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Exploring the lives of the Ryerson Alumni of Disability Studies

Greetings

RADS Roads is written by students and alumni for students, alumni and the DST community.

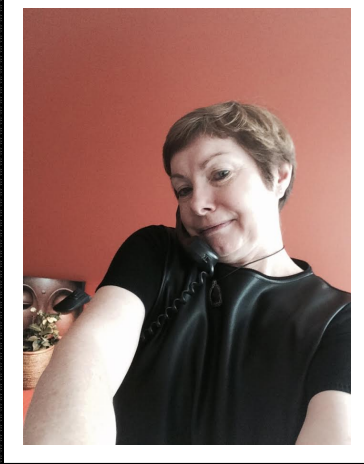
All DST students and alumni are encouraged to contribute pieces of writing and resources. Together we make this newsletter. Submissions for the newsletter are welcome at any time. Please send content to Sandra Phillips at: sandra.phillips@sympatico.ca. Content can also be submitted to Kim Collins at: kimberlee.collins@ryerson.ca.

MARCH 2018

Kim Collins is the editor of RADS Roads.

From the Director's Desk

To the left is a picture of Kathryn Church.



Happy New Year.

Let me begin with an account of course delivery and student awards from **Summer Institute 2017** – in part because of implications for the coming months. For the first time in the School's history, we adjusted the schedule to make it possible for students to take DST 613 (*Strategies for Community Building*) and DST 525 *Disability, Representation and Culture* as one-week intensives in back-to-back sequence. Knocking off two required courses in a single summer significantly speeds people along towards completion – and reduces costs. The arrangement requires advance preparation through D2L shells, but the classroom hours now meet the Ryerson standard. Win-win!

On July 5, we welcomed Dean Lisa Barnoff (former director, Social Work) and Associate Dean Jennifer Martin (faculty, Child and Youth Care) to our **annual student awards ceremony**. Both are new to senior administrative roles for the Faculty of Community Services. *Disability Studies is small but mighty*, noted Lisa as she launched the presentation of 13 awards to 32 students for a total distribution of \$33,700. Our line-up now includes the Canadian Foundation for Physically Disabled Persons (CFPDP) Disability Studies Award newly established through the generosity of the Foundation and its chairperson, the Honorable Vim Kochhar, former member of the Canadian Senate. A book-end for the Pollock Entrance Award, it supports the academic efforts of students in the latter stages of completing their program, with particular attention to disabled students.

We loved the surprise presentation made by DST graduate Marsha Ryan on behalf of the Student/Alumni Advisory Committee to Paris Master McRae in recognition of her gold standard practice as Student Affairs Coordinator. The School is fortunate to have someone who will do *whatever it takes to cultivate collegiality, camaraderie and solidarity in seeking disability justice*. Speaking from the student perspective, Edelson Award recipient Darlene Murraine concluded the ceremony with a speech in which she observed that *Disability Studies chose me!...and has been revolutionary in altering my understanding (and) shaping the way I interact with the world: from the language I use, to the models and theories I reference to the way I reposition myself as an advocate and ally to the disability community*.



Image Description: Photograph of the award donors. Featured left to right: Robert Hardy, Cole Bonathan, Melanie Panitch, Ron Goldsmith, Maggi Redsmans, Miriam Edleson, name unknown, Lindsay Campbell, Michael Foulkes, Peter Tench, Melodie Cook.

Ryerson's Policy 45 requires that all its departments have a **School Council** as a key governance structure. We established our Council in 2015-16, along with a pattern of meeting annually in June. I am currently drafting our By-laws for approval by Ryerson Senate (of which I am currently a member). In the meantime, Council members (faculty/instructors, student/alumni and staff representatives) have been active in reviewing and approving additions/changes to program curriculum.

Two well-received **course offerings** from last year are back on the list again, namely, *Disability, Justice and the Good Human Life* (required) with Dr. Katie Albrecht (teaching online from Halifax, Nova Scotia); and *Rethinking Disability in Schooling* (elective) scheduled for spring/summer with Early Childhood Studies faculty member, Dr. Kathryn Underwood. Students employed as Educational Assistants in particular should seize the opportunity to study with Dr. Underwood and your peers in ECS. A pilot arrangement, we will be looking to student feedback as we consider future options.

Another tantalizing spring/summer offering is a Current Topics course DST 503 titled *Exploring Contemporary Institutionalization in Canada*. Political economist Dr. Tobin Haley, our current Ethel Louise Armstrong Post-doctoral Fellow, will mobilize the analytic resources of political economy, feminism, and post-modernism to consider the institutional and institutional-like experiences of Deaf/Mad/Disabled people in the era following “deinstitutionalization”.

Having entrenched *Crippling the Arts* in the Liberal Arts curriculum, Eliza Chandler is currently teaching the DST equivalent titled *Crip Culture in Canada*. It addresses the ways that embodied difference is represented differently by and through disability and mad arts. Meanwhile, *Disability, Desire and Sexuality*, a course designed and “piloted” in DST by Chelsea Jones was approved by Liberal Arts as a university-wide elective (Fall 2018). Because of a financial incentive program, both courses generate more dollars per student than the standard allocation.

Paris and I continue to take up administration as a field ripe with opportunities for program advocacy. Having triumphed with Course Intensions, we took on Admissions materials in which the phrase *two years (or equivalent) related work/advocacy experience* was creating confusion and likely discouraging some people from applying. With Registrar approval, we separated credential requirements (a two-year community college diploma) from what appeared to be a requirement for work/advocacy. The latter is now more clearly identified as a “challenge credit” related to DST 80A/B *Practicum in Disability Studies*. Students with adequate job experience will receive practicum credit upon admissions. Those who acquire job experience in the course of the program should apply for exemption prior to graduation. That’s clear now, right?

Over the years, our program has quietly but steadily hosted **international visitors** who can resource a stay in our midst. Last winter, we welcomed *Maria Bee Christensen Stryno*, a doctoral candidate in Communication Studies from Roskilde University in Copenhagen, Denmark. She came six thousand miles to situate herself in Disability Studies – and I don’t think she was disappointed! This winter, our visitor is *Ana María Ospina*, a Masters student in Disability and Social Inclusion at the National University of Colombia, South America.

Cross-cutting the areas of design, disability and gender, her research explores different notions of design and socio-material experiences around prostheses development. Under Esther Ignagni's supervision, Ana hopes to expand her knowledge, theoretically, and to become more articulate about it through writing.

With leadership from Dean Barnoff, last year's budget supported our move to increase the number of DST course sections offered university-wide – and the expansion has gone well. Examples:

- For the first time, we ran two sections of *Rethinking Disability* on-line in the Fall as well as the traditional on-site offering during Summer Institute.
- We now routinely offer ten sections of *Mad People's History/History of Madness* (on-line and on-site) each year.

Our desire for more substantial program growth and/or reorganization is unwavering. On that score, we look to the talents of three new senior appointees (Provost, Vice President of Research and Innovation, Deputy Provost of University Planning) for fresh conversations and facilitative decisions.

Seven years of directing a program that is marginalized, organizationally and conceptually, have shaped and sharpened my analysis of **academic ableism**. My deep gratitude to staff, faculty and course instructors, students and alumni, awards donors, community partners, networks and allies for your strong collegiality in this political project. Because of your skilled practice and sustained commitment, the School is lively (disruptive!), substantive and influential.

Kathryn

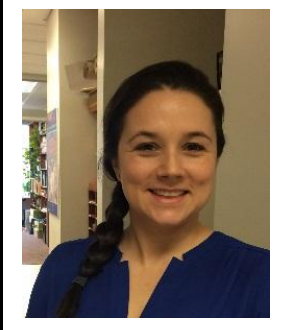
David Reville/Working for Change Mad People's History Course Award -- Faculty of Community Services

Since 1966, David Reville has been using the power of his personal story and his political acumen to push for change in our approach to mental health issues and policies. He has done this work as a community activist, elected politician, consultant, and instructor in the School of Disability Studies. Through his dedicated activism, David mentored hundreds of people in Canada and internationally. We are collectively stronger, more critical, more generous and more humorousbecause of him.

David serves as a member of the Board for Working for Change, an organization established in 1994 to respond to the need for employment opportunities for people with mental health issues. In his honour, this award has been established to support a student who is a member of the Working for Change community to take the Mad People's History course in the School of Disability Studies. Past recipients of this award bring a breadth of knowledge and enriching insights to classroom discussion based on their lived experience. These discussions illuminate how this history remains connected to social movements pertaining to mental health and ongoing struggles for social justice and equity.

Your support of the David Reville/Working for Change Mad People's History Course Award will help to ensure this award and its legacy continues.

The giving site is as follows: <http://supportryerson.ca/DavidReville>



Re-thinking Student Distress on University Campuses

To the left is a photograph of Tobin LeBlanc Haley.

This post was written by Tobin LeBlanc Haley, ELA postdoctoral fellow, in response to an article in University Affairs titled: [Our role is to support students when they are ready to be students.](#)

I would like to thank Dr. Costopoulos for raising the important topic of student distress and attendant university responses in his August article for University Affairs.

Regrettably, the piece does not factor in the social conditions that contribute to or create student distress, such as student debt, gendered violence, racism, ableism/saneism, and homo/transphobia on campus and the hostile post-crisis political climate and labour market.

Instead, the piece collapses distress and mental illness. To put this another way, in the original article all distress is equated with mental illness and any person with a mental illness label is perceived as distressed. In this context the 'problem' is mind/body of the student in distress, in particular, those who Costopoulos identifies as the "severely mentally ill and sometimes actively suicidal" who take up a "very significant portion of [university] resources" (a claim which is not cited). The 'solution', the fix, is to have these students take time off and access mental health care systems until/if they can "function as students" (something which is not defined) and be less of a burden on the university.

In addition to ignoring the social nature of distress, the significant problems with mental health care systems in Canada are also sidelined. Yet, these are problems that have been well documented. A very few examples include long-wait times (Canadian Institute for Health Information 2012), services that do not make space for Indigenous knowledges and expertise related to mental health (Clark et al 2017) and involuntary treatment practices which have been identified as a violation of the UN Convention on the Rights of Persons with Disabilities to which Canada is a signatory (Minkowitz 2014). Is medicalizing distress and simply passing students off to mental health care systems (although certainly, they should be able to access public mental health services if they desire) while de-enrolling them from the university a solution?

The collapsing of distress and psychiatric diagnosis, the silence on broader systemic issues that can lead to or exacerbate student distress and the misrepresentation of mental health care systems belies an unawareness of Disability Studies or an unwillingness to engage with this scholarship. For more than forty years, Disability Studies scholars and activists, many of us who have been students in distress and/or students with psychiatric diagnoses, have argued against the individual/medical approach (see for e.g. Oliver 1983), most recently its mobilization under neoliberalism (Morrow and Halinka Malcoe 2017), developing instead a rich body of work about the social production of disability and mental illness (see Meekosha & Shuttleworth 2009, LeFrancois et al 2013). Briefly, in challenging the individual/medical model, Disability Scholars caution against a myopic focus on the individual body drawing attention to the social relations that define and often limit bodies. The focus on bodies obfuscates external factors (e.g., oppression) while simultaneously explaining the implications (e.g., distress) through the mobilization of solely pathological explanations. Certainly, we, as scholars, can understand that distress is not produced in a vacuum but rather emerges from the location of bodies in the current conjuncture discussed above and the devaluing of bodily/mind difference. The very notion of "functioning as a student" must be understood within this broader context, especially as university educators rank people thereby opening up or foreclosing future opportunities. How can we not take into account the world in which we are situated and the challenges it brings for our students when mobilizing this power?

Which brings me to the issue of accommodation. Typically, universities provide accommodation for those barriers to education that can be quantified (e.g., more time on exams to create an equitable testing experience). Should we not also be thinking about how issues like poverty, unaffordable childcare, systemic racism and colonialism, gendered violence and pathologized difference create material inequalities that can make living in the world more "distressing" for some people than others (whether they have a psychiatric diagnosis or not)? Simply telling students who experience distress to leave until they get better (even if financial and academic penalties are eliminated) means we are asking students in distress to individually cope with unequal social relations of power, the very social relations of power which are present on university campuses. Moreover, such an exclusionary practice is discriminatory and would likely be a violation of students' Human Rights.

We must not treat students in distress as if they have nothing to contribute and/or as people who must be protected from their 'poor decisions' (e.g. remaining enrolled). Instead, we must ask them what they want and need and cultivate this support to ensure that they are not unfairly excluded from universities (permanently or temporarily). The following recommendations are potential first steps:

1. That the language used to describe students in distress recognizes that distress is related to oppression within and outside of the university including poverty, ableism/saneism, racism, homo/transphobia, and patriarchy.
2. That it be recognized that student distress will always exist so long as oppression persists, and all efforts to deal with distress must be connected to decolonizing, anti-racist, anti-sexist, anti-poverty, pro-LGBTQ work on campus.
3. That in lieu of "the mentally ill", language about mental health be fully representative of the diverse identities of people living with mental illness labels; for example, consumers/survivors/ex-patients/Mad people (or c/s/x/m) or some agreed upon alternative developed by impacted students. This grouping of terms, which comes from a robust social movement, represents the multiplicity of understandings of mental illness categories developed by the c/s/x/m communities.
4. That students experiencing or who have experienced in distress, especially including c/s/x/m students, BIPOC students, and LGBTQ students, lead all consultations and changes related to mental health and associated support services on campus (including accommodation) and be paid for this labour.
5. That all administrators, faculty members and services providers involved in mental health care and associated services on universities campus take a course on the history of mental health care in Canada.
6. That this course be offered by scholars and/or community members who belong to the c/s/x/m community, especially including BIPOC and LGBTQ peoples, and that all involved be paid for this labour.

This is not an exhaustive list, but a starting point to shift the recent attention to mental health and distress on campuses away from a conversation about pathologization and exclusion.

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Bodies in Translation: Age and Creativity

This was written by assistant professor, Eliza Chandler.

This month marks the one-year anniversary of the beginning of the project *Bodies in Translation: Activist Art, Technology, and Access to Life*, a SSHRC-funded project. As you may know from previous Rads Roads blog posts, this is a project that explores the connection between activist art and the achievement of social justice. Although I mostly work with disability, Deaf, and Mad arts on this project, 'activist art' also refers to aging art, fat art, and Indigenous art. Last year, I had the wonderful opportunity to join forces with the Mount Saint Vincent University (MSVU) Art Gallery in Bedford, Nova Scotia and the Nova Scotia Centre on Aging through Dr. Katie Aubrecht, a course instructor here at the School. Together with Ingrid Jenkner, the director of the MSVU Art Gallery, I co-curated an exhibition called [Bodies in Translation: Age and Creativity](#), a group exhibition featuring seven Maritime-based artists who identify as aging from September 9th - November 12th, 2017. The work in this exhibition subversively, whimsically, and intimately animated the interaction between the experience of aging and the artistic process as artists explored themes of aging and intimacy, losing friends, aging and migration, aging and sexuality, and aging and representation. Together, these works invited us to consider how aging invigorates both artmaking and the art itself.

A highlight for me while working on this show was the knowledge exchange between the partners. I was able to learn about important intersections between aging and disability, experiences that are all too often thought of as separate or as the experience of aging *into* disability and not also the experience of aging *with* a disability. Dr. Aubrecht is doing really important and interesting research on this intersection. I was given the opportunity to share my knowledge of accessible curatorial practices with the artists, the gallery staff and volunteers, and the curators. All of the work featured in this exhibition included audio description, was hung at accessible heights, audio work was captioned, written work was accompanied by ASL videos, and most of the work was tactile.

If you have an event that you would like to share with the School of Disability Studies community please email Kim at kimberlee.collins@ryerson.ca

I'm very pleased to say that the MSVU Gallery has adopted these practices in a gallery accessibility policy and all upcoming exhibitions will be accessible. For more information on this exhibition, please visit: [Bodies in Translation: Age and Creativity](#). For media coverage, please visit: [The Coast](#), the [CBC](#), and [AMI](#).



The artist featured in this shot is Cecil Day and the series exhibited are called Winter Goldenrod (2017). Photo credit: Steve Farmer.

Image Description:

In a low-lit gallery, six etchings by Cecil Day hang in pairs on a white wall. The etchings are about the size of a medium-sized window and are hung at an accessible height. The detail of the black and white etchings is not clear in this photograph, but they appear to be depicting rambling forest undergrowth of roots, sprouts, and dirt. In front of the etchings, there are two white low tables placed that display the plates that Day used to create the prints that hang on the wall. Gallery visitors were allowed to touch these plates as part of the tactile tour of the exhibition. There is a black mat on the floor in front of the etching hung furthest to the left that provides a tactile indication to begin the audio description.

Guillermo del Toro: At Home with Monsters

Written by instructor, Chelsea Temple Jones.

Battery powered candles flickered in a deep, red maze at the Art Gallery of Ontario. The space slowly emptied as those who paid to see *Guillermo del Toro: At home with Monsters* trickled away. del Toro is renowned for his gothic, fantastical films, and this multi-room exhibit houses his personal collection of monsters, comics, costumes, and other brooding frippery. The purpose of this collection, in the filmmaker's words, is to "find beauty in the profane."

Around the corner, in a room called "Outsiders" displays life-size silicone sculptures of disabled people. The collection includes Joseph Merrick, famously known as The Elephant Man, sitting in the corner. Three cast members from the 1932 film *Freaks* stand nearby—Schlitze Surtees posed as himself in a moment of laughter, Henry Earls as a bellicose Hans, and Minnie Woolsey as Koo Koo the Bird Girl, wearing a feathered body suit and large, pronging talons. This display prompted the AGO to ask Tangled Art Gallery for feedback. In response, Tangled lined up five disabled artists to share their impressions at an afterhours roundtable.

The gathering seated about 30 people, and conversation unfolded delicately—it is not easy for artists to criticize the powerful AGO (though perhaps the task was made easier by the exhibit curator's failure to show up). The point circulating was clear: stripped of historical context and disability culture, these sculptures hold space as objects rather than as people. And, given the nature of the collection—objects jointly organized by the AGO, Los Angeles County Museum of Art, and Minneapolis Institute of Art—disabled people's representation matters.

“It’s dehumanizing to gaze at ourselves and others in order to feed an inner fascination with monstrosity,” one artist explained. When disabled people are reduce to silent props, they are left to absorb scrutiny without recourse. This particular exhibiting of Merrick, Surtees, Earls, and Woolsey bottoms out these people’s artistic contributions, and dismisses all disabled people’s histories, leaving them decontextualized targets of any curious gaze.

In many ways, the exhibit exposed the difference between staring at silicon statues and actually accounting for disabled people in public spaces. Or, the difference between fetishizing deformity and admiring corporeal realities. I tried to keep these distinctions close a few weeks later when I watched del Torro’s latest red-carpet hopeful, *The Shape of Water*.

The Shape of Water is an inky love story. The main character, Elisa, communicates using American Sign Language. She works, she dances, she has sex. She’s in the habit of boiling eggs, and tenderly shares these white orbs with a sea creature captive in the government lab where she works as a night janitor. Elisa is routinely disrespected and ignored by the film’s antagonist, a suited-up army colonel whose violence toward her is a clear allusion to classism, sexism and the many other -isms that make disability an intersectional social phenomena. And in watching the film I softened a little toward del Torro, whose representations, though inevitably imperfect, don’t flatten disability entirely.

If you visited the AGO exhibit, you might have noticed small plaques of poetry next to a handful of sculptures. These footnotes are disabled artists’ responses to del Torro’s collection; Tangled’s attempt to cut through the AGO’s permission to gaze. There is no such addenda to *The Shape of Water* (or its Oscar buzz). All we have going into these narratives is a guarantee that disability representation is always complex, never straightforward, and increasingly unsettled. Perhaps the critical task, then, is to re-name the profane and deconstruct the beautiful as we are handed exhibitions that blend both.

What are students and alumni up to?

This was written by Anne Zbitnew.

In fall 2016, the School of Media Studies and Information Technology at Humber College received a grant from the Broadcasting Accessibility Fund for a project called *Making Accessible Media: Accessible Design in Broadcast Media*.

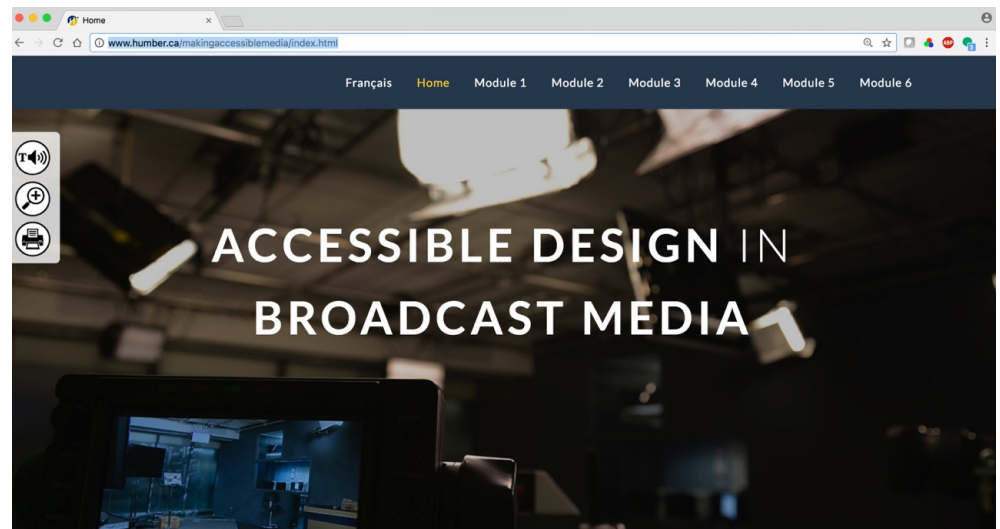


Image description: Screenshot of homepage for Accessible Design in Broadcast Media.

Making Accessible Media: Accessible Design in Broadcast Media was designed for broadcast media professionals, other post-secondary institutions, and all Canadians. This fully accessible open source online course, offered in French and English, focuses on the representation of disability in broadcast media; transcription, captioning; described video and live captioning for broadcast; alternative text for image description and tutorials on how to make documents and presentations inclusive and accessible. The website includes a built-in screenreader and magnifier; all video is captioned and transcribed and original video is accompanied by ASL video; captioned video tutorials with transcripts and accessible PDF descriptions and more.

Making Accessible Media: Accessible Design in Broadcast Media is offered through Humber's School of Media Studies & Information Technology to all 4,000+ Media Studies students, helping to shape the next generation of broadcast experts. While this course offers practical insight into how to make media accessible in the final stages of production, it also reminds that accessibility should not be an afterthought but part of the initial development process. One of the mandates of this course is to raise awareness of the systemic, attitudinal, physical, information and technological barriers that interrupt accessibility in current broadcast media practices.

The course is made possible by a generous grant to the School of Media Studies and Information Technology at Humber from The Broadcasting Accessibility Fund, which supports innovative projects providing solutions to promote the accessibility of all broadcasting content in Canada.

As broadcasting content becomes widely available across many platforms – televisions, computers, phones – it is critical to ensure that persons with disabilities are provided with the practical and technical means to access this content. The Broadcasting Accessibility Fund (BAF) was established for this purpose. The BAF supports projects that address a range of accessibility needs, and encourages project submissions from a variety of applicants and expects that applicants will employ inclusive design, which sees accessibility built in at the earliest possible stage of its development. The BAF supports projects that work to advance accessibility to content across all platforms, and contribute to a model for innovation that will establish Canada as an international leader in broadcasting accessibility.

<http://www.baf-far.ca/>

Here is a link to the project:

<http://www.humber.ca/makingaccessiblemedia/index.htm>
!

And some of the key features of each module.

Module One-Introduction to Accessible Design in Broadcast Media

AODA Legislation

Representation of Disability in Media

Media Models of Disability

Module Two-Creating Accessible Audio Content

Manual Transcription and Tips for Transcribing

American Sign Language and Quebec Sign Language

Transcription and Captioning at Humber College

Module Three-Captions for Video and Live Events

Captioned Video and Tips for Captioning Video

Video Captioning Format and Grammar

Captions for Live Broadcast

Module Four-Creating Described Video for Broadcast Media

Described Video

Integrated Described Video

Live Description

Module Five-Designing Inclusive Images and Words

Writing in Plain Language

Alternative Text and Screen Readers

Designing Accessible Documents and Presentations



Module Six-Accessibility Innovation in Broadcast Media

Broadcasting Accessibility Fund

Broadcast and Beyond

Choosing Inclusive Language and Style Guide

Making Accessible Media: Documenting Our Process

For more information, contact:

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**We would
love to
feature a
review
(book, blog,
play, movie,
art exhibit,
event, etc...)
by you.
Send your
submissions
to Kim at
kimberlee.collins
@ryerson.ca**

Disability in Uganda

This was written by Disability Studies alumni Nelson Mugisha.

Before joining Ryerson University in the School of Disability Studies, I had no idea about different models of disability. I was already working in the field but I was not sure what theory informed what I was doing in practice. In my first semester at the summer institute, I was introduced to the models of disability and it was very clear that I was not happy with the medical model.

When the social model of disability was introduced, I fell in love with it because it somehow put things I was practicing in context and gave me the language and the new understanding of disability.

At the time, I was living in Toronto and had not lived in Uganda since I was younger. So I didn't fully understand the challenges disabled people faced on a daily basis. However, on numerous occasions, I read horrifying articles in Uganda's main newspapers about disabled people. I was taken aback by what I was reading and just wanted to do something upon the completion of my degree. In one of the articles I read, there was an image of a child tied to a tree which was happening because her mother had to go to work. That is the image that was forming in my mind about disabled lives in Uganda.

After my studies, I worked in Toronto for a bit and then left for Uganda, ready to make a difference with this new-found knowledge. Reaching Uganda, I got a job as a learning support assistant in one of Uganda's international schools.

At this school, I was supporting an individual diagnosed with dyslexia. I noticed that the school environment was very supportive and difference was understood and celebrated. The child I supported didn't feel that he was any different from his peers. In my mind, I started wondering whether there was more than two realities for disabled people in Uganda. This supportive environment at this particular school was/is possible due to the school's inclusive principles of learning that guides curriculum development and practice. At this school, it is part of a teacher's job to make sure lessons are differentiated in order to meet every learners need. A one-size-fits-all method of teaching is unacceptable. Children with disabilities are included in everyday life at this school. However, outside the school, I am aware that disabled children still face challenges especially in schools where no specific attention is given to their needs.

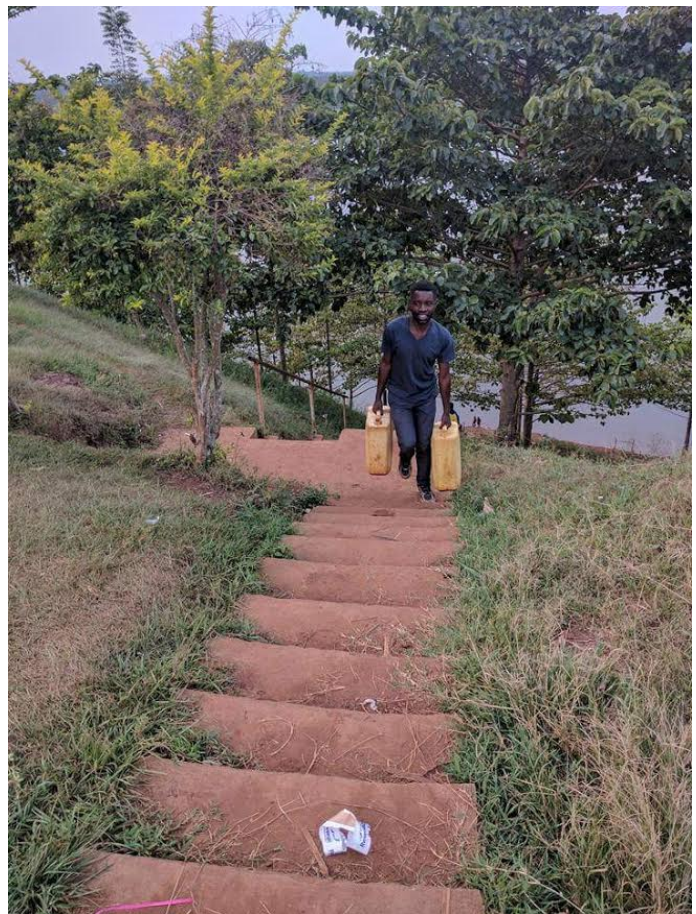


Image Description: Photograph of Nelson carrying two containers of water up a set of stairs from the Nile River in Uganda. You will notice the stairs and that tells you who has access to such important water source. This place is also where the white water rafting happens. Who is left out of this popular sport? What are the assumptions here?

With my work schedule and family life, I was not able to be active outside my job but one big question kept on coming to my mind; what made the difference between what I was reading in the newspapers and the reality at my school? Children with disabilities at my school are not singled out or treated differently. So, I started asking myself why the situation outside school is very different. I started looking at the issue of access to resources and how that access can determine how disabled people are treated or viewed within society. Being a gay man living in Uganda with access to resources, I am treated very differently than those who have less access to resources. And this treatment seems to be true for the disabled people.

Though I have not yet ventured into working with the Disability movement, I am thinking that advocating for access to resources and opportunities will change how society views and treats disabled people. They would be viewed as regular community members that go their businesses and contributing to society. The models of disability have a role to play in order to enhance access to resources and opportunities for disabled people in Uganda.

As part of our professional development at my school, staff pick topics of interest and then they share that knowledge with other staff members in form of a workshop. I recently held a workshop about how models of disability might inform our practices. The session was very engaging and participants asked questions and shared their understanding of what they think disability was and what they thought after the session plus the positive changes possible.

I am planning on holding such workshops outside school such I can continue to share the benefits of understanding models of disability especially the social model.

We are always interested in profiling alumni. Please let us know about a project that you are working on, an award that you have received or if you have been accepted or completed another degree. Please email rads@ryerson.ca

Congratulations and Awards

Congratulations to Ryan McNally who was awarded the Faculty of Community Services Part-Time Undergraduate award.

Below is a photograph of Ryan and Interim Vice-Provost Academic Dr. Marcia Moshé in front of a large FCS poster.



Congratulations to Brandon Arkinson whose non-profit organization, Moving Hope, which recycles gently used clothing was featured at the FCS in Action Awards event.

You can watch a video about [Moving Hope on City News](#). Please note this video is not captioned.

Congratulations and Awards

Congratulations to the School of Disability Studies fall 2017 graduates: Brandon Arkinson, Matilda A. Ansong, Elizabeth Grandy, Andrea Johnson, Deneshia Kent and Karine Roy!!



(Back row left to right: Eliza Chandler, Kathryn Church, Chelsea Jones, Tobin LeBlanc Haley. Front row left to right: Brandon Arkinson, Elizabeth Grandy, Karine Roy and Matilda A. Ansong).

Congratulations to faculty member Dr. Eliza Chandler who was recently appointed to the Ontario Arts Council Board of Directors.

Congratulations and Awards

Congratulations to Dr. Kirsty Liddiard, the first and former holder of the Ethel Louise Post-Doctoral Fellow in the School of Disability Studies on the publication of her new book; [The Intimate Lives of Disabled People](#).



THE INTIMATE LIVES OF DISABLED PEOPLE

Kirsty Liddiard



Image Description: The book cover. It is comprised on a number of multicoloured triangles. In the centre of the cover is the title of the work.

On her website, Kirsty describes her book as “a collection of stories: stories of intimacy, affection, care, eroticism, desire and love, as well as stories of pain, oppression, exclusion, denial, and abjection and rejection. It contains a faithful disabled feminist analysis (ground in social and intimate justice) of sexual and intimate life in times of extensive disablism and ableism. It offers a narrative thematic analysis of sexual stories that shed light on areas of disability, love and life typically overlooked and ignored.

Importantly, this book is an accessible piece of writing. In disability studies I have come to see accessible writing as strength, a skill, and a quality that is necessary in order to speak to a range of communities and publics. I hope this book is accessible and readable. There are accessible versions of much of its contents on my website that are free to access (<https://kirstyliddiard.wordpress.com>) and I offer an accessible summary at the beginning of each

Congratulations and Awards

Finally, this book is a snapshot in time. The sociological research upon which this book is based took place across England, UK, between 2008 and 2011. If I were to carry out this research now, as I write in 2017, my approach, my relationships with disabled informants, and my analysis would likely be different. It's been almost five years since the research ended and 8 years since it began. I'm different. The world is different: a global financial crisis has happened; a cruel UK Liberal Democrat and Conservative Coalition Government has been and gone; an even crueler Tory-majority government has emerged in its place. As if these weren't enough, more recently Brexit and Trump have emerged as the inevitable-but-toxic results of a lying, scaremongering mistrustful establishment; a corrupt corporate Right Wing Press; and interminable global austerity. Each of these global events has happened since the research was carried out and each has understandably left its mark on disabled people's individual and collective lives and selves, largely in devastating ways (Goodley, Lawthom, and Runswick-Cole 2014). As such, disabled people's rights and access to civil, emotional, intimate and cultural life is different. Thus, this book can only ever be a snapshot in time, but this is not to say that its contents are no longer relevant. Far from it, the stories contained within these covers have much to tell us about access to love, life, and self in the shadows of disablism and ableism – all of which connect deeply to the current state of disability life in the global step to the Right (Goodley et al. 2017: 3): conditions for living which define the current era as a time of great precarity for many people, but particularly marginalised others.

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If you would like to submit a blog, please write 450-600 words and send it to kimberlee.collins@ryerson.ca

Email us at rads@ryerson.ca

Disability Studies in the News

- Read [Intimate constraints: a feminist political economy analysis of biological reproduction and parenting in high-support housing in Ontario](#) by Tobin LeBlanc Haley. (note: if you experience difficulty with the pdf please contact Tobin at tobinh@ryerson.ca)
- Read about alumnus Brandon Arkinson's nonprofit, [Moving Hope in the article Ryerson FCS student finds use for residence's discarded clothes with Moving Hope initiative](#)
- Read instructor, Chelsea Jones, review of The Shape of Water titled; [Dear Hollywood: Enough with the disability clichés](#), in the United Observer.
- Read the call for papers for a special issue of the Canadian Journal of Disability Studies on [The Sites and Shapes of Transinstitutionalization](#) put out by Tobin LeBlanc Haley and Chelsea Jones.
- Soon to be released: the upcoming book chapter by Tobin LeBlanc Haley titled, The (Un) Writing of Risk on the Mad Pregnant Body: A Feminist Political Economy Analysis of Social Reproduction and Epistemic Violence under Neoliberalism in A. Daley, L. Costa & P. Beresford (Eds.), Madness, violence and power: A radical anthology. University of Toronto Press (forthcoming 2018)
- Soon to be released: Tobin LeBlanc Haley's new piece in the Canadian Journal of Disability Studies titled; Resident Work in High-Support Housing: A Feminist Political Economy Analysis.

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