

**Friday June 2, 2017**

**Séance G1 : L'accessibilité en question**

*L'activisme pour les droits des personnes handicapées au Québec version 2.0: le cas de Transport mésadapté*

Laurence Parent et Marie-Eve Veilleux

Le système de transport en commun de Montréal se distingue parmi les métropoles occidentales pour son inaccessibilité à de nombreuses personnes handicapées. Le métro de Montréal ne compte que dix stations accessibles sur soixante-huit (Parent, 2010). Malgré la gravité de la situation, l'inaccessibilité du transport en commun est rarement racontée par les personnes handicapées. En décembre 2013, nous avons créé le groupe Facebook Transport mésadapté afin de créer un espace où les personnes handicapées pourraient raconter leurs histoires. La quantité et la diversité des publications ont rapidement fait de Transport mésadapté un espace de défense et de promotion des droits des personnes handicapées. Des discussions importantes relatives aux façons de militer et aux stratégies employées pour parvenir à une meilleure accessibilité des transports sont courantes. Cette présentation portera sur deux volets. Tout d'abord, nous présenterons des expériences de capacitisme (discrimination fondée sur le handicap) partagées par des membres de Transport mésadapté, ainsi que des théories provenant des études critiques sur le handicap (Campbell, 2008; Kitchin, 1998) et des études sur la mobilité (Sawchuk, 2014; Sheller & Urry, 2006). Ces études démontrent que la mobilité n'est pas un fait neutre, mais plutôt un produit social. Deuxièmement, nous expliquerons que Transport mésadapté se distingue des organismes québécois de défense des droits des personnes handicapées de plusieurs façons, notamment par sa structure strictement virtuelle. La popularité d'un groupe tel que Transport mésadapté témoigne d'un changement dans la façon de défendre les droits des personnes handicapées au Québec. Ce changement important sera situé dans le contexte historique du mouvement québécois des droits des personnes handicapées (Boucher et al. 2003).

*Personnalisation des services et budget personnel: contexte politique, enjeux et conséquences sur la vie quotidienne des personnes ayant des incapacités*

Francis Charrier

Depuis quinze ans, plusieurs États ont implanté les principes de la personnalisation dans les programmes destinés aux personnes ayant des incapacités. Cette conférence s'intéressera aux conséquences de cette évolution sur leurs possibilités d'exercer leur autonomie et de participer socialement. Elle relèvera également plusieurs obstacles ayant fait barrage à leur pleine intégration dans la planification et la dispensation des services.

*La personnalité juridique dans la CDPH: faire la lumière sur la réserve d'article 12 par le Canada*

Majid Turmusani

L'évidence montre que les personnes handicapées (PH) faire face aux obstacles variés pour accéder à la justice. Leur vulnérabilité à la discrimination est exaspérée par les personnes avec 'handicap mental ou invisible' dont l'intégrité de leur personne et la crédibilité de leur

témoignage est souvent en jeu. En se basant sur la CDPH, cette analyse montre que malgré le leadership du Canada en protégeant les droits humains, des défauts juridiques pourraient nuire aux droits des PH, notamment lorsqu'ils manquent l'accommodement au processus du litige. Préalablement à l'accommodement est la question de capacité juridique de la personne et cela nécessite redéfinition au sein du système tribunal. Le droit à la personnalité juridique est clairement souligné par l'article 12 de CDPH « des mesures appropriées pour garantir l'exercice de la capacité juridique en respectant les droits, volonté et préférences de la personne » (Bibliothèque du Parlement, 2013). Sur cette compréhension, le Canada pose une réserve sur l'article 12 lors de ratification de CDPH. Jusque l'annulation de cette réserve et pour préserver l'intégrité de la personne lors de processus du litige, cette analyse appelle aux mesures garanties pour assurer l'appui aux PH à prendre des décisions autonomes au lieu de décisions substitutives. En accord avec l'analyse de Kanter (2015) sur l'égalité de résultats juridiques, la parité entre personnes handicapées et non-handicapées est possible à travers l'accommodement raisonnable, notamment des procédures simplifiées. À cet égard, des textes juridiques et des procédés tribunaux sont examinés.

## **Session G2: Difference is Basic to the World**

### *Dis-Law: A ReVision-ist Analysis of Disability Case Law 2006-2016*

Roxanne Mykitiuk & Jen Rinaldi

Ten years ago, Canadian legal scholars Rosenbaum and Chadha (2006) analyzed Canadian equality jurisprudence to uncover how the Supreme Court of Canada (SCC) applied and integrated disability theory in disability law cases. Building on this work we use legal research methods to examine equality jurisprudence the SCC developed between 2006-16, in contexts including disability supports, transit, assisted death and accommodation in education and employment. Our interest is in uncovering the interpretations of disability at the heart of these decisions and whether and how substantive equality rights claims have secured the interests of persons with disabilities in the past 10 years. We also explore whether the advances in disability theory, and concomitant conceptions of disability, in the past 10 years are reflected in SCC decision-making.

Reductive conceptions of disability persist given the nature of law's adjudicative function: the requirement intrinsic to lawmaking that a cut be made. Following legal scholar Campbell (2015), we hold "legal investigation into disability must...implicitly return to, and negotiate, matters of 'disability' at an ontological level" (108), and law still rests on disability as a distorted and negative ontology. Informed by Project ReVision's mandate of being directed by difference, we seek to imagine what lawmaking would look like if it were tasked with accomplishing its impossibility: responding to disability's ambiguity, particularity, and deep embeddedness in complex relations of power.

### *Normative Ethics to Dis-Ethics via Visually Embodied Narrative*

Nadine Changfoot & Carla Rice

Within feminist ethics, deconstruction continues of the autonomous, rational, self-determining subject underwriting deontological ethical frameworks informing healthcare. Structuralists (Asch 1998; Bresler 2006) largely argue for relational and redistributive ethics that are equity-

advancing. Post-structuralists bring into view culture and especially the fluidity of bodies and the importance of centring difference against the mythical norms informing deontological, relational, and redistributive ethics (Shildrick 2001, 1997; Garland-Thompson 2001). How to understand disability ethics in healthcare remains in-process.

This paper draws upon feminist new materialisms (e.g., Kreiger 2005; Grosz 1999) and analysis of short reflexive videos created by healthcare providers on their experiences as professionals to theorize a *dis-ethics* that address the unspoken, unwelcomed conundrums of specific healthcare encounters, which in turn, productively “un-do” dominant ethical frameworks to create new becomings that affirm dignity and humanity in difference(s) basic to human lived experience. In the un-doing of deontological ethics we argue for a *dis-ethics* that is situated in the specificity of healthcare encounters and that productively re-constitutes imaginatively structural, cultural, and economic dimensions of power operating within them. We interpret healthcare encounters from the videos made by healthcare providers and their accompanying qualitative interviews which together form visual and embodied narratives. The paper aims to conclude that what bodies say and do not say, more fully represented in visual and embodied narratives, provides clues for greater attunement to ethical conundrums that can provide ethical insights into the improvement to quality of care for both disability-identified persons and healthcare providers in healthcare interactions.

*Engaging with Disability Arts*  
Carla Rice & Victoria Pileggi

We examine the affects, and effects, of a disability arts-based research project that uses narrative films and drama to shift healthcare provider perceptions of embodied difference in order to improve quality of care for people living with disabilities. Drawing from films created by health providers in disability artist-led workshops, from their reflections on making films, and from audience responses to their work, we investigate the potential of disability arts to disrupt dominant scripts and proliferate new affects and representations of mind/body difference in healthcare. In exploring, remembering and developing ideas related to their experiences with and assumptions about embodied difference, both professionally and personally, providers describe processes of unsettling the mythical norm ubiquitous in health discourse/practice, coming to know disability in non-medical ways, and re/discovering embodied differences, both within and without. The workshops create spaces that enable many to acknowledge their own vulnerabilities, disabilities and differences, and to recognise themselves as members of a community that could mobilize to make change within and beyond their institutions. Through re-thinking practice in ways that centre on restoring and affirming people’s dignity and humanity in, rather than in spite of, difference, healthcare providers surface the idea that difference is basic to the world.

### **Session G3: Mad History**

*Victorian Madness in Ontario: A Mad People’s History*  
Kevin Jackson

This research paper on the Canadian history of psychiatric institutionalization begins by exploring how Mad Studies provides an appropriate lens to examine the unique and

alternative history of the Mimico Branchy Asylum (Etobicoke, Ontario). The only study of its kind that uses a Mad Studies analysis to research the history of the Mimico Asylum, this archival and documentary research of the Victorian era asylum explores how medical superintendents exercised their substantial authority over state, land, and patients'. Conversely, the paper also provides an analysis of Mimico Branch Asylum clinical case books, superintendent correspondence and annual reports, which provide a powerful counter-narrative to that of the omnipresent Victorian medical superintendent (Daniel Clark and N. H. Beemer), and reveal outstanding textual examples of Mad women and men who resisted asylum power and authority by vigorously, and tenaciously, fighting or fleeing their Alienist captors whenever possible. The study also examines how asylum authorities controlled patients and their families through surveillance of patient and family correspondence, revealing asylum corruption, callousness, and in one case, kindness. The project ultimately demonstrates the importance of doing Mad Studies focused research to reveal the voices of Mad people and their ongoing struggles to resist oppression. Mad people engaging in Mad Studies research also facilitates the privileging of Mad perspectives' over that of very common Alienist and psychiatric dominated perspectives.

*Mad Nation: Madness, Disability and the Writing of Canadian History*  
Geoffrey Reaume

This presentation will discuss the ways in which mad and disabled identities have been appropriated, celebrated, ignored, integrated and insulted in the writing of Canadian history. While there has been discussion about how mad people have been presented in Canadian history (Reaume, 2000), there has not been an analysis of how Canadian history texts do or do not address disablement and madness in the broader scheme of Canadian national narratives. This essay will examine the extent to which Canadian histories and narratives of nation-building erase from or assimilate disabled and mad people in their accounts. This will include a discussion of biographies of leading politicians, studies of policy-making initiatives and the characterization of historical figures as mad and disabled. In doing so, this essay will consider whether, emerging out of this historiographical hodgepodge of real people, negative metaphors and missing memorials, a national history of disability in Canada is needed to counter these omissions and commissions, similar to that which has been done in Britain (Borsay, 2005) and the United States (Nielsen, 2012). By analyzing the ways in which Canadian history has included or excluded disabled and mad identities in national narrative accounts, this essay asks how critical disability studies researchers can help to revise the historiographical record.

*Red Emma, Black Stork: Eugenics, Anarchism and Historical Accountability*  
A.J. Withers

This paper examines the eugenic politics of Emma Goldman, a prominent feminist and anarchist activist and author in the early 20th century, following the work of many disability scholars who have excavated eugenic histories. By exploring primary sources, including from the Emma Goldman papers and Goldman's writings, this paper demonstrates that Goldman was a significant and vocal proponent of eugenics. I will then examine the literature about Goldman's life and activism. The significant literature about Goldman either ignores, downplays or justifies Goldman's eugenics. This paper asks how it is that such a significant component of Goldman's politics has been virtually erased from the historical record. Arguing

that influential and important characters in history should be dealt with in their complexities, including their disability and eugenics, this paper calls for an unearthing rather than erasing of eugenics with an anarchist and left-wing politics. I argue that the telling of history in selective ways that diminish or erase the problematic aspects of significant historical figures create a climate in which oppression not only goes unaddressed in the past but also can continue to be perpetuated without reflexivity or accountability. Goldman is a significant character in Canadian history not only because she briefly organized in Toronto, but also because she is a significant reference and inspiration for many feminists and anarchists today.

*Negotiating Identities: Exploring Disability from the Perspective of Young Adults with Intellectual/Developmental Disabilities*

J. Cowen, N. Rose & R. Renwick

**Introduction:** The intellectually/developmentally disabled (IDD) identity has long been described as dominant, stigmatized, and difficult to change. IDD identity has since been re-imagined as intersectional, multifaceted, and negotiable. The identities of young adults with IDD (ages 18-24 years) have not been thoroughly theorized under this new paradigm.

**Purpose:** Drawing from research on identity fluidity, intersectionality, and the affirmation model of disability, this study aims to clarify the subjectively experienced identities of young adults with IDD.

**Relevance:** By examining data from a larger project on community engagement for youth with IDD, this study relates to *community planning* – particularly to critical approaches to care, intersectional activisms, and grassroots advocacy works.

**Methods.** This qualitative, descriptive secondary analysis was conducted with videotaped data involving semi-structured interviews with 11 young adults with IDD, which were drawn from a larger project seeking their perspectives on friendships, community participation, and quality of life. Themes drawn from the data may include: enacting identity through interpersonal relationships, participating in communities built around identity, and negotiating identity in the research context.

**Contribution:** The findings illuminate the multi-dimensional, fluid, and intersectional nature of identity in general and IDD identities in particular. The findings can enrich and inform intersectional activism, grassroots projects, government policies, and community agencies that involve and collaborate with young adults with IDD. Through video-based methods that vividly capture participants' voices, this study aims to highlight and expand the space for the IDD perspective within the disability studies literature.

## **Session G4: Workshopping Social Justice**

*Making Social Justice Approaches Accessible: Creating Space for the Development and Emergence of Community Disability Leaders*

Karen Yoshida, Fady Shanouda, Maureen O'Neill, Jenna Cooper, Cathy Dennis & Hannah Zettler-Graca

The purpose of this workshop is to discuss the development of community disability leadership in the Niagara Region (theme-community planning). It is important to create community space for emerging disability leadership in other jurisdictions outside of the Toronto-centric disability hub. Research has emphasized the importance of cultivating on-going disability leadership (Kasnitz, 2001; Hutchison, 2007)

This project is centered on developing disability leadership using a disability social justice approach as articulated by Mingus (2011) and further discussed by (Berne, 2015; hooks, 2010) to create a community of disability activists.

In this project, we have recruited through extensive outreach 26 young disabled adults (18-29 years) to participate in a program of three workshops to learn about disability leadership, social justice and disability rights. The participants will develop two community projects in response to issues they identify as problematic. At the time of the CDSA conference, the young disabled adults will have completed the foundational workshops.

Our goal of this workshop is to present the process of making social justice approaches accessible to a diverse group of young disabled adults.

### **Séance H1 : Expressions artistiques et études sourdes**

*C'est tombé dans l'oreille d'une sourde. Une bande dessinée vidéographiée en langue des signes québécoise (LSQ)*

Véro Leduc

Produced with material from encounters with Deaf people and members of my family, *It Fell on Deaf Ears* is a bilingual video graphic novel in Quebec Sign Language (LSQ) and French, produced as part of my doctoral research-creation project. It seeks to interrogate what it means to live as a Deaf person, Deafhood as becoming, hearingness as a concept that can be used to think about certain power relations, as well as the communicative, technological and media issues that arise from Deaf epistemological perspectives. Using videography as a form of writing capable of rendering the three-dimensionality of sign languages and their linguistic components, the graphic novel takes the form of ten video chapters available online, from which a 16 minutes excerpt have been produced for public screenings and conferences. The proposition can take two forms: **1)** a screening of the graphic novel (16 minutes) or **2)** a screening plus a presentation including a reflection around the concept of Deafhood in relation to the notions of writing and *epistemé*, becoming and historicity, and an interrogation of the paradox of wanting to make “Deaf voices heard” in the context of a phonocentric history of knowledge production. For Deaf epistemological perspectives to be not only “heard”, but further developed, its writing need to be problematized and innovative. The three dimensionality of sign languages disrupt traditional ideas of writing by revealing its inability to capture certain *movements*. As writing is a condition for *epistemé*, digital media are necessary sites for the development of Deaf epistemological perspectives.

*Une approche atypique. Des artistes handicapés québécois qui changent les standards culturels du théâtre canadien*

Ashley McAskill

The word 'atypique' has emerged in Quebec as a way to describe the aesthetic richness of unconventional artists, such as disabled ones. The atypique body "c'est souvent penser au corps handicapé, au corps malade et à la maladie, au corps de la différence irréductible" (Plizznat). As Cyr (2014) declares les corps atypiques reveal the ways in which "Le corps 'normal' est une fiction" (p. 13). *Jeu: Revue de Théâtre*, "la seule revue francophone Amérique du Nord qui soit consacrée exclusivement aux arts du spectacle vivant," published a special issue on "Corps Atypiques" in 2014. In Montréal alone, there has been a big wave of choreographers fighting to culturally legitimate the artistic value of les artistes atypique, such as the students from Les Muses. Les Muses, located in Montréal, Québec, is one of very few professional performance programs in Canada available to individuals with developmental disabilities. Giving detailed accounts of some their exercises, I will discuss the work of the students and teachers, and argue how disability is introduced as a creative and meaningful tool in the classroom. I will call this classroom practice an "atypique approach"-- a creative practice that extends the effort to include all artists in the fullest and most meaningful way possible, despite cognitive or physical differences. I will outline in what ways this movement and Les Muses are marking new artistic territories in the Montréal professional theatre scene.

*Quelques marqueurs historiques pour comprendre le développement des institutions éducatives pour les enfants sourds au Nouveau-Brunswick (fin XIXème – début XXème siècle)*

Charles Gaucher et Bastien David

L'histoire de l'éducation des personnes sourdes est un sujet trop peu abordé dans la littérature scientifique canadienne. Quelques auteurs comme Clifton F. Carbin (1996) ou Stéphane-D. Perreault (2006), s'intéresseront à la question, mais remarquons que l'approche est rarement ciblée sur des provinces à la démographie clairsemée, comme le Nouveau-Brunswick. La conférence proposée tentera d'aborder, à partir d'archives et de témoignages récoltés dans le cadre d'une recherche financée par le CNFS menée depuis 2013, quelques moments historiques clés dans le développement de l'éducation des enfants sourds de cette province. Nous repartirons des différents établissements d'éducation qui ont vu le jour dans le courant du XIX<sup>ème</sup> siècle (Carbin, 1996) pour déboucher sur la place des écoles spécialisées destinées à l'apprentissage d'une langue des signes aux enfants dans lesquelles on verra apparaître des formations professionnelles destinées aux adolescents et adultes (Cusack, N.d). Des regroupements, des amitiés et des mariages naissent de cette nouvelle conjoncture. Des associations et clubs destinés aux sourds font leur apparition un peu partout dans la province au fil du XX<sup>ème</sup> siècle (Carbin, 1996). À l'ère de l'approche auditivo-verbale (Estabrooks, 1994), que reste-t-il de cet héritage, de cette spécificité de l'éducation néobrunswickoise ? La présentation tentera de répondre à cette question en interrogeant les nouveaux modes d'inclusion des enfants sourds (MacKay, 2012) et leur impact sur la capacité des personnes sourdes de la province de se rencontrer et de mettre leur expérience, voire leurs critiques, en commun.

## **Session H2: Workshopping Crip Kids**

*Crippling Kids: Re-producing Disability Cultural Futures*  
Kelly M. Munger & Ryan C. Parrey

Despite, but also because of, the problematic status of disability within notions of futurity (Samuels 2003, Kafer 2013), disabled people continue to have children. This workshop invites participants to strategize how disabled parents might instill disability or crip cultural values in their children, especially if those children do not have impairments.

To begin, participants will engage with 3 scenarios that highlighting instances where disability cultural values (and valuing) are called into question for children and/or their parents/guardians. Then, participants will break into self-generated groups in order to discuss broader issues related to culture transmission as well as strategies that have, and have not, worked in their own experience. For instance, what are the differences between instilling value and forcing it? How do we keep children from feeling that it is incumbent upon them to take up a particular perspective that they may not (want to) identify with? Then, participants will clarify their strategies into “best practices” to encourage culture transmission while respecting personal relationships. Our hope is that the strategies generated in this workshop will form the foundation of an educational/informational product.

This workshop is open to everyone, regardless of parental status or reproductive agenda.

### **Session H3: Queer Intimacy**

*Queering Intimacy and the Lives of Canadian Thalidomiders*  
Christine Chisholm

The theme for Congress 2017 challenges disability scholars to creatively imagine disability into our collective future. Taking a historical perspective on this theme, the presentation will consider how enactments of intimacy and reproduction produced queer, or what Merleau-Ponty describes as “oblique,” moments for Canadian thalidomiders. It will be suggested that such queer moments, which derive from normative expectations for people inhabiting non-normative bodies, allowed Canadian thalidomiders to imagine different directions for their future lives. Following a queered phenomenological approach, as put forth by Sara Ahmed in *Queer Phenomenology* (2006), the talk will draw on oral history interviews that are currently being conducted to trace how domestic environments determined the ways in which thalidomiders envisioned their reproductive futures. This research will begin to address the gap in the historiography on lived experiences of Canadian thalidomiders and will add to the disability studies discussion about the distinction between bodily impairment and socially produced disablement. No audio-visual technologies will be required for this presentation.

*Unbreaking Our Hearts: Cultures of Un/Desirability and the Transformative Potential of Queercrip Porn*  
Loree Erickson

I will be sharing some of the hotness and wisdom generated through my PhD dissertation, *Unbreaking Our Hearts: Cultures of Un/Desirability and the Transformative Potential of Queercrip Porn*. This research-creation (Chapman 2012 project brought together a group of nine queercrips to collaborate in the production of some really hot, important and powerful queercrip porn video and discuss desirability, disability, community, bodies, shame, resistance

and, of course, queercrip porn. Queercrip porn, an emerging form of embodied sexual storytelling, shares and fosters queercrip knowledges, pleasures and practices of imagining and living otherwise. Through disability justice (Berne 2015) and queercrip porn (Erickson 2013, 2015) we can imagine and enact disability not as pathological and unwanted, but as an opportunity to bring forth social organization and transformative futures that emphasize connection, radical access (Withers 2012), interdependency (Mingus 2011), pleasure and collectivity. By enacting radical access, generating moments of access intimacy (Mingus 2011), and building community through practices of shared storytelling (Plummer 2007) through queercrip porn new possibilities arise pushing against the harm erasure, and exclusion of cultures of un/desirability (Erickson 2013, 2016). Ahmed (2006) and Kafer (2013) remind us that possibility is a process and is not accidental. Together we can and must build and dream cultures of possibility and resistance into being. In order to do so we need imaginings that not only contribute to the cultivation of a collective sense of self that knows we are worth struggling for, but also nurtures our collective survival through resource sharing and interdependent community building; built with stories that share and flaunt our subjugated knowledges, our passions, our ways of being, our creativity, our fabulous and fierce challenges to the dominant power structure, and of course, our sexiness. Queercrip porn makes room for complex personhood (Gordon, 1996), messy and multiple ways of living and imagining otherwise, and some seriously sexy and fabulous futures.

### *Thinking through Possibilities of Pleasure*

Kirsty Liddiard

In this talk, I consider the sexual politics of pleasure and disability in precarious times (see Ignagni et al. 2016). In unpacking pleasure, politics, and precarity, I stress that through histories of being denied access to our bodies and to pleasure, disabled people have been rendered on the peripheries of what it means to be human. In response, I centre disabled people's own experiences of and engagements with pleasure from my research (removed for anonymity purposes, 2012, 2013, 2015) to affirm the ways in which disability opens up new ontologies of pleasure and prises open alternative economies of desire. In doing so, I imagine emancipatory modes through which to think about bodies, self and desire in affirmative ways – that bodies with what Wendell (1996:45) calls 'hard physical realities' – bodies that droop, sag, spit, dribble, spasm, ache and leak in ways deemed inappropriate (Liddiard and Slater, *fc*; Morris 1989; Leibowitz 2005) and minds that confuse, forget, hallucinate, or take longer to learn are not non-human or subhuman but can be situated in the realm of the posthuman and dishuman (Goodley, Runswick-Cole and Liddiard 2015). Most importantly, I affirm pleasure as inherently political in an age of global austerity and advanced neoliberal-ableism (Goodley, Lawthom and Runswick-Cole 2014): a time when disabled lives and futures are systematically being devalued and eradicated. In such precarity, then, I suggest that pleasure makes possible new radical counter narratives; that pleasure is not *luxury*, but a means of survival and thus necessary for creativity, vitality and future (Kafer 2013).

### *"Truscum": Internalizing the Medical Gaze of Gender*

D.L. Adams

The psychiatrization of transsexualism/ transgender has enabled the medical establishment and the State to become the gatekeepers of who is 'real,' and therefore entitled to 'treatment.' This presentation will focus on trans-medicalists, also identified as 'Truscum', who feel that

one cannot be transgender without the medical diagnosis of gender dysphoria. I explicate the internalized medical identity of trans-medicalists that has led to the aggressive policing of the trans/ gender variant community through social media sites, thus leading to the label of ‘Truscum.’ This gatekeeping has Disability studies critiques heavily the medicalization and psychiatrization of disability, but there are many within disability communities that look at the boundaries between medical and social as more porous. Therefore, this presentation seeks not only to critique the phenomenon of Truscum (by invalidating the medicalization of gender/ability) but also highlight the possibilities of investigating it through an intersectional trans feminist disability studies lens. As Enke states, “Trans studies and disability studies together provide compelling insight about movement and change. Movement is integral to trans studies, but disability studies may do a better job of recognizing that bodies, abilities, and core identities change” (p. 74). This paper aims to connect disability studies to feminist trans studies as a way to critique the cis/trans binary that medicalizes the identities of transgender/ gender variant people rendering them invisible (Enke, Spade).

#### **Session H4: Frontline Resistance**

##### *Disability and Displacement: From Intersecting Fields of Study to Transdisciplinary Analysis and Action*

Yahya El-Lahib, Natalie Spagnuolo & Kaltrina Kusari

In this presentation, we begin by reflecting on the process of developing a training program that is aimed to enhance the settlement and integration practices for immigrant and refugees with disabilities. Then we move to briefly describe the two-day training program and outline its four-key components: knowing, shifting thinking, doing & moving forward. We start with “knowing” to trouble dominant perceptions about immigrants and refugees with disabilities and to question and challenge ableist/disablist, sanist and mentalist assumptions that continue to shape immigrants and refugees with disabilities experiences of displacement and settlement. We also engage participants with a process that highlights the intersection of ableism, racism and colonialism to examine how they shape the construction of inadmissibility and their influence on available settlement and integration services for newcomers including newcomers with disabilities. We follow by an invitation to build on these knowledges to help explore how “shifting thinking” could foster better services and how such processes would enable frontline practitioners to enhance more inclusive settlement and integration practices. We then proceed to discuss “doing and moving forward” by highlighting the importance of frontline resistance that has the potential to inform practice knowledge and provide strategies utilized to reach such goals. We end by briefly outlining the key theoretical and conceptual preliminary findings that highlight the need to move from focusing on the intersection of disability and immigration as fields of study to discuss the contributions of seeing these issues through a transdisciplinary lens that brings together these fields of practice to inform and feed into broader analysis and the exploration of disability and displacement.

##### *Dropping the Disability Beat: Why Specialized Reporting Won't Solve Disability (Mis)Representation*

Chelsea Temple Jones

The absences and (mis)representation of disabled people in mainstream North American news media is a long-held concern for disability advocates. In the 1980s and 1990s, researchers proposed a way to account for these problems: a disability beat. Calling for a disability beat means calling for news agencies to assign one reporter to specialize in disability-related coverage and build connections with disability communities over time. This paper critically unpacks the rationale that disability beats lead to positive, rights-based disability representation. Drawing on Canadian journalist Helen Henderson's 17-year-long run as a disability beat reporter for the *Toronto Star*, this paper explores the limitations and opportunities available within a beat and maps its spread, impact, and eventual dissolve as online multi-media landscapes crimp disability coverage.

In interviews conducted between 2010 and 2015, Henderson reveals the “backstory” behind her disability beat. Her work challenged dis/ableism in the newsroom and raised the visibility of people with disabilities in Canada's largest circulating newspaper. Yet, Henderson describes difficulties maintaining relationships with disability communities without compromising her journalistic neutrality, and tensions between portraying disability positively and settling for stereotypical truths. Undoubtedly disability beat reporters—Henderson, Joe Shapiro, Ray Cohen (founder of *Abilities* magazine), and others—have done important work that troubles and restructures mainstream expectations of disability. Yet, as Shapiro suggests, simply having one expert on disability in a newsroom is insufficient in solving the wider, systemic issues of cultural representations. This chapter critically reveals the politics behind the suggestion of a disability beat and argues against its proposed effectiveness in solving contemporary problems of disability representation as we imagine disability into the future.

*A Future for Disability: Perceptions of Disabled Youth and Non-Profit Organizations*  
Christine Kelly

Drawing on the turn in feminist disability studies towards notions of time and futurity, this paper presents themes from a study of disability and health-related organizations and youth engagement in Ottawa, Canada. This study asks, what are the images of the future generated by youth with disabilities? How do they resemble or differ from the visions of disability and health-related non-profit organizations? Using a grounded theory approach and qualitative methods, the study included a website analysis of 84 organizations, key informant interviews with employees (25), and five focus groups with youth with disabilities (n=46). The youth with disabilities in this study have a sense of being ‘out of time’ with normative temporalities. The organizations largely present ‘detached futures’ that imagine positive visions of the future that they are unable to enact in light of the structural constraints on their operations. I suggest being ‘out of time’ is intrinsically linked to the youth's experiences of exclusion, and further, that the detached futures and limited capacity of the organizations make it difficult for individuals to imagine themselves in the future. The paper concludes by considering the potential of fostering difficult, yet essential disability-positive spaces as an avenue for nurturing crip futurity.

*“We Need Not Remake the Past”: The Future of the Disability Movement*  
Melissa Graham

Across Canada, a generation of disability activists are taking up the call to action within their own communities, and building a significant presence over the last decade. Yet, from the

perspective of some mainstream disability organizations, these movements do not count as disability activism. Instead, those organizations continue to ask “where are all the disability activists?”

By looking at the state of the movement with a critical disability lens, using interviews with disability activists from across the country and a scan of grassroots disability movements to date, this paper shows that disability activism has not disappeared, but it has strategically shifted in keeping with other movements of this time.

This paper examines the similarities between older legacy organizations and more recent developing struggles, while noting important differences such as leadership structures and the critical centring of intersectionality and transparency within recent movements. This is not to say that legacy organizations are without purpose. History gives us anchors on which to build and move forward, but focusing on old methods of organizing erases existing struggles and movements that are actively broadening the disability community. We need to talk about systemic ableism, and historical contestations of disability for real change to occur.

It is hoped that this research will be a contribution in shaping the disability movement in the years ahead. There needs to be space and acceptance for grassroots disability movements to push us forward, and a place for legacy organizations to connect them.

## **Session I1: Workshopping Death**

### *Death Café*

Kim Collins, Esther Ignagni & Eliza Chandler

Death Cafes are salon-style conversations about death, conversations often muted in secular, western/ized cultures. These loosely structured conversations are typically guided by questions aimed to animate personal, collective, cultural, political, and/or spiritual exchanges discussions about death.

We propose to host a Death Café at CDSA-ACEI in recognition that our scholarship, activism, and artistic production often necessarily represent possibilities for the liveable futures of disabled, Deaf, and Mad people within a culture that forecloses us as “sites of no future” (Kafer, 2013, p. 8; Johnson, 2003). In such a culture, it may be risky, even deadly, to open up nuanced, questioning, and vulnerable conversations about disability and death.

This Death Cafe aims to surface and engage taken-for-granted doxa, ethics, aesthetics and compromises vis-a-vis death within disability/Mad/Deaf cultures, communities and scholarships. In a safe(r) community space, we will invite participants to think through how death forms points of connection and departure among movements like *Not Dead Yet*, *Black Lives Matter* and *Walking with our Sisters*. We may explore how life and death maybe imagined in future policy such as federal accessibility legislation or a national mental health initiative. Finally, how do disabled/Mad/Deaf aesthetics reconfigure our perceptions about our lives and deaths. This workshop responds to the conferences call by proposing that it is within these conversations that we can begin to imagine an ‘elsewhen’ of accessible futures, as Kafer’s work directs us towards (2013, p. 3), conversations that can lead disabled, Deaf, and Mad communities into the next 150 years.

## Session I2: Cultural Representation

### *Egresses: Countering Stereotypes of Blackness and Disability Through Horrorcore and Krip Hop*

Mikko Koivisto

This presentation explores possibilities of hip hop music in providing egresses from ableist and racist narratives and representational strategies of mental disability by focusing on two different forms of hip hop culture: Horrorcore and Krip Hop. Juxtaposing these approaches helps to delineate ways to utilize art for providing egresses from images and narratives that tend to confine subjects with disabilities. Egress refers to strategies and acts of resisting the confining stereotypes and representations of mental disability that circulate in the cultural imageries and discourses. Egress, as embodied in, or constituted by, an artwork, a piece of music, or other cultural text, is not restricted to ones involving explicit and intentional disability activist objectives: Egresses might occur regardless of the intentions of the author, because a piece of art may function in ways that the artist never intended or anticipated. The analysis focuses on one rapper who represents horrorcore, Bushwick Bill; and punk-hop duo Kounterclockwise from the artist collective Krip Hop Nation. The former operates with excesses, by exaggerating the vilifying stereotypes; while the latter egresses from ableist structures through activism and explicit social critique.

The first-person hip hop narratives of disability offer a supplementation to the ways autobiographies have been utilised as methodological devices or subjects of research: For example in the form of autopathography (Couser, 1997), autosomatography (Couser, 2009), and counter-diagnosis (Price, 2011). The theoretical foundation of egress consists of the work on potentiality by Giorgio Agamben (1998, 1999), and on the use of counter-conduct by Michel Foucault (2004).

### *Romanticizing Ableism: How Popular 2016 Film “Me Before You” Constructs Assisted Suicide as the Masculine Response to Physical Disability*

Kieran McGarry

*Me Before You* is a popular romantic film about a young woman (Louisa) who is a caregiver for a young man (Will) with a recently acquired spinal cord injury who plans to undergo assisted suicide. “I always ask: ‘What message would [my daughter] take away from this character?’” says Jojo Moyes, the author of the screenplay. But what message is to be taken away from the story of the male protagonist? I structure my analysis of the film and my personal experience in the theatre through Jay Dolmage’s analysis of disability myths and Tanya Titchkosky’s interrogation of disability images. I utilize Tom Shakespeare’s study of the intersection of masculinity, disability, and sexuality, Robert McRuer’s thoughts on compulsory able-bodiedness, and the words of protestors against the film who have physical disabilities. I interrogate the images of disability presented in the film, and the audience reactions in the theatre, in the context of the recently passed assisted suicide bill in Canada: how men with disabilities are (de)valued and suicide is presented as the masculine choice. I analyze the implications of Will’s death in the film’s universe and our own, that when money is not going to the care of people with disabilities it can fund the class ascension of able-bodied people like

Louisa. While debates around assisted suicide continue, and public opinion influences policy, it is important to interrogate stories that influence and reflect public opinion.

*Desiring Disabled Bodies: An Analysis of Pop Culture Representations of the Future*

Tess Jewell

As both literary theorists and disability scholars often observe, disabled bodies are often construed as an “other” to which society ascribes all its fears of disease, corruption, and vice, anything it wishes to purge from its vision of itself (Garland Thomson, 1997). This attitude toward disability has been demonstrated through discriminating social policies, medicalization, and unflattering literary treatments; however, I argue that some popular culture imaginings of the future allow for the desirability of the other (hooks 1992). Although it may seem paradoxical to argue that the disabled other provides a desirable alternative to bell hooks’s conception of the terrorizing “mainstream imposition of sameness” (1992: 367), this paper considers two disabilities that are often associated with enhancement rather than impairment in film and video games: amputation and blindness. Although their representations resort to problematic tropes about compensation with superhuman powers for the loss of a working body part--and generally support normative standards of beauty--we can still see these conceptions of disability as opening up a space for acknowledging the insufficiency of the normative body. I will begin by considering how otherness is constructed in postcolonial theory before demonstrating how these ideas are adapted by critical disability studies. Following this contextualization, I will examine how blindness and prosthetic augmentation have been imagined within science fiction film and television, video games, and the pop music scene. Particular examples to be analysed include the Matrix franchise, the Deux Ex video game series, and “bionic” pop star Viktoria Modesta.

*Cultivating Fear: News Media and the Vincent Li Case*

Tracy Lynne Mack

This paper investigates ways in which six Canadian newspapers cultivated a heightened fear of madness and an increased tolerance for coercive treatment practices by the lengthy and widespread sensationalization of a high-profile case pertaining to a rare act of violence committed by Vince Li while experiencing mental distress. Informed by critical disability theory, I examine how the media reinforces psychiatric stigma by their construction of people who experience mental distress as inherently violent. Methodologically, critical discourse analysis (CDA) tools and perspectives were utilized to provide a deconstructive reading and interpretation of the discourse dimensions of power abuse and the injustice and inequality that results from it, enabling an understanding of the social underpinnings of cultural productions. CDA also supports this politically committed research that aims to promote social change and redress social injustices by highlighting the necessity of journalists to re-orient their focus on the political, economic, racial, cultural, and class issues that contribute to the social exclusion and stereotyping of the Mad community as a whole and those deemed Not Criminally Responsible (NCR) in particular. This research is relevant to the conference theme “Imagining Our Future - restructuring physical and cultural spaces” as newspapers are of pivotal importance to the construction and maintenance of the Mad identity through a coalition of “expert” knowledges rather than people deemed NCR or the Mad community as a whole. The absence of the voices of this community is also analyzed in relation to how collective

resistance is impeded through the appropriation of the cultural spaces within newspapers by those in positions of power.

### **Session I3: Activism Access & Art: Creating Change in Communities**

#### *Doing Intersectionality Justice through Activist Research*

Elisabeth Harrison & Carla Rice

Responding to the conference theme of community planning, this paper reflects upon the challenges of conducting intersectional activist research. The concept of intersectionality explains how race, gender, disability, sexuality, class and other social differences are mutually shaped and interrelated with broader historical and global forces such as colonialism, neoliberalism, geopolitics, and cultural configurations to produce shifting relations of power and oppression. Critical race feminist legal scholar Kimberlé Crenshaw named the concept in 1989, and its genealogy is in Black feminist thought (Alexander-Floyd, 2013; Gines, 2011). Over the past three decades, intersectionality has been embraced and arrogated across an expanding range of communities, research domains and social contexts (Carbado, 2013; Davis 2008). The varied strands of intersectional theorizing suggest the application of widely divergent (and sometimes incompatible) research methodologies and methods. While the concept of intersectionality is deeply rooted in social justice and activist approaches, some scholars have appropriated it as an apolitical means of managing complexity in research (Carbin & Edenheim, 2013; McCall, 2005). The question of how the political contexts shaping research priorities and funding decisions in the academy and community-based organizations constrain possibilities for intersectional methodologies is also unresolved (Bilge, 2013; Falcon & Nash, 2015). In this paper, we review the debates about intersectionality's characterization, application, objectives and effects in research and activism; we identify conceptual and contextual challenges in translating the concept into research methods; and we outline some guiding principles for doing intersectionality justice in activist research.

#### *Who's There? Thinking about Access as a Relational and Social Issue*

Samantha Walsh

In reflecting on this year's conference theme; "From Far & Wide: The Next 150" and the subtheme of community planning, I am called to think about access as a relational and social creation, rather than something one arrives at. It is my assertion that access is more a manifestation of collective will than something arising from individual rights. I reflect upon the way in which the built environment and social position of disability are often massaged and subverted by collectives and individuals to create access. As a way into the topic I use my own narrative as a disabled woman who relationships and social capital often facilitate her experience of access. To analyze this narrative, I use the writing of Pierre Bourdieu (1997; 2000), Rod Michalko (2002), and Tanya Titchkosky (2008). I rely on the work of Michael

Prince to discuss the notion of disability rights. The goal of this paper is to explore access as more than a right, but a hallmark of engaged and energized community.

*Thinking about Art, Disability and Social Economics: A Discussion of the Social Position of Art and Disability*

Desiree Walsh

In response to the conference subtheme of community planning, this paper undertakes a materialist analysis of some of the structural barriers that disabled artists encounter in artistic communities and in society generally. Drawing from the work of artist and theorist Sunny Taylor (2004), I highlight disabled artists' struggle to survive and create under capitalism and in the face of ableism as it intersects with other determinants of social location (Titchkosky, 2008). I examine how disability arts – and art created by disabled artists – is conceptualized by the public and by non-disabled artists and members of arts communities, in light of the history of ableism within art and art criticism (Ahsan, 2016) as well as the ongoing cultural dominance of supercrip and victim narratives (Kama, 2004). I also consider how disability arts and art by disabled artists challenges and intervenes into the cultural imaginary of disability. The importance of creating and maintaining spaces – both physical and ideational/cultural – for disability art will be discussed with references to contrasting experiences of artists working within mainstream arts infrastructure and those working inside disability arts communities and institutions. At the same time, I will seek to clarify how the overarching impacts of capitalism, ableism and intersecting dimensions of oppression and privilege can constrain opportunities for all disabled artists, even those sustaining disability arts spaces.

#### **Session I4: Education**

*Bringing Disability into the Conversation: Ontario's New Sexual Consent Education, and the Missing Discourses of Madness, and Trauma*

Jessica Elaine Wright

Recognizing that notions of trauma and madness are contested and subjective (Burstow 2003), this presentation discusses thesis research that investigates how madness and trauma factor in to negotiations of sexual consent, particularly pertaining to the experiences of youth who have gone through trauma and/or are mad and who have been part of Ontario's new consent education (Government of Ontario 2015a; 2015b). While much critical disability research has explored the debates on informed sexual consent with those who are deemed incompetent legally and ethically, (i.e., Gill 2016; or Sherry 2106 writing about the Stubblefield case), less research has focused on how mental anguish resulting from emotional trauma or madness, such as from "post-traumatic stress dis/order," impacts sexual relations and experiences of consensual negotiation. This presentation adds to critical work on sexual consent by attending to the ways that a relational model for consent is left out of Ontario's consent education. I ask: what is made unimaginable when sexual relations are presumed to be between two individuals that are each "healthy," "unified," and profoundly self-knowing modern subjects? I seek to contribute to research and theory that expands ways of "knowing"

about consent and the self through mad and traumatized perspectives. Additionally, I draw from Mitchell and Snyder's concept of "ablenationalism" (2015) to explore the neoliberal demand that youth become hyper-competent sexual citizens. I engage with the implications of the consent curriculum's invisibilization of the ongoing marginalization of those who are LGBTQ, Indigenous and racialized, and those with disabilities, who are disproportionately impacted by trauma (sexual, inter-generational, and otherwise), and whose "otherness" the white-patriarchal, able-body-politic in Canada relies upon (Whitten & Christabelle 2014; Yee 2009; Faulkner 2006; East & Orchard 2014).

*Engaging the Right to Disrupt: The Future of Critical Thinking in the Undergrad Classroom*  
Joanna Rankin & E. Anne Hughson

Disability Studies (DS) has poised itself in a contentious position between advocacy and activism, service provision and theoretical interpretation (Goodley, 2010, Jarman & Kafer, 2014). This polarizing context invites examination of the role of the undergraduate learner as a central piece in the future of this discipline and in their contributions in the unsettling of notions of disability and the re-imagining of people with disabilities in increasingly valued roles (O'Driscoll, 2012).

Future advocates, service providers and academics study and teach in this field, bringing with them diverse emphases. Students experience the dichotomous task of 'disrupting' and learning 'best' practice while the post-secondary system expects them to act concurrently in the role of "good" student. Students are expected to maintain academic standards and engage as competent learners who are comfortable questioning and upsetting "right" answers to challenge devaluation that upholds and perpetuates the status quo.

To explore learning in this complex and often counter-intuitive environment, the 'six facets of understanding' model (Wiggins and McTighe, 2005), was adopted to analyze six student papers about prominent topics surrounding a site visit, children with autism and institutionalization. We summarized student context to aide interpretation of content, and found students demonstrated their simultaneous roles and the challenges in their secondary role as disrupter. Although limited, analyses invites learners and faculty to consider how DS encourages critical thinking. We propose a two pronged approach to embed continuous questioning through use of personal narrative as a counter point to professional opinion and through the use of guided questions to encourage ongoing learning.

*Fuck It, I'm Tired: Like really, really, really, fucking tired*  
Mark Castrodale

In this paper I discuss higher education as an often dis/abling maddening, depressing, socio-spatial environment for Mad and Disability Studies students and scholars alike. I examine literature drawing on the fields of Mad Studies (Beresford, 2000; Burstow, 2003; Church, 2015) and Critical Disability Studies (Goodley, 2014) to discuss utter unabashed scholarly-activist exhaustion that comes with the territory of perpetually challenging ableist/sanist ideals proliferating nearly every aspect of our lives. Tiredness represents a vantage of critique, a socio-spatial-temporal embodied vector, a scholarly pursuit, and an activist proclamation. Claiming to be tired is dangerous; desiring to be unproductive/underproductive to slow down and rest even more so represents a wildly unpopular utterance, particularly for precariously

employed academics. Yet, CDS and Mad Studies scholarship has yet to examine tired politics with a keen scholarly ethic bent on fatigue. In particular, I conduct a preliminary literature review of tiredness in the fields of CDS and Mad Studies. When and where has tiredness emerged as a discursive utterance? How could tiredness be theorized differently through Mad Studies and CDS scholarship? I reject biomedical notions of fatigue rooted in individual persons and instead discuss how scholarly pursuits have become rendered as tired objectified biopsychosocial assemblages. I draw on the slow professor movement (Berg & Seeger, 2016) and notions of activism and anarchy to question if Disability Studies as a field itself has privileged the most able and productive scholars. What does it mean to survive and thrive as a CDS or Mad scholar? I discuss current discourses on wellness initiatives and critique universities as restless, tiresome places. I connect this with faculty mental health training and current research, policies and practices. Last, I draw on critical pedagogues Freire (2009) and hooks (1994) to develop a tired pedagogy to move the fields of Mad Studies and CDS forward into the future. What would it mean for universities to promote and foster slow Mad Studies/CDS scholarship? What would it mean to rest and recuperate?

*The Politics of Passing: Disabled Students' Experiences of Disclosure in Higher Education*  
Fady Shanouda

To explore disabled student's experiences of disclosure in higher education I use Deleuze and Guattari's (1987) concept of the rhizome. The rhizome - a visually striking metaphor for horizontal movements and resistance (imagine weeds and ginger – no beginning or end, ever expanding) - is a helpful tool to conceptualize how disabled students' disclosure practices are not simply assimilationist or resistive, but both and neither. Disabled people who "pass" (as non-disabled) understand the capacity of "normative" subjectivity, use it to their advantage, and simultaneously, reveal and undo the normative constructs that seek to divide disabled from non-disabled. The rhizome, offers up a way to think about passing that allows for gaps, cracks, and shifts in the foundation –no single model of doing things – but multiple. This concept helps us theorize disabled subjects as disabled, non-disabled, both and neither and still resistive. It demonstrates the power of hybrid identities to make identity unstable, in and of itself, and still allows for reification of identity constructs; and still again, it provides space for collective and engaged mobilization across the multiplicity. Understanding disclosure as rhizomatic and within the assemblage (of university/ministry/student/technology) will reframe the conversation about disclosure not as either assimilation or resistance but as both and neither, changing over time, in space and within different contexts. From this approach, access, inclusion, and even responsibility look very different.