

Thursday June 1, 2017

Session D1: Making Spaces for Difference

Making Spaces for Multimedia Storytelling as Reflexive, Creative Praxis

Andrea LaMarre & Carla Rice

Since the early 1980s, feminist and critical researchers have been calling for methodological shifts that would allow us to work more deliberately, consciously, and meaningfully with diverse participants. Reflexivity has entered into our scholarly lexicon, and the notion that we must turn the gaze on ourselves in order to understand how we interact with participants and analyze our data is nearly taken-for-granted, at least in post-structural and other critical academic spaces. Indeed, reflexivity is now often taken up in largely cursory ways, suggesting that we might simply name our privileges, oppressions and belongings and be done with them. But beyond such perfunctory accountings, where is the space for deep engagement with participants and research questions? In this paper, we reflect on the multimedia storytelling method as a means of doing social science research as arts-based, feminist praxis in a way that engages deeply with the theoretical insights of the (post) humanities. To surface the affects and effects of the provisional communities created through our multimedia storytelling practices, we present insights from dialogic interviews we conducted with each other on researcher experiences of these workshops and analyze our artistic outputs, micro documentaries that we created in such spaces, as “biomythographies,” (Lorde 1982, p. 5) as films combining elements of history, biography and myth that situate stories of our “selves” in broader technological-temporal-spatial relations and that highlight how we both make and experience change through the creative research processes we collaboratively undertake. We suggest that the films produced by researchers in community workshops that we co-create push notions of self-reflexivity beyond mechanical self-accountings toward deeper excavations of researcher subjectivities in ways that productively implicate the relational and social. Such multimedia and multi-perspective storytelling allows us, as researchers and as individuals intimately connected with the research we do, to enact reflexive, creative and transfigurative praxis in a way that opens to difference rather than trying to fix it—an ethic we find all too rare in the neoliberal university.

Making Spaces for Being/Becoming Autistic in Schools through Multimedia Storytelling

Patty Douglas

Despite global and local calls for educational inclusion, many autistic students face bullying, stigma, isolation and marginalizing practices that do not support access or fit students’ self-descriptions.¹ Parents and teachers grapple with institutional constraints and confront adversarial relationships between schools and families.² Special education categories remain grounded in biomedical perspectives that define autism as a deficit - a problem that needs fixing.^{3,4} Little is known about experiences of schooling and autistic difference from the perspective of autistic students and those that work with and care about them. Drawing from disability studies as influenced by post-humanist and feminist thought as well as arts-based approaches, in this paper we describe a collaborative multimedia storytelling project that aims to “make space” for autistic difference.^{5,6} We present an analysis of key informant interviews and workshops held in Toronto, Canada with persons with autism, educators, artists and families. Disability studies and arts-based approaches open space to explore and rethink the

meaning of being/ becoming human together in schools differently in ways that implicate researchers'/teachers' own subjectivities. This advances educational knowledge beyond the Enlightenment perspective on subjectivity that underpins current special educational research, categories and practices – the self-directed, rational, autonomous subject (who is male, non-autistic, bourgeois, white, cisgender heteronormative, Western) – and opens to the transformative and pedagogic possibilities of difference. This paper “makes space” for centering the knowledge of persons with autism, redefining autistic difference and speaking back to marginalizing educational practices to foster collaboration between autistic people, families and schools and build tangible bridges between historically divided groups and intervene into policy and practice to advance inclusion.

Making Spaces: Multimedia Storytelling as Relational Aesthetic and Cultural Politics
Nadine Changfoot

Spaces for d/Deaf and disability-identified artists and non-artists and critical disability researchers to come together have been in very short supply. Yet, when such spaces are created, notably in a research setting of multimedia storytelling for disability artists, non-artists and researchers, more than art and aesthetics get produced. A relational aesthetic, specific to disability and difference emerges where new meanings of disability and difference are co-created. This paper draws upon critical feminist and participatory arts theory to frame the relational aesthetic and political dimensions that arise in the space where disability-identified storytellers (artists, non-artists, and researchers) create short videos. From storyteller qualitative interviews, this paper argues that the relational aesthetic within the multimedia workshops themselves creates connections in new affective ways for participants. This forms community and knowledges around disability that anticipate outcomes of transformational knowledge of self and relations of power. This paper will advance the importance of making space that becomes relational aesthetic and itself fecund with *political* possibilities between and among participants (disability artists and non-artists, and researchers). From relational aesthetic emerges energy for carrying forward dis(ability) political possibilities and actions for participants in their own communities.

Session D2: Artists Of/With Disability

A Public Want for Disability Art
Eliza Chandler

Since the 1970s, Deaf, Mad, and disability¹ arts organizations across Canada have been working to gain public recognition at the levels of audience engagement, funding support, and exhibition opportunities. In concert, disability artists and curators have been producing innovative, politically-engaged artwork and developing practices within and outside of ableist and inaccessible training programs. Disability artists, curators, and arts organizations have consolidated efforts to educate funding bodies about what disability arts is and how to support this developing sector. These efforts have begun to pay off; disability arts is currently a strategic priority for arts and cultural funding bodies across Canada.

Responding to the conference's call, this paper interrogates some specific, and perhaps troubling ways that disability, Deafhood, and Madness are imagined as belonging within and

towards our collective future across the arts and cultural sector. I will discuss the momentum that led up to the support and excitement for disability arts, attend to how this cultural attention has led to the inclusion and related depoliticization of disability arts, and unpack the effects of this depoliticized inclusion on our culture. I will end by signalling the continued importance for disability arts to be communally-led through a disability politic in order for disability arts to be included in a way that cripps the cultural centre.

My Journey as a Blind Visual Artist and Accessibility Organizer with Artists without Barriers
Amanda Maltais

In my paper I introduce the unique creative process that I use as a mobility device user and blind visual artist, and reflect on the relationship between my artistry and my work as an organizer with Artists Without Barriers. I take the audience on a journey through my art and creative practices by presenting a slideshow of the artwork that I have created over the past five years, and relate this back to building accessible community spaces for the future. Though I am legally blind and use a mobility device, limitation is not the main defining feature of my reality. My creative method involves a unique approach that requires a community to create the possibility for.

I see myself as a person that thinks and feels and overcomes issues just like anyone else. Though I can't do certain things without assistance, when you really think about it, even abled people need the help of others to survive. This is an important point because as an artist with a disability my creative work necessarily involves not only painting, but actively organizing by building an artist collective and disability arts organization where people can support each other because they are not segregated. I will talk about how this work- both my creative process and organizing – contribute both to my health and well-being and to the health of others by breaking down attitudinal and systemic barriers, and by demonstrating to abled people that not all people with disabilities are the same.

Illuminated Braille?: Visual Disability, Accessibility and Winnipeg's Public Art
Vanessa Warne

This presentation examines three public art installations in Winnipeg, a city with a deep history of disability activism. These installations incorporate braille elements and, in doing so, communicate messages about the presence of disabled people in the city, about visually-disabled people's relationship to contemporary art, and about sighted artists' understanding of braille and of blindness. Drawing on Georgina Kleege's seminal essay "Visible Braille / Invisible Blindness," I will offer a reading of "Table of Contents" (2006), a table-sized sculpture in a downtown park and of the more monumental "Sentinel of Truth" (2012), a steel wall textured by text, located outside Winnipeg's central library. These installations are useful comparators for *You You + You*, a 2010 collaboration by Jacqueline Metz and Nancy Chew. This interactive piece consists of a metallic pole erected, like a flag pole, on a sidewalk outside an office building and a light display attached to the building's façade. Designed to connect people in the city, the installation plays musical notes when people gather to touch the pole. Touching the pole also has the effect of lighting up enlarged braille dots that spell the word YOU. Vastly out of scale, taking the form of illuminated lights, reproduced vertically, mounted high on the side of a building, the braille this installation purports to employ, but in reality only gestures to, can be read as representative of contemporary Canadian public art's failure to

accommodate braille readers. I will take up braille's place in Winnipeg's public art scene to offer insight into sighted artists' and funders' reluctance to collaborate with visually-disabled art consumers and artists and to propose new approaches to braille, braille literacy and community.

The Aesthetics of Disability Poetry: Interrogating the Mainstream Poetics
Saeed Sabzian

A poem as a body, John Vernon said. This somatic metaphor portrays a poem as an organic entity with arms and legs and other bodily features. Discourse on poetry and literary theory abound with "body metaphors" for meter, form, size, and rhythm. By poeticization of experience with disability, rather than a poetics of inspiration, disability poetics challenges both mainstream poetics and bodily experience. The paper aims to show how disability poetry writes back to the discourses of the body and poetics through experimenting with poetry. For this goal, I examine Jim Ferris's "The Enjambed Body: A Step Toward a Crippled Poetics", that presents a body as "an important image *in* poetry" and as "an important image *of* poetry." The paper contributes to the conference theme of embracing diversity by interrogating identity in terms of poetics. I bridge poetics and the social model of disability by challenging the mainstream poetics through engaging with the themes, prosody, and composition of disability poetry. In dialogue with the conference theme, I would like to accentuate the imagination and aspiration of the disability discourse that works to bring about a world that understands disability as political, as valuable, as integral." For this aim, I argue that the idea of poem as body and its relevant concepts and metaphors are attitudinal and that disability aesthetics re-constructs, redefines and rewrites identities. By such considerations we can see whether the metaphor *poem as body* reinforces the dichotomy normal/abnormal or it is neutral to the norms of the body.

Session D3: Mad Futures: Affect/Theory/Violence

Quagmires of Affect: Madness, Labour, Whiteness, and Ideological Disavowal
Rachel Gorman

Queer of color engagements with affect theory demonstrate that careful examination of structures of feeling can reveal phenomenologies of race. Interventions by scholars such as Sara Ahmed, Mel Chen, and Jin Haritaworn provide new insight into Marxist cultural theorists' conceptualizations of affect as the product of repetition and sedimentation of ideology, rather than of "preindividual bodily capacities." While queer of color theorists have used affect as a tool to provide robust accounts of ideological saturation and the structured feeling of racism/race, a major focus of several celebrated affect theorists has been the use of affect as the foundation for a new theory of (un/non-conscious) labour, with specific implications for Mad Studies. For example, the conceptualization of unconscious, or non-conscious, capacities gives us a body that responds to psy treatments exactly as psy industries say it should. Following Denise Ferreira da Silva's explication of affectability as the ideological site of production of raciality in modernity, I examine the ways in which madness appears in western representation as a failure of articulable emotion, a giving-over to affect. Despite their short-circuiting of white subjectivity, I argue that mad white subjects retain the potential of being folded back into whiteness through claims of universality (via human rights claims). For mad

Black, Indigenous and people of colour, representations of madness leave no room for articulating the harms of racism and colonialism, except through diagnostics that relocate white supremacist affect in the affected communities—for example, as in residential school syndrome, and other labels that adhere as effectively as affects do.

Agitation and Sudden Death: Containing Black Detainee Affect

Louise Tam

Drawing on queer of color affect theory, Afropessimist methodologies, and feminist antipsychiatry, this presentation reflects on the illegible and unknowable violence of detainee deaths in custody. Together, the aforementioned intellectual traditions recognize the ways in which particular marginalized subjects—specifically their feelings and behaviors and interpretations thereof—are over determined by whiteness, by the archive, and by psychiatric power. Taking Canada as a case study, I examine the symptom nominalization of agitation that came to discursively encircle the death of a migrant detainee in 2014. Like all mental health symptoms, this “state of mind” suppresses what Dorothy Smith (1983) calls “connectives of meaning,” erasing people’s motives from official accounts about the mentally ill. Symptom nominalizations permit the translation of behaviors into pathological episodes, justifying mental health interventions. In carceral spaces, this effect can be deadly. In Mad Studies, (ex-)users and survivors of psychiatry share the critique that psy discourse depoliticizes our respective social relations while pathologizing us as individuals. Yet as scholars, we can only speculate about the interior lives of our mad (or so labeled) research subjects. Without putting bodies on display, this presentation historically grounds Black and Brown affect within clinical symptom genealogies in order to highlight how the emotions of precarious African migrants are governed across multiple institutional sites. Affect is always already mediated by the psychological imperatives of the settler state.

Turning Madness into Clinical Expertise

Jijian Voronka

This paper explores how current inclusionary practices reconfigure mad labour in new ways. A long history of disability social movement activism and advocacy have contributed to our contemporary mental health moment, whereby systems of power must include ‘people with lived experience’ in their practices in order to position as offering ‘recovery-oriented’ care. Through the strategic essentialism of ‘people with lived experience,’ some people are now able to commodify experiences of distress/contact with mental health systems into (often precarious) employment positions as peer workers. The most recognized of these positions is peer support work, a form of affective labour which asks that we draw on our knowledges and experiences of distress to support ‘similar others’ through mutual aid. The formalization and para-professionalization of peer support work shows that the inclusion of peers in mental health and social care work is governed in specific ways. As peer support workers, our knowledge base is oriented towards affective labour, used to modify the emotional experiences of similar others (and ourselves). What is lost in current configurations of peer work are labours that redress the larger systemic policy, program, and discursive frames that together solidify psychiatric disability as the problem that needs to be fixed. Through this logic, peer support workers become enmeshed in systems of governance that manage madness, which risks retrenching the tyranny of normalcy.

Session D4: Animals & Disability

Media Representations of Lashawn Chan: Where Disability Studies and Animal Studies Meet
Liz Shek-Noble & Chelsea Temple Jones

This co-authored paper surveys the growing literature connecting quality-of-life concerns for guide dog-human teams in disability studies and critical animal studies. The literature offers re-imaginings of interdependence in two ways: by identifying parallels between human and non-human ethics, and by challenging contexts wherein disabled people are denied full access to public facilities. Following a critical disability studies tradition, this paper queries the positioning of animals as (often therapeutic) resources in current and future frameworks of accessibility. Taking media representations of such human/non-human relationships as our foundation, we look to the intersection of disability rights and animal rights in advocating for a model of interdependence. Specifically, this paper focuses on media representations of the guide dog-human team, Stevens Chan Kum Fai (human) and Lashawn Chan (dog). As the first guide dog-human pair to be introduced to Malaysia in mid-2014, Lashawn's presence in public spaces has aroused mixed responses from nondisabled observers who witness the motions of his life not only in first-person accounts but through the media coverage that follows. We consider how cultural, racial, and religious values influence the practical integration of human/non-human relationships in public spaces including those such as Malaysia where, under Islamic law, animals including dogs are considered both physically and ritually unclean. Ultimately, we follow critical animal studies' recommendations of interdependence in both disability and animal justice contexts, but with the suggestion that an intersectional lens will help us imagine interdependence into the future. By challenging the normalization of human and non-human animal relationships in a modern, post-colonial context characterized by myths of independence, this literature review supports the notion that disability studies and critical animal studies have overlapping concerns in and beyond North American contexts that are worthy of joint attention as both fields grow.

Multiple Perspectives on Service Animals in Society
Arthur Blaser

This paper describes and explores some of the many perspectives through which people explore the roles of service animals in society. The project undertook a systematic content analysis of primarily North American media coverage. The research identified examples of two overly simplistic narratives: the adept service animal enabling the otherwise "helpless" disabled person, and the fraudulent abuse of rights legislation. This project also focuses on law and policy relevant to service animals in U.S. schools, public and private. Some examples of how disputes arise and are resolved through schools, bureaucracies, and community organizations will be described. Finally, the research includes the author's subjective description of interactions over two decades with service animal organizations, advocacy organizations, and approaches to describing service animals in society represented in this paper, on this panel, and elsewhere. The presentation's argument is for multiple perspectives to understand service animal issues, reflecting socio-economic realities, politics and law, and many other factors. Rather than thinking "either/or" on service animals in society, we need in the future to move from thinking "both/and" to critical analysis of multiple perspectives.

Helen Keller's Life Skills Training from Domesticated Animals

Beth Haller

Deaf-blind icon Helen Keller was known for many accomplishments and her teacher Anne Sullivan is given credit for all of her early education. However, it was dogs, horses, and chickens that began her childhood training for the world long before Sullivan ever arrived at the Keller home. Keller wrote often about the influence of animals in her childhood, especially in the time before she had language. In 1933, Keller wrote, "So many of my contacts were with the manifestations of nature, and with the animals on our Alabama farm—with the fowls of the barnyard, the horses, the dogs, with trees and fields and meadows. And these were as real to me as human beings." Her father's English setter, Belle, appears to have been her childhood caretaker and functioned as a type of "guide dog" before guide dogs for blind people existed. Keller would hold the fur of Belle and move around the farm. Belle was such a friend to her that when Keller did learn how to fingerspell words, she went straight to the dog and tried to teach her sign language, Keller wrote in 1923. This paper explores the "education" Keller gained from her interactions with animals and her relationship with animals, who were on equal footing with humans as Keller's friends throughout her life.

Governing Dogs: An Autoethnographic Tale of Redefining Service Dog in Canada

Brooke Sillaby

Service dogs are becoming an integral part of our society. Consequently, there is a need for studies that explore how Canada should proceed with the development and implementation of new laws and policies. Service dogs are no longer just for the blind; dogs are now being trained to perform a wide range of tasks to assist individuals with a growing number of health and disability concerns. According to Rebecca Huss (2009), there are an estimated 10 to 30 thousand service dogs working in just the United States alone.

Using critical disability theory (CDT) and autoethnography, I seek to understand what service dog handlers, particularly owner-trainers, feel constitutes a service dog. Information was collected for 12 months from social media platforms and popular media outlets. Using content analysis the tweets and Facebook comments of service dog handlers and other interested parties were sorted into categories based on the central themes of CDT. In recent years there has been a rise in the number of roles dogs are being trained to fulfill without considering how they fit within the current legal framework. How are dogs, specifically service dogs, classified? Would a single definition of service dog make it more or less difficult for people with disabilities to work with, or train their own, service dog? Would a more expansive definition mean that all companion dogs are also service dogs?

Through an exploration of these questions, I present an important viewpoint of the controversy surrounding the redefining of service dog in Canada.

Séance E1 : Pour une ville inclusive

La « ville inclusive » vise à permettre l'exercice en toute égalité des droits humains par un accès sans restriction aux espaces urbains, aux infrastructures et aux services. L'équipe de recherche

«Participation sociale et villes inclusives» (PSVI) vise à développer et appliquer des solutions innovantes permettant de réduire les obstacles à la participation sociale des personnes ayant des incapacités en milieu urbain. Pour ce faire, nous appliquons les approches de conception et d'accessibilité universelle à l'environnement bâti, aux technologies et aux services collectifs. Les présentations de ce panel abordent différentes dimensions qui sont l'objet d'études dans l'équipe.

Ébauche d'une sociologie de l'expérience sociale des modes de déplacements
Normand Boucher

Cette conférence aborde la question de la transformation des structures sociales par l'élimination des obstacles dans les modes de déplacement des personnes ayant des incapacités sur le territoire. Cette réflexion emprunte à la sociologie urbaine pour saisir l'expérience sociale de l'accès aux espaces, aux modes de déplacement, à un territoire et à leurs utilisations par des personnes ayant des incapacités.

Les dimensions de l'accès urbain inclusif et de la participation sociale
Patrick Fougeyrollas

Les travaux de l'équipe Participation Sociale et Villes Inclusives (PSVI) contribuent à préciser les dimensions objectives et subjectives de l'accès environnemental et des nouvelles possibilités offertes pour un véritable exercice du droit à l'égalité. Les dimensions de la disponibilité, de l'accessibilité incluant l'adaptabilité, de l'abordabilité, de l'acceptabilité et de l'utilisabilité seront définies avec leurs indicateurs de mesure.

La participation de personnes ayant des incapacités dans les organisations d'aînés: un enjeu pour la ville inclusive
Émilie Raymond

La communication présente les résultats d'une recherche-action participative menée dans une association de loisirs pour aînés afin d'implanter une politique d'inclusion des personnes ayant des incapacités. À partir d'une définition critique du concept de ville inclusive, nous montrerons comment la recherche a permis d'élargir le territoire de l'inclusion dans l'association, tout en contribuant au respect du droit à la ville pour les aînés ayant des incapacités. Trois écueils du processus seront éclairés : le poids des stéréotypes et préjugés concernant l'intersection vieillissement/incapacités; le défi de concilier besoins individuels et dynamique de groupe; et le besoin de passer de l'exception à la norme.

Vers un espace d'innovation sociale pour une ville inclusive pour engager les acteurs
Francis Charrier

Le *Mouvement citoyen pour des villes inclusives* (www.villeinclusive.com) rassemble des citoyens, des chercheurs et des organisations engagés dans le développement de villes plus inclusives pour les personnes ayant des incapacités. Notre communication aura pour objectif de présenter les caractéristiques de son modèle d'innovation sociale ainsi que ses différents bénéfices pour ses utilisateurs.

Session E2: Identity & Support

What's it like to be an autistic?

Josh Lalonde & Shelby Bertrand

Autism research as it is most often practiced presupposes that the mind of the non-autistic researcher has a privileged position in relation to the autistic research subject: autistic and other kinds of minds are defined by reference to the “neurotypical” (NT) mind. The autism rights movement introduced the concept of neurodiversity in the late 90’s to reject the presupposition that NT minds are inherently preferable to autistic ones. However, it did not question the concept of neurotypicality itself. Is there in fact such a thing as a neurotypical mind? Or is there rather a radical diversity of minds, so that no one kind of mind is typical, and kinds of mind may be incomprehensible, or “alien” to each other? Philosophy of mind has explored the problem of alien minds (Nagel), but autism researchers have yet to take its implications for their research seriously. We will employ philosophical investigations into the concept of alien minds to criticize existing research practices in autism studies, and argue that radical diversity of minds means that autism research must be understood and carried out as a communal practice, involving autistic and non-autistic people in a shared project of building intersubjectivity. This reconception of autism research would have important implications for policy regarding support services, and for the self-understanding of autistics.

Aging with Developmental Disability and the Myth of the “Eternal Child”

Daniel Dickson

This paper examines how the persistent and oppressive social construction of people with developmental disabilities as ‘eternal children’ influences their experience of older adulthood. While the ‘fact’ of aging *into* disability is prominent in popular narratives that characterize old age as functional decline, there has been relatively sparse attention paid to how aging *with* a disability is socially constructed. The myth of the ‘eternal child’ originates from the broader stereotype of disability as a ‘personal tragedy’, where the social exclusion of people with disabilities is rationalized by their perceived inadequacy in the performance of tasks deemed integral to social functioning. For people with developmental disabilities, this perceived inadequacy is based on stereotypes of low intelligence and arrested development, which are the foundation of the ‘eternal child’ myth. This myth pervades cultural representations of developmental disability, where characters are commonly portrayed as innocent and child-like, awkward and asexual, and ultimately made different by their dependence on others. Moreover, this perceived inadequacy informs a system of disability services that both creates and legitimizes the structured dependency of individuals with developmental disabilities. Does this act to deny them a complete experience of older adulthood? To address this question, I review the existing literature on the ‘eternal child’, and apply key concepts to the specific case of older adults with developmental disabilities in Québec. I conclude by evaluating potential strategies for building and spreading counter-narratives to oppose this enduring, discriminatory stereotype.

“That’s Just Your Anxiety Talking”: Reconciling Madness and Authenticity of Identity Formation

Caroline Kovesi

“That’s just your anxiety talking.” Following a similar line of reasoning to person-first language, people with mental illnesses are often reassured that their disability is merely one aspect of a multi-faceted identity, and that it does not define them. Personal identity is often understood as a single, unified, and cohesive identity (Radden, 2004), often located in personal consciousness (Locke, 1689). However mental illness, often thought to alter a person’s mindset (Erler & Hope, 2014), or consciousness, presents a challenge to normative assumptions embedded in the idea of authenticity. Scholars have noted that the authentic self is often assumed to be the “well self” (Erler & Hope, 2014), which is troubled when considering chronic mental illness and people’s experiences of having separate, disparate selves coloured and unaffected by mental illness. How might chronic mental illness provide space for reimagining authenticity, and how might seemingly disparate selves be reconciled into a cohesive identity? What and whose purpose does the creation of a single, cohesive identity serve? Drawing on disability, trans*, and trauma theorists such as Lauren Bialystok and Susan Brison, as well as occasionally on auto-ethnography, this paper will explore these questions in the context of mental illness and narrative identity. I will suggest that cultivating self-alienation by separating mental illness from an authentic self and personal identity is a way of maintaining ableism. Following in the push towards “telling ourselves sideways, crooked, and crip” (St Pierre & Peers, 2016), this paper will attempt to make sense of identity creation for mad people in an ableist and medicalized society, as well as explore how it might otherwise be reimagined in the future.

Session E3: Governing Life in the 21st Century: Disability & Biopolitics

Crip Technoscience and the Politics of Enhancement
Kelly Fritsch

This presentation engages the emerging area of crip technoscience by interrogating the many ways disability, impairment, chronic conditions, illness, madness, deafness, neurodiversity, and other ways of being, shape and are shaped by our scientific practices and forms of knowledge production. I investigate the social, political, cultural, and economic aspects that frame the development and usage of bodily enhancement and rehabilitative technologies such as robotic exoskeletons, bionic prosthetics, and personal assistive and adaptive devices to map out how these technologies influence our shared social and cultural understandings of both abled and disabled embodiment as well as our shared understandings of health and illness. Of particular interest is examining how both the private and public research and development of personalized enhancement and rehabilitative technologies in the United States and Canada biopolitically produce human embodiment in particular ways and alter forms of human capacity. Drawing together methods from disability studies, feminist science and technology studies, and political economy, I investigate how these technologies function within a double process that both works to erase human variation (in particular disability), while also producing new forms of bodily variation that contest the very idea of the normal body, such as super-soldiers and better-than-able-bodies. By challenging this double process, I forefront the ways in which disability politics and culture create unique modes of social interaction that works to contest contemporary forms of biopolitical control.

Spectral Diagnostics: Autism and the Metrics of Human Vitality in the 21st Century
Anne McGuire

In this presentation, I focus in on the ‘spectralization’ of the category of autism in the latest and 5th edition of the Diagnostic and Statistical Manual (DSM-5). While the DSM-5’s broad-spectrum approach casts autism’s net wide – leading to speculations that more people may qualify (Regier et al.) – its introduction of dimensional “diagnostic specifiers” and “severity ratings” work to ensure that that departures from culturally determined normative standards are now made measurable with quantifiable exactitude. Drawing on recent work in disability studies, cultural studies and feminist science and technology studies, I tease out the biopolitical continuities between the DSM-5’s shift toward dimensional diagnostic criteria and other recent cultural shifts in the ways autism is being conceptualized, understood and responded to by advocates, parents, scientists and autistic people – from the surging popularity of the neurodiversity paradigm (Walker), to the recent optimistic re-branding efforts of major autism North American advocacy organizations (e.g., Autism Speaks’ recent public move away from the language of “cure” and toward seeking a “spectrums of solutions”), to the emergence of a range of new rehabilitative tools, technologies and techniques aimed at measuring, monitoring and upgrading human levels of liveliness or vitality (e.g., behavior monitoring wearable tech, such as Awake Lab’s ‘Reveal’). Building on previous work, I argue that spectral codifications of autism represent a powerful technique of neoliberal governance that is, at once, working to destabilize the borders of normativity – opening up some novel possibilities for community and connection – while also and at the same time providing the grounds for unprecedented forms of normative surveillance, control and violence.

The Politics of Shaming and Bodies of Evidence: Cancer and Samsung Semiconductor Plant Workers

Eunjung Kim

This presentation explores the representation of bodies in the shaming of corporations and nation-states to promote justice. If shame is “postremedial,” as Clara Fischer explains, that is, shame cannot be remedied once one is exposed, what kind of justice can shaming seek? How does shaming the powerful affect bodies presented as the evidence of wrongdoing? How does the shame associated with victimized bodies affect witness? Closely examining the various modes of representing cancer outbreak of semiconductor factory workers for Samsung Electronics in South Korea, this presentation explores how shaming moralizes the responsibility of violence as individual corruption. The analysis of the uses of shame in a documentary film, *The Empire of Shame* that exposes the multiple layers of injustice and denials at corporate and governmental levels illustrates the limits and the nationalizing effects of shaming. Punitive shaming invites witnesses to condemn those who are responsible for violations, while facilitating them to distance themselves from their own complicity and from the violated and Othered bodies deployed as evidence of injustice used as a tool for shaming itself. The presentation questions the dichotomy between disability as an affirmative way of being and disablement as consequence and evidence of injustice.

Cryptogenic: Imagining Time, Space and Certainty through Trauma
Kate Kaul

Luis Alberto Brandao reminds us that Mikhail Bakhtin borrowed *chronotope* (literally, “time space”), moving it from Albert Einstein’s Theory of Relativity to describe the interconnectedness of time and space in literature. “The importance of a concept,” Brandao argues, “cannot be disassociated from its ability to generate images and stimulate metaphorical appropriations” (2006, 133). *Chronotope*’s power lies in its mobility, its metaphor-work in shifting from science to literary theory – and, here, on to disability theory. *Cryptogenic* (of uncertain origin), which I move here from medicine, offers a way to think through – and against – clear solutions, the often brutal demand for transparency, knowability, certainty, by biopolitical life. Taken together, *chronotope* and *cryptogenic* ground my response to Susan Stryker’s call for, in the field of transgender studies, “strategies for noncompliance and noncomplicity with the biopolitical project itself” (2014, 41). This is an inquiry into trauma as a failure of narrative, experience, and knowledge in and around disability theory, paying critical attention to the interdisciplinarity – the mobility – that working in the context of biopolitical categorization and racialization demands. My discussion draws, in particular, on the work of Alison Kafer (2016), Cathy Caruth (1991), and Maggie Nelson (2015).

Session E4: Theorizing Justice

Short Studies Justice: From “Arborescent” to “Rhizomatic” Growth

Antonios Ktenidis

Non-normative bodies and their embodiments have been issues tackled by Critical Disability Studies (e.g. Goodley & Runswick-Cole, 2013 ; McRuer, 2002). Furthermore, certain scholars within Fat Studies (e.g. Cooper, 1997) regard the Fat body as disabled, investigating how medical, cultural, architectural and ableist discourses reinforce its oppression. Nevertheless, there is little research on the Short body as a non-normative, stigmatized body (Rott, 2015) and the discourses that produce certain types of embodiment. This paper addresses the need for the establishment of Short Studies Justice, which explore how medical (Conrad & Potter, 2004), architectural (Imrie, 2003) and neoliberalist-ableist (Goodley, 2016) discourses construct short stature as a deficit, as an “undesirable” trait to be “treated”, and (re)produce heightism (Feldman, 1971). Heightism is apparent in language and has socio-material effects on the embodiment of short stature in various areas, such as employment and schooling (Rosenberg, 2009). Moreover, certain technologies of “biopower” and “surveillance” (Tremain, 2005), such as Growth Charts and Body Mass Index measurements, are applied to ascertain the “normal” (Davis, 2006), linear growth of children. In this paper, these “regimes of truth” (Foucault, 1975) are thought as “arborescent” knowledge, which is striated, hierarchical and based on binaries (e.g. short/tall) (Deleuze & Guattari, 1987: 12). However, drawing on the concept of “rhizomatic” knowledge (1987), I argue that growth and short stature are re-conceptualized as messy and unpredictable situations and people with it always being in a process of “becoming”.

Intoxicology: The Biopolitics of Lyme Activism

Kaitlin Blanchard

Chronic Lyme disease suffers a proliferation of misrecognitions based in medical symptomatology (as Chronic Fatigue, Fibromyalgia, and Depression). Accordingly, advocacy to include Chronic Lyme within the category of a recognized disability is founded on the basis

of its impairment to functionality (since Lyme does not have a coherent symptomatology, nor universal medical recognition); this advocacy situates the disease's debilitated hosts as subjects whose functionality can be recovered, rather than as exceptions to wellness or capacity. In this narrative, the Lyme sufferer inhabits what Lauren Berlant terms the "temporalities of the endemic" (2011) where the pacing of experience is slow and time is marked not in terms of life and death (in/exception), but in the work of getting by and living on. Thinking about Lyme disease as an experience of "slow death" (Berlant) may offer a means of considering dis/ability outside of metrics of debility and capacity (Puar 2014), but it leaves aside the animacy hierarchies (Chen 2012) that deaden Lyme patients in western imaginaries without necessarily recuperating them within a narrative of capital. This paper offers a reflection on the advocacy of chronic Lyme patients (Leslie Feinberg is exemplary) in conjunction with the proceedings of the May 2016 conference in Ottawa to develop a Canadian framework on Lyme disease. I argue that Feinberg's Lyme advocacy traces a biopolitics of toxic subjects that complicates a medicalized politics of cure *and* perhaps a disability studies' (counter) narrative of curative time (Kafer 2013). I speculate that, as Mel Chen might suggest, attending to the toxic bodies of chronic illness solicits a politics of care beyond recognition.

Disabling Justice: Making Sense of Blindness in Justice Metaphors
Elizabeth Davis

This paper examines the "sham valorization" of blindness in the jurisprudential metaphors of "justice is blind" and "color-blindness" to show how race and disability are epistemologically entangled in our conceptualizations of knowledge and truth in Western justice systems. This paper explores how disability is deployed to naturalize injustice through the reproduction of a "common-sense" understanding of blindness that bolsters a normative conception of the human and its epistemological capacities. This paper conceptualizes race and disability in tandem by historicizing the *sociality of seeing*, and its political implications. It draws on contemporary work in disability studies on blindness (Michalko 1999) and the political function of metaphor (Titchkosky 2015) as well as legal theory (Curtis & Resnik 2011; Obasogie 2014) aesthetic theory (Bottici 2014) and literary theory (Hawley 2008). This paper aims to make two contributions to disability studies. The first is in expanding the study of the relationship between disability and race, and secondly in its methodological contribution to studying the body. By focusing on how legal metaphors "make sense" to us, the methodology declines to reproduce Cartesian dualism. Historicizing how things are "sense-making" or come to "make sense" to us necessarily denies the problematic logic of separating the cognitive and corporeal. By identifying how the "common-sense" understanding of race is reproduced, it seeks to further discussion on the normative status of blindness, colorblindness and sightedness in contemporary culture and law.

Séance F1 : Le handicap dans le discours littéraire québécois, et dans les institutions éducatives

La belle bête de Marie-Claire Blais : une cécité pour faire du sens
Hannah Thompson

Quebécois novelist Marie-Claire Blais's powerful first novel *La belle bête* (1959) has been described as 'a tragic fairytale' (Edmund Wilson) and 'a hallucinatory moral tale' (Joyce Marshall) and is widely acknowledged to be amongst the novelist's most significant works. But despite the presence of a blind character in the novel, critics have thus far neglected the theme of disability in this classic of French-Canadian literature and focused instead on the autobiographical aspects of the work and in particular its challenge to accepted norms of gender and sexuality. This paper will use a Critical Disability Studies reading (inspired by the work of Cathy Kudlick and Tammy Berberi) of the novel to investigate how Blais's depictions of blindness call into question some of the myths and stereotypes of blindness usually found in literary depictions of it. In particular, the presence of a blind character invites the reader to relate to the passionate and turbulent world of the characters without recourse to the sense of sight. Rather than disorienting the reader, this 'sightlessness' encourages a new kind of sense-making which is more corporeal, or embodied, than the distance often associated, according to Garland-Thomson, with staring. Blais's descriptive style further foregrounds the novel's call for a non-sighted reading by paradoxically both privileging and yet undermining the sense of sight. Blindness becomes then, both in terms of content and in terms of form, a means of encouraging the reader to make new sense (using new senses) of the extraordinary passions of the characters.

La rencontre avec l'altérité radicale : l'autre monstrueux dans la littérature populaire québécoise
 Maria Fernanda Arentsen

À l'ère de l'effacement des frontières et de la «contamination» culturelle, pour employer un terme cher à Hommi Bhabha, «l'autre-handicapé» reste encore une altérité hautement stéréotypée, bien isolée à l'intérieur des bornes établies par nos sociétés de normalisation. On constate ce phénomène non seulement dans les représentations des personnes en situation de handicap dans la littérature, mais aussi dans la critique littéraire. En effet, malgré l'important développement des études littéraires sur les problématiques des groupes minorisés (mentionnons à titre d'exemple les *Gender Studies* et les études sur les minorités ethniques proprement dites), très peu d'entre elles portent sur les représentations relatives à l'altérité corporelle ni sur les personnages en situation de handicap. Le travail que nous proposons se veut donc une réflexion visant à combler ce manque qui existe encore dans les études sur le transculturel. Dans les récits littéraires, on constate souvent que les personnages en situation de handicap, comme c'est le cas d'ailleurs pour d'autres minorités, sont représentés à la manière d'objets ou de symboles, et non comme des personnages à part entière, comme s'il s'agissait d'étrangers exotiques dont les caractéristiques physiques attirent le regard et font spectacle. Dénuée de visée sociale, éthique et politique, une telle interprétation fait du personnage handicapé un objet aux contours sentimentaux, romantiques ou grotesques. Tandis que dans certains romans, on a vu dernièrement une profonde remise en question de cette tendance, dans la littérature dite populaire cette réification reste, encore de nos jours, une des stratégies narratives qui remet en circulation dans le dialogue social des stéréotypes contribuant à la construction de *l'autre* considéré comme un être moralement et physiquement inférieur. Afin d'ancrer concrètement notre analyse, nous nous pencherons sur un roman de Marthe Gagnon-Thibaudeau publié en 2009, *La boiteuse*, récit qui nous permettra de démontrer à quel point les stéréotypes concernant les corps blessés circulent dans l'imaginaire de nos sociétés contemporaines et normalisatrices.

Écoles ou hôpitaux? Les institutions spéciales pour enfants en situation de handicap au Québec, 1920-1980
Susanne Commend

Cette communication se propose d'étudier la scolarisation des enfants handicapés physiques au Québec entre 1920 et 1980. Nous décrivons dans un premier temps le contexte sociohistorique propice à la création de services éducatifs pour ces élèves «différents» au début des années 1930, caractérisé notamment par une prise de conscience et une défense des droits des enfants dits «infirmes» au Canada, mais aussi sur la scène internationale. Fondées dans le giron des hôpitaux pour enfants, les écoles spécialisées, véritables établissements «médico-pédagogiques», se présentent comme des institutions hybrides où se juxtaposent le volet médical et pédagogique. Cette double vocation teinte le vécu des enfants qui sont à la fois conceptualisés comme des patients et des élèves. Les frontières entre le handicap et la maladie sont parfois floues et influencent l'admission et le regroupement des élèves. Alors que les critères de classement se raffinent et se complexifient, certains enfants sont exclus des écoles, comme le reflète le cas des épileptiques. La cohabitation entre la sphère médicale et pédagogique est souvent source de tensions puisqu'elle interpelle des acteurs différents dont les intérêts sont contradictoires. Au final, notre exposé veut démontrer comment les logiques différentes d'intégration et d'exclusion, loin de suivre une trame linéaire, coexistent plutôt au cours des décennies. Cette communication s'appuie sur des recherches dans divers fonds d'archives, notamment les archives de la Commission scolaire de Montréal. Elle puise ses notions théoriques à la fois dans les travaux récents en sociologie historique de l'enfance (Turmel, 2013) et dans la «nouvelle histoire du handicap» ((Longmore et Umansky, 2001 ; Nielsen, 2012 ; Kudlick, 2003). Les études critiques sur le handicap (*disability studies*) postulent la construction sociale du handicap et utilisent ce concept comme une catégorie d'analyse distincte (Garland-Thomson, Fougeyrollas, 2010). Au Québec et dans la francophonie, l'histoire sociale du handicap demeure à peu près inexplorée par les chercheurs. Cette étude vise donc à apporter une contribution originale à l'historiographie du handicap et de l'enfance. En questionnant le rapport complexe de la société québécoise à la différence et à l'Altérité, cette présentation veut nourrir la réflexion sur le passé des personnes en situation de handicap.

Session F2: Crip Lit

Reading the Academic Library Through Disabled Students' Narratives
Claire Burrows & Kelly McGillivray

What happens when Disability Studies comes up against social institutions such as the academic library? Traditionally, as Tanya Titchkosky makes explicit, systems of higher education have not 'expected' students with disabilities to show up, whether it is in terms of the built environment, teaching methods or access to scholarship. This paper takes up this history of marginalization and exclusion and uses Titchkosky's notion of disability as a 'teacher' in order to imagine and re-imagine our relationship to and with/in the academic library institution, which is often touted as the higher educational home of 'information' and 'knowledge.' Combining autoethnography and auto/biography approaches, this paper uses narratives by students with disabilities as 'teachers' as we explore past and present access to the academic library and how those narratives might be used as agents of transformation and disruption. This bottom up, collaborative approach, focusing on students' personal narratives—and on the act of storytelling itself—has the potential to move away from

commonly accepted understandings of knowledge production and ‘research,’ which ultimately limit membership to the academic community and determine *who* belongs and is expected in these spaces. Instead, it moves towards opening the discussion of how knowledge is produced, what counts as ‘good’ research, and how the future can and will be re-imagined to include and anticipate disability, Deafhood, and madness in our physical and cultural spaces as we enter into the next 150 years in Canada.

The Unexpected Nomad: Reading While Blind in The Country of Sight
Devon Healey

This paper explores the ‘something more’ of blindness, challenging the current, sighted, Canadian understanding and imaginary. Sightedness and blindness are expanded to mean more than function or lack-there-of in the eye but rather, a culture. This cultural difference will be examined through the metaphor of country and citizenship: The Country of Sight and The Country of the Blind. The ways in which the citizens of both countries interact and move through life will illuminate how blindness becomes the unexpected nomad, both estranged and familiar with each.

This paper takes up the 2017 CDSA call to “embrace[e] diversity and difference by interrogating and extending, even upending, the Canadian identity” (CDSA). Making use of an interpretative sociological approach with disability studies and auto-ethnography, I will show how *reading while blind* in a Canadian university setting organizes how blindness becomes the unwanted citizen of sight. This paper makes use of H.G. Wells’ functional story, *The Country of the Blind* and Rod Michalko’s, *The Mystery of the Eye and the Shadow of Blindness*—both stories provide a ‘look’ into each country, allowing for the nomadic narrative of *reading while blind* to question the contemporary inclusionary practices of the dominant culture, sight.

Subservience and Docility in Franz Kafka’s The Metamorphosis: Foucauldian Reflections on the Constitution of Disablement
Evan Wicklund

Balancing dystopian iconography with existential allegory, Franz Kafka’s 1915 novella *The Metamorphosis* remains a pertinent illustration of how literature that “makes the strange familiar” has the inimitable ability to expose societal inequities. Acknowledging the contentious dynamic that subsists between art and disablement, this paper aims to problematize the disability metaphor that so often overburdens their disabled characters with individualistic meaning by depriving them of sociological context. Experiencing an abrupt bodily transformation, Kafka’s protagonist Gregor Samsa’s experience of disablement is a consequence of the dividing practices of modern discourse. Although Gregor’s embodiment challenges heteronormative and able-bodied norms, he is subjected to biopolitical panopticism through his failure to comply with capitalistic standards and communicate in a conformist manner. Consequently, Gregor is subject to normative and corporeal violence of necropower, resulting in the denial of his sexuality, his invasion of his private space, and subsequent slow death. Employing the work of literary critics and feminist disability scholars, I examine Gregor’s bodily transformation as a manifestation of the contemporary constitution of disablement. Situating Gregor’s disposition as an object of subalternity, I attribute *The Metamorphosis* as an important artistic reflection on how society comes to understand disablement by exploring ethical considerations of how neoliberal society negotiates ethical care of persons labelled as

having disabilities. Turning to measures of emancipation, this paper concludes with examining the responsibilities and obligations that society maintains with the Other, and offers insights into what the implications are for disability rights and theory.

Science Fiction as Self Care

Kathryn Allan

While the genre of science fiction (SF) has often been heavily (and rightly) criticized for its poor representation of disability, it is also a powerful site for escapism and identification, as well as a testing ground for new embodiments. Part autobiography, part textual analysis, and part theoretical meditation, this paper will explore how SF—through both its consumption and creation—generates moments of self-care. Drawing together Susan Wendell’s conception of transcendence from the sick body (*The Rejected Body*), Rosemarie Garland-Thomson’s reflections on recognition (“The Story of My Work”), Alison Kafer’s evocation of crip futures (*Feminist, Queer, Crip*), and Michel Foucault’s observation that “care of the self is, of course, knowledge” (“The Ethics of the Concern of the Self as a Practice of Freedom,” 285), I will discuss how SF is a critical discourse that can both ensure and enact necessary self-care for disabled and chronically ill people. Through brief analyses of well-loved SF narratives—such as *Blade Runner* and *Star Trek*—as well as acknowledgment of my own experiences as a chronically ill SF fan and scholar, I hope to demonstrate the generative potentials of bringing a disability studies framework to SF. Framed by the concept of self-care (as transcendence, recognition, persistence, and knowledge), this paper will argue that SF offers a unique way to challenge current social/medical models of disability through its potential to imagine inclusive crip futures.

Session F3: Recounting Huronia Faithfully: Attenuating our Methodology to “Fabulosity” of Truth-Telling

Background to the Institution & Our Project

Kate Rossiter

The first paper in this panel describes the *Recounting Huronia* project and methodology. The author of this paper counts herself one of the artists/researchers engaged with an arts-based research collective, *Recounting Huronia*, which works to story the traumatic histories lived at the Huronia Regional Centre. The Huronia Regional Centre (HRC) was the largest residential facility for people with intellectual disabilities in Canada.

Opened in 1876 in Orillia, Ontario, the HRC warehoused thousands during its tenure as a custodial institution. Following the institution’s closure in 2009, horrifying accounts of violence at HRC began to surface from survivors. These accounts included widespread and brutal physical and sexual assault, grave injuries from ongoing neglect, and the use of psychological deprivation and chemical restraint as forms of punishment and behavior modification. The *Recounting Huronia* project began in 2013 as the Huronia class action lawsuit was in preparation. The authors of this paper, along with four Huronia survivors and several community advocates and allies, realized the need for alternate forms of storytelling and more robust research in regards to histories of institutionalization. Together, this group formed a

collective that endeavoured to use arts-based research modalities to explore histories of institutionalization. This paper describes the work undertaken by the collective, and in particular describes the methodological difficulty of receiving stories about HRC that are not necessarily commensurate with a factually verifiable history?

Storying Trauma In & Against Law

Jen Rinaldi

This presentation explores how our research collective operates in response to legal limitation. *Recounting Huronia* was developed in part to generate oral history that could develop upon and respond to the limitations to the stories told in legal space, through the settled class action suit against the government of Ontario. Survivors' experiences entered into testimony were necessarily structured and formalized given the expectations and objects of legal process: articulated with particular language, supported with evidence, evaluated for facticity, then quantified according to severity. Our own project of recounting came with different objectives: building community, healing old wounds, storying trauma, finding ways to process atrocity. Our interest in the truths of trauma's impacts methodologically distanced us from the responsibilities of legal testimony—we were juxtaposed against a field known for its limits in our drawing from art, “the language of infinity—to mourn the losses and to face up to what in traumatic memory is not closed and cannot be closed” (Felman, 2001, p. 202). This movement away from restricted/ve truth-telling opened up not only methodological quandaries, but also creative possibilities for restorative justice.

Escaping “The Organism, Significance and Subjectification” in the Recounting Huronia Project

David Fancy

In our project, we examine the potentialities for storied or ‘fabulated’ truths with regard to subjugated knowledges that have historically been dismissed by their audiences as unreliable, and even deceptive. Deleuze uses Bergson to describe our experience of memory to necessarily be one of ‘fabulation,’ of constructing a narrative or story. This admission of the constructedness of all verities is a central tenet of any poststructuralist thought, but one which causes anxiety to systems predicated on identitarian moorings (legal systems, states, and limited empirical epistemological claims which support them) nonetheless. Through this conceptual frame we describe the methodological space created by our collective *Recounting Huronia*, which brought together academic and artistic researchers and institutional survivors in order to story traumatic histories lived out at the Huronia Regional Centre.

The Recounting Huronia Cabaret

Alex Tigchelaar

Recounting Huronia Cabaret was a theatre production created as part of *Recounting Huronia*. This paper gives an account of the cabaret and its place in the history of cabaret theatre as a site of reparative social justice for stigmatized populations.

against/alongside/interaction/interference: a diffractive reading of institutional violence
nancy viva davis halifax

Donna Haraway wrote: “The point is to make a difference in the world, to cast our lot for some ways of life and not others” (1997, p. 36). As Recounting Huronia engaged in a project of collective and public remembering, we cast our lot with a way of life, a way of knowing that has been, and still remains subjugated.

Persons labelled as intellectually disabled (whether they self-identify as such or not), neurodiverse persons, and persons who experience communication barriers are especially questioned as credible authorities over their knowledge and experience. The construction of credibility against disability categories, particularly for those labeled as living with intellectual difference, plays a key contributing role in increasing these populations’ vulnerability to violence. The problematic of credibility acts as one of the rationales in the persistence of institutionalization at Huronia Regional Centre (HRC) until 2009, the lack of criminal charges against staff, administrators, ministry officials, and why recounting HRC’s history is so fraught.

This poetic response (Finley, 2006; Lorde, 2007; Richardson, 1994) will use a methodology of diffraction (Haraway, 1988, 1997; Barad, 2012; Sehgal, 2014; van der Tuin, 2014; van der Tuin & Dolphijn, 2012). A diffractive reading, “a direct material engagement, ..., not knowing from a distance, ..., an entanglement of subject and object” (Barad, 2012, p. 52) addresses the carceral processes of institutionalization and its violences, specifically as these involved labelled persons. Reading texts through and alongside each other this respondent will focus on 3 days in October 2015 where the Recounting Huronia collective entered the space of the Huronia Regional Centre, Orillia, Ontario.

Session F4: Interrogating Helping Professions

Sick Kids vs Disabled Futurity

Derek Newman-Stille

The Sick Kids charity has recently launched a campaign titled "Vs.", which emphasizes the traditional fighting imagery evoked in statements like the "fight against cancer", yet it also uses science fictional images to project a future that is free of disability. In doing so, the ad portrays the body as a battleground and the future as a place where disability has been erased through the medical 'cure', which it suggests can occur with adequate funding. The ad uses images evocative of the future such as CGI lasers, an apocalyptic wasteland of broken wheelchairs, and childhood itself, positioning the audience and potential funders as allies in a perceived battle against disability that will determine whether the future holds the possibility of a future where disability is erased by medical practitioners against the possibility of death (evoked by the increasingly panicked beeping of a heart monitor).

Comparing the Sick Kids ad both to other charity ads that depict medicalised images of disability and to science fictional and dystopian portrayals of disability, this paper will examine the way that futurity is constructed and, particularly, the way that the ad portrays limited options for a disabled future, largely constructing the future as one shaped exclusively by a cure narrative that erases disability. This paper will interrogate tropes of disability such as the SuperCrip, the disabled person as victim, the 'self-loathing cripple' and the 'better dead than disabled' trope to explore the way that charity ads employ problematic literary tropes in projecting a message of disability to their audience. The charity ad will be examined as a

message entwined with other messages implicated in the construction of disability as temporally limited.

Toward a Queer History of Autism Science? A Case Study of Ivar Lovaas
Patty Douglas & Margaret F. Gibson

This paper “queers” the history of autism science through an examination of the regulation of autism with that of gender/sexuality. The work of Ivar Lovaas, founder of Applied Behavior Analysis (ABA), is used as a prime case study. ABA is the most commonly used and funded autism intervention today that seeks to extinguish autistic behaviors, primarily among children (Williams & Williams, 2011). Less recognized is Lovaas’s involvement in the *Feminine Boy Project*, where he developed interventions into the gender identities and behaviors of young people (Burke, 1997; Dawson, 2008). We use disability studies and queer theory to understand queer, trans, and autistic identities as contested, constructed and intersecting historical and socio-political phenomena (Jack, 2014; Kafer, 2013; McRuer, 2006; Nadesan, 2005; McGuire, 2016; Silverman, 2012). We assert that a queer disability studies lens opens up autism as a cultural nexus and deepens understandings of intersecting and contested histories of science, professional scopes of practice, and dominant futurities. In the midst of current debates in Ontario about ABA funding and the discourse of hopelessness surrounding autistic children’s futures, this “history of the present” makes a significant and timely contribution to feminist and disability studies scholarship on the disabling material effects of autism science in the lives of autistic persons and those that work with and care for them. In particular, this case study highlights the need for disability studies to investigate the historical and contemporary links between dominant scientific constructions of disability, gender, and sexuality.

Animacy and Moral Economy in the Sanist Policing and Harassment of Helping Professionals
Chris Chapman, Joanne Azevedo, Rebecca Ballen, Jennifer Poole, Sonia Meerai & Nargis Hussaini

In this paper, we present on an ongoing research project in which we interview helping professionals about their experiences of sanist harassment and surveillance on the job. We explore formal and informal means in which people are given the message that madness is not welcome among helping professionals.

We explore the interview data through an exploration of the interface of Sunera Thobani’s “moral economy” analysis of stratifications of moral superiority/inferiority and Mel Chen’s “animacy theory,” which explores the extent to which a person or group is imagined as agentive, animate, mobile, or alive. We posit that the policing of who gets to be a nurse or social worker rests upon and forwards dividing practices that are at once about morality and about imagined capacity. We highlight how research participants were given the message that they weren’t good enough to be capable of helping others, and suggest that the quality of “capacity to help others” is an entirely constructed quality that is informed by interlocking oppressions relating to sanism, racism, classism, colonialism, ageism, and cisheteropatriarchy. That is to say that all people at all times help other people, share, care, try to make the world more liveable, and so on; yet only particular bodies and minds are deemed morally good enough and capable to do these (entirely banal, everyday) things.

Art Performances & Social

5 Weeks and Go! Curating Mad Performance Art Pieces

Nicole Meehan

In a dark room the lights begin to come up. I am sitting on a charcoal grey box, centre stage, looking down at my bare feet. I hear the music play as it has countless times in the rehearsal studio. I hear the clicking of the clogs on a wind-up toy, a violin, and then my own voice. Through a recording, I am speaking an original piece of my writing. I begin to move to the story, slowly and controlled. Music, movement, and intensity build as does the power and strength I feel within me. And then: silence.

These are the final moments of my undergraduate research work.

This dance piece was part of an independent study completed for the Disability Studies Undergraduate Degree Program at Ryerson University (June 2016). Throughout my studies, I noticed a trend to portray Madness as a single dimension focusing on only medical diagnoses; as I reviewed the literature, I saw no diversity to the stories or intersectional experiences of madness. The piece I will perform is a politicized activist dance piece that expresses the layers of madness that I feel and witness through personal experience. My writing has a non-linear poetic lilt to it, through which I developed a series of pieces titled *Mad Ramblings* – these ramblings are a back drop for my choreography. By combining modern dance with my poetic writing, I am able to provide an interpretive message for the audience to follow, bring the internal dancer to the forefront of the conversation, and frame madness in a critically informed context.

Disjunctures & Slippage: A Creative Autoethnography of Doctoral Education

Jennifer Gilbert

I am interested in how disabled, Deaf, chronically ill, and mad doctoral students write their way into hegemonic discourses. At CDSA 2015, Chandler et al posed the question of whether an art culture can be pushed in a new direction by a research project. I invert their question to ask: can a research culture, the university institution and in particular, doctoral programming, be pushed in a new direction by an art project?

My doctoral student experience so far has led me to develop tools in creative autoethnography for researching and communicating disability experience in/through/with art. The poems are constructed through a found poetry method (Butler-Kisber, year), using texts such as tweets, rants, and journal entries. My own reflexive process as a disabled doctoral student writer is incorporated, as well as other voices. The purpose is to weave a chorus of insights for community building and awareness raising: about disability, about doctoral study, about literacy, writing, and other measures of fit-ness in education.

The poems document many feelings and experiences, such as: alienation, struggles over identities, experiences with systemic barriers, problems with accommodations, negotiation with the system, including the double-bind of being an able-disabled student, rhythms of work, dances with self-acceptance, and community formation. Long term, I hope to explore how

creative forms of inquiry and representation can support and sustain graduate student community around shared experiences with writing and persisting in doctoral study despite the disabling barriers we experience.

A Re-Telling: Twining Deafhood Journeys

Joanne Patterson & Julia Patterson

This Performance/Installation piece is based on the stories of two sets of deaf twins – the presenters and creators, [names], and a little known set of twin brothers, David and Peter Brown. It will reflect on two experiences of Deafhood in Canadian history, drawing from our own lives as deaf twins. Although the meaning of the concept of Deafhood is continually evolving, its origin in the writing of Dr. Paddy Ladd relates to a journey that all D/deaf people take as they redefine their lives and histories.

This visual and textual performance is based on our journey of archival and traveling research that we took as a contemporary set of deaf twin sisters took to Surrey, British Columbia to discover more about the brothers. Our Performance piece will incorporate visuals, writing and ASL. It will show some of the collected pictures, actions and discoveries made as the twin sisters researched and travelled across Canada to the park and the Surrey Archives. In our research we discovered that the brothers did not tell their own story, but left an arboretum of 31 species of native and exotic trees on land now called Redwood Park. What drew us to our project was the brief story of their lives in C.F. Carbin's *Deaf heritage in Canada: A distinct, diverse and enduring culture*. We were drawn to learning about their lives in early British Columbia and how their experience of Deafhood might be similar to our own. The brothers did not live at a time or place where there was access to Deaf culture or language. Their lives were complicated by colonialism and negative beliefs about disability.

The Performance/Installation piece is an expansion on our archival and on-site research on these brothers that was initially prompted by a short article in Canadian Geographic and it draws on recent work in Deaf Studies by Paddy Ladd in *Understanding Deaf Culture – In Search of Deafhood*. Our reconstruction and revision are original contributions to re-telling an unknown story of early Canadian Deafhood. The visual images to be used in the work were gathered or created during or after a research trip taken to Redwood Park and to the Surrey Archives in June of 2013.