

Access Activations Class

Module 2

Sama asks if any access needs/notes have arisen over the past week?

Access notes can be anything, needing groceries,

Discord Discussion: Looking at Crip Genealogies Introduction, how the meaning of “crip” changes based on context, body, mind, land...

Read for 30 minutes together, and then discuss the reading

I learn better in dialogue

Access Praxis of mine

Next Discord discussion next week, will set up date and @ everyone

- Actually, communally decide the date seems like a good way to go!
- Sama to follow up with that next week for collective

Excited about enthusiasm in the chat!

Collective note taking, to communalise pedagogy, archive the things we've learned together
Does someone want to do this? Different than transcription... if you are already note taking

We will follow up with our access note taker later, we haven't been assigned one by the school yet

Elysia NG offers to be collective note taker in the chat

What I suggest, and the way we communalize something like this, Elysia makes the skeleton, and then other folks hop on and add something if they wrote something that isn't there in the comments

CEWIL funding

Eliza sent an email about filling out two forms, want to send a reminder to fill those forms out by MONDAY in order to make sure everyone gets that funding asap, Sama doesn't know too much about it, but if you have questions, send to Eliza, or to Finn or Sama and they will pass along

No questions at this time!

This is our follow up lecture from what we missed last week

Alright, let's pick up where we left off: in a conversation about the ways that disability and the way we tend to disability in the settler white disability studies necessarily and opportunistically elides, erases, subdues, undignifies, and gamefies the bodymind lands of our global southern crips and communities. One of the primary tools that power-allegiant institutions and agents operationalize these elisions is through access, something we would be remiss not to discuss as students of decolonial access and as incoming access activators.

ACCESS WASHING

The co-optation and absorbing of access by imperial systems and dictates has wrought about terrains of "access-washing," a term that might sound familiar because there are a lot of variations of this term, "crip washing," "white washing"...

the late disability justice activist Stacey Park Milbern (2019) describes as "leveraging 'accessibility' as justification to harm communities of color and poor & working-class communities." She also terms it as the antithesis to disability justice and thus is something that we must name and learn in order to unlearn.

"If accessibility is made at people's expense," Milbern asks, "we have to question and challenge that as access. Access for whom?"

Because if access is about turning towards each other, and getting us all free, then what does it say about this iteration of access that neglects, that abandons, that offshores and sidelines those already disenfranchised and displaced into societal faultlines.

In their dissertation, *Access Washing at the Imperial University: Militarism, Occupation, and Struggles Toward Disability Justice*, Jaffee (2020) accents, through transnational crip frameworks, the ways that this practice and logic is deployed systematically by Zioamerican and western hegemony, with universities acting as their tool and trojan horse, to "conceal imperial and settler-colonial complicities in the U.S. and Israel."

In naming higher education institutions as ecosystems of disability injustice, Jaffee necessarily implicates us too.

Can folks think of an example of this within our own campus? How has anyone witnessed toronto metropolitan university leverage disability or accessibility in order to harm Black, Indigenous, and Working Class communities?

Feel free to dialogue through chat or with your voice:

Sama: I can start with my own example, something the university is apt to do is platform Zionist scholars and writers, but also say how much access is being provided, any other examples of how else that is done

Miles: I don't know much about TMU campus, because I just started, but I'm thinking about access and accommodations services, all behind the medical model, need to prove you've have this disability for a certain amount of time, which is often inaccessible to Black and POC students because of their background

Sama There is an "aboutness" of disability, if ou have to explain you are tryign to justify it against the backdrop of an imperialist system, i deserve this so much, please let me have it, pleading against something - problems with definition of disability goes back to the industrial revolution, working class who could profit off their bodies, and the 'ugly' people, the people who are institutionalized

Briana - the form that accessibility services requires, costs money

Sama, yes exactly,, so if you're poor you're fucked, and yes, the example of

Tommy: the peer note taking accommodation is a paid for note taking role for note takers (200\$/course) but I could only access it after getting a second psychological assessment, despite having 10 pages of accommodations in high school. It's easier to get paid than get the accommodations

Sama - When we do get accommodation, we might want to ask what privilege has allowed me to have this?

- **Milbern (2019)'s example: "City government implementing anti-homeless measures under the guise of making streets more accessible to people with disabilities, with no consideration that those most harmed by this — houseless community members losing access to public space without alternative safety nets — are people w disabilities themselves. Sue Schweik, who penned a book on Ugly Laws, recently named a City of Berkeley policy for what it is — an ugly law, or ordinances that make it illegal for people considered "unsightly" to be in public space."**
 - Dufferin Grove encampment a fantastic example of this, people asking for housing, but that ask isn't within the purview of what the state want
 - Brianna - yes, I remember talks about closing down the safe consumption sites near TMU
 - Sama great example, people were fighting tooth and nail to keep those sites up, and this fight has resulted in almost all SCC being closed in Ontario, great example of weaponizing access

- **Platforming zionist writers, authors, and letting people know that ASL interpreters will be available (as if we need to hear zionist talking points and propaganda signed and spoken to us in another language?) Access—as “indexed by the provision of ASL and CART — was a mechanism to recruit a larger audience**
- **From Sheehi and Jafee’s 2023 interview: In 2016, Syracuse University built a 6 million dollar promenade (a walkway of sorts) through the middle of their campus purporting itself to comply with the ADA (Americans with Disabilities Act) and making campus more accessible for disabled students. The project however, was a privatized one that constructed itself on a city road that public buses could drive on and that students could get to using public transit. It had been privatized and corporatized, cordoning off this wealthy white university further from the broader population.**

As access activators, we are implicated in erecting a movement that sprouts from, is invested in, is indebted to the periphery. It is not merely a duty, but a necessity for southern crip narratives and access attunements and cravings to penetrate this hegemonic core (Kelly, 2013) if a desire for fulsome justice is really the lighthouse of our praxis. As Theri A Pickens (2023) writes in the forward of *Crip Genealogies*, citing the text’s editorial inquiry of aim: “[W]ho is left out of a field that champions itself as the most marginalized?” How do we remedy this with cultural and collective access instead of reaffirming it with access washing (Milbern, 2020)) or access exceptionalism (Chen, Kafer, Kim, Minich, 2023)?.

A lot of similarities and almost works hand in hand with access washing

Access Exceptionalism, as named and defined by Mel Y. Chen. Alison Kafer, Eunjung Kim, and Julie Avril Minich, anticipates and indexes the ways access is weaponized to exert whiteness, “severing disability access from broader social justice.” This happens, these thinkers argue, when access is understood in atomistic or individualized ways, “as something with which to comply” instead of as something that demands us to be non-compliant (against euro-american paradigm, against world orders, against reform, against deathmaking, against coloniality and colonial ablenationalism....,,,) This results opportunistically and intentionally- not just a happy accident that whiteness wins every time - in aggressions against BIPOC crips who are then forced to carry the purported burdens of access failures.

Lets say that an access failure occurs, it will often fall on Indigenous and Black folks,

Our purposes come into a fully and politically sharp view at these junctures and playgrounds of dreaming accesses and accessibilities of alterity—as in a cultural accessibility buttressed and scaffolded by and steeped in anti-empire modalities, feelings, justifications, and futures.

What if the milieu we inhabit as access activators becomes radically re(dis)organized? What would access (and our activations of it) look, feel, sound, like if it obviated a rehabilitative regime, “reformist” - reformist as facism

which in the words of Sony Coranez Bolton “silences the realities of the colonial, repackaging them as abstract freedoms”? When we demand access, what would it take for us to first and foremost demand access to life?

A note from one of our introductory readings: quote “we first ensure...

I wanted to have a discussion about what sort of access we prioritize, and why? We often think about ramps, elevators etc, but things like transportation access, chemical access, food access, linguistic access, shelter access, are deprioritized. Why? Do we know why? Do we have thoughts about why physical access to the space is prioritized... reach back to our conversation about settler hood and the way it bleeds into white disability studies and the way we understand access

Tommy: Physically accessible but zero plain language was a big issue in scientific conferences I've attended or no transit reimbursement and the reimbursement system as a whole forcing people to pay first and pray for reimbursement later

Sama - yes, and also they often take place in English and I am also often unmasked

Nadarra - because of a lack of awareness or interest in trying to be aware and thus doing the easiest response with minimal effort

Mile - because the societal norm has been very individualistic, we're never supposed to ask for help and we are meant to assume that everyone is living under the same circumstances, that are better than most people actually have it.)

Elyusia - i think it's an intentional lack of care and investment in people's well-being beyond the boundaries of the event being in a public space (and who is allowed in public and who isn't is also an outcropping of access exceptionalism!

Baseline is whiteness, we are comfortable, this baseline pushes forth the idea that if you do complain then you are the outlier, as opposed to the fact that there are a lot of us

Does everyone have to be welcomed into a space that is on stolen land? Not necessarily! They were holding an event at an Indigenous gallery and said it was only for Indigenous folks, and that is ok! So if the end all be all is for white people to be allowed in a space, then the end all be all is for whiteness is allowed to live and breathe at the death of everyone else....

It's watering down one's humanity, and the messiness of being to check off very specific compliance boxes to be let in, which begs the question do we want to be “let in”? Which is why disability justice, art decolonial access demands us to imagine “otherwise” as bell hooks put it!

I think a lot about AI, how it's pushed at the cost of our siblings...

AI is a good case study of the way individual access for the privileged comes at bloody and lively the cost of the subaltern and the marginal. As you might have read in our syllabus, this is zero-AI commons. We don't just discourage AI, we disavow it because it runs count to life and the disability justice rubrics we're wanting to forget together. From diverting water away from communities to power ecologically-pernicious data centres, to making deadly decisions that criminalize, maim, or kill overwhelmingly Black, Indigenous, migrant communities en masse in both the Global South and North, AI puts our collective presents and futures in a state of irreconcilable peril. As only one example, OpenAI, the parent company of ChatGPT, engages in digital enslaves practices in its outsourcing of Kenyan labourers to parse through (stolen and mined) data, paying them between 1.32 to 2 dollars an hour. This work is both maddening and disabling with contractors in Kenya saying they were left traumatized by "effort to screen out descriptions of violence and sexual abuse during run-up to OpenAI's hit chatbot"

While some in (settler-white) disability spaces feel that generative AI acts as an individual accessibility aid, this space calls on us to a) question what individuated access is worth if it comes at the cost of life b) re-currency every gravitational pull we feel towards AI as an invitation for communal alterity. Said differently, what if we sacrificed comfort and facility and replaced it with interdependent forms of access-making?

Nadarra - That is so well said, can I send this to my prof forcing us to use AI?

Miles - the use of AI for very basic tasks and graphic design just furthers individualism, what happened to asking a friend for help, asking for a favour?

Tommy we have lost our systems of care in the anime of hustling and pulling yourself up from the bootstraps

- Sama -yes this is the connection to capitalism, and colonialism
- Tommy and it's never even your own labour, it's always on the backs of the global south whether they're still in the global south or have migrated over here just to be doubly exploited by the west

Sama - There is beauty for someone calling me and asking me to do something, even if I'm not feeling well, that is access making, when we're all working and co-directing towards the cost of liberation...

Sama - yes, and artistic labour...AI steals and mines artistic labour, personally music is meaningless if i know it's AI generated

...

This brings us to the cultural accessibility landing page. Let's take a look it together. This page offers a home-grown and experientially-driven database of access practices. We borrow from

the Open Access Foundation of the Arts' definition of cultural accessibility which names it as a responsive and relational organizing practice expressed through the "a commitment to the messy and often imperfect work of showing up for, anticipating, and responding to the individual and collective needs of the people and communities involved in our projects, movements, and dreams." Cultural accessibility is already practiced vibrantly and recursively in our crip spaces.

I can tell it is, because I'm reading your comments, and I'm like, yeah, these people practice cultural accessibility everyday!

While practices can organically emerge between us, in naming, defining, and documenting them in this digital repository, we

- 1) Forge a digestible and changeable community apparatus that can be tapped into by crip and non-crips alike to promote ease of access in our politico-cultural spaces
 - This should be in plain language, so if something isn't, please leave a note
 - Allow each other to use the labours we have for mutual survivance, this is use using our labours to help each other not in an exploitative way
- 2) Learn and let learn all the infrastructural and intentional ways we can tend to the physical, emotional, cultural and spiritual well-being of one
 - A lot of access is very compliance based, but what about access intimacies, or access frictions, ie I get really bad migraines, but someone else needs a lot of light to see? Celebrate access frictions as a way to be together
- 3) Archive the ways disabled, d/Deaf, and mad creatives and life-makers have ensured the safety and survivance of each other. This is particularly important within
 - Particularly important in a settler colonialist culture that bets on our death
- 4) Fray the colonial project of individuation by committing to caring for one another's bodymindlands instead of leaning only on ourselves or the state

I'm really excited for this because it sees you, as community members with a wealth of crip and access knowledge, can and are encouraged to contribute to it.

It is very messy, because people have a thought about 'crip time' and hop on there and write something, might have spelling and grammar mistakes, the messyness is part of it

As you are learning each other's access practice you can think about it, come into this sheet, and archive it

The need for access activators will make itself known,

These practices can (and are encouraged to) change over time to tend and respond to our communities' ever-growing conditions, contexts, needs, and realities. I started this this summer, and some of it might be out of date,

Q: Is there a link to this in the press book?

Finn: Yes the module just went live today, and the link is called Cultural Accessibility Handbook Module 2 (i think! Please double check)

We are going to talk more about mutual aid as access, and why individualism will fail us

Do you have thoughts about accessibility approached communally vs individually? Do you have somatic personal experiences of when the former has failed you and your needs>

X - sometimes I feel like different understandings of access is weaponized it causes further fractioning

I noticed fractionating around vaccines, collective care, but when folks were scared of getting the vaccine or distrustful of the medical system, then they would be labeled antivax, but the truth is that the medical system has enacted harm of POC, disabled folks, Indigenous folks, and perhaps that was a sight of lack of access, instead of a possibility of education, there was villanizing, even with the class disparity

As disabled folks we are denied so much access to community, and some people may not wear a mask because they are worried about being left behind, and instead of disabled people working with disabled people. Hey you might be scared of wearing a mask... marginzaling them, doesn't serve the purpose of collective care, feels like we are choosing people who we have a similar experience, pushing folks away instead of taking the time

Breanna: This is such a good point! People assuming people who were wary of the vaccine were conservative/maga when really a lot of marginalized communities have a very valid reasons to be distrustful of the government and medical industrial complex

Sama - there is no understand of access with out understanding of trauma, we believe in accountability over abandonment, you will not be abandoned by our communities, but making sure you have the ability to be informed

I've been thinking similarly about people's distrust, ie you "have to go to the dr" those things can't be ellided if we want to move towards a collective\

Breanna - I also wanted to talk about masking, this convo was had a lot more at the beginning of the conversation, how masking is important for some disabled people who can't masking, for chronically ill people who can't mask, you used to be able to rely on going into spaces where people

Sama - Fat Liberation space in UK, can't mask, the reason that there aren't spaces for folks who can't mask, is that those who can are refusing to mask. That is a great conversation, and another one of those access frictions that needs to be brought up in crip spaces

Tommy - due to the lack of framework and internal work to put disabled accessibility in all the practices, individuality is contorted and used up in each member until the individual just cannot anymore, the access is fundamentally only individualized and compacted and jumps from person to person, to whoever happens to have the most privilege at the moment and when there is no one left the access completely collapses

Sama - yes, when I see ads for access coordinators, I understand at that org, ONE person will be responsible for access, when it should be everyone who is responsible for access

If mutual aid isn't the guiding point, then things fray!

Break - come back at 2:20! (or later, flow in and out as needed)

We're going to do an abridged version of the slideshow presentation, we are going to be talking about Critical Frameworks for understanding and practicing access

Lecture Notes

Slide 1: Critical frameworks for understanding and practicing access

45 minutes

Slideshow link: [Access Frameworks module](#)

Access as a thinking and a doing

Throughout this work, and when we are working with our community partners especially, we want to focus on the connection between how we *understand* access and how we *practice* access. Oftentimes we treat access strictly as a “doing” - what do I need to do to make this accessible? This approach often leads us to take up access through a standardized, checkbook approach that understands access to be a one-time solution to the so-called “problem” of disability. The goal of this approach to access is often to include (some) disabled people into normative culture, leaving these norms intact. This approach to access is informed by a few assumptions and beliefs: it assumes that normative culture (which is also a racist, settler-colonial, misogynistic, queer and transphobic, and unsustainable culture) *should* be maintained (should not be disrupted) and any efforts towards diversity should be aimed at including people into this system. This approach also assumes that access can facilitate the inclusion of disabled people into normative culture, when in my experience, not all disabled people can be included into this system, and many do not want to be included. Moreover, conceptions of flexibility, which are often instruments of

standardization, normalization, and fit, are inseparable from capitalism's exalt of the so-called "productive" bodymind (Hamraie). In short, this approach to access is invested in maintaining normative culture over centring disability, even (or especially) when disability is disruptive to this system. As disability justice activist Mia Mingus (2011) says: "We must understand and practice an accessibility that moves us closer to justice, not just inclusion or diversity." She also says, "We don't simply want to join the ranks of the privileged, we want to dismantle those ranks and the systems that maintain them."

Slide 2: Access frameworks

In this work, we are going to begin practicing, or doing, access by first conceptualizing it. We have already started this work with our research with the organizations and the access texts that you've been given outlines how the organization conceptualizes, understands, and discursively represents access. We are going to do this by introducing for frameworks through which we can think about and practice access: critical access (Aimi Hanraie, 2017), open access (Carmen Papalia, 2018), access intimacy (Mia Mingus, 2011), and acces(sens)ibility (Elwood Jimmy).

Slide 3:

Does anyone want to discuss how the organization they are working with understands access? Or ask a question about how their organization understands access?

Does anyone want to talk about your experiences of encountering different conceptualizations of access in culture? How did this make you feel?

We can avoid using access to approve of and entrench the status quo in order to use the opportunity that access provides - which is to rethink how people use space and engage with systems - to transform our culture to more just ends. We will do this by introducing three different but interrelated "access frameworks": critical access, open access, and acces(sens)ibility. We will demonstrate how these frameworks can inform different access practices by focusing on artwork and exhibitions. These practices work towards cultural transformation rather than inclusion through an acknowledgement that access, when practiced through a commitment to social justice, has the potential to re-make the world through the creation of more welcoming and hospitable built environments.

Any questions so far?

Slide 4: Typical gallery - Can anyone describe this image? How would you feel in this space? Who might you find in this space? Who might be excluded from this space?

Image description: A person stands in an art gallery, closely observing a group of framed paintings displayed on a neutral-toned wall. The person is dressed casually in a gray jacket, blue

jeans, and neon green sneakers, and is carrying a gray bag. The paintings include a large portrait of a figure in motion on the left, two small dark-toned pieces in the center, and a vibrant, colorful religious or mythological scene on the right featuring multiple figures and dynamic movement. In front of the large colorful painting is a contemporary sculpture composed of golden shapes stacked atop a cinderblock pedestal. A wooden staircase with a black handrail descends into the frame from the left side, adding depth to the space. The gallery has polished wooden floors and an atmosphere of quiet contemplation.

Slide 5: Tangled - Can anyone describe this image? How would you feel in this space? Who might you find in this space? Who might be excluded from this space?

Image description: A cozy, softly lit gallery space features an intimate installation titled “AFFIRM.” The back wall is adorned with five rows of small photographs clipped to horizontal strings of warm fairy lights, creating a glowing, inviting atmosphere. A person with long dark hair, glasses, and wearing a red-and-white patterned top sits on the wooden floor, leaning against a wall lined with plush white pillows. They appear relaxed and contemplative. To the left, a vertical screen displays a portrait of another person, adding a digital element to the space. On the right, a small pedestal draped with a vibrant floral textile holds decorative objects, including candles and vases. The entire scene is framed by dark curtains, giving the space a sense of intimacy and intention, evoking themes of reflection, community, and care.

Slide 6: What are disability arts?

Disability arts

What is “disability arts”? Any ideas of definitions or examples?

- Art created by disabled people about their experience of disability (but it doesn’t have to)
- Disability art asks us to think differently about how we create art and experience culture
- Disability art is about gaining control over how we are represented

Conversation

Sama -

If we are talking about crip art, then we are talking about revolt, and if it moves itself materially into revolt then that is crip art to me

X - I have a question, how come crip art is about revolt? Or embodies revolt?

Sama - I don’t want to say it’s a subject one, but disability in the way it’s been consumed or

subsumed by neoliberal, but disability isn't enough to say I am a revolutionary, the word crip necessarily is antagonistic to the systems at play, for crip art to come about it has to materially desire to alter our material notions of creating, being

We will talk more about this in our book club, in order to be an art making that is embedded in revolution, you have to embed it in

X - is that about the history of the word crip, or does crip just happen to be the word that is associated with this paradigm.

Sama - that is why I want to do a second round of last weeks book club where I want to get everyone's understandings of the word, there are genealogies of the word, but I also want us to learn from the crip wisdoms, I will schedule another book club session for us to do exactly that

Slide 7: Micah Bazant / Sins Invalid

Let's begin by engaging a piece of disability art. Does anyone want to offer an image description?

Sama - what is on screen is a yellow squared graphic, centred a Black man wearing a black beanie, staring at us, words in black at the top say : Justice for Mario Woods, on the side, "over 50 % of people killed by police are disabled" on his shirt, "disability justice now" and # Black Disabled Lives Matter, # no comprehensive federal data is collected but available reports show at least half of those killed by police have disabilities, Those statistics do not include people with mobility, sensory or developmental impairments, or people who are otherwise neurodivergent ...

X - Art spaces can often be violent to Black folk, and disabled folks, and therefore Black disabled folks, so the fact that this art is calling this out... art spaces are often run by white folks, so they often do not represent these bodies,

Sama - also what is understood as art and why? Zines, about masking, is that considered art? That is

Miles - as a painting, it subverts what we traditionally know about painted portraits by showing more than just the face of Mario woods, but an information about police brutality towards black disabled people

Sama - yes and it is also a call to action, which is the difference between...

This is a piece by Micah Bazant, an artist working with Sins Invalid, a leading disability justice arts-based activist organization operating out of Oakland, California. Can someone describe this artwork by offering a visual description, describing what the piece is about, and/or connecting it to a broader politic. How is this piece of disability art political?

Any other thoughts about this piece? How does it promote an understanding of disability as an intersectional issue?

How might understanding disability as an intersectional issue change the way we understand and practice access? Take bathrooms for example.

Slide 9: Critical access bullet points

Critical access is a framework for thinking about access introduced by disability scholar Aimi Hamraie. Critical access begins with the assumption that access is, and always has been, political. As Hamraie writes about in their book, *Building Access: Universal Design and the Politics of Disability*, in the early days of disability rights movements, disabled people were engaging in acts of civil disobedience - chaining themselves to inaccessible buses, etc. - to protest the immense lack of accessible infrastructure. These disruptive acts, and others like it, are what led to legislation such as the AODA. Following this thread, critical access recognizes that disabled people experience barriers through interlocking forces of oppression and acknowledges that the assessment of whether disabled people are deserving of inclusion is often mediated through other aspects of our identity. Critical access asserts that access must always be carried out through critical disability, critical race, decolonial, queer, and feminist perspectives as it confronts interlocking forms of oppression (Hamraie, 2017). Drawing from Tactical Biopolitics, Hamraie (2017) quotes Beatriz Da Costa and Kavita Phillip, “The difficult intersectional, interdisciplinary work to be done includes within one frame the space of the political economic and the ontological, the battles of the activist and the epistemologist, the tracings of the historian and the artist” (p. 2). Critical access leads us to understand that because of the ways that normative culture is exclusive to so many, we must use access to work towards cultural transformation over inclusion. And finally, Hamraie says, critical access must be led by disabled people through experiential knowledge and anti-assimilationist politics.

Access as political work with a mutualistic relationship with itself and its human/non-human counterparts—as in access offers critiques of the ways the world operates *and*, in productive simultaneity, can be critiqued when it is inoperational to/for new world orders. Put differently, because everything is about liberation, when access fails this imperative, our role as access workers and activators then must become about this failure. Afterall, if to “wield craft responsibly is to take responsibility for absence,” as Matthew Salesse proffers in *Craft in the Real World*, and if our jobs as cultural workers of an oppressed peoples is “to make revolution irresistible” as Toni Cade Bambara whispers to us from her afterworlds, then even in the negative

space, in the interregnums, in the transparency or even translucency of liberationist presence, art ought to be a protractor recursively in search of a sovereign angle.

Sama - I want to think through this part of what was said:

“Access as political work with a mutualistic relationship with itself and its human/non-human counterparts—as in access offers critiques of the ways the world operates *and*, in productive simultaneity, can be critiqued when it is inoperational to/for new world orders. Put differently, because everything is about liberation, when access fails this imperative, our role as access workers and activators then must become about this failure.’

Sama - How can we tend to the absences in artistic spaces instead of the presences

There is a book called “elite capture” that talks about this, when we are students in rooms we can talk about how we are marginalized, but we are in a room, so we have to look outside the room, searching for absences

One way we can do this is to clock our privilege... before we leave home, one thing I want to do is angle myself towards liberation, and to who I am and what I have that others don't... you should be naming these things, being on a constant orientation and reorientation of who I am. If I know that I always am a settler on stolen land, how does that change how I walk, and talk and speak to those, if everything is about liberation than truly everything is about liberation...

Slide 11: Open Access, Carmen Papalia

Carmen Papalia is a disability-identified (non-visual learner) artist and curator working out of Vancouver. In a 2018 issue of *Canadian Art*, Papalia put forth his framework of open access. Open access tells us that we must centre the needs, wisdom, and experiences disabled people, understanding that these needs and experiences are multiple and ever-changing and therefore cannot be standardized. Open Access tells us that access is relational, iterative, and emergent. Open Access relies on those present, what their needs are and how they can find support with each other and in their communities. It is a perpetual negotiation of trust between those who practice support as a mutual exchange. It acknowledges that everyone carries a body of local knowledge and is an expert in their own right.

Sama - so this is very beautiful, because it assumes that every time you enter the room, you have to start from the beginning, to reiterate everything, to ask everyone's access needs, people

change, new body/minds in the room, constantly engaging with access as changing, not set in stone

I'm reading Parable of the Sower now, and Octavia Butler says "god is change" and thinking about change as an integral part of access

Finn:

Slide 14: Access intimacy

"Access intimacy" is a term coined by Mia Mingus to describe "that elusive, hard to describe feeling when someone else 'gets' your access needs" (2011, para. 4). It is not access that is provided out of obligation, rather, as Mingus notes, "Access intimacy is not just the action of access or 'helping' someone . . . Sometimes access intimacy doesn't even mean that everything is 100% accessible" (2011, para. 8-9). Access intimacy occurs when we approach access as a relational practice, as something that can be shared between people and attuned to together, in relationship and in community. When access is framed through the lens of compliance or obligation, or when it is positioned as a checklist of tasks to complete, it does not open the possibility for access intimacy. We cannot always predict when access intimacy will emerge. Mingus observes that it can be built over time *and* it can emerge suddenly with someone you have just met. However, by engaging access as a critical and political practice, *we set the conditions that can allow access intimacy to flourish.*

Tommy: for me I've befriended those beaten down to the point where their lack of presence is really harrowing. Comradery has helped me be more productive in my feelings of absence and vocality of these absences since those multiply marginalized don't have the privilege of being as casual and involved in art spaces as I am. When your entire circle is "addicts" or SW or the "bed bound" or chronically ill, their exclusion from art forms which they pioneered and excel; at when given the time and resources to do so, and when you know they are intentionally not given those to drown them in work and inaccessibility, you can't really help but be vocally enraged. I feel like I sound savioury, but I'm trying to get my thoughts out before class ends...

Finn - yes, and that reminds me of the art show (Sama you will remember) where they put the names

Slide 15: Acces(sens)ibility

The last framework we are going to consider is Cree curator Elwood Jimmy's concept of 'access(sens)ibility.' Jimmy takes interest in how, "we very seldom question what this accessibility gives access to" (2020), which speaks to how we were using access as an opportunity to critically engage and critique normative culture. He continues, "accessibility often just facilitates a problematic form of inclusion into a naturalized colonial habit of being."

Thinking about how this plays out in cultural institutions, Jimmy observes (and this quote is written on the slide):

“Engagements and conversations about accessibility and disability mirror many of the problems we find when organizations attempt to include Indigenous and racialized bodies into modern-colonial spaces. Efforts to decolonize and Indigenize often address methodological and epistemological issues (i.e. ways of doing and knowing) without really tackling ontological issues (related to habits of being), where the issue of separability lies. Unless we are prepared to *be* differently, rather than just do or know things differently, colonial habits of being will remain unchallenged.”

Any questions about this framework?

It would be supportive to have a bit more background into “methodological and epistemological issues (i.e. ways of doing and knowing)” and “ontological issues (related to habits of being)”

Sama

- Method is the way approach something, how we do it
- Epistemological, the way you think about something, ie Indigenous knowledge frameworks
- Ontological - the way we exist, stand up in space, materially, the seats the benches

Sama - they do blur together, and that's right, in the Haudenoshanue world view they would all be one, which is why you might hear me say “body/mind/land” because I don't necessarily think they are separate

Reminder to do CEWIL funding, don't want to push people but want everyone to get their funding

Elysia - remember to vote for the mutual aid fundraiser in the discord when you all have the time!

Sama - yes! We will decide by next Friday, so please have your votes in then, will be collective consensus so please have your notes in by then!