present in the classroom for it to be acknowledged. Kelsey, could you advance a slide?

This is one way of then presenting a land acknowledgment that incorporates these three practices. In beginning a new journey with others, be it a semester or even a day, I find it useful to indicate where we are, no matter how far apart we may seem, and most importantly, to share who I am because of where I am. I therefore offer this land acknowledgment. A practice that has become more and more common thanks to the ongoing generational work of decolonization and reconciliation undertaken by our community. We are gathered today virtually in many places. I'm currently standing on the unceded territories of the Coast Salish, which includes the Sto:lo, Squamish, Tsleil-Waututh, and Musqueam Peoples. In the chat, I'd welcome others if you're comfortable doing so to share where you're joining from today. Now, in a very real sense, sharing a land acknowledgment in an educational setting has become an ever more comfortable, and dare I say safe reformative practice. But what of its educative value? Can we honestly say that sharing these words in and of itself introduces ideas in a way that challenges learners' pre-existing understanding, in a way that introduces new possibilities while making pre-existing beliefs a little more comfortable and therefore suspect and thereby

open to change and growth? In its current and traditional form, as just presented, it offers a learning space bereft of all challenge, all discomfort, and all risk in the name of keeping everyone completely safe at all times. Is it possible to call this a space of education, a safe space for learning to take place? Kelsey, could you advance the slide?

Instead, informed by an understanding of safe space as a relational space constructed through the practices between people. I choose to introduce discomfort into this space by sharing my own confessional narrative of how I have struggled to reposition myself toward the people represented through this acknowledgment. Thereby offering learners a way to foster their own recognition of positionality, their own, and that of others. To simply write or read a statement like this does not truly acknowledge the historical wrong, the word "unceded" is meant to impart. This is because in an absolute sense, I owe a debt to these lands. My family's entire economic and social mobility from the status of immigrants in the 1970s is directly tied to our purchase and sale of this land to generate wealth, well-being, and future educational opportunities. My ability to pay for my school is one example. Therefore, I must acknowledge that my present benefits, as well as all the benefits derived by others that enabled my ability to work today at Capilano University as an educational developer, and today meet with all of you to discuss this topic is a result of the Sto:lo, Squamish, Tsleil-Waututh, and Musqueam Peoples, as well as countless others being forcibly denied their rights to this land. My debt is therefore not to the land, but instead and also to the people who had their rights taken away so that others, such as myself, could reap the benefit. My responsibility, therefore, going forward is to share the knowledge that I have gained and accumulated due to these benefits as openly and freely as possible. I would invite you as learners to consider your relationship and your positionality to what the words in a land acknowledgment mean as well. It's at this point, I would turn over the land acknowledgment to students in some type of dedicated activity where they might start to consider what they have gained having lived on the lands of what we know as Canada and Turtle Island. That concludes the example of how to utilize three practices that are based upon this notion of relationship and relational understanding of safe space as applied to a common activity. In this case, land acknowledgments or territorial acknowledgments utilized in many educational settings. Helena, not Helena. Kelsey, would you be able to advance a slide?

Recognizing the time, and then I spoke much slower than I had planned when I did my rehearsal. Also the questions many of you were asking throughout and just how passionate I got about them. Here is my invitation. I'm sure BCcampus will allow me to stick around after the conclusion. Second, my email is at the bottom of every slide. Feel free to reach out with an email with your comments to continue the discussion if you can't stay. Three, feel free to add comments and or questions into the Padlet. Starting Tuesday morning, I'm going to start answering these questions to the best of my ability so that by the time BCcampus posts the recording, you'll also be able when you get the email to look at the Padlet, and perhaps one of your questions, we'll have just a little bit more comment for you to spur your thinking and your growth on this topic. I thank you for your time today.

HELENA:

Thank you, Bhuvinder. My goodness. Lots of food for thought here. I mentioned that we can certainly use the Padlet asynchronously. Continue to contribute to it. I appreciate that you will take time to answer some questions. But it would be wonderful to hear from the group too in the Padlet. We have lots of wisdom in the group. It just really makes me think what our intent is to FLO Fridays. This is just 1 hour. There's no way we can unpack everything in detail. But my intent is really that we hope for all of you to have these conversations in the hallways with your colleagues. Look at your course outline. What are you saying and guaranteeing about safe spaces and have conversations with your colleagues about these questions that are on the Padlet. Maybe you even invite them to discuss some of the questions that you're curious about. Yeah, I think this is usually the start of a conversation. And I too really appreciated the pace of your delivery because it is, yeah, it's a complex thought, so I really appreciated that Bhuvinder. We do have a few other things coming up in the busy September that's ahead. Ki is actually here today. Ki will be facilitating our next FLO Friday, it's titled toward Trauma-Aware Teaching. We really look forward to that and I hope that you'll join us for that as well. We have a wonderful micro-course coming up. Again, our micro-courses, they are free, and it's one week, mostly asynchronous. This will be of Common Decolonizing Pedagogies: Reframing the Ways We Teach. We also have an exciting FLO Friday coming up with a new FLO facilitator on Neurodiversity in Post-Secondary Education, how to support students. I invite you to that. I forgot to add the date to that slide. That's October 4, I think. Then a FLO panel, and this one is really something that's important to me. We're going to talk about faculty well-being and from different perspectives. Join us for that. Then yes, very excited to have a FLO micro-course in October. It's going to be a bit more practical skill base with Trefor Bazett on Video Design and Creation. He's like a celebrity online doing these videos on math calculus, linear algebra, stuff that I know nothing about. But he can help us make videos better for our class purposes. Really, we have an exciting September coming up. I also want to recognize for many of you, this will be a busy season ahead, and from BCcampus, we just wish you all the best. Stay in touch and connect with us if you have ideas for further professional development. Kelsey has put a link to a survey. We always welcome your feedback and we will share your feedback with Bhuvinder as well because this is a great opportunity for all of us to learn. Thank you, everyone. Have a wonderful long weekend.