Social Work Week: Syrus Marcus Ware Keynote Event Transcript

# Full Transcript

I might just type into the chat that just so folks know this session is being recorded just in case folks do come a bit late. So yeah, let's get started it’s 6:05. So first of all, thanks everybody for joining us and spending your valuable Thursday evening listening to what I'm sure will be a quite an incredible conversation. Again, I just want to let folks know that we are recording this session for two reasons. So first, so you can watch it again, if you'd like or just for those folks who couldn't join us. If you have any questions or concerns, you're always welcome to e-mail us at socialwork@trentu.ca. I respect I am Trent University's Department of Social Work field education coordinator. I am joined by some of my lovely colleagues who will now introduce themselves. Hi, I'm kilocalorie and I'm the academic warrior for your social work. We're excited to see your seat tonight. And the other member of the team, Jillian progress and Ryan and I am the Academic Administrative Assistant. The social work department. This is my little dog moglich, sitting on my lap here to join us and we're very excited and thank you all for coming to our event tonight. Okay. So before we begin, I would like to start with a land acknowledgment. So I would like to respectfully acknowledge that Trent University sits on the treaty and traditional territory of the witchy soggy on a Shabbat. We offer our gratitude for the first peoples, for the care for and teachings about our earth in our relations. May those teachings. I am also quite aware that many of us myself included, may live work or even the attending this event from a different location. So I would encourage us to take a minute or two and think about, as well as offer our gratitude for the land that we're on and the people that came before us who still take care of it. So just maybe a minute, think about that. Okay, So not that that's enough time, but in the interest of getting things started, I thought we might just quickly review our agenda for today. So today we are joined by Syrus Marcus, where who will be speaking for about 40 minutes. Afterwards. There'll be some time for a question and answer, period. I will introduce Syrus in more depth in just a minute or two, but first, some housekeeping items. So over the course of Syrus's conversation, please feel free to put any questions in the question and answer feature. We will be reviewing questions throughout the evening. And like I mentioned, ending the last little bit. And seeing them, you can choose to submit your questions anonymously or with your name listed. If ask your question is answered, please feel free to raise your hand. If you wish to provide additional context or information. I think time will allow because we're a little bit of an intimate group. We will unmute you and you can provide more context. You can use the chat feature to put in any comments or direct messages to any of the three department members to introduce themselves or ourselves. But we do ask that all questions for Syrus go into the Q&A. So without further ado, let's welcome. Syrus.

Syrus is an Assistant Professor at the School of Arts from McMaster University. Siris Marcus, where is a Vanuatu scholar, visual artist, activist, curator, and educator. I'm sure it's less than, goes further than that. Syrus uses drawing, installation, and performance to explore social justice frameworks and black activist culture. She has shown a wildly and galleries and festivals across Canada. And he is a part of the performance Disability Art Collective and core team member of Black Lives Matter Toronto. He has won several recognitions, including the TD Diversity Award in 2017. Activists from now magazine 1500 and primarily Award in 2012. She is the co-editor of the best selling until we are free. Reflections on Black Lives Matter and Canada. Thank you so much Syrus for joining us. I'm sure today will be very interesting and engage in conversation. So take it away. Thank you so much for having me. I just would like to say a huge thank you to the School of Social Work at Trenton, to the entire team for bringing me here today to speak with you. I'm actually coming to you fam tech roto check. Each of them was underwater at the time was that Shauna purchase. So it actually makes this territory unseated. Territory of the MRS had gathered the credit. And this area is home to several great peacekeeping systems, including the Haudenosaunee Confederacy and then just Woodlands been welcome. Areas also by his territory. And it's covered by an honor to get to come to you from these territories, I'm going to be speaking today about a variety of different distances. Men are trans tested, disability justice to black and black, liberation and black justice. And all of these strategies has to be direct in concert with and in support of it. He for the tents together. I'm going to begin by sharing my screen and add a little bit of a journey today, exploring disability, justice, system, change, and what I think we might need to do a heading forward into the future. But as I mentioned, many Messiah assignment are artists, a scholar and an activist. As an activist and been very involved in the movement for black lives. For many years. I've been an activist for 25 years. I have been organizing on the island for memory being from prison abolition. Disability adjusted, tested, and beyond. I've also done a lot of work around parenting and activism within the meat. And the co-founder of buffers and elite organize it was black I farm town. So activism has been one of the ways that I've tried to think about how to create a more accessible world. A world that is rooted in disability jackets which are playing with that in a moment. But I'm also an advanced digital artists. And no-till farming, I guess. I've been known to create large-scale portraits. As part of my practice, I've been doing this activists portrait series and it's faster than 15, that draws these very large-scale purchases active as NP, all choppy celebrations of their love, their labor, they were organizing these acts of reference that sort of honor, the labor organizing in that community. I've chosen intentionally to draw a lot of activists who experience disability, madness and deaf culture. You know that I'm intentionally drying folks who live their lives already on the margins. So almost all black activists that I've drawn in black activists to add and just acting identity. And that's really crucial to my work into an organized. So I mentioned Disability Justice a couple of times. And I want to sort of take us through what that is as a way of kind of framing our best first step. There's another model, another way of thinking about disability that is quite prevalent is a model that you're likely you may not be familiar with disability justice baby will naturally be familiar with the medical model just to sort of prevalent process when you engage with the medical, so-called medical industrial complex. This is a beautiful photographs An artist threatens. And they're amazing. Disability justice, or it's collected called Sins Invalid hygiene or performance in the Bay Area a couple of years ago. But I'll just tell you the medical model of disability says the disability of the problem. Right? It says a disability is something that needs to be fixed, managed or carriage. Right.

So through interventions usually with the medical system, stability needs to be fixed, managed. So the focus within the medical model is I'm changing the person rather than changing any systems or structures that are creating barriers or experiences. So it's very much focused on the disabled person being a so-called problem, right? This is why folks are saying hold on, the medical model is apologizing disability. It's pathologizing that it's creating these conditions and worsening the sum that we are experiencing. So folks, you know, developed a different model, the social model of disability. And you may be familiar with this. This is really coming out to disability studies. Really Disability Studies, theory and organizing. And that's sort of sad. Hey, wait a minute, let's think about this in a different way. Let's recognize. And in fact, all human bodies and minds come in different, different shapes and sizes and work in different ways. And that all human bodies and minds. Because there is such a beautiful amount of diversity in the leaves that we appear in this world that we could just sort of recognize that and accept that rather than pathologize. The social model says that disability only in years when we counter the barrier in society. So even disability is a product of an able as society without enables society. If you had an impairment or you had a cognitive difference, or you had whenever you're experienced it just barely, whereas it wouldn't necessarily make a quote unquote use that word again. Problem, which has rather, it would be integrated into the way that underlies. It would be everything needed in order to live and thrive in our society. So the social model was really pushing for social changes, structural changes in society that would make things better for disabled people. But the problem with that social mono was starting to assume that all the able people were in one group. She know it didn't think through the intersections of disability and raised or the intersection for class and disability, or the ways that I'm disabled people were experiencing able resume at a disproportionate rate. And people were maybe had experiences of white privilege or class privilege or, or whatever or status, had different experiences than those who didn't get to an intersection or consideration. It didn't route, it's where inactive as unnecessary and it didn't really work in communities. So then we, instead, then we turn into bed early 2000. And we see this beautiful creation in this beautiful grilling out of this model that grows out of BIPOC. Activist communities are something called Disability Justice. And says, Hey, let's take what we've learned from shifting from the medical model, the social model to now to this model. And let's actually think, if human bodies come in all these different shapes and forms, what if we actually consider all of the ways that we exist to be inherently valuable? What if we desired disabled people? What if we wanted disabled people in our lives, in our families, in our homes, in our communities. What if we desired disability? It does focus on political ideas, but it necessarily connect the issues of disability with other experiences. It's no surprise that it's growing out of my pump. I'm looking at disability and looking at the stability, class, disability and migrant status, et cetera, et cetera. And necessarily disability justice is future thinking. It's engaging in planning for future wherein we all survived. Were disabled people survive and live long into the future. And this image here is actually from the incredible project. I'll disable in here. So if anybody's ever looking for beautiful, brilliant stock photos to see what people are color, living their lives and driving. There's this incredible project. Able to hear and they feel free open-source stock photos that disabled people, home settings in work settings and RDs setting. And as long as you credit them, yeah, you know, you can use them. And so they they wanted to make sure that there were these beautiful images of circulating in the community services part of that group project. And now a lot of this, the tenants and periods of disability justice and they grew up. And we can trace a lot of the sort of core principles to the writing and work of activists coming out of the Bay Area like Patty Berne and some of the folks who helped to start Sins Invalid, they created what they considered to be these core principles of disability. Jackson, and I'll just take you through them now. You can see in the bottom here there's a vacation or an article that she wants you to read further. But the core principles of disability justice are that it's intersectional, it's intersectionality is a core principle. So it issues their gender, race, class with experiences of disability. In ventures the leadership of those who are most. So those who are most impacted by racism by April or transphobia, Islamophobia that those folks are, are, are, are centered in their immediate step, is centered. So just they look, people are disabled, lead Nothing about us without us straight to see my land, right? And there's a commitment across movement organized so that it's never done in isolation or I work in organizing. It's connecting to the climate change movement and environmental justice movement. And it's connecting to all of these different organizing moments I recognize as the wholeness. So it's not asking for us to only work right ourselves in breach of the conversation. But we get to bring up some experience, all of the good, all the bad, all of the everything ourselves. There's this commitment across disability solidarity though, there are lots of ways that we are cats segregated by ableism, by autism might say, yes, we're mad people are separated out where, where deaf and hard of hearing folks are separated out. Where it we're hearing communities are differentiating, they're different. We are, we're separate from each other in intentional ways and disability justice, that's a terribly fence we need to be doing. Cross disability organizing and solidarity so that we're supporting each other. It's rooted in interdependence. So, you know, in, in sort of the fallacy, capitalism, we're all supposed to be magically independent. And that's very much part of the neoliberal idea that we eat are independent. We can just do everything that we do on our own. And of course, all of our brilliance and genius that we had light is never from a teacher. Networks are learning from others, but always from this sentence, sort of independent achievement. Well, Disability Justice said, Hold on. Nobody gets anywhere without the help and support of other people. We can be at reliant on each other and that's not a sign of weakness. That's just fine on strain. That we can support each other, that we can take care of each other. Connected to each other, and that is actually either small and there's this commitment to collect an accent. So to making sure that things are open, accessible, three, that we all get to be able to engage in the organizing activity in the soil. And there's this idea of collective liberation. We know that we are together organizing for justice, for the freedom of all of that. So d if principles of Disability, Justice and help to lead our weak form words as we try to think through what kind of world where this is, the more and more who is the co-founder of Sins Invalid. And this is one of their posters and they put out celebrating disability justice where they just sort of laid out, you know, all buddies are unique and essential. All of them, right? And my Oliver minds are unique and essential in all what it needs a desire madness to celebrate madness as inherently valuable. As a scholar, I asked these questions that, you know, all of our bodies have strengths and needs that need to be matched, not just disabled people, all buddies. Do we know that we are powerful, not despite the complexities of our bodies, but because of them. We move together with nobody left behind. This is the adjusted right. So roots in this idea that we are all great to not stop until all of us are driving. You know that we're going to take care of each other. So again, we move from the medical model which says that disability is something that needs to be fixed or cured. Routes that there's this ability of the problem that we need to eradicate, that we need to fix manager. And it doesn't in any way look at sort of the social structures are systemic ableism. And we loved van to the social model which was an attempt improve Iran as well. I'm, let's look at the structural genes that are afraid, that create, that create experience, negative and unfortunate experiences were just see what people are trying to change the social worlds or digital foreigner because it didn't make the connections to all of the other things that need for change in structures in our society. How do we dismantle able without just explained white supremacy? Without getting rid of colonialism, without getting rid of borders. You know, how do we do this work at the social world without considering all of these things? So then we turn now to disability justice again, growing at him by activist community. I'm saying interdependence is where had Tad saying, we can't take care of each other. They intersectionality is core to the work. And there we need to take leadership from those who are most affected by these issues in our sensory nerves, who are on the margins. Disability justice becomes a prevalent model that we see in our worlds in this moment. And again, this is smaller than gorgeous imagery around disablement here. And then what we saw in 2020 was a widespread adoption of Disability Justice tenants and models by the social welfare. When the community, when the pandemic hit and we saw a lot of people turning inward, returned to stay in their homes. We collectively decided that we were going to go into the lockdown. We were going to agree to stay home in order to take care of each other. We're going to make sure that those who are most marginalized in our communities, I didn't all die from the virus that we're going to do in order to take care about this. Well, that was Disability Justice that was facing the disabled folks in our communities. For folks who are immunocompromised. The folks who are going to be hardest hit by this. We're going to do something that is going to change our behaviors on behalf of someone else. We're going to be interdependent and we're going to take care of each other. And so we saw this term, collective church wasn't enough and it didn't last long enough. And you sure you know, the capitalism Christos back into the market again and we saw that. And we'll solve other disabled people. Say, well, not only must behind here, this solidarity in US. So there are, again, I'm not saying everything is perfect but, but it was very interesting last screen to see this corrective term or this idea that we could choose to take care of each other. So we could choose to think of those who are most vulnerable in our society and say we're going to venture this environment. Either the combi river Collective said in the 1970s and their position statement that actually made the world safe for those who are most marginalized. For those who are in the intersections on the margin, you are necessarily make the world safer for everyone. And so they were talking in the 1970s, if we made the roads, safe cards are black women who would necessarily be making the world safer for everyone. And I would say in trying 21, if we made the roads safer for black, handsome and disability, we would necessarily be making the world safer for everyone. So in this collective turned to say, what would it look? What would it take to not have all the senior people that we know and love die here. What would it take for our elders to survive this iris? Okay. It means I'm staying inside. Okay, we're going to stand side and we saw people doing that. We saw this collective term for air. What we also saw this year was this. And finds a sort of people becoming politicized while they were at home. And so we saw all these people also can be other things, you know, as people were being asked out of what, each, what kind of world you want to emerge out of COVID, you know, what kind of world age on a building and come out and people were starting to dream and they were like, wow, I really want to go back to a 45 hour work week. I don't know if I want to go back to a five-day working. I don't know if I wanted to go back to XYZ. They started dreaming other possibilities as human as part of what opened the door for this larger conversation around abolition and defunding the police. And to become part of the site was as people started to try to imagine what kind of world they wanted to emerge into. We suddenly had some are full of who and who is murdered, right? So we saw the killing of George Floyd and the end of May, the mysterious desk surrounding images Christian speaker or Kaczynski back here in Sacramento City at her apartment and saw the death of sent home or out in Halifax killed by the police. Saw this throughout the summer. We saw on the verdict of the killing of Breonna Taylor with the police officers acquitted. And we saw all of these examples of police violence. People were saying, Well, why didn't know what I am wanting to head towards, but I know I don't want it to be this kind of oh, this is not where this is, this is a problem. And when we look at who's being killed by the police, it learns the MAC peak was largely just so, you know, people started asking questions about re-imagining the kind of world that they wanted to go into. This event.

This event. That's move when it's turned towards anti policing is not a new thing. It also grows out of NAD and disabled community think we're in grams community. So of course we can draw a lot of it. And decreasing organizing is tree to things like the Stonewall riots, where he had Marsha P. Johnson and MIS major and Sylvia Rivera standing up against police brutality and the thing and, you know, enough is enough. We're not going to let you realize this anymore. And Marsha P. Johnson is famous for saying of a poster that I made the summer with a drawing of her. I mean crazy but that don't make wrong. And she talked about being a proud man, trans person and as a proud man, handsome, and she was determined that she was going to be heard and he did not want the police brutalizing her and priming and harassing people. And so she stood up on Jim 1969 and she, she did fight back. And she generous. And in that organism, out of those embers of this sort of idea that the police power is needed to change. That we build, we've built over the past four decades is anticlines and anti-Christian movement that now is really getting traction. There are other stable ancestors and heroes that we also drawn that had been doing this incredible work. We have of course curious, I'm in the origin of the pleats symptom. Entrepreneur Island grows out of sleep, actually patrols, slave patrols that would go and try to bring black people back to slave labor camps. So that's what eventually becomes a police force in a large part of the island. And of course, the RCMP here in the Turtle Island, the grain directly out of the need to enforce the Indian Act and to clear the land of indigenous people and disappear indigenous people in order to make way for cellular expansion. So then we have anti-gay policing heroes like Harriet Tubman, who was a disabled woman. You know, you have this black disabled woman who is able to be her experience on slave labor camps. Someone throws something at her head and she suffered. As she she she acquires a traumatic brain injury. It hasn't really experienced the disability that she is in fact, one of the best and most well-known abductors on the Underground Railroad. But she is able to bring all of these people who are more liberated environments because nobody believed that it could possibly be her who's doing the work. They just counter because they assumed that they would learn, couldn't possibly be the person who's alkylating collaborative scapes. And of course it was because of her disability as a go-to go back to that and been valid poster, you know, we are in fact be our experiences that we are the incredible magical and using beings on VR. You know, we get to celebrate that. We have claimed black feminist thinker and scholar angry lawyers here. And again, you know, her tensor generals and her writings about her experience of disability. Email can be read alongside with all of your other scholarship. And that's the master's tools that dismantling the masters. And the importance of relating across difference and all of the teachings in other women are powerful and dangerous. All of these quotes and teaching that we get Maki Lord, you know, grew out of her experience and her experience of disability, her experience as well. And then your experience of disability and disability justice. Draw our ancestry, some of these lineages and choose some of these histories. And then of course, the incredible work of Octavia Butler, who is also a black disabled woman who experienced cancer. And in, unless, you know, who told us stories and future worlds where she imagined future worlds, we just say Well people survive. We've just seen when people were the ones who led us often. So you can look to her books like parable of the sower and parable of the challenge, where main character lloyd, all that takes us through. She's able to lead her to safety in part because of her experience and disability as a distributed the book she experiences other people's emotions and feelings in a deep way. Not so much that she read labs when someone dies. There's that one, so it gets very high. It's because of her experiences as she's able to be the kind of leader that allows them to survive and get through this sort of post-apocalyptic moment that they find themselves in. So again, just really 1800. And drawing on this history is part of the disability justice organizing and legacy and narratives. So as we look through these folks were sort of imagining future was for disabled people exist looking to the past and some of the work and organized, like I've been saying, you know, are not going to allow ourselves to be pathologists and coolies just because of who we are. As black disabled people, as black queer disabled people as black toward his bookkeeper, we're not going to do that. So what we saw out this summer was again, this really embedding them disability justice framework. When we said not only are we going to take care of each other, I stay home, but we're now going to look at taking care of each other by getting rid of the police That's down. It is on the streets, reliance. And we know that there is. Huge problem with policing. And you'll see whether or not people, right? So we know that, we know that the majority of black people who are being killed by the police are not only because they're black is because they're black and often as a machine for Vancouver. I'm happy as an MBA and the list goes on and on as a redistricting people that had these mad, people who are being persecuted because of being mad and public space, or because of being mad at home or because of being. We also know that there's a disproportionate rate of disabled people in institutions in jails. Then the last, the ways that disabled people are asking chapter institutions are using degenerate. So let's move into the summer. Who has defunding the police was Disability Justice move it was moved to say, if we know that Matt people are not necessarily going to be safe on the streets, particularly black and indigenous Mackey box, we have to do something different, otherwise do just from the right. And so people said, what would it look like to take away from these bloated salaries and to reinvest them into community supports. And now I want to stress here that when we look at this, we're looking at reinvesting in community supports that are immunity Support, so that we're, we're building support for mad people were not just turning a carceral logic or either commercial system, you replace the police were saying, what would a Madelyn community support response speech, a crisis. What would a Madelyn response to crisis? Whatever we worked with Matt people when they were well to create price crisis plans for when they weren't, when, if we had a MATLAB response when someone was in crisis. So through Black Lives Matter, we ended up creating a website called defund the police that org, which gives a whole bunch of information and resources for folks who are new to abolition or new to this idea of deep I made. It helps to break down wet and mental health response look like in an abolitionist way. And how would we respond to oscillate prices and harm in an abolitionist way and mountain where we reinvest the movies pleats down into if we weren't spending billions of dollars, that we're spending every year in largely police salaries. And then they break down some of these numbers. We know that 53 percent of all teasing reports are mad people, 53 percent. So that's who's getting this is getting higher. This is the disability justice issue. This is also a black to black and indigenous people are saying, we are being hunted here. We have been for 500 years in history of the slave patrols and the RCMP cannot be dismissed from what they're currently doing today. They are allowing and there they are mere stocking on and they are allowing for the brutalization of our communities. And then at the last moment that may take us and disappears into these prison industrial complex is never to be seen again. And the community is rising up and saying absolutely not, we are not going to allow this in our name any further. So any of these I encourage. The website, if they wanted to find out more information or if you're somebody who's saying Syrus, I wanted to be there but I'm not there yet. But what about when this happens or what about when my health, it's broken into air? What about there's great resources, my website bit, how to answer those questions and help you to think through, well, what did the police really did on your house? It's broken into. I guarantee you even though on the movies they will they will not stop until they crack the case and bring every pencil and eraser back to your home. Betty, how it happens, that's just not really looking at what we actually do versus what we think they do. All of that is on the website. Great. Now our aids activism is a really big part of what I'm really interested in doing. A big part of what we do with Black Lives Matter. We are a disability justice. We recognize where a black man people, black disabled people. And we recognize that there's, you know, that there is a huge problem with police. And the way that this sort of mandating community. So what we did was we created a 7500 square foot on a college. To calibrate this idea are re-investing back into it, particularly in MATLAB, supports into black and indigenous community programs. All of these things created near our ARDS. And he's going to say you start by making them into hate hardship when they hear some sounds and create a vision. Now what are some of the youngest companies from it? Don't stay in the country to still believe it. Oh my God, it's called Bad and North advices to be able to get them nice. And this ended up wikis, right? I was asked a couple of weeks ago and I gave a talk. I was talking about this and run fast. Oh, how did you get the permit to do it?

it? And I had to laugh. So we actually just did this. I did some city beautification as I would imagine it, to try to say, Hey, look. We really have a problem here and the moment for this conversation now, you know, we are in a moment of transition and ask people, say, look, we're heading out of COVID eventually, let's build something new. We don't want to go back to the old ways. What are some of the new things that we want? Well, we know we want everybody to have housing. We know we want to make sure that people have access to food and shelter. We know that we want to have more power than their credit. And if you're looking for fun, here is the place to look for them. We also started thinking about the kind of monuments to slavery and colonialism like the police and prison system that linger. Please, as I am, I'm all times in this talk we're allowed slave patrols, patrols to enforce the Indian Act. So this is a monument, slavery and colonialism that could be abolished today. You know, we asked for that mirror and immediate defending or obese by 50 percent. And again, this is a Disability Justice. This, we decided to continue our beautification and look at some other monuments to slavery and colonialism that wrap around in the city that also sort of tied in to this idea. And so we did a project with the monument at Ryerson. Who was the flavor was anti indigenous, was the architect of the residential schools. And of course, when time to stem that model to South Africa where the kidney apartheid system and resulted in literally no, you're black books dying to that regime. So we said, you know, why did we have this up? And let's take this down. There was this strange monuments to 7 or the king. I was the sixth grade that was actually taken down from Indiana, do a decolonial process, but was purchased through private interests and put up in Queens. And so it's sort of change kami alignment there. So we didn't these beautification practice. And the state really responded in a dramatic way. And there were arrests and some of the activities that folks who were involved in the protests were arrested. And we ended up having this demonstration at headquarters and ultimately had this press conference the next day. And I mentioned disability justice is rooted in edge intersectionality. It's rooted in their leadership by those who are most affected. And so necessarily know we have this beautiful speech that comes out of this moment from a black trans disabled woman. I mean Reagan wings, who made us incredible speech. As for your time, thinking about what we need in this current moment. Right now, I'll just show you what she says. I just want to add something. We've tried many different ways to get the attention and the conversation of leadership roles and positions itself as having to do this to get yada show. When writing letters, creating books. Yeah, yeah.

We've been doing in every single way possible. So make sure you hope what we do, what we need. We've done the work for you. And so it's really ridiculous to me that we're still, is really ridiculous that we have. In the United States.

There's a saying, right? Liberty and justice, black mice. Yes, yes. We haven't gotten anything else in the technology of blackness that we found how to listen and technology of black women re, radical love and intersectionality. A bracket transpose. Yes, in leadership roles. So make sure that this does not work. We're just stabilize, we're hyper surveilled were followed. And just like this, we need to create a humanity where everyone and everything is allowed to exist. Because we already do see why supremacy in an ideal society and using the state to enforce it. And this is where we're seeing white. You are something else and leave or something else. And we've had to fight white supremacy solution for far too long. You're lucky that this is all we did here. Lucky that revealing your humanity. That we're not asking for vengeance or revenge because that's easy. But I love his radical abolitionists is a future event. Everybody has what they need, what they want. Raising a kid who's four years old, he was not afraid of that. Just to remind you why we just said that. Right. She's like no, like we we we can do better than what we're currently doing. She silencing and that we need to make sure that we're centering those who are most affected in the, you know, she says that we have child in all of these different ways to make changes of piety in other, in all of these different ways, racialized disabled iPod, wherein chance people have been working and fighting for change. And an anti-node E9. Much ways to naught L is this idea of, say Enough, enough. Again, Marsha P. Johnson, I may be crazy, but that don't make me round in a raven wings and saying, You know, I am not going to allow you to continue to keep realizing my community, this is an issue. So I'll just mention that those statues ended up being pointed out, boarded up and bear cheated with this very bizarre plaque. That was put up at the site of the statute. So of course, at Ryerson there was already a plaque saying, Hey, this guy's a real problem. You know, this, right? Supremacy here. So the university already had put a plaque up. But then around the statues, they put this plaque up that says the legislative assembly lines stereo is a place for debate and deliberation on issues that matter in our province. No, we cannot change the history we have inherited. It can shape the history wished to leave behind. And then they go on to think about how depictions of dust histories in the monuments and saturates on the ground and respect all of our diverse cultures and peoples. Variables, bizarre sort of has not been saved meant by that, it seems to be giving more protection engineer to these statues then many of the disabled and mad people who are living in all of these amines all across the city, right? So the very moment that they're building these protective structures around the statues, that same type of protective structures that were known for free by Michael Kelley's. The tiny home shelter project. Not all of these tiny shelters in parks all around at the Toronto, those are being dismantled by the city and taken down by city. If you listen to that, he did not permit to build them in building these houses, these races monument genome. So desire, I would also just draw your attention to the database. Started taking down that tiny houses, was seeing me that channelized profile, the beauty of adding a tiny house in your backyard and how wonderful it was to have a tiny tube that was the very same measurement. And the tiny homes that were being ripped out of the parts that homeless people and people without houses were sleeping in up until the morning that they were being removed. Right. And so we know that there is a huge issue under housing within worksheet and beans. We know that there's a lot of man and disabled people living in those enchantments. And so this is a disability justice issue was despite a quiet say disability justice necessarily look at disability in class as well. And it says, Hold on a minute here, Let's make sense of what is happening. For Tony came up in the 1980s, talked about change and she believed that the target we were making in our society where inevitable. She said it intact. It's artists. Artists are the rules here are key to making the change in our society possible because she said, Our job as artists. Remember, immunities make the revolution irresistible. That was her call out to us. If you're an artist from a marginalized or oppressed people, your job is to make the revolutionary system will make it so desirable and so enticing that we can't possibly do anything, right? So this idea of offering a possibility, possibility of a future world that looks different than the one that we're doing now. Well, that's a disability justice. Right? That's what in those tenants and disability justice that I read from Paddy burns article. One of the things is concerned with survival and maturity and making sure that we all make it right. Art of building these irresistible revolution. So I've been part of a lot of projects that have been rooted in disability justice that tried to make that revolution. One of them is through this collaboration that I have with Lakshmi PFC has some raw sienna and to Seaborg writer and author that had her book beyond survival nominated for a Lambda Literary Award. This is amazing. But Leah and I created a world which was an intergalactic, we're POCs to end this stable extravaganza was what we called it, but it was this disability death is art show. I liberated THE BIPOC art making and creation and that, and that was rooted in a politic and an axis and an acronym and an activism that imagined world, imagined the vastly different world. So this idea of gripping something is to sort of bring into disability lens, to shovel it is to bring an activist firms to it and bringing that interests externality. And so we were saying it's time to create the entire world. This is part of how we're going to showcase. I also created a project called Emmet, which was and so it's 10 minute play performance that was created as part of 21 black teachers. A project that was made for CDC jam through Sydney and theatre and working with AD Directory tenant and actor. And sometimes it tells the story of its future where yes, in fact, it isn't stable person who has survived. So in this world gripped by viruses after virus, virus, virus after meiosis is this character Mancur. We meet him living on the edge of an armed waterway. The great Ontario's created from the hunger and on flooding and meeting with our Northern waterways in the sea lions server and creating this massive Interior emails on a peninsula and B. And he lives in a world gripped by viruses where every day is much the same, but we need him on a day when everything changes. And so I've chosen intentionally to always rate is stability into my stories, to always read disabled characters, my work, and that's part of my practice in making the revolutionary. In doing this work of imagining, I just say what future? I'll just play a short clip just to give you it's been seven years exactly. Since the fall. I normally spend today remembering the past, honoring our dead and marveling that I somehow survived. I do it alone, you know, if she was private somehow. I mean, I guess we do everything alone now. I like to like candles. I normally do the same things on this day.

0, remember. But everything is different. Today is not about the past. And you can watch this. If you wanted to see the whole story, you can watch it on CBC jam, I think look on there for the whole year and it looks funny. And it's free.

And it's free. It's free. So our project wasn't it. At least two examples that I've shown. And there were attempts to try to meet the revolutionaries of our attempts to try to imagine a future where a deceiver people have survived were maybe even more thriving, even in the most emulate via grades. So I've talked today a little bit about the origin of disability justice, how it grows out of BIPOC disabled community. How it's rooted in this idea that we can take care of each other, that there is a such a thing as intersectionality and an interests and for interdependence. And then that is a beautiful thing that is rooted in intersectionality. And that it offers a future where we all get to try it. So just to say, you know, we're moving into a new world. We are moving through change right now. As we start to get vaccines in arms and start to think about, well, okay, What were they return to? Something look like, you know, we need to be thinking about disability justice in the forefront of our mind. So thinking about what would a community with less policing be like? And how could they see for Fermat and disabled people are thinking about what kind of environment do I weren't, what kind of work we do I want to have what kind of environment that I wanted to be basing my children and what kind of world and community grow on rebuilding. As we imagine the future is heading out of COVID into something else. So now is the moment you don't work in this, it's not enough to say that we're just going to replace all of these state systems that are not working with more state systems that are rooted in cursor logic, we need to undo that model is the copper in your head and harvest slope is saying, you know, as part of getting the recommended reading. So mad Justice, disability justice system and a model of a framework that is vastly shaping the way that we're doing now organized on to the island, but also around the globe as sort of global movement wishing for Matt justice and disability justice. So I'll just leave the end it there and open it up for questions. I'd love to be able to chat with you a little bit more about DJ and it's work about how it might impact on your work. I have particularly for folks who are in social work, you know, thinking about how you may be. Part of that contributes to supporting mad and disabled people, but also sometimes contributing to the apology with Alice. So thinking through how to interrupt those processes in their practice so that we don't have knowledge as disabled and Match EQ works so that we make sure that they are seen as cool as tenants of disability justice. Thank you very much. Great. Thank you so much. I feel like we could probably spend the next 30 days asking you questions, but we only have about 30 minutes. So if you folks want to take a minute or two because I know for myself, there was a whole lot to think about and reflect on and challenge our own assumptions. But we are going to start asking the questions that are in the chat or sorry, I should say the Q&A. But if folks do have additional questions, just feel free to put them in. So I believe Carolyn as kinda have the luxury and privilege of reading out our questions. We didn't have quite a few with some great questions here. So the first question is, what are some good strategies for advocating for Disability Justice in disability inclusion in your workplace. Especially for the case of new coins that witness things in the workplace that aren't inclusive. It's hard when you're named playmate because you don't want to eat. I understand. And I want each rock the boat or not wanting to put yourself in a more precarious situation and nonlinearity signed or something in this moment of bacteria where it can read my, so I understand that, but I think there's a lot of work that can be done in terms of, you know, first of all, being in solidarity with disabled people in our workplaces as customers or whoever sort of coming in by that sharing information and resources in go along way. So starting to have conversations about, for example, we have a lie in Ontario, the access for interior and Disability Act, which is very watered down and doesn't do nearly enough, but is a law that you can point to and say MBA. And now our company meeting the ADA requirements and then that can be a doorway to having a conversation about disability. And they sort of have to have that conversation with the ones you mentioned AABA, that kind of, you know, sort of have to have that conversation. But you can start to have those kind of introductory moments. The poster that I showed you ever more and more with their arms out like this and that sort of unicorns and Business, Disability, Justice. There are no clusters like that in images like that. It can go up and workplaces or in staff rooms and that can be shared around just email share to be like, Hey, I saw this really cool poststratum. You just ways again, I'm introducing it into the environments so that it's nice Always thing that happened. And I think that, you know, thinking through. I've been very interested in thinking through, how do we know we're told by able-bodied society that everything is quote unquote, too hard to change, right? So we were told that forever at a conference online, you can zoom in. Absolutely not. That's professional, that's not acceptable. People who were told it all the time, right? And then suddenly when there's a need for able-bodied people to need it, suddenly it's very professional or acceptable to do a Zoom conference, right? So it's a matter of sort of saying, Okay, hold on here. Like let's actually wish back a little bit about what is acceptable and not acceptable or what would it look like to keep everything. So I was involved in a research project to the National Arts Center. That was exploring that could be made him Peter. And so what would it mean to create a theater process where your main character could say on opening night, I'm not well enough to go around or I don't see, I don't think I can go on and what would it mean if we were okay with that? Well, we're going to look like and what I mean, I'm not saying let me have the answers, but Mike, would we actually start to think about that? What would it mean if we changed our timeline for rehearsals? What would it mean? So it's not just is the stage accessible to a wheelchair? That's a one-to-one conversation. It's like, what would it look like if we actually supported disable them that artists up to and including them needing to bail out of a performance, even if it was a pretty great. So what would it mean? Our processes? So we can start to think about that by introducing the conversation slowly into our workplaces. You know, what would it look like? That?

That? What does it need to sort of think about this in a different way? And I think just opening the door for the conversation can be a big thanks for that question. There's very much a medical model approach towards higher weight people and pathologizing, diagnosing them with the diagnosis of obesity. Therefore, our labeling higher weight bodies as disabled. How does this narrative intertwine with disability justice, if at all? When fat activists subscribed to the obesity as a diagnosis? Yeah, I mean, if you do that, there are folks who like there's an ASP scholar at a New York City Leonard who did her PCP assess iron status. And all of the problems with being automatically that being labeled with disability. And tried to Einstein back that I'm trying to think through that. So that would be a great place to read. But yeah, I think that disability justice is rooted in an idea that we saw determine where our selves, how we identify and support principle and disability justice. So just because you've been labeled with a disability doesn't necessarily mean that you take that on as an identity or that that that's part of the disability justice advocate for you, self-determined. You know what that means? Now? Does that mean that the ADA issues are not disability justice issues? No.

They are because anything that involves access to equitable and just help cherries and jet is a disability justice. And we know that fat folks don't have access to equitable and just help you go to the doctor as a fat person, everything is going to be blamed on the sides of your body rather than on the fact that you have a paper cut with the fact that you broke your finger or whenever you actually there for chronic nose leaves, whatever you know, they're gonna be like. Well what about the fact that because they'd just so fat little bit medical industrial complex is made at Verbit. So this isn't disability justice. You remember, we love and with a disability justice organizing the lake. You'd be not born out of the Bay Area. And the organizing this she was doing when they were doing rolling brownouts. And there were all these powers set off and, and how that was going to affect disabled people who need to use IBM lifesaving equipment in order to survive than age. Desk justice issue. Can you rolling brownouts that are going to make it disabled people are going to die because they can't plug in there stuff. Well, for a lot of fat books that affected them. Right. So if you had a CDPAP where she had reading machines or if you had other things that kinda algebra, if he needed the elevator for the 0 whenever.

This is a fat issue. So I think that that event will occur gravis with the troubling of believe VD and not wanting. We're not ascribing to doctors labeling all sorts of people in pathologizing lots of people. Disability justice would say, we're still going to fight alongside you, are still going to face me to the half power and for you to have access to the elevator. And so it's part of this is to be in solidarity in that class movement organizing is a big part of it. Some fat activism and disability justice activism. And then have worked together to try to push for changes that mentorship also back. Yeah. Next question is a two-part question. What are your thoughts on the tokenism that sometimes we see when trying to engage and disability justice. I'll give you the second part. And the balance between saturating those people that identify as disabled while also not relying on disabled adults. Educate the EPA. So I mean, anything that is Googleable, I'm a big fan of just saying can you Google that? I think that like we're just save on deaf and that folks who are tired of having to answer questions about their lived experience. You please feel free to always say ethyne that homework also, you can do that. So I think that, that's very important. But I do think that if I'm understanding your question correctly, when we tried to do disability justice, where if we want to make sure that we're centering the voices. And so this whole space, nothing about us without us grows as the moon to make sure that we're the ones we were talking about our experiences. So we do need to center the voices. That does not mean that we need to my disabled voices. I'm going natures they will keep, will be the teachers for everyone all the time forever about anything to do with madness or disability or being blind or what? Oh, whenever we can, we can encourage able-bodied folks, said non-man folk to do their homework and do the research and to do the worksheet to come to us. I ready to engage your thoughtful conversation? And I'm not sure if I only answered. You probably notice it will not rely on them. Yeah. So I think yeah, I do think it's important to center is a lot of folks that I work, but we can do it in a way that isn't misplaced. It is about your knowledge. In fact, in fact, exactly the opposite of what we're trying to say here. We're saying, you know, we centered the most folks in the narrative. We can send you to see what folks in their leadership and make it a separate directive. And in fact, to be honest. A lot of the directive isn't going to be in debt and I'm Sibyl, votes were not necessarily making work. Just to talk to, to non-disabled folks about an experience and we're making stuff, they talk to each other. So, so yeah. So someone's looking at you can recommend any resources for confronting our own ableism or uncover, uncovering our hidden and evil is, yeah, I think you know, I love the book really in imperfection by Eli Clare. Clare Rose.

Early and pride and XML and pride and XML and pride and amongst other things, and writes poetry and stuff that should be avoiding South. But wrote this book, brilliant imperfections that grappling with. And it really gets in there about the nuances of our lived experience. And you might find some comfort and some, some, some info in there and that can be supportive and helpful. I think also, you know, the more that we move in communities that are rooted in disability justice. So if you can find such a place, online spaces, there's this great, become disabled, queer people, crazy, color this groups. And there's resources out there. You know, where it is rooted in disability justice, where you can be around other folks who are not going to try to fix manager. Sure. You know where the focus of our time together isn't manager Jared, as you would find in a medical model. And they're going to see you for who you are. Even in all of your diversity and urine and disability justice models. So I think that that can be finding an online support community and being able to be around other folks who are reading their work and disability justice. So we can we can talk about, you know, why I did it. I had a stroke and that 2019. And it's pretty \*\*\*\*\*\*. Like I'm not going to be like, we can have these conversations and are closed groups where we can talk about the parts that are hired about being disabled. We get grieve. We get to talk about the things that are harder but impairments. We get to have crummy days about it. While at the same time saying my inheritance. And I get to be here and I get to be desired in this world, you know, while I still also get to talk about the things that I think can be hard about our experiences. So we get to high note those speeds as where you get to have those conversations. Where you get to talk about these things without it being a community where they're like, Yeah, well, no wonder it's hard because being disabled sac, that's not what you want. Do you want to be around people that are going to be able to engage the moments where it's hard without necessarily trying to fix manager care. The nurse took finding on red spaces. But I really do love lives book. I feel like that's a great place to start, a great resource. And then just checking out some of the great art that's being made by disabled artists. Better ways in ways of thinking about our disability in the way. Affecting our experiences in new ways. You know? So I love the rating and the performance of Leah Lakshmi care summer scene. I love her work at him performances and let you know they're, they're able to do as an artist and loved the work and Raven and the dance movements and performance here and took around. There's a disability. Wheelchair dance collective, coenzyme, or a circuit that's doing such incredible work. And so you can tap into artists who are like me might help you to think about your own experiences of your body minds in new and beautiful ways. So, yeah, those are some suggested it. I hear a lot of folks wanted to talk about going back to normal with the vaccine. And sometimes I find myself wanting that. Where do we go with that sentiment when the concept of normal is so broken? Well, the reality is, is that for so many of us, we weren't exactly thriving before the pandemic. This idea that we're going to return back to this moment where we were all thriving. Well that right away he said a lot about privilege, right? Because of course some of us were not. Right.

So, you know, the reality is that this so-called normal else, Mary, abnormal to a lot of us, you know, so people who experience economic injustice, people who don't have enough to make ends meet at the end of the month. I didn't particularly enjoy our society before the pandemic, nor are they particularly enjoying it. Now, folks who are living in immigration detention centers or who are being persecuted because of being migrants were really being an underground in our societies aren't particularly challenged by the currency. So there are all of these leaves that the so-called normal was actually not really working for so many of us. And so many ways, you know, all their parents, which I'm in so many ways for so many of us. We're in the state of what they call late capital, late capitalism. We've been in that state for a while. So economists and scholars who study these things, I've been talking about late capitalist since the night marine 90. So we're in a period of the end of a capitalist system in the beginning or beyond. And so in that kind of beginning, beginning kind of moment, we're in this moment shifts in Teams, but it means that a lot of people don't currently have what they need to thrive. A lot of people don't, but they just drive. And so I think as we imagine going back in to the world the way that Lena, right, I think a lot of people don't want to be shooting to our sewer. They didn't want to be working five days from home. They don't want to be so far separated from their families. They don't want it. They found out is here that they want to spend more time with their close friends, but they want to spend more time at home and they found out about them.

Sounds this year. They don't necessarily want to give out or rather get their time back to this capitalist system and the way that it was depressing that before. So I think Nick, consideration that we were going to do something bigger than ourselves. People started buying groceries for their neighbors because their need was kinda get out, people started getting sick, people started sharing resources. People said practicing mutual aid. I don't think people really want to move that up just because of the pandemic silver. I think that the way that lease artery carrying for each other, if you know, it felt good to be part of a community that felt good to be part of applied. It felt good to be part of a bumble and be part of something bigger than just yourself. And I don't see everybody's going to want a readily give that up. The ways that we've learned to be interdependent, to take care of each other, I hope will be a lingering way. I also think that some are bees strategies that we've learned. Like I mentioned, how all of the disabled people who really, can I please present my mind because I think the government who were told now before, but now we do it as the regular. Well, I hope that doesn't change because there had been online Opera and dance performances and lectures and webinars and courses and of course university courses and all of these things put online. And then we increase access for people in ways that are measurable. And if we go back to into completely offline world, all of the folks who after the pandemic are still going to be at home because for disability reasons, maybe not at not everybody can leave their homes, right. You know, there's going to be shut off again from access to community resources. So we want and you don't want that to go back to normal. I wanted always be a blend of online and in real life so that we can make sure that we're still building access for community. I know for me I've learned that. It turns out, even though I love traveling and I love beheaded in the world, it turns out I don't want to be on the air in terms that I want to spend more time with my nine-year-old. I you know, I I don't know how you did have endemic to teach me that, but I've learned that through the pandemic. But in fact, as much as I love traveling, I really love being at home more. So if we've found out some better about ourselves and our community that we've learned. We've all learned what we've read more on darling. Book clubs mean we've done stuff that we might not have otherwise been able to do. And as a result, we know more now and we don't want to go back to 60 hour work week and just sort of grueling ourselves into the ground for capitalists system. So I'm hoping that we're moving into another world. And I think that that's, you know, as we move into this new world, I think it's hopefully going to be one that works a bit better for most of us were more MS.

And try it. I'm of course citing where all of this conchae of leaflets, how to do it where more of us can China recently started up pleasing and community well-being undergrad programs with the personal purpose of shifting the role of police and will serve him back to community engagement, including social determinants of how, et cetera. I wonder if changing the role of police on changing who was hired as tweets and maybe even changing the title of weights might be an approach. It doesn't have to be defunding police, just teaching. Where it's interesting, right? Because we have options. I mean, I would argue if we need to change the name of the police, who was hired as the police and the role of the leaves. We've kind of changed everything. Like That's really all about, you know, like why not at that point? Chai something, something different. But no, I do think, you know, when we look towards disarming the police and when we look towards taking away from other services. So right now in Sacramento, there was just a big push to have 9, 11 removed from at least services so that it went to a neutral third party who would then decide, I'm going to send an ambulance or I'm going to send fire. Let us simply that it wasn't pleased responding to the 9, 11 calls. So that would that's been a real big question, Toronto. So that's the strategy, right. To say no, maybe all of these services that are currently housed under the police don't need to be under pleasing. Response to the crisis, doesn't need to be released as a first responder. Maybe those calls could be going to folks who are experts in supporting folks in and out, right? Right, you know, so we're starting to think about taking away some of the powers that they currently have and putting them in places that are perhaps more appropriate, that where people are just better skills to be able to do what they need to do. Thinking about the reality of the problem, however, I would say in general, the origin of the police for architects stress heavily. You know, it's very hard to tease out. You actually start with white supremacists controlling the speed to clear it. Black and indigenous people in sort of teach INR that model until 2021. It's very hard to tease out the white supremacy from the institution. So I'm not saying it's impossible, but I think I would be wanting if I have if I have a couple of good years to get this right, I would rather put my energy and interests into thinking through building up something new and that could potentially provide real estate DNS security. So we need to take away would you need to take away and tear down as systems that are no longer were deep breath. You need to be growing something else and when plates and so my energy and interests right now is less on where storm last time trying to reform the police to become something better than what they currently are. And more on something that works from the beginning to build something that from day one is rooted in community care, is rooted in response to crisis competent. Some science and knowledge and care and love. I'm very interested in that. I do think that there's still work on the road towards words what we're building. There's work being true and reimagine, using as it currently exists until we get to abolition. That's why we're saying the fund, it's a step towards abolition were saying perhaps some of these fans could be reinserted into our community. And that's the same thing as this idea of taking summer. And services the way perhaps they were one does need to be a police call. Maybe it could be out your color could be as something else called, but also we're seeing changes happen that are changing. The police were also trying to build something else entirely. But it's tricky. We have, I mean, where it, with the reality that we find ourselves in where we are, in a situation where there's a lot of people who would like to just keep it the way it is. And I'm not sure that we are going to see the changes that we need to see happen quick enough. When we see that people are being slaughtered, slaughtered summer it was monthly, right? So getting a rare, sorry minutes talking crazy questions. Don't know that we'll be able to get through all the questions. I had to jump to one because on so it says You talked a lot about this sign at the top of this, but I had to step away. But they're saying they're just asking a question around the word, not just the disability justice, justice communities way of redefining, reclaiming outward on their own terms as a medical industrial complex has done so much present in historical damage to those that used to be labeled or not? Yes, absolutely.

Muc mad with a capital M.

I'm using that as a reclaimed way. So as a mad person, I'm part of Matter activists needed movements and Matt justice movements which says again that ener to be, to experience our brains and our bodies in a narrative or as I create, you know, that in fact, the way that our brains and emotions and bodies work are beautiful and valuable. And so it celebrates our experiences rather than knowledge or experience. So there was an intentional efforts to reclaim the word man, to say, I'm going to take this. And so It's still quite new, the movement to reclaim the word bad. And now there's a burgeoning field of what they call man that ease, which is a new field and enriching field coming out of Disability Studies, which you can read up on. And there's some incredible work and ratings of all why we need to take back the words. And so mad is a politicized word noun is discharged where that note it is not without its meeting them and it's imbued with its streets. So we are intentionally favours where we were bad, where we're stating a claim that in the same way that Marsha P. Johnson was using crazy intentionally when she said, I may be crazy, but they don't make me wrong. She's intentionally using that word and bring it back with all of its significance and saying, I'm going to, I'm going to self-identify as a crazy person here. And I'm gonna say please, are you still need to listen to me? So yes. So it's a reclaimed words or no. Do we want to take time for a couple more questions here for just approaches and theories louder, you feel tired when a time for one more. Hey.

So, and so what's your take on predominantly Southern US sediments iTunes of the Confederacy in it being their culture rather than racism. And those salts wanting to preserve Confederate statues because there are legacy. What could we do instead? Well, I'm from the south. I'm actually, I'm a comedian, but I'm doing this. And so I grew up in Memphis and I'll say That's not my culture. We now also competitors see wasn't a lot of our cultures. And Snow White supremacy is actually at a particular mean. And, you know, not every one who swayed, subscribes to wait to the competitors, right? We all are affected by weights and pregnancy and evolving child white supremacy. It's been dyed in the wool of candidates and dyed-in-the-wool at the United States, it's rooted in what we do, but not everybody isn't beeper, not everybody wants to carry this out as that quote, unquote, historical legacy. So yes, you know, people, that's a terrible sort of excuse to say on this historical value. And this is why people are literally taking a statute or in the river. I mean, quite literally throwing them in the river. Because they're saying your lessons, they belong matter here. Confederate statues, of course, are easy to take down and throw in the river because they were put up so quickly it, or put it very cheaply with a very thin metal so you can just bend them over that can paperclip, which is also an athlete. Why did they put a statue? Because they were trying to rapidly spread and murky territory for whites dependency, right? So this is y, which are even down. What can we do instead? Let's, if we're going to put up monuments at all, why don't we celebrate changemakers in their communities? Why don't we celebrate trans people are like, Why don't we celebrated disabled, deaf and that people in our communities, why did we celebrate collective images? He normally there's stories of community rather than this idea of the soul individual who is our big great work on their own? Why don't we have monuments, groups of people? Why don't we imagine our city full of heparin, smaller calibration of our collective stories, of our collected. We could do so much more with spaces and we could documents so much better histories, so many better stories. And what we currently have, the monuments that currently dapple the landscape are all my demons to people who died more than a 100 years ago and they have terrible, terrible histories. We could do a lot better when you do a lot better.

Okay. Yes. And again, that's kinda brings us to 730, but I will say just like as an end on and on to John a Macdonald, the option of building a better world like fundamentally folks, actually, that's the ultimate spokes. We're going through the academy and maybe continuing or maybe going out into the community, into the workforce. You know, you're going to be entering this world into the field at the moment where we are potentially in a post-pandemic landscape and everything is going to be different. Everything is going to be changing. Now is the moment to get involved and engaged. To say, Hey, let's start those conversations about disability justice that works. Let's start with conversations about transformative justice at home. We're going to start to reimagine. He's kind of features. We're going to see, well people live and thrive. Ludwig Today needs are clay in order for it to be a better world for disabled. And we can do this work where humans are proven to be a brilliant species in some ways, in some ways we're not, but in some ways we learn we can do a lot of things really correct collective efforts together. So now as attentive to radically show up for disabled deaf and not people in ways that we haven't before. And it leaves that we're learning how to to this pandemic.

Thank you. Well, thank you so much Syrus.

Certainly. Tons and tons and tons and tons to think about. And I really am. I think I can speak for everyone, although I hate normally during that. Really appreciate your your labor, your wisdom, your knowledge, everything. So thank you for offering that to us today. Yeah.

Yeah. I will continue to reflect on everything that you've said and I share your optimism. I think we can be where an interesting species by your side or we can be brilliant. Thank you again. Take care everyone.