

Wednesday May 31, 2017

Session A1: Technological Futures

Coverage of disabled people in science, technology and innovation engagement within social work academic literature.

Mikaela Johnson & Gregor Wolbring

Background: Social work recognizes that disabled people are still disadvantaged and oppressed [1]. Science, technology and innovation (STI) had for the last 150 years and will have for the next 150 years positive and negative impacts on disabled people.

Purpose: To interrogate how the social work academic literature engaged with disabled people in conjunction with STI

Method: We used three academic databases (Scopus, Web of Science and EBSCO All – an umbrella databased composed up of over 70 other databases) to generate our data and to perform qualitative and descriptive quantitative analysis of the data obtained. We used the UNCRPD and the self understanding of social work to frame our analysis.

Findings: a) a medical, deficiency STI coverage of disabled people; b) very little engagement engage with social problems disabled people are facing that are impacted by STI; c) only one article made the linkage that STI actually could cause social problems for disabled people[2]; d) many of the social justice terms in the repertoire of social work such as oppression, social justice, equality, equity, human rights were hardly to not employed in regard to disabled people and STI

Conclusion: a) need for disability studies scholars and disability rights advocates to push social work in fulfilling its goal of supporting the UNCRPD; b) Social Work can be a useful collaborator for disability studies scholars and disability rights activists to prevent and diminish negative effects of STI on disabled people

Embodiment in Absentia: Carving Out Cultural Spaces in Social Media with Visual Autobiography

Daphne Enns & Florian Grandena

Our work engages an intersectional scholarship that includes feminist and critical disability studies, cultural studies and communication studies in order to examine representations of the “other”. We intend to discuss our recent digital photographic work shared on social media as means of non-lingual communication. In order to image our future, we will combine Murray Smith’s work *Engaging Characters: Fiction, Emotion and the Cinema*, connecting his articulation of (character) alignment and allegiance to our recent artworks with the “contestatory possibilities that multiple embodiments enact” (Brophy and Hladki, 2014, p. 9) through visual autobiography in order to reconsider normative (able-bodied) narratives in favour of ‘other’ embodiments for future cultural spaces (Brophy and Hladki 2014, Cachia 2013, Garland-Thomson 2005). Together, we ask how embodied experiences of critical illness and disability, in combination with temporary but traumatic experiences with the loss of language, can be communicated otherwise. In true duoethnographic manner, we intend to

weave together and juxtapose our experiences of disability and illness ‘in order to provide multiple meanings’ (Denzin, 23). We intend to present our photographs (via LCD projection) to describe how these act as productive extensions of our personal gaze in order to motivate viewers to recognize and align themselves with the seemingly ‘unrepresentable’ - images that embody the stark isolation of depression and isolation while appearing as rich landscapes (devoid of human presence), or alternatively, images of warm and inviting bed-scapes, juxtaposed with images of brightly coloured, fluid filled tubes that belie the serious nature of chemotherapy.

The Role and (In)Visibility of Disabled People in Our Technological Future

Lucy Diep & Gregor Wolbring

Advancements in science, technology and innovation (STI), both conceptualized and emerging, are continuing to challenge and push the boundaries of our human abilities and as a result are creating demand for new ability expectations (Lupton & Seymour, 2000; Wolbring & Diep, 2016). These new ability expectations are often be in favor of selection for more superior abilities such as longevity, health, objective beauty, intelligence, and agility (Brashear, 2013; Garcia & Sandler, 2008; Wolbring, 2004). STI governance discourses are working to support good science and technology governance through foresight and public stakeholder engagement (anticipatory governance) (Guston, 2010).

Employing a disability rights approach lens, this paper centers its focus on the voices of board members and staff members from two national cross-disability rights organizations on: (a) their views on the capacity of disabled people to engage in, and influence, STI discourse, and (b) what they see as approaches to increasing their influence on STI discourse.

Seelman (2000) argues that, “[i]n an era of rapidly developing technology, persons with disabilities run the risk of being left behind” (p. 145). While Seelman (2000) speaks to the importance of disabled people’s engagement in science and technology governance and policy making at the level of universal design and accessibility, there is also critical discussion to be had of the demand for ability expectations and its resulting implications to the future citizenship of disabled people as we Imagine Our Future in this technologically advancing world. This paper reinforces the importance of looking forward to ‘The Next 150’ with respect to challenging the current role and (in)visibility of disabled people in STI discourse.

Diseñando Para El Futuro: AAC Fieldwork with indigenous communities in Bolivia

Jason Nolan, Andrea Bellucci & Aurelia Di Santo

The particular needs of disabled children in the ‘Majority World’ is under researched(1). There is an assumption that children’s needs are the same as those supported by well-developed healthcare infrastructures. Field research is necessary to understand the design challenges, opportunities and affordances for these children. For research and design to meet their unique needs processes must start with children in their communities, with familiar adults and children.

AAC (Alternative and Augmentative Communication)(2) technology design rarely benefits from early stage *in situ* fieldwork. We report on the conceptualization, development and lessons learned from field research surrounding our AAC device, we call *RE/Lab Comunicación*

Aumentada Móvil (Mobile Augmented Communication), developed specifically for disability design fieldwork with indigenous communities in Cochabamba, Bolivia. Our device is part of *Diseñando para el Futuro* (Designing for the Future) funded by Grand Challenges Canada, which is supporting the indigenous community in the creation of custom adaptations for disabled children in Cochabamba. In order to ascertain design requirements of AAC devices and applications for such communities, we took our prototype AAC device into the field as both a tool 'in development' and as a communication artifact to enable us to understand the needs of these children(3).

The project PI (an Autistic self-advocate) situates research practice within the 'nothing about us without us' paradigm (5; 6; 7), accordingly, project goals are to work with children to create communication tools to help them express their goals, interests and needs and enable the co-creation of new tools with them (8; 9).

Session A2: Neoliberalism

Deinstitutionalized Exploitation: The continued use of consumers/survivors/ex-patients/Mad people as Sources of unpaid Labour in Ontario, Canada

Tobin LeBlanc Haley

The use of patients in Ontario's provincial psychiatric hospitals as sources of unpaid labour was well-established as both therapeutic and cost-saving by the mid-19th century (Reaume 2004, 2009). With initial waves of deinstitutionalization more than fifty years ago (Finkler 2013, Simmons 1990), the official practice of using people labelled mentally ill as sources of unpaid labour appears to have diminished, now regarded as one of many abuses suffered by in-patients.

Yet, practices of using consumers/survivors/ex-patients/Mad people as sources of unpaid labour and its association with therapeutic intervention persists. Contemporary versions of this work involves peer support (Fabris 2013) and tasks like cleaning and errands within sites of service use. I observed this practice while conducting interviewsⁱ with residents and service providers in two high support housing sites in Ontario.

This paper employs the tools of critical political economy to examine why this form of exploitation persists in Ontario fifty years after deinstitutionalization. In addition to interview data, archival research and documentary review is used. I contend that this unpaid labour alleviates demands on service providers, fills gaps in services resulting from privatization, and promotes neoliberalized understandings of "recovery", "therapy" and "mental illness".

This issue has received little attention. Exploring existing therapeutic work regimes builds on Mad people's history literature, and contributes greater disability and mad perspectives to political economy literature on understanding and *challenging* neoliberal policymaking. This presentation would use PowerPoint, and would fit under Open Call or Canadian History.

"I did not want to be Mrs. R----d Mother of the Year": Performativity, Disability Refusal and Neoliberal Expectations

Madeline Burghardt

Judith Butler's (2004) theory of gender performativity and "compulsory... corporeal enactment" (p. 113) has opened up possibilities for interrogations of compulsory able-bodiedness (McRuer, 2006), identity performance (Riessman, 2003), and 'passing' (Goffman, 1963) within disability studies. Butler's analysis of gender normativity, her contributions to discussions concerning essentialist / constructivist dichotomies, and her concern with assumptions regarding the "constitution of intelligible life" (2004, p. 99) provide a strong starting point for disability-inspired analyses of "strategies of survival within compulsory systems" (p. 113). Using Butler's premises as analytical tools, this paper examines two theoretical streams that emerge from one mother's comment, quoted above, made during research with parents who institutionalized their children in 1960s Canada. First, I examine the implications of the mother's determination to not assume the role of "Mrs. Re-----d Mother of the Year", a role she feared having ascribed to her after the birth of her child with Down syndrome, and that she felt thwarted her quest for desired social and cultural identity. This includes an examination of the conditions of possibility that justified the refusal of impaired lives as a method of parental "performativity" and "survival" in an era of disability disappearance and negation. Second, I examine this comment, linguistically and morally disagreeable as it is, in the context of current neoliberal expectations on parents of children with disabilities who, in response to a lessening of communal and social support, are compelled to become the role model this mother so gravely feared, a direct result of the neoliberal "financial motive to underserve" (Russell & Malhotra, 2002, p. 216).

Income Source Patterns among Adults with Disabilities
Laurent Brisebois

That persons with disabilities have lower levels of income than those without has been well documented over time, and this has been, in part, attributed to lower levels of employment and lower wages when employed (Turcotte, 2014; Arim, 2015). While studies focussing on *levels* of income of those with disabilities are relatively plentiful, this presentation seeks to refine the narrative by examining income security through patterns of income *sources*. In recent years, administrative data have been used to reveal a significant growth in the proportion of persons receiving social assistance (SA) along with disability-related income supports (Stapleton, 2013), suggesting an increased reliance on SA to supplement other income sources. However, these administrative data lack detailed disability-specific information. Using data from the Canadian Survey on Disability, 2012, this presentation seeks to address the gaps in our understanding of income source patterns among persons with disabilities through an examination of key disability-related characteristics such as severity and unmet needs for aids, medication, and supports, as well gender and age.

Preliminary analysis for the proposed research suggests that for working-age adults with disabilities, the single largest sole source of income is earnings; however, nearly one in three relies on more than a single source of income. Income source patterns vary by age, gender, and severity level, and are often associated with surprising profiles in terms of unmet needs for aids, devices, supports, and medication. Using the 2012 CSD, this research will examine those "unmet needs" profiles within the context of income source patterns.

Imagining Deaf Futures: The Era of Trickle-Down ASL Economics
Jennifer J. Paul & Kristin Snodden

Related to the conference subtheme of community planning, this paper builds on our recent work regarding framing deaf children's sign language rights in the *Canadian Charter of Rights and Freedoms* (in press). Our arguments attempt to move beyond Canadian disability law and minority language rights frameworks that respectively fail to safeguard deaf futures. Although there is an international trend of deaf communities fighting for legal recognition of sign languages, this neglects domestic legal initiatives that can achieve sign language rights in practice (de Meulder, 2015). Moreover, existing Canadian disability rights legislation must be harnessed to ensure positive rights for deaf children's sign language learning, which is currently restricted by eugenics-based universal neonatal hearing screening and early intervention policies and the parameters of Individual Education Plans. In this paper, we explore how sign language planning takes place within the Canadian neoliberal framework of federal accessibility legislation consultations and services, and Ontario school boards' offering of heritage language ASL courses to compensate for threatened closure of deaf provincial schools. We argue that a focus on trickle-down economics in ASL teaching and learning has impeded community initiatives for sign language planning in education for deaf children and their families. Along with *Charter*-based recognition of deaf children's right to sign language, such initiatives are needed to ensure and anticipate Canadian deaf community futures.

Session A3: Making Space in Education

Substance or Spin?: Engaging Parents of Elementary School Students
Jacqui Getfield & Maria Karmiris

In a policy document entitled: *Equity and Inclusive Education in Schools* (2014, p. 5) the first introductory sentence claims: "An equitable, inclusive education system is one in which all students, parents, and other members of the school community are welcomed and respected, and every student is supported and inspired to succeed in a culture of high expectations for learning." The purpose of our paper presentation seeks to both question and begin to re-imagine what it might mean for a school to represent a space of engagement between parents/caregivers, their children/students and school staff and administrators. Through the work of scholars in Critical Disabilities Studies such as Blum (2007), Goodley and Tregaskis (2006) and Sousa (2011), we will consider the well-documented challenges of students labelled with disabilities and their parents/caregivers as they encounter what it means to engage with school staff within a context of the lived material and embodied experiences of conditional inclusion. A challenge of particular concern is the impact of 'normative' demands on immigrant parents/caregivers as well as their children in attempting to navigate the policies and procedures of an educational system that continues to marginalize disability. Some possible paths to substantive shifts in parent/caregiver engagement within the spatial socio-cultural context of the school will be considered within a foregrounding of disabilities studies.

Mobilizing Access in Makerspaces: Crip Performances and Collaborative Making in the Classroom
Stephen Fernandez

This paper attends to the question of access in makerspaces that exist in a university setting. Makerspaces are experimental environments that facilitate the making of things, ranging from

ornamental plastic keychains to multimedia videos that examine the social and cultural impacts of digital media. The act of making things is performative, as “makers” often display their projects in front of visitors at exhibitions while engaging these “audience members” through informal conversations. But while makerspaces may seem accessible to anyone with a creative idea, longstanding *ableist* dynamics and inaccessibilities still appear to shape these spaces and the “maker” performances that transpire within them. Melanie Yergeau animates this interplay between accessibility and space by characterizing “access [as] *a way to move*” that is “focused on not only disabled bodies, but disabled spaces, and how bodies and spaces move and interact with each other” (“Disability Hactivitism” 2014). Mobilizing access in makerspaces could thus be seen as an expression of what Robert McRuer calls “crip performance”, which celebrates disability identity as a means of challenging ableism. Drawing on Yergeau’s study of access and McRuer’s discussion of “crip performance”, this paper seeks to understand how makerspaces might facilitate or inhibit the participation of persons with disabilities. Looking closely at several student-led multimedia “maker” projects developed in *Digital Lives*, a digital media course which I taught at the University of Waterloo in Spring 2016, I will examine the mobilization of accessible makerspaces that foster collaborative relationships between disabled and non-disabled students in the classroom.

Rethinking Canada and the World: Reflecting on a Transnational Approach to Educational Rights with Girls with Disabilities in Vietnam and Its Implications for Canada’s Social Justice
Xuan Thuy Nguyen

Recent critiques on Canada’s international development policies reveal a number of problems of its approaches in relation to a disability rights agenda: a lack of Canada’s commitment for disability rights in global development policies (Stienstra & Estey, 2016), a risk of development programs in shaping unequal power relations with local disability activists and stakeholders (Wehbi, 2013; Wehbi, Elin, & El-Lahib, 2010), as well as a challenge for disability studies in addressing social justice in the global South (Nguyen & Johnson, in press). This paper questions the ways transnational disability studies can tackle power relations through its politics of research. Reflecting on a project on educational rights for girls with disabilities in Vietnam, funded by the Social Sciences and Humanities Research Council of Canada (SSHRC) [2013-2015], I critically analyze the ways power operates through my experience working with disability organizations and communities. I argue that while disability studies scholarship can tackle the silences of marginalized voices in the global South, it must engage in more inclusive, reflective, and transformative relationships with local institutions and participants. This approach requires us to reflect on our politics of research and activism, in so doing working to decolonize and re-shape Canadian relationships with the world.

Teaching with a Disability: Re-Imagining the Presence of Disability in the Classroom
Nadine LeGier & Michelle Owen

Although there are more students with disabilities in university than ever before, the social exclusion of disabled persons, and the low rates of representation of persons with disabilities in professions such as teaching, means that the presence of disability at the front of the class is unexpected. While discussions on teaching university students with disabilities are plentiful, there is a gap in the literature concerning teachers with disabilities. Invoking the work of Rosemarie Garland-Thomson and Georgina Kleege, this presentation investigates the narrowly conceived cultural script that defines the archetypal professor as both male and non-

disabled. Just as students do not have a cultural script to deal with the teacher-student relationship with their female professors, they have even less of a cultural script to understand the teacher-student relationship with a female professor who is visibly disabled. The intersection of my gender and my status as a disabled person is disconcerting for them. Throughout this presentation I explore the ways in which my identity as a woman is compounded by my disability and the ways my disability has had an impact—both positive and negative—on my teaching. I argue that my presence as a disabled woman in the classroom can reimagine the place of disability in the academy and that my lived experience as a female academic with a disability can give my students a future with a greater understanding and social awareness and allow students with disabilities, especially the female students with disabilities, to see themselves in me and to conceive of a future with many options open to them.

Session A4: Workshopping Community Organizing

Many Hands: Collaborative Creation, Authorship and Accessibility
Ander Negrazis & Amanda Maltais

This series of paintings illustrates an accessible creative methodology used by artists at Artists Without Barriers, a disability artist collective and accessible arts organization. The accessible creative methodology used by artists involve ‘scribes’ who follow their artist’s direction to translate their vision onto the canvas. The series of paintings will illustrate the reciprocal dynamic between artist and scribe, highlighting mutual support and interdependence to unsettle the traditional hierarchical helping dynamic. The paintings are meant to remind viewers that all creations are the products of collective efforts, but not all collective efforts result in collaborations.

This is an important point to make because artists with disabilities are often denied authorship over their own work because they rely on accommodations (work with a scribe). Such denials of authorship are widespread both within and outside of arts and culture and are particularly pervasive in secondary and post-secondary institutions where disabled students are denied accommodations in the name of protecting ‘academic integrity’. Such limiting notions of individualist learning and knowledge production prevent people with disabilities from accessing education and conducting research. They also prevent critiques of individualist learning and knowledge production, and as such need to be challenged in order for space to be opened up for future research and knowledge production around collaborative research methodologies, direct action research, and disability/accessibility organizing. These paintings explore how relational intersubjectivity can make relationship, communication, and collective self-determination accessible by asking not only how art can serve democracy, but how democracy can serve creativity.

Session B1: Care and Support Work

Disability, Feminism and Care: My Care Moments as a CODA
Samuella Johnson

Disability studies and feminist ethics of care present conflicting views of care. Disability studies and disability scholars, such as Jenny Morris and Carol Thomas, have worked hard to resist the notion that disabled people are passive recipients of care. Feminist discussions of care, such as the work of Eva Kittay, often focus on the needs of caregivers and emphasize intimacy in care. I explore my own care relationship as a child of Deaf parents and moments that blur distinctions made by these two fields. I argue that within care relationships we can find moments that bridge aspects of care as it is perceived by both disability studies and feminist ethics of care. Reflecting on my own care relationships alongside existing scholarship on care, specifically drawing on the work of Christine Kelly, I argue for a more nuanced understanding of care, one that recognizes lived experiences that bridge these perspectives of care. I recognize ways of being and relating that fall somewhere in between both sides of the discussion, specifically care moments that take up conceptualization of agency and resistance to stigmatized notions of care offered by disability studies, and notions of interdependency as explored within feminist ethics of care. This ensures that within these care moments the exploitative and oppressive side to care is interrogated by both academic fields to work towards less oppressive futures and care relationships, and that such ways of being do not fall in the gap between to be left neglected and unexamined.

The Home Support Landscape – Requirements and Unmet Needs
Gail Fawcett

Under Article 19 of the United Nations Convention on the Rights of Persons with Disabilities (ratified by Canada in 2010), States Parties are directed to ensure that: “persons with disabilities have access to a range of in-home, residential and other community support services, including personal assistance necessary to support living and inclusion in the community...” (United Nations, 2010). Attention to home supports in Canada began to increase during the last quarter of the 20th Century (Coyote, 2000), marking a policy shift away from a purely medical model (focussed on the provision of professional medical care) to one recognizing the necessity of home supports. This shift encouraged independent living rather than institutional care (Health Canada, 1999). However, the current landscape of home supports for this independent living ideal is fraught with tension (Kelly, 2014) and concerns for a ‘looming care crisis’ (Forbes & Neufeld, 2008). What is clear, is that there are unmet needs for home supports, most supports are provided by family members, and the support landscape is highly gendered (Sinha, 2013; HRSDC, 2009).

Using the most recent survey data available (2012 Canadian Survey on Disability), this presentation will provide a profile of the home supports required by adults with disabilities and the degree to which these requirements are met and by whom they are met. Further, this presentation will provide a snapshot of how these requirements and unmet needs vary by a range of factors such as gender, age, income, type and severity of disability.

Family Experiences and Needed Supports for Family Members with Fetal Alcohol Spectrum Disorder (FASD)

Xiao Yang Fang & E. Anne Hughson

Academic publications on Fetal Alcohol Spectrum Disorder (FASD) have soared since the formal discovery of Fetal Alcohol Syndrome (FAS) over 40 years ago (Jones & Smith, 1973). Increasing literature is being disseminated on diagnostic tools, secondary disabilities,

prevention strategies, and service delivery methodologies (Steinhausen, 1993; Streissguth, et al., 1996; Streissguth et al., 2004; Coriale, 2013). This report, which was funded by the Alberta FASD Family Advisory Council, reviews how academic publications, news articles, websites, and government documents address FASD as a phenomenon and how families and caregivers of individuals with FASD are portrayed and supported therein. The York scoping method (Arksey and O'Malley, 2005) was used to select and organize key literature around prevention, assessment and diagnosis, service provision, and family voice/experiences.

A critical disability theory lens was applied to critique the bio-medically dominated literature on FASD; analyzing ableist assumptions, viewing FASD as a socially constructed phenomenon, and reflecting on stated values and practices relevant to families and individuals (Oliver, 1990). Gaps in sources of knowledge call for much needed participation of families and individuals in research to a) generate positive solutions to current dysfunctions and lack of cultural sensitivities in service provisions; b) reduce fragmentation of knowledge and silos between service providers that delegitimize family knowledge and unification; c) reframe messages associated with FASD diagnostic information; d) implement practical solutions to allay the frustrations of families negotiating service systems; e) target strategies that reduce marginalization/stigmatization of birth mothers; f) disseminate knowledge that reforms social policies/practices to empower families lifelong and; g) innovate collaborative structural and system supports that promote inclusive life opportunities, rather than clienthood, for family members.

By challenging the current practises in FASD research and service delivery, and by offering alternative avenues for community building, this presentation is best positioned under the sub-theme of Community Planning.

Care Matters: Reclaiming Care In Care-ing/Care-full Support Work
Erika Katzman & Elizabeth Anne Kinsella

Disability movements have rejected 'care' as a means of divorcing support services from paternalistic and medicalized notions of dependency (Crewe & Zola, 2001; Yoshida et al., 2004; Lord, 2010). Meanwhile, feminist insights have encouraged a more nuanced approach to conceptions of care within disability studies (Hughes et al., 2005; Kröger, 2009; Kelly, 2016). While acknowledging accounts of care "as a layered form of oppression that includes abuse, coercion, a history of physical and metaphorical institutionalization, and a denial of agency" (Kelly, 2013, p. 789), we propose to reclaim 'care' as an important concept underpinning paid and unpaid support work. This paper presents the results of a reflexive ethnographic study (Ellis & Bochner, 2003; Lather, 2001) that examined the 'work' of self-managing attendant services. In-depth interviews were conducted with self-managers, attendants and administrators, and analysis of relevant program materials and policy documents was undertaken. The study found that self-managers and the people who support them expend considerable effort to foster and maintain 'caring' relationships. 'Caring' or 'careful' attendants were frequently depicted in contrast to 'uncaring' or 'careless' workers in managed services. The findings contribute important insights to a model of service delivery that was developed to increase disabled peoples' autonomy; and to interdisciplinary conversations surrounding disability and care. Practical implications include drawing attention to the chronic under-valuation of invisible 'care work', as work that is performed by disabled people and the people who support them; and discussions about the implications of omitting the concept of care from institutional support worker education.

Session B2: My Life in the City

Making the “My Life in the City” Documentary

Ann Fudge Schormans

Histories of institutionalization still loom large in the lives of people labeled with intellectual disabilities. And, while Ontario’s large scale institutions have been closed, we still know little about how labeled people engage with the places in which they live (Hall, 2013; McClimens et al., 2014): how they use, occupy, avoid, adapt, and move through the different places that make up their everyday lives within the city of Toronto. In this first panel presentation, the authors briefly describe an inclusive, research project in Toronto, entitled ‘My Life in the City’. The project involved a small but diverse group of co-researchers labeled with intellectual disabilities, who led academic researchers on a series of walks designed to explore those places that make up their everyday social geographies. To map their use of city space and document the significance of these places, audio recording, photography, and GPS/GIS were used. Drama-based exercises were also used to share experiences and to support collective meaning-making. When asked how they wished to share what was learned, co-researchers decided upon a film. Working with the academic researcher and a filmmaker, the group co-produced a documentary. Involved in all aspects of this production, the co-researchers also had editorial control over the final product. We discuss the making of this film, highlighting the decision-making and negotiations that took place as we all brought our own contributions to bear on the final product. We then screen the documentary.

“We Want to Make the City Better”: Co-Produced Knowledge as a Means of Working Toward Change

Larry Bailey, Kevin Head, Palma Infusino, Rex Marchi, Donna McCormick, Sean Rowley & Sean Simone

In this second presentation, the co-researchers from the My Life in the City project share their experiences and critical insights as labeled people living in the city of Toronto. They speak to daily encounters with dis/ableism; to the hurt, anger and sadness that results. Experiences of violence are one thing they all share and this has direct implications for their use of city space (Hollomotz, 2012). They make plain how poverty, unemployment, and restrictions imposed by service providers also limit their ability to engage with the city they live in. Conversely, they share how they are often able to find and claim space for themselves, and begin to challenge our taken-for-granted ideas as to what counts as a meaningful and valued encounter with others (Bigby & Weisel, 2011). They speak also to the necessity and importance of co-produced knowledge and meaningful participation in research.

Following Arendt (1998), articulating meaningful and legitimate stories is a means by which co-researchers can voice their concerns and challenge the dominant stories and discourses that influence their lives. From their perspective, the project has an explicit focus on social change that can be seen in the inclusive nature of the research process and in what they are trying to achieve with the documentary and through sharing their experiences and engaging audiences in discussions: challenging people’s understanding and opinions about people labeled with intellectual disabilities and, in doing so, work towards making Toronto a better city, one that welcomes labeled people with ‘open arms’.

Session B3: SDS Roundtable

Session B4: Nationalist Politics

Gay Nationhood and Masculinist Belonging: The Biopolitics of Inclusion and the Rational National Man

Adam Davies

Within our Western imaginary, inclusion discourses are proliferated as strategies to integrate those who are seen as abject and different from the normative requirements for citizenship and acceptance. Tanya Titchkosky (2011) asks, “*Inclusion* – we include and, without question, this seems good...what does it mean to include?” (p. 15). Just as we need to reflect on the inclusion of disability and its appearances and disappearances, it is necessary to do the same for queerness, while even considering how disability, queerness, and nationalism are intertwined (McRuer, 2006, 2010; Puar, 2007, 2010). This paper, as a Deleuzoguattarian assemblage (Deleuze & Guattari, 1987) of disability studies (Titchkosky, 2003, 2008, 2010, 2011), queer theory (Butler, 1993, 1997; Duggan, 2003; Foucault, 1980), feminist disability theory (Kafer, 2013), as well as queer and disability postcolonial/national theory (Fiol-Matta, 2002; McGuire, 2016; McRuer, 2010; Puar, 2007, 2012), will interrogate the politics and limitations of identity and progress through a phenomenological lens by analyzing instances of community and normalcy in gay male media, as well as personal experiences with madness as a femme gay man. Developing off of Robert McRuer’s (2006), “We Were Never Identified”, this paper will ask: what are the requirements for community and inclusion under our modern imaginary of humanity and what are the bio- and necro-political ramifications of inclusion, progress, and belonging? This paper will bring an interdisciplinary and unique perspective to disability studies by discussing how a cultural perspective of sexuality, gender, and disability can challenge nationalistic narratives of progress and modernity while analyzing the limitations and re/productions of identity-based politics

Neither Here Nor There: Navigating Embodied and Social Identities: Aisha’s Story

Chavon Niles

In 2016, the Advocate for Children and Youth published a report entitled, *We Have Something to Say* sharing the stories of children and youth with disabilities across Ontario. Largely missing were the stories of LGBTQIA, Aboriginal, newcomer and/or racialized youth with disabilities. This is a common practice, which highlights the necessity of reaching out to underrepresented and marginalized communities. Race and disability scholars Parin Dossa, Deborah Stientstra and Nirmala Erelles tell us that stories challenge the social, structural, cultural and individual perceptions that render disabled people invisible by making them the center of analysis. The purpose of this presentation is to share the story of Aisha, a participant in my doctoral study. This connects directly with the open call for submission and Canadian history. I interviewed Aisha, a racialized immigrant youth with disabilities living in the Greater Toronto Area. Through two one-on-one interviews, Aisha shares her experiences migrating from Pakistan to Canada, feeling neither here nor there, questioning who she is (social self) and how she comes to see herself (embodied self). Aisha brings into the forefront the

importance of a critical disability studies and critical race lens and the difficulties one can experience navigating multiple spaces at once. Her story disrupts the construct of the normal body and calls into the question how the deficit thinking about disability impacted her educational journey and access to health and human services. Through her narrative she offers us another way to image disability as community members, activist and educators.

Fears of Futurity: The Sutured Organization of Madness, Gender, Heteronormativity and Apocalypticism

Janice Hladki

This paper examines discourses of Madness, futurity, and apocalypticism, and their sutured organization in contemporary moving image culture. Drawing on Madness theories (Donaldson 2011; LeFrançois et al 2013, Spandler et al 2015) and critical disability theories (Erevelles 2011; Titchkosky 2009; Tremain 2005), the paper considers how the film *Melancholia* (2011; Denmark, Sweden, France, Germany) generates thought about social anxieties concerning apocalypticism and depression. Given its central focus on “melancholia,” the film invites analysis regarding how it functions pedagogically and critically to provide social and cultural understandings of Madness. Recent work on queerness and disability (McRuer 2006; Shildrick 2009; Wilkerson 2012) as well as feminist disability studies (Hall 2011) inform the analysis of how the social anxieties are situated in heteronormativity and in women’s bodies shaped by Madness. Responding to who belongs in the future nation-state, the paper explores how women signify as uncontrolled and uncontrollable under norms of sanism and neoliberal constructions of un-civilizing Mad bodies.

The tenuousness of, and fear about, human futurity pivot upon “Melancholia,” the planet that is about to crash into the Earth, and upon two sisters’ experiences of “melancholia,” a form of depression. The imminent planetary catastrophe links to the catastrophe of a sister’s heteronormative wedding and the tensions in her sibling’s heteronormative family. The gendered and Mad bodies both expose and resist the violences of heteronormativity, apocalypticism, and regulatory sanisms.

Collaborating ‘Across Boundaries’: Methodological Reflections on Transdisciplinary Conversations

Natalie Spagnuolo, Yahya El-Lahib, Idil Abdillahi, Aseefa Sarang & Kaltrina Kusari

In this presentation, we reflect on our recent experiences facilitating a training program on the intersection of disability and displacement, hosted by Across Boundaries – an Ethno-racial mental health organization based in Toronto, Canada. We discuss some of the methodological benefits of utilizing a constructivist grounded theory approach and outline how this approach helped align our training method with anti-oppressive and social justice goals. We also demonstrate how this approach allowed us to better negotiate some of the challenges and opportunities involved in advancing and preparing frontline settlement workers to practice with immigrants and refugees with disabilities. Recognizing the expertise of Across Boundaries staff in anti-racism, in Anti-Black racism, as well as in navigating disability support systems, we approached our training environment as a collaborative space beginning from the inception of the training ideas, to developing the training curriculum and priorities, to implementation and evaluation. Throughout these phases, a concrete partnership process with the research and training team helped facilitate a successful training program and allowed for

a more engaging collaborative process. We sought to bring lived experiences with ableism, racism and colonialism together with front line service and research experiences into a constructive and critical dialogue through a reflexive learning process. Reflecting on our collective learning and knowledge production through the training sessions as well as the follow-up focus groups, we feel that what emerged from these collaborative joint activities amounts to an anti-elitist pedagogy that will help transform service provision for immigrants and refugees with disabilities.

Session C1: Vitality, Resilience, and Other Bureaucratic Demands: On Colonial Reproduction and Disabling Relations

Resiliencies Projects: The Coloniality of Canadian University Policy on Families
Katie Aubrecht

Increasingly, university students, faculty and staff are directed to psy-knowledge and practices of resilience in the form of university wide *resiliencies projects*. Resiliencies projects collect a diverse suite of programs and services which train members of the university community to be self-sufficient, exploiters of resources who can maximize experiences while manufacturing themselves as productive people who pursue only profitable relationships that enhance potentiality – all under the name of excellence. Resiliencies projects are organized by paradoxical ideas about families as sources of resilience, and sites of its undoing. This presentation shares a postcolonial disability studies analysis of Canadian university policy on families, with the aim of: 1) Analyzing university representations of families as a subject and problem of resilience; 2) Examining the circulation of psy-knowledge of resilience as a tool in the reproduction of a colonial imaginary. Five university exemplars were selected for inclusion, on the basis of their being ranked the best universities in Canada in 2017 by *Times Higher Education World University Rankings*. Policy statements from each university were examined and their underlying assumptions deconstructed using disability studies scholarship on the historical relationship between psy-power and colonialism (Grech and Soldatic 2016). Findings suggest that university policy on families reproduces the hegemony of psy-knowledge and a colonial imaginary, through representations of resilience which authorize some lives over others, and by assimilating and devaluing alternative (non-psy) theories of resilience. The presentation concludes by reflecting on the need for counter-examples of resilience which expose and disrupt reductive understandings of family life.

Vital Signs: States of Health, Wealth and Liveliness*
Anne McGuire

In September 2016, Manulife Financial launched an ambitious new insurance platform aimed at selling “life insurance for the living” (“Manulife Introduces”). According to their website, Manulife *Vitality* represents “a personalized wellness program” that offers savings and rewards to customers who “make choices to live a healthier life” (“Introducing Manulife Vitality”). Participating customers use a complementary *Garmin* wearable device to swap biometric health data in exchange for *Vitality Points*, which are earned, for example, by logging exercise output or healthy food intake, by monitoring weight loss, getting the flu shot, or going to the doctor for regular physical check-ups/screenings. According to Manulife, an accumulation of *Vitality Points* means discounted insurance premiums and other material rewards. At first

blush, disability is codified as a non-vital sign (customers literally lose points for various states of debility). Yet, people with disabilities and other ‘pre-existing health conditions’, are not altogether disqualified from program participation. Instead, disability becomes an ambivalent site wherein vital loss might be diverted into potential gain. Central to the success of Manulife’s platform is the enduring and enigmatic concept of human vitality itself. From the North American fitness crusades of the late 19th/early 20th centuries which linked the “vital energies” of the body with personal and public hygiene, to 21st century transnational “economies of vitality” (Rose, 2006), human states of liveliness have long been central to Western colonial regimes of health, wealth, land occupation and state development. Drawing on Manulife’s *Vitality* program as a case study, this paper interrogates the ongoing colonial violence of economic understandings of the human, and posits disabled life itself as a potentially transgressive site of non-compliance.

Made to Order: Disability in the Academy
Tanya Titchkosky

The academy, much like any other Western bureaucratic entity, offers an ordered set of practices to address people or events that are not regarded as an expected part of its organizational routine. *Disability* is one such unexpected player that is, nonetheless, anticipated by established sets of practices. When disability arrives on the scene, something will be done; some office or policy will be forged; even if demeaning and exclusionary. Appearing at the intersection of unexpected yet anticipated, disability in the academy serves as a prime site to uncover the workings of power. This paper collects various instances of best practices of disability-management in order to expose, what Walter Mignolo (2001: 426) refers to as the “coloniality of power” where the “consolidation of capitalism,” and the “formation of world systems” occurs. I will show how the appearance of disability in the academic scene occasions the reproduction of the coloniality of power which configures disability as outside the normal rule of place and without any ordinary sense of belonging. Still, it is this outsider status that potentiates the unsettling of power; the very power that made disability fit the orders of knowledge production in the first place. Positioned within as always potentially excludable, the liminality of disability offers a “cognitive escape hatch” where we might imagine knowledge and narratives that do not condemn us to the constant reproduction of a “bio-economic” version of Man (Wynter, *NHI*, 1994; 66, 48).

Session C2: Mad/Crip Futurities: Entanglements of Precarity, Variability, and Desire

Crip Futurities: Forging a Politics of Desiring Disability Differently
Kelly Fritsch

“My future is written on my body,” Alison Kafer writes on the opening page of *Feminist, Queer, Crip* (2013, 1). Noting the way in which her wheelchair, burn scars, and gnarled hands enable some to mark her life as “a future no one wants,” Kafer instead orients to her future as “ripe with opportunities” (1-3). If disability remains unexpected in our world because we do not imagine disabled people as having tractable futures (Garland-Thompson 2012), then crip futurity – where to crip is to open up desire for what disability disrupts – becomes an important site to both imagine and materialize tractable disabled futures. In this presentation, I explore

crip futurity and its attendant critical practices so as to engage creative sites of desiring disability differently.

Can the Suicidal Speak? Sanism and the Suicidal Subject's Non(Futurity)

Alexandre Baril

Inspired by Spivak (1988), I ask: Can the suicidal speak? Drawing on feminist affect theories and disability/crip/mad theories, I argue that suicidal people represent an oppressed group reduced to silence. Extending Ahmed's (2010) injunction to happiness, I examine the "injunction to live" (author's book) imposed on suicidal people due to mental ableism/sanism (LeFrançois, Menzies, and Reaume 2013), which delegitimizes the desire to die. This presentation demonstrates that suicide is interpreted from either a medical/psychological or social perspective, with no third option. The medical/psychological perspective reduces suicide to an individual pathology curable with chemical therapies and/or psychotherapy while erasing the role of structural oppression in the desire to die. The social perspective conceptualizes suicide as the effect of systemic factors, like homophobia, transphobia, and ableism, that diminish quality of life. Despite significant differences, the medical and social models agree with prevention campaigns that "suicide is never an option" because it is an irrational answer to suffering. Furthermore, both models delegitimize suicidal people's voices and experiences. This leads to forced treatments, institutionalization, stigmatization, and criminalization. Inspired by anti-ableist critics of both the medical and social models (Crow 1996; Kafer 2013), I use an alternative model, which I call a "subjective-social model of disability", to reflect on the subjective and social experiences of suicidal subjects and their precarious futures. This research contributes to the field of disability/crip/mad studies, as well as other anti-oppression fields of study, by highlighting the challenges some marginalized voices face within social movements and their related fields of study.

Crip Futurity and the Ethics of Ecstasy

Mary Bunch

This paper employs the metaphor of ecstasy to sketch out a critical disability ethics that counters biopolitics with a politics of vital futurity: a vitality that includes somatic, sensory, and neurological diversity as valuable and essential aspects of the human condition (Arendt 1998, Garland-Thompson, 2012). Ecstasy refers to an affective and relational outsidership to oneself. Crippling the analytic of ecstasy offers a rich site for re-imagining and re-making the social realm. Indeed, disability politics offers a powerful, transformative challenge to neoliberal late capitalism (Kafer, 2013; Mitchell and Snyder, 2015). This paper envisions the potentially world-making force of different embodiment, sensation, and cognition, and elaborates some ways that the socio-political realm might be thus ecstatically/ethically disrupted.

Intimate Citizenships of Learning Disabled People under Austerity: Design Fiction Imaginings

Esther Ignagni, Kirsty Liddiard, Ann Fudge Schormans & Katherine Runswick-Cole

Design Fiction is a method of critical design that uses near-future scenarios to envision, question, complicate and explain "possible futures for design and society" (Near Future Laboratory, 2009, np). A creative response to social dilemmas, design fiction takes technology

in its widest sense to act as a provocation within fictional story-worlds (Linley, 2014). Design fictions wrap speculative technological prototypes in human activity systems that are ultimately the target of critical insight (Darby 2016).

In this paper we reflect on our use of Design Fiction to open a discursive space to explore how intimate citizenships of learning disabled people – their present and future possibilities for love, life and family - are impacted by austerity measures and the rise to ethno-nationalism within the United Kingdom (Goodley & Runswick-Cole, 2014; Ignagni et al, 2016). This Sheffield based co-produced workshop brought together self-advocates, service-providers and academics to speculate about our intimate futures as disabled people and allies. We focus on two prototypes developed in the workshop *Ask Sexy* and *Holo-parent*. We outline the various human activities that might be wrapped around these imagined prototypes, the critical insights generated and the areas for possible speculation.

Co-producing design fiction with disabled people provided an innovative, open and accessible space to talk about intimate life, concerns and hopes in a safe(r) setting. The fictitious dimensions engaged issues of conflict, tension, and happenstance that helped up both tease apart and complicate difficult topics, such as ‘forced choice’, assumed vulnerabilities, competing rights or transinstitutionalization – issues which are interwoven with disabled people’s intimate interactions.

Session C3: Contested (Disability) Futurities in Institutional Cultures: Disenfranchised Disability Identities and Knowledges in Canadian Polity

Accommodations and Disappearance: The Letter of Accommodation as Mythic Object
Cath Duchastel de Montrouge

A letter of accommodation is a letter that disabled students registered with Counselling and Disability Services at York University can request at the beginning of each term. It is part of a process of inclusion that enables disabled students to attend university, and as a protective measure meant to counter disability stigma. How do the processes and structures that constitute the letter, and its movement through the university, contribute to creating the university classroom as a particular kind of embodied space and experience of disability? I propose here that the letter can be considered as a mythic object, an object through which ideology is constructed, used to both “transform meaning into form” about disability in post-secondary institutions, and, as the resulting artefact of a process of naturalization of disability as exceeding educational limits. Disability is understood as needing to disappear from the classroom in order for disabled students to be included in post-secondary education at all. The letter, therefore, is a meaningful and affective symbol of ideal futurities, without disability or disabled students, shaped from a past, which also excluded them. It engenders disability as haunting education, without the possibility of affecting or altering educational goals and outcomes. I analyze this absence of disability and disabled students as part of a wider cultural shift to contain disability at the margins of social participation in order to construct the Canadian citizen as necessarily able-bodied.

Theorizing Settlement and Indefinite Detention within Canada: Labeling, Debility and Notions of (Un)Worthiness

Amber Reid

While government sponsored refugees (GARs) obtain their permanent residency status upon landing in Canada, and are thereafter guaranteed the same rights as nationals, thousands of others are detained in Canadian immigration detention centres annually by the Canada Border Services Agency (CBSA). This paper considers the impact that classifying people wanting to settle in Canada into various categories of migrants prior to their admission to Canada (family class, skilled labour, government assisted refugee, non-admissible person), has on the way detained people are then constructed in Canadian media and culture. Further, I look at the way this classification system participates in reassuring non-Indigenous citizens of our worthiness and entitlement to the land.

Approaching the topic from critical disability and critical social work lenses, I consider how some migrants come to be seen as being both in need of protection from the Canadian state, and deserving of this protection. Conversely, I look at how some people come to be understood as threats to national security and overall wellbeing, and are thus framed as being unworthy of accessing the rights and freedoms guaranteed to deserving migrants and citizens. In this way, some people are dehumanized, or subjected to conditions of debility, so that the rest of us might comfortably understand ourselves as citizens who are entitled to our human rights. Finally, I examine how combining critical social work and critical disability praxis is a way of illuminating and complicating the limitations of concepts such as human rights, refugee, and citizenship.

Repurposing Knowledge Mobilization for Disability Social Movements

Hilda Smith

Historically disability social movements have had difficulty sharing knowledge with mainstream media, professionals, and politicians. To deal with this difficulty social movements have become creative in how they share their knowledge. Unfortunately, this creativity has not reduced the time needed for social change, stemming from social movements, to occur. I will first discuss how North American elections have acted as a form of resistance to social change. This will show that disability social movements need to explore new avenues for sharing knowledge in order to change society.

Academics also have issues sharing research knowledge with other. Knowledge mobilization has developed to address this need. This field works to help academics to create plans and learn skills needed to share their research knowledge outside of academia. I will examine the field of knowledge mobilization in order to ask if knowledge mobilization could be repurposed for disability social movements' goals. Can the skill development and knowledge mobilization plans be adapted to disability social movements? Would knowledge mobilization help disability social movements ideas be accepted by other communities more readily? Could knowledge

mobilization create more bridges between different social movements in order to create more allied movements?

Why Queer and Trans Autistics Should Matter
Bridget Liang

On November 26th 2016, the group Autistiqueers held its first meeting at the 519 Community Centre. Autistiqueers is a group for autistic queer and trans people of all ages created by a group of queer/trans autistics including myself. We were frustrated by the lack of support and leadership for/by people like us.

According to our research, we created only queer and trans autistic group in Ontario, possibly Canada. In Toronto, as in the rest of Ontario, autism services focus mostly on children 5 and under, and stop providing government-funded support entirely at 18. The services which are available for autistic people are rarely run by autistic people. Additionally, the experiences of queer and trans folks are underrepresented even though there is a high prevalence of autistics being queer/trans. This presentation is from the perspective of a budding queer, trans, and autistic researcher. Unlike queer and trans communities, autistic communities are not often self-determined. Queer and trans autistics are crucial in naming and understanding oppression faced by other autistic folks. I address the links between the oppression autistic and trans folks face and how important the positionalities of being autistic and queer/ trans are to creating an autistic future with less oppression.

Session C4: Theorizing In-Relation

Relationshapes: Enacting Intraethnography for Inclusive Autism Pedagogy
Estee Klar & Adam Wolfond

Autism is conceived as a pathological problem in need of intervention and cure (Douglas, 2015, Klar, 2007, Lawson, 2007, McGuire, 2016). Autism “support” and accommodation is located within remedial practices, promoting independence and normative functioning as a condition that must be met prior to inclusion. This typically takes the form of Applied Behavioural and Early Intervention practices, which segregate autistic individuals from their peers beginning as early as infancy, subjecting them to intensive therapeutic interactions aiming to achieve so-called “normal” behaviour and language. This presentation is developed from an ongoing arts-based collaboration between [Name] and [Name] /mother and son to enact a non-hierarchical shape of relationship in intra-ethnography. Our digital story made with *Project Revision* conveys the meta-narratives that “shape” the autistic person as unaware and non-relational. We propose this as a presupposition that shapes a biomedical, reductionist approach to autism as a “problem,” juxtaposing it with what [Name] says about his movement and experience. [Name], a non-speaking autistic person who types, writes: “Thinking is a feeling in a body that is always moving.” [Name’s] way of thinking-feeling resonates, challenging the early interventions that attempted to stop his movement. Recent autistic self-advocacy acknowledges the significance of support – that understands autistic movement and difference – and the relationships that are required to facilitate them (Klar, Baggs, Biklen, Donnellan & Leary, Erelles, Kleiwer, Savarese, Sequenzia, Manning, Mukhopadyhay,

Walker, Yergeau). We argue that mutual support, here enacted rhythmically and collaboratively, shapes an ethics of relation for non-hierarchical, inclusive pedagogies.

“You could have been harsher”: Privileging Relational Ethics in Autoethnographic Disability Research

Susan Mahipaul

In my work as both a disabled scholar and occupational therapist, disability and rehabilitation together serve as a catalyst. As an autoethnographer, I use lived disability experience (-auto), to systematically analyze concepts of disability and rehabilitation through a critical disability lens (-graphy), in order to highlight and engage readers about how social and cultural practices construct disability (-ethno) (Adams, Holman Jones, & Ellis, 2015; Ellis, 2004). Yet I face ethical dilemmas since my lived narratives implicate others whom I cannot anonymize (Ellis, 2004, 2009; Bochner & Ellis, 2016; Tullis, 2013). Ellis (2009) cautions autoethnographers to act and tell our stories in an ethical manner “..if autoethnographic stories are to be an effective practice for learning and teaching about the intimacies of social relationships and family life and for effecting social understanding and change” (p. 307). This presentation describes how I practised relational ethics with my parents during the analysis and writing phases of my autoethnographic dissertation, and how their voices deepened my understanding of the ways disability and rehabilitation intersect in my personal and professional lives. My parents’ voices underpin and in/form my autoethnographic research. “You could have been harsher”, my mother reflected as we explored the implications of my critical analyses on rehabilitation sciences audiences. In response I chose to explore the cultural space of ethics in relation to others, distinct from my research undertaking. As a core ethical practice within autoethnography, relational ethics challenges traditional processes of situational and procedural ethics review (e.g., informed consent).

Toward a Relational Aesthetic in Disability Art: (Inter)Dependence and Crip Futurity
Jacqueline White

Disability art is political and activist with the power to disrupt normative understandings of disability and disabled life. Through a critical analysis of Lisa Bufano’s (2010) “Mentally Fine”: <https://www.youtube.com/watch?v=c6TjdNyLn2U>, I explore various constitutions of disability aesthetics. In disability art community, there is an impulse to categorize the experience and representation of disability as either beautiful or ugly, or to describe disability art as a way to transform the ugly into the beautiful (Siebers, 2005; Mingus, 2011). I assert that we need to push past the binary of ugly and beautiful in our understandings of disability aesthetics and move toward one of unapologetic, proud, embodied difference. As difference and disability can only be understood in relation, I employ Nicolas Bourriaud’s concept of relational aesthetics and argue that a disability aesthetic is also one of (inter)dependence. I argue that Bufano implicates passers-by in a relation through her critical appropriation of the staring that disabled people are subjected to on a daily basis (Eisenhauer, 2007) and that this act of resistance transforms spectators into participants in the art. Importantly, I argue the encounters with the art at once transform Bufano’s performance and also have the potential to transform passers-by, possibly shifting their understandings of disability, and imbuing new feelings within them toward the aesthetics of difference and dependence that disabled people embody. In neoliberal times, we can understand an aesthetic of dependence as an end and a tragedy. Through an aesthetic of (inter)dependence however, we can open ourselves up to thinking

about disability as an opportunity for a new kind of life and use this as fuel to dismantle ableist systems. Disability art engendering a disability aesthetic that is relational and (inter)dependent can push us to understand disability's disruption as generative and transformative and help us to imagine a crip future that is rooted in community and (inter)dependence. Movement toward a relational aesthetic in disability art implicates all of us in this imagining.

Re-Imagining "Care" through Feminist Disability Auto/biographies and Community Building
Kelly McGillivray

Increasingly we live in a Western culture which centers on individualism, valorizes independence, and enacts and reiterates the normative practices, processes, and discourses contained therein. This fetishization of independence and normalization is enacted frequently and consistently in disability autobiography. From my standpoint as a disabled woman, I use autoethnography in this paper to engage with and ultimately unravel such hegemonic notions of the 'self' as they are constructed in relation to 'disability' and complex systems and histories of 'care' relationships and regimes. I do so by drawing on disabled feminist auto/biographies which creatively disrupt the reigning paradigms of care and tell a different kind of story by weaving together various forms, layers, and textures. Through their multi-voiced, multi-genred, collaborative approaches, they *require* different reader engagement, challenging the very processes through which we see and *read* and *write*. These works by women such as Nancy Mairs, among others, open up radical possibilities for change and 'cripping' care; they are stories that envision new and possible futures, that connect us across identities, that create spaces for people with disabilities, and that embody emerging trends toward community-based care collectives.
