

0:00 - 3:02

Cassandra Hartblay: Thank you, Vice-President and Principal Tettey. So I'm Cassandra Hartblay. For those who don't have visual access to the screen, I'm a white woman with chin-length wavy brown hair and a bright chartreuse blazer. I'm speaking to you from my home office in Toronto, the traditional homeland of the Haudenosaunee, Mississaugas of the Credit and the Huron-Wendat people. So as Dr. Tettey has explained, this session will examine how ableism privileges non-disabled people and defines all aspects of life and work in the Canadian Academy. And our esteemed panelists today will identify and interrogate the ways that students, faculty, staff, teaching and research assistants all experience these systems and the system of what we call in disability studies compulsory able-bodiedness. So I'd like to introduce our panelists. We have Bonnie Lashewicz, professor and graduate program director and a part of Community Rehabilitation and Disability Studies in the Cumming School of Medicine. We have Esther Ignagni, who's director and associate professor at the School of Disability Studies and the Faculty of Community Services at Toronto Metropolitan University. We have Jay Dolmage, who is professor and chair in the Department of English at the University of Waterloo. And we have Olga Dosis, founder of OD Consulting, providing accessibility consulting nationally with a particular focus on workplace accommodations. So today's panel will proceed with, this first panel will proceed with a short series of opening remarks from our panelists, and then after the remarks we'll open it for broader discussion. Those of you who are attending, please feel free to use the chat function to enter Q&A and questions as we go along. We'll earmark those questions so that we can return to them and discuss further. So just to orient us to these opening remarks, we had three big things in mind when we were thinking about what we want our panelists to discuss. We were wanting to really hone in on a definition of ableism, how do we define ableism for a layperson, for our undergraduate students, and then at a sort of graduate or research level; and then also, thinking about how ableism is actually functioning within the academy; and finally, what are some action-oriented things that those of us gathered today, particularly our audience of university administrators, might be able to do to take on ableism and effect change? So with that, I'll turn it over to our first speaker. I believe we're going to Bonnie first.

3:03

Bonnie Lashewicz: Thank you very-

3:04

Cassandra Hartblay: Bonnie.

3:05 - 9:46

Bonnie Lashewicz: Yes, thank you, that's my understanding as well. And thank you for the opening remarks. I am utterly honored to be here with all of you today. My name is Bonnie Lashewicz and I'm with the University of Calgary. So I'm speaking to you from the traditional territories of Treaty 7 and Metis Nations of Alberta. I am a middle-aged woman, I'm white and I have chin-length dark brown hair and this morning I'm wearing a black turtleneck. So, so pleased to be here. I wanted to open with some commentary

that are part of, as has been introduced, part of the process of setting up a context from which we might understand or explain ableism and as has been gestured towards already or noted this morning, ableism is, at its heart, ableism is about the way that the world is built well to serve certain people and far less well to serve others. Like other, you know, allied isms, ageism, sexism, racism, ableism is manifest through subtle and obvious pathologizing of certain types of bodies. And in relation to our topics today, I call attention to the subtle and obvious pathologizing of disabled bodies. And we can trace this back to, you know, centuries. This is rooted in logics of purification, logics of elimination of deficits, it's allied with the kinds of tropes that surround us about inspirational disability, what it takes to function well as a disabled person. And all of these kind of phenomenon have ongoing material. And I would submit colonial effects including exaltation of eugenics-driven institutions and universities, post-secondary institutions are one such institution. I wanna share with you a few clips from some of my favorite disability scholars. Durante in 1996, reminds us that universities, like most social institutions, are designed for the best speakers of the standard dialect and just tethering across to more sustained sort of discussion of these kinds of concepts about the ways in which institutions can be exclusionary or designed to serve particular participants, particular citizens. As has been mentioned, Robert McRuer talks about compulsory able-bodiedness. Allied with this, Kafer talks about compulsory able-mindedness. My colleague at University of Alberta, Joshua St. Pierre, talks about proprietary speech, so tying back to Durante's idea about the best speakers of the standard dialect. I myself, with some colleagues, have written about compulsory fluency, the ways in which we privilege elite forms of understanding, most often manifest in written format. And, you know, these are principles that sit quietly and yet pervasively in the background. They're kind of sneaky because they just become a naturalized and normalized part of the functioning of the structures and processes of the university. And so what happens in response to that is policies and practices aimed at the concept of accommodating. And I wanna just elaborate on a little bit about the idea of accommodation and I'm gonna use another source from 1996 and this is Day and Brodsky. And I'm gonna read this to you because I cannot imagine saying this any better. They talk about the reasonable accommodation lens of Canadian human rights legislation and they say, the difficulty with an accommodation paradigm is that it does not challenge the imbalances of power or the discourses of dominance such as racism and able-bodiedness and sexism. And all of these, as I opened with, result in a society that is designed well for some and not for others. It allows those who consider themselves "normal," quote, unquote, to continue to construct institutions and relations in their own image, as long as others, when they challenge this construction are accommodated. Accommodation fails to go to the heart of equality, it fails to go to the goal of transformation. It seems instead to mean that we make some concessions to those who are different rather than abandoning the idea of normal and working for genuine inclusiveness. So that is where I want to pause in the form of a sort of call to action that I believe is at the heart of today's event. And the questions that I hope will be interrogated will be what would it take to come closer to genuine inclusiveness as a university structure and set of processes and people embedded in those structures? I have ideas myself and I'm going to pause though to hand this over to others on my panel to comment first and then I hope, during the discussion section, we will come

back to a sharing of ideas about this question of what would it take to come closer to genuine inclusiveness. Thank you.

9:47 - 9:59

Cassandra Hartblay: Thank you very much for those comments, Bonnie. Now I will turn it over to our colleague, Esther Ignagni, from Toronto Metropolitan University.

10:00 - 17:17

Esther Ignagni: Hi, thank you for having me. I'm a white, mature woman. I have scarring in my right eye. I have shoulder-length dark hair and I'm sitting at my office in the university. When I started thinking about this panel, I thought about my position as a director of a small School of Disability Studies and I thought immediately to the way in which ableism materializes and operates in the lives of our students, our researchers, and our faculty. So, as a school we're very proud to have attracted many deaf, mad and disabled students, teaching and research staff. We work together to create a pedagogical space of open access that anticipates, welcomes and embraces difference. But the students who come to us come to us with a history of disenfranchisement with respect to the education system. They have been told that as disabled people, they are not welcome, that they should not plan to be in higher education. And there's many spaces at our university that try, like ourselves, to create access and to create a space committed to oppression work. And yet there are many spaces in the university where students encounter everyday instances of interpersonal and institutional ableism. I could enumerate many, I'm gonna focus on a couple. So in the context of the university, disabled students are viewed or understood as a problem of labor. So accommodations for disabled students are continually presented as an issue, as a workload problem in administration and governance meetings, in faculty association meetings, in collective bargaining, in less served, in university, town halls. Now, workload is an issue and absolutely accommodations like changing, giving students extensions, offering retests or changing the settings on an online exam to represent labor. And in an environment in which we are experiencing both external and internal economic pressures, workload pressures are real and particularly for those who are limited term faculty, contract lecturers or teaching assistants. And yet this intensification of labor works, I would think, to bring students and faculty together. Instead, where I have to ask why workload continues to be connected, our accommodations continue to be connected with discussions of excess. Why is it after three years of upheaval and change within the university setting that accommodations for disabled students take up so much airtime? And where does ableism play into that? Students definitely understand, they definitely are aware that they are understood as burdens. And this is revealed to us every time they send us an email that begins with, "I'm so sorry to bother you because I know you are so busy." So now while ableism can make disability hyper-visible in some ways, it can also serve to make disability invisible in the university, and here I turn to the issue of accessibility. So our university has a very strong commitment to accessibility. It's one of our core values in our academic plan. We're developing a strategic plan around accessibility for the campus. We have included accessibility in our equity, diversity and inclusion mandate as part of our dimensions work and accessibility is built into the mission of many academic units and reviewed as part of our periodic program review

process. And faithful to our positioning as a first generation university, accessibility is conceptualized broadly to create pathways into the university for group communities that have been structurally excluded, including Indigenous, Black, foreign working class, newcomer and disabled communities. Yet as accessibility becomes broader and more generous, what has tended to happen is disability gets lost in the discussion and if not allied altogether. And I point to the many reports that get published citing the achievements and initiatives around accessibility, all of which are meaningful to the students and staff and faculty of the university, but don't mention the word disability and certainly don't reference disability experience, which requires accessibility in order to be meaningfully part of the university. This is compounded by the fact that it seems increasingly difficult to hear the word disability used in common discussions. So in the weeks leading up to this panel, I've certainly heard the word disability, but I've also heard a number of other euphemisms, such as people with lived experience, people with lived experience of equity, of health seeking, differently abled, enabled, body diversity. And this is fine and I recognize that disability is not an identity that everyone is comfortable with or can assume, but when we do not articulate disability, we make disabled students, staff and faculty disappear. We uphold the idea of the independent, autonomous and productive scholar, and more importantly, we interrupt any opportunity we have in order to name and intervene in ableism. I don't have a good sense of how much time I have, but-

17:18 - 17:20

Cassandra Hartblay: Esther, I think you have about 20 seconds remaining if you would like to continue for-

17:21 - 17:22

Esther Ignagni: Well, I'll just stop there.

17:23

Cassandra Hartblay: Okay, wonderful.

17:24 - 17:34

Esther Ignagni: I guess I would just say that disability is human and relational. It matters to all of us and it matters in every part of the university.

17:35 - 19:53

Cassandra Hartblay: Thank you, Esther. This is the moderator, Cassandra, speaking, and I'll just note that we had a few questions in the chat, asking to define some terms that we have already been using. So I'll jump in here before we go to our next person. First, Esther used the word mad. This is a reclaiming of the term mad, meaning mentally ill. Similar to the way that LGBTQ people have reclaimed the word queer. Someone else wanted to know the difference between access and accommodation. So in the way that Bonnie was describing that distinction, we can think of accommodation as making an exception to the norm that is extra and beyond the status quo or a typical expectation. In contrast, when we talk about the word access in relation to disability, we're talking about a genealogy that stretches back to the idea of universal or accessible design,

which is a concept in which everyone's needs are already met by the environment, whether that's the social environment or the built environment, that's based on the social model of disability that contrasts with the medical model of disability, meaning that an impairment may be located in a person's body, but the experience of being disabled occurs when that impaired body encounters barriers in the world and environment around that person. So when we talk about access, we're talking about thinking about a universal design context or an attempt to remove barriers so that the society and the institution are less disabling for all of our many diverse and different bodily forms. So I'm going to now shift out of those definitions. Please keep those questions coming in in the chat, we'll try to get to them, as we see them come up, when there's a gap. And then we'll go to questions after our next two panelists have shared their opening remarks about this question of how does ableism function in the institutions of higher learning in Canada and what can we do about it? So now I'm turning to Jay Dolmage from the University of Waterloo.

19:54 - 29:11

Jay Dolmage: Thank you very much, yeah, this is Jay Dolmage speaking. I'm a white cis male with short hair and dark black glasses. I'm wearing a blue and white striped sweater. Waterloo is situated on land traditionally cared for by the Haudenosaunee, Anishinaabe and Neutral peoples. I want to acknowledge the enduring presence and deep traditional knowledge and philosophies of the Indigenous people on whose land I live and work today. So 24% of first year university students in Canada self-declare as having a disability. That 24% is in stark contrast to the 6 to 9% of students who get help. Despite the myths and lore about new types of disabilities, new accommodation requests, or a preponderance of disability on campus, we actually have a generation of students who are much more likely to experience higher education as disabling and much less likely to seek accommodations or help. In the United States, more than two thirds of post-secondary students with disabilities simply never seek accommodations. Recent results from the Canadian Campus Wellbeing Survey show that the number may actually be even higher than this in Canada. 27% of Canadians have university degrees, but only 17.6% of Canadians with disabilities do. While recently more students may be enrolling than in previous eras, nearly two thirds are unable to complete their degrees within six years. A very modest estimate suggests that 10% of people with disabilities leave post-secondary institutions before obtaining their credentials. This could be much more like 30% if we extrapolate from the numbers of students who never seek accommodations. Disabled students are also likely to have up to 60% more student debt by the time they graduate. There's actually a lawsuit in the news just recently, challenging Canada's Student Loans Program for its role in creating that debt inequity. The simple extrapolation tells us that right now at least 100,000 Canadian post-secondary students have a right to accommodations but will never seek them. We have to ask what the problem is with the accommodations and the culture on campus when the help that's being offered is not wanted by students. It's therefore extremely ironic that disability is represented as a workload problem, as Esther shows us. Maybe the natural result of this workload framing as well as all of the other permutations of ableism on campus is that we actually avoid working to welcome or provide conditions for disabled students to thrive. We have to look at faculty as well. Only 42% of Canadian

universities even have a written disability accommodation policy for faculty. The policies that do exist largely do not centrally fund accommodations, which means that accommodations come out of individual department and unit budgets and compel faculty to disclose to their chairs and deans. The result, of course, is a culture of silence and passing. And the result, much larger than this, is that we're losing disabled teachers and researchers. These forces that push disabled people out of higher education and away from their right to an education, intersect with other forms of discrimination. Of course, we see disability on campus all over the place. Universities create doctors, special educators, therapists who learn how to rehabilitate or cure disability or how to tokenize and minimally include it. Seeing disability as something that's fixable or eradicable is very, very different from seeing disability as desirable or understanding disability as an identity or culture. In short, we're educating people to erase and diminish disability and that's gonna put place limitations on all of our understandings about bodies and minds. We cannot really understand the complicated problems we face as a society when disabled people are absent from our classrooms, labs, and research teams. The last two years, two and a half years, should have shown us that their inclusion is essential. So we have to understand this backdrop, right, this history in which universities are somehow, as Bonnie showed us, supposed to reject and eject certain bodies and minds. This actually encourages the idea that failures in higher education are individual problems and not systemic results. It even supports a kind of idea that some people are not made or built or cut out for higher education and that tells us not to look at what we've made or built and not to change it. As Bonnie so powerfully already showed, in the history of disability in higher education, a rights-based approach has often meant that disabled people are invited in the door, they're counted and added to diversity statistics, but then the culture of the university makes no changes, no lasting adjustments to account for their presence. Over the last two and a half years, we have had opportunities to redesign higher education in ways we never have before, yet nobody's been talking about accessibility as part of this process. We've spent much more time investing in surveillant test proctoring software than we spent developing alternatives to outdated teaching models that rely on testing. There's some irony that the ableist demands for physical attendance and participation that institutions used to cling to so tightly were left behind during the pandemic. But of course, disabled people can hardly count their number of times they were denied simple accommodations around things like attendance and participation or stigmatized for even asking about them. That said, if this expanded access is being called for, let's ride that momentum. Learning does not only happen synchronously. In fact, very little of it happens or can be measured in 50 minute chunks. We have further examples to draw on. As we were forced to pivot online, we learned how to caption video or how to provide transcripts or how to share these things so that students could access them at any time. Let's keep doing this and that's just a small place to start. What did you do in your research environment in order to continue to keep your research program going? Did some of these things increase access more generally and can you keep doing these things? What have you changed about teaching since the pandemic that we can keep doing in order to increase access and accessibility? More than this, what ways can we adapt and make our teaching accessible, not for the old classroom where lecturing and testing dominated, but for the classroom of the future, the type of classroom and the type of

innovative learning experience that your university advertises on its homepage? We know, for example, that in the winter of 2020, despite their centrality to educational culture, we were asked to find alternatives to timed in-person tests and exams. While they were never a good way to assess student learning, and despite the lore that supports their continued use, there's no research that shows that students learn more, retain more information, study more effectively, or even properly reveal what they've learned when a test or exam is timed. And at the same time, we're spending almost all of our accommodations budget and time on granted extended time on these ineffective instruments. Maybe that's one of the reasons students aren't seeking help. We know that there are accommodations that can really help students in the classroom, including help with note-taking and record-keeping, technological solutions around communication and memory. And I also wanna suggest that if we planned for more disabled students in our classrooms and didn't act like every disabled student is a surprise, right, we could really change the shape of higher education. That's a kind of innocuous but also revolutionary question. What if we allocated all of the energy we spend on adapting to an old educational regime based on timing and testing, into building a new one? One in which disabled students don't always need to ask for accommodations, but instead their needs are expected. One in which no disabled student or faculty member is treated like a surprise. And this requires big changes, not just little adjustments, but these are changes that, as we know, can benefit all students. For instance, if your university talks about things like universal design for learning and also isn't willing to talk about big changes like cutting back on timed assessments or reconfiguring attendance and participation policies or taking a long hard look at student workload, then there's a problem. Universal design is about big architectural changes, not small adjustments. And we know, as we've already heard, that the cost has been huge, hundreds of thousands of students. So thanks for your time and I hope we can talk more and that we can also answer some of your questions.

29:12 - 29:39

Cassandra Hartblay: Thank you, Jay. That was wonderful and very enlightening. I'm already seeing questions coming in about access to the figures that you cited so that folks in the audience can take that away and use it at their own institutions. Before we delve into that, I wanna go to our last panelist on this panel, to share some opening remarks, Olga Dosis, from George Brown College. Olga, over to you.

29:40 - 36:51

Olga Dosis: Thank you very much. And thank you to the panelists that just spoke. They definitely provided some key points that have been resonating with what I've been thinking about as well. I am Olga Dosis, I am a white female with long blonde hair. I'm wearing a beige blouse today with a scarf around my neck. I am working today out of my home office, which is located on the traditional territories and treaty lands of the Mississauga. I am very honored to be here today to be part of this dialogue. I was one of the first persons appointed as an AODA coordinator in the post-secondary institutions prior to the legislation coming into force. And even after some time, many post-secondary institutions believe there has been some progress against this concept of ableism. But we know that there continues to be significant barriers to social inclusion

and equal access and opportunity in our institutions. I love what Bonnie shared earlier around the language and how it sets the stage for the landscape because we see that that language that we use in how we drive our policies, our practices, does continue to perpetuate ableism within institutions. And even though there has definitely been some progress and some visible efforts to change ableistic attitudes, the most persistent barriers, I believe, continue to be embedded in what I and what others of course, have talked about in terms of this structural kind of ableism, the kind that's not only built into our physical environments, but is threaded in our policies, our practices, and our procedures. And over time we have normalized these ableist practices within our institutions and in many ways have continued to view ableism and barriers as an individual's issue where the student is placed with the burden to figure out how to fit into our institutions. And I appreciate Jay's statistics because again, it speaks exactly to this idea of, you know, one of the consequences of ableism in our institutions is that it creates this revolving door where we have students that come in and out of our institutions, many of which who don't leave with, excuse me, completed degrees or diplomas, excuse me, and do end up with this inequitable debt incurred. So while raising awareness we know is very important, this kind of knowledge share, we also know doesn't really make significant impact in change. And in order for us to have sustainable change, we really need to start to dismantle these systemic barriers that are built into our systems. For the institution's, accommodation might be seen as a solution, but we know that accommodations are only an attempt to retrofit something that's not working for, of course, our students and faculty with disabilities. And again, it perpetuates that idea of not fitting in. And so it doesn't really inspire us to kind of make change when we have these systems of how to obtain accommodations as an employee, or faculty member, or staff member, or accommodations as a student. So it's time to start to really focus on what kind of change needs to happen, and perhaps in many instances we need to not only dismantle these practices and policies and procedures we have, but perhaps eliminate them all together. This idea of having this inconsistent practice across institutions is very impactful for students who perhaps start one program in one institution and then move over to another institution and have to go through that whole, you know, procedure or process again of obtaining accommodation and trying to obtain some access. So the change that we really need is to remove that burden from our students, from our faculty and our staff with disabilities and really institute the change that we need to remove barriers altogether. The irony for us is that we do know that instituting a more universal or inclusive practice is of course cheaper, it is much more far-reaching than our students, faculty and staff with disabilities. It does create that inclusive inequitable environment and, sorry, here, but unfortunately, well, we're not just there yet. One of the consequences of ableism in our institutions is that it also intersects, of course with further forms of oppression. We know that when we experience ableism, it is often along with racism, sexism, transphobia, and many other forms of oppression, and these intertwine and they also intersect differently and work differently with each person. So the question becomes how can institutions support this kind of change and how can they offer accommodations that are not equitable or that can create a more equitable and access to true inclusion. Some of the oriented actions we need is to really dismantle these policies, practices, and procedures, look at more inclusive ways of creating a system that is seamless from one institution to another. And

definitely, as Bonnie and others have reported today, to dismantle these the way we use language. And I loved what Esther, you offered as well, this idea that, you know, when we talk about accessibility and implement accessibility, somewhere along the line, disability is definitely lost. So that's what I have today and I'm looking forward to questions and future discussion.

36:52 - 37:47

Cassandra Hartblay: Wonderful, thank you Olga. This is Cassandra, the moderator speaking. I just wanna go to some of the questions that are coming in and to return to something that one of our speakers mentioned, which is specifically the question of how disability culture is actually essential to the work that we do at the university. And when we exclude through systemic barriers, faculty and graduate student researchers from the work that we're doing on campus, we're missing out on those perspectives that I call on my writing disability expertise that scholars have called Deaf Gain. So panelists, if we could just elaborate a bit on the kinds of diversity coming from disability and deaf culture that we miss out on in terms of diversity at the institutions. Could anyone elaborate or speak to that a bit more?

37:48 - 39:50

Esther Ignagni: Sure. I could try. This is Esther speaking, and I think one of the things, I think about, with my disabled colleagues, and I have to say I am at a university where some of us have been able to be very well supported as faculty members and I can talk more about that in other ways. But I look to my fellow disabled researchers and teachers and look to the ways that they use Crip wisdom. So they draw on their disability experience to build interdependent relationships with other researchers. They work within their communities to model a different way of working. So it's a way of working that foregrounds creativity, interdependence, it works against the hyper-productive academic, but it still somehow meets the demands of the university and it buffers the individuals against the unsustainability of trying to meet normative metrics. So I think there's a lot to learn in the way that disabled academics, disabled scholars work together. And so to have disabled scholars there and actually to create pathways for disabled young people to enter higher education, to stay, to make it all the way through their PhD programs and postdocs and become scholars, means we proliferate the ways that we have to work together. That's the end of my thought.

39:51 - 40:00

Cassandra Hartblay: This is Cassandra, the moderator speaking. I think Bonnie has some thoughts to share on this as well.

40:01 - 43:17

Bonnie Lashewicz: Thank you, yes, it's Bonnie speaking from Calgary and I just wanted to appreciate what Esther just said. She invoked this idea of, you know, which to my mind relates to standpoint kind of theorizing, thinking about the knowledges, the wisdoms, the ways of knowing that are gained by having a particular disabled experience. And she brought to mind some of the work that I've done on the concept of acquiescence. And it's rooted in some very narrow studies that were done in the 1970s

that confirmed, declared, argued that disabled people are acquiescent, that they just go along with, you know, with what is being, you know, offered. And they nod and they, you know, just say yeah. The article title includes, "If in Doubt, Say Yes." And my group did some interrogation of that and came to a conclusion and used some other critical interrogations of that work that in fact disabled people, they're not just yaysayers. I mean, sometimes, you know, there's a kind of a go with the flow for all of the structural and oppression reasons that we know of, but by and large there's some conclusions that they're just more relationally attuned. There's a different kind of wisdom, there's a different kind of astuteness that syncs with energies of others and there's some incredible power in terms of expressions of self-direction and preference and autonomy that are much more relationally driven and that, you know, are born of living a life where you know you're surrounded by people and you interact in those relational ways just as a very much way of being. And it's a resistance to those narrow, rugged, individualistic kind of uptakes of autonomy as this self-serving and very masculinized kind of manifestation. And I just wanted to relate this that I think what the experience through the trauma, the wholesale trauma of pandemic, has shown us is that people are struggling to come through and come out of that, people, writ large, and that there's all sorts of stress and efficiency being identified because what has been so pronouncedly missed is relational kinds of dynamics and connections. And so it just makes me think about the power and the importance of relational connections, and that in my appraisal is so poignant in terms of what disabled people infuse into any kind of interactions and work. That is the end of my thought for the moment.

43:18 - 45:38

Cassandra Hartblay: Thank you, Bonnie, this is the moderator, Cassandra, speaking again. And just to put that in really concrete terms, I recall when I was a graduate student and I attended a particular academic conference, but the person who was a senior scholar who I was hoping would attend, didn't have her accessibility needs met for the session where I presented my paper and so as a result I was just literally deprived of her full input in these sort of very limited moments when you get access to senior scholars in your field. So that's true for me as a disability studies scholar, but that may also be true for someone in a lab science where someone's access needs aren't being met, they're not able to get the feedback they're looking for from a senior scholar whose access needs aren't being met. So it's very literally interrupting the capacity to do the highest level work. So we have some amazing questions coming in in the chat. One thing I would like us to talk about, and this is something that keeps coming up over and over again, when I mentioned that we were gonna be doing this panel, to people, and that is a sort of interesting position of graduate students in the university. The graduate students are on one hand students where they receive accessibility support for their time when they're in class as students. But on the other hand they're typically also employees who are receiving, or not receiving, or being afraid to share their access needs as instructors, as students, graduate students taking exams that are sort of very highly codified, ritualized and outside of the typical domain for what we think of as assessments in the university. So what are some of the ways that you've been thinking with graduate students, what are some of the issues you've encountered with graduate students that you have been working with around issues of access either in the

employment or the graduate student exam, you know, sort of moving to dissertation level status in your own institutions? I think it would be great to put some really specific examples in play here. Esther, go ahead.

45:39 - 47:31

Esther Ignagni: Me? Well, I think one of the issues that we've been dealing with right now, are addressing right now is I think we create, we try as much as possible to create space to really support students to be able to make it through their plan of study. And I think there's good accommodation services for students. Funding is an issue. So being able to pursue a graduate degree part-time or to lengthen the period of time in which you can be working towards a graduate degree is important for students and to ensure that they have funding to support them through that additional time. And I know that SSHRC and the other tri-council agencies have been doing some work there. But one of the challenges we've found is where students want to work with their communities so they can get funds for their own access as students, as researchers, as employees, as TAs, but they can't actually get funds to support the accessibility of the communities with which they want to work, where they're hoping to do their research. So there's sort of pockets or empty spaces in the graduate landscape where it's as if we haven't thought through all the work that disabled students will be doing. So that's one of the things that comes to mind.

47:34 - 48:40

Cassandra Hartblay: Thank you, Esther, this is Cassandra speaking. Does anyone else have something to add on this topic? I know I've definitely had this experience of having a grad student TA, and having to go to find accommodations for that TA so that they can fully do their job and experiencing what Jay described as a feeling of surprise that the office that I turned to wasn't fully anticipating a graduate student's needs. And this is exacerbated by the shifting delivery formats between the pandemic online to in-person and so on. So I think this is, you know, a real issue. There's this sort of feeling that graduate students who are looking for access, supports in their teaching, are treated as a surprise, as if this is an anomaly, when in fact, for those of us who are working with these graduate students, it doesn't feel like a surprise. They feel like brilliant scholars who are supposed to be here. Wonderful. Okay, so I'm gonna move, oh, Jay, go ahead, please.

48:41 - 50:18

Jay Dolmage: Yeah, I would just add, I think that there's a force of inertia in higher education in general, right? We get constructed by the general populace as like a radical place, but the truth is we keep doing the same things over and over and over again, even when we realize that they create barriers for students. Even as student populations change, we keep doing things the ways we always have done them because they were done to us. And I think that is especially true in graduate studies, despite the fact that the conditions that we put graduate students in and tell them to produce work are not conditions that we ourselves would ever work in. And yet we do it because we say we're composing these kinds of standards or we're asking students to do things because we were asked to do them ourselves, you know? Nobody comes to

our office and says, you know, "In 24 hours or 7 days I'll come back and I'll collect the chapter or the article, you know, that has to be done." And yet we do that kind of thing with students in high stakes ways, graduate students, over and over again. And it has nothing, no reproducibility to the kind of quote, unquote, "real world." It's just a kind of form of academic hazing at its base, right? And we do it because it was done to us. So I think we have to examine those cultures and structures that have been around for a really long time and really ask, are these the kinds of structures that would allow us to do our best work? Very often they're not.

50:21 - 51:33

Cassandra Hartblay: Thank you for that, Jay. This is Cassandra, the moderator, speaking again, and I think that's an excellent point. And, you know, just sort of flipping that to the administrator's perspective, you know, what are some of the ways that we can ask our institutions to start anticipating the kinds of access needs that graduate students or faculty might be turning to? I see there's a question in the chat where someone points out that the framework of wellness is being used around, particularly, as a kind of new way of talking about human resources. But it's a bit frustrating for those of us who've been doing disability advocacy for years where we wanna see disability as a political issue around it, related to diversity and suddenly the people responsible for providing accommodations, you know, this may make sense if you have a sudden medical issue, but if you're someone who has a long-term persistent need for access and claim disability is a political identity, turning to someone in the wellness office for your access needs, feels like going back 30 years in disability advocacy movements. I see Bonnie has her hand up.

51:34 - 53:11

Bonnie Lashewicz: Yeah, hi, it's Bonnie from University of Calgary again, just really appreciating what Jay and Cassandra are saying, there's a sense of deep entrenchment, like it's just so rutted in, so deeply. But what I wanna just offer to that is my perception, given that I'm graduate program director in my department, my perception that a promising inroad to me is represented in our endeavors to incorporate, to decolonize, to incorporate any kind of Indigenous ceremony or tradition and that's flowing through into our oral examinations. And it just strikes me that like there's a door that's open that you can kind of claim your examination, and as Jay says, these high stakes kinds of experiences, on your own terms. And I think the ways that colonization has created conditions for ableism and sexism and racism and ageism and all the things, I think that starting with some dismantling of colonizing practices, gives us some further inroads to, you know, resist ableist sort of processes. So I'm seeing promise there. I'm interested to know other experiences at other institutions. Thank you, I will pause for now.

53:14 - 54:21

Cassandra Hartblay: Thank you, Bonnie. Any other comments on this topic? Okay, let's shift directions a bit here then. We have several questions about what we call invisible or non-apparent disabilities, which is often another, or one of the kinds of disabilities that comes up under that umbrella is mental health or mad identity. That's

certainly a group of students that we're seeing a lot of in our accessibility services offices. Would anyone have any comments about the problem of asserting and coming out or sharing your disability, the need to, as we say, disclose your disability status, or in another scenario, to prove your disability status when you have a non-apparent disability? I'll just give the panelists a moment to gather some thoughts about that. That's a big issue. I see Jay is ready to speak. Go ahead, Jay.

54:22 - 56:19

Jay Dolmage: Yeah, I just think, just to come back to one of the comments that I had when I was giving my comments, you know, the culture for faculty is one in which it's dangerous to disclose disability because you're compelled to do so to a chair or dean in many cases. And because if there are accommodations, they're going to come out of an individual unit budget, right? Very few Canadian universities have a proper policy for faculty with disabilities. And so we shouldn't be surprised that if the culture there, for the folks who are, you know, teaching and instructing and supervising and mentoring is one in which they cannot talk about their disability, right? Because we know that many disability diagnoses, the words themselves are heavily stigmatized, right? And when you're compelled to disclose to a colleague, right? A chair is a colleague and that's somebody who also has power over your promotion, who assigns your teaching, right, who does performance review for you. So the power dynamic is completely outta balance. And then we should understand as well that for students, because the culture is that they need to keep over and over again asking for accommodations, many times as the first interface that they have with an instructor, right? When the culture of ableism is so pervasive and the stigma is so high, especially around, particularly, you know, certain invisible disability diagnoses, right, we cannot expect that students are going to do that as the first interface over and over again with faculty, right? At the same time, as faculty don't have a position from which they can feel safe to disclose. So that's just my piece. I'm only complicating it more, right? But I think we have to understand that that is the dynamic that exists.

56:23 - 57:16

Cassandra Hartblay: Thank you, Jay, that's really important. This is Cassandra, the moderator, speaking again, and I think this gets to another question that another of the attendees is raising, which is, you know, there's so much stigma that we're facing when we seek to disclose our disability status, so how do we then, you know, turn to the institutional level? What can we recommend to institutions in terms of training people to recognize ableism or when we are ourselves being ableist? I know for me, when I work with the undergraduate students, it takes the whole semester, it takes a full semester of an intro disability studies course to start to recognize how ableism functions in our lives, so how can we possibly start to interrupt these systems? Olga, I saw you had a comment in response to Jay. Please, go ahead.

57:21 - 58:29

Olga Dosis: Thank you, I was just going to add to what Jay was sharing around this having to, you know, disclose to your chair or to the dean, there isn't a centralized process in human resources and we also have competing requirements. We have

return to work policies, we have workplace accommodation policies, none of which kind of serve, you know, serve to make faculty feel included. And I just wanna add to that, this idea of having to share and even if you didn't have to share directly to your chair, having to go perhaps directly to the HR department who then may, you know, wouldn't be disclosing to the chair, just that whole process sets up a barrier in and of itself, whether you're verbally, you know, informing the chair directly or they're receiving some sort of memo that you require some sort of an accommodation. It's just another another layer of inaccessibility.

58:34 - 58:58

Cassandra Hartblay: Thanks, would anyone else care to comment on, you know, can we offer trainings? Can we ask, our administrators have meetings with disability advocacy consultants, to start to think through accommodations before the requests arrive? What will it take to actually shift these? Jay, please go ahead.

58:59 - 59:42

Jay Dolmage: Well, I mean, the basic thing is universities need a disability accommodation policy for faculty and staff and graduate students, right? And most universities are in contravention of the Human Rights Code by not having them. And the Human Rights Code shows you how to have one. And it's not just for disabilities, it's for all protective grounds, and most universities don't have one. And it's a huge liability issue, but it also has a gigantic cost in terms of the attrition of faculty, staff, and graduate students with disabilities. So that is the basic, get a policy, right? Get working with the faculty association, the staff association, the grad student association, tomorrow.

59:46 - 59:53

Cassandra Hartblay: Thank you, Jay. That is such a clear way to put it, I appreciate that. Over to Esther.

59:53 - 1:02:21

Esther Ignagni: Yeah, thank you. And I think I would add a little bit to what Jay has said. So I would also say that in those policies you absolutely have to mention ableism. We just did a review of the Academic Accommodations Policy at our university and adding ableism into the background of the policy was key to that. I think it puts it on the table and it informs all the stakeholders of the policy what's at stake. And this sounds almost trite, but I think it's incredibly effective, I think it's very important for senior leaders to do the work to understand ableism. Over the last 18 months, I've seen some very effective interventions from some of our senior leaders. I must say, sometimes it was unexpected. So sometimes it's just about a reminder to the general university about legal obligations around access and accommodation. In other instances, it's been a real acknowledgement of the kind of labor that students, staff and faculty with disabilities have to do in order to build an accessible space for themselves in a university that's largely inhospitable, and a real acknowledgement about how difficult it is for students to have to ask for an accommodation. So when you have vice-provost, so students and vice-provost academic sharing that with the university body publicly in a meeting not

rehearsed, not part of canned comments at the beginning, that's meaningful to students. It would add to that moments when there are explicitly ableist comments from the floor and a vice-provost or provost will interrupt those comments and not give them any more airspace is very meaningful to the disabled members of the university, to all members of the university. I think that is probably, those are pedagogical moments, those are learning moments for everyone. I don't know that they do more than a training, but they do a lot.

1:02:25 - 1:02:29

Cassandra Hartblay: Thank you, Esther, I'm gonna go to Bonnie.

1:02:30 - 1:05:25

Bonnie Lashewicz: Thank you, it's Bonnie again in Calgary. And just really appreciating what Esther is saying, this needs to pervade the institutional setting and I appreciate very much the poignance with which senior leaders can speak and indeed being sensitized to course correct ableist sort of practices and comments in the moment, I think is incredibly powerful. I wanted to add to that, that I think there's just a lot more that needs to be done in the physical context to create a literal space that is inviting to disability. And, you know, I think about some of the innovation that has happened recently with, even including, like very small schools like Vancouver Island University, their wayfinding setup is now including braille, and there are things being done with lighting, with acoustics, with patterns on carpets to create a context that is openly and literally invitational to disabled people. And then I wanted to just tie that, so I think we got a lot more work to do there if we can put those literal physical signifiers all around us. I think that's a really important part of just infusing this throughout the organization. And I just wanted to tie back because earlier in a comment, well, first of all, someone from the audience questioned mad studies or mad, you know, as an identifier. And then Esther in one of her later remarks, she invoked the concept of Crip. And I think those are really meaningful theoretical platforms for us to embrace. Mad studies is, you know, a pride in mental health, you know, experiences and Crip theory is about welcoming and inviting and embracing disabled experience. And so I think, you know, just holding up so that those kinds of ideas theoretically become just part of the vernacular as opposed to, you know, everything relating to ecological con theory or, you know, rational choice theory or whatever, like our favorites have been over time. I think these more disruptive ways of theorizing, infusing that more fully into the university context is helpful to this enterprise. Thank you, that's it for me for now.

1:05:26 - 1:07:37

Cassandra Hartblay: Thank you, everyone. We are talking about what actions the university can take from staff all the way up to high levels of administration in terms of interrupting ableism and shifting the kinds of spaces that we have in terms of social exchanges, in terms of access to resources and in terms of the physical built environment for disabled people. And I just wanna return to a point that Esther made, which is that when we revise policies in the university, it's essential that they name ableism. And this is a foundational point that I always bring up in my disability introductory Intro to Disability Studies courses, which is that very often when we're first

introduced to a new sort of marginalization issue or system of discrimination, we tend to focus on interpersonal discrimination and we tend to focus on how one person's prejudice might make someone else feel bad, right? So many of us have done a lot of work personally through what we read, through what we do on a daily basis to think about how racism is not just one person feeling prejudiced against another person and acting in such a way, but rather is systemic and built into our institutions. And so it's essential that we look at ableism as a systemic issue rather than just interpersonal discrimination of one person disliking someone else or choosing one person over someone else. Although that does happen, we need to think about and start to identify the ways that ableism references the way that disability is represented, discussed, talked about in media, in our own lives. And so I just wanna offer to everyone out there that just like we have reading groups for understanding racism and its role in our own lives, it's time for everyone out there to do the work and go out and spend some time reading about disability, reading memoirs of disability activists and learning the names of some of our most widely speaking and active disability activists. I'm gonna go to Jay on that point.

1:07:38 - 1:08:25

Jay Dolmage: Yeah, just going back to the point that I raised earlier, you know, on-campus disability is talked about a lot, right? But the problem is it's talked about in particular ways, right? It's talked about as something to be cured or eradicated. There's a lot of research on disability, but disability as an identity and as a culture is really lacking. And it needs to be in the syllabus, right? It needs to be part of the curriculum. We need the perspectives of disabled people and disability culture and identity and those things need to be in the classroom, right? And that's part of how we build an environment where disabled people can thrive, right, and feel welcomed and not be a surprise.

1:08:26 - 1:09:39

Cassandra Hartblay: Thank you, Jay. I just wanna echo that idea that disability culture needs a space on campus. We can look to our colleagues at Syracuse University in the US, University of Washington, Seattle in the US where they have created a disability cultural center for students, faculty and staff to drop in. And that is something that we can do in Canada is start to create physical spaces on university campuses where there are books and resources and activities. And as you may notice when you arrive at a disability culture event, there are all these little things that disabled people do to make each other feel comfortable, to make each other's access needs be met, such as saying who's speaking or noting what someone's wearing or making sure there are captions or ASL. And these elements of disability culture are not just arbitrarily here because they were in the checklist of things to do to have an accessible event, but they're actually derived from generations of accessibility, activists in disability culture that are passed down from generation to generation, which is the point that Leah Lakshmi, if you've met Samarasinha, makes in her book "Care Work." So I wanna go, I saw Olga, you had a point to add here.

1:09:40 - 1:11:31

Olga Dosis: Yes, thank you, I just wanted to echo what Jay said. You made a very good connection earlier around this policy and then of course, this idea of having, you know, dismantling, or not dismantling, but more involving, having those voices at the table. I just wanted to say that some of the wins, small wins, it does relate back to what you had said earlier, Jay, around senior leadership, bringing it to the attention of the individuals that are governing our institutions that at George Brown College, some of the small wins we've had is having that buy-in. And I hate to use that word buy-in because it seems like we have to sell ourselves, we shouldn't have to sell ourselves when what we're trying to do is create a space to be included. But if you have people who do believe or they themselves have disabilities, have lived experience at the senior table, it does drive change, I think, a little bit more fluidly. And so I often ask the question, you know, if you look around those senior tables, what is the representation you have there? Or when they are making those changes or trying to institute changes in our institutions, do they have our voices at the table? Do they understand, you know, the real barriers that are experienced or are they just, you know, creating or going from these barriers that are sort of generic or spoken about but not really have the true essence of what it's like to navigate these systems as a person with a disability, employee, faculty, staff, or student. Thank you.

1:11:33 - 1:12:45

Cassandra Hartblay: Thank you very much, that's great. So I just want to shift gears a bit here and go to some comments that are coming up in the chat. And I wanna thank those who are commenting and pointing out that those of us who are self-identified on the panel, self-identified as white and that we do seem to have a lack of racial diversity on this particular panel today, and that gets to a set of questions that are coming up in the chat, which is how does intersectionality impact disability? What do we know about the ways that multiple marginalized identities and the intersections of multiple systems of oppression, how are these affecting students, faculty and staff and graduate students and researchers at universities? Now that's a big question, so I'll give people a few moments to get their thoughts together. And also, if anyone wants to expand on your personal identity, if I've missed something, please feel free to do so. As we know, not all identities are immediately apparent. Yes, Bonnie, please go ahead.

1:12:46 - 1:13:55

Bonnie Lashewicz: Well, you know, the simple answer to what do we know, is not much, you know, and I think there's increasingly political will to interrogate, to study, to understand, but I mean, disability, like every other field has been evolved through white heteronormative masculinized practices. And, you know, we might just do a quick grab of Terry Fox in that, you know, sort of iconic kind of character that he represented for disability communities. So we just got so much, like everything that we're just talking about here in terms of how to foreground this more so in academic institutions, we've just got so much more work about how to foreground that in an inclusive, you know, within the disability spectre way. So yeah, just really look forward to future unfoldings of that.

1:13:58 - 1:17:57

Cassandra Hartblay: Thank you, Bonnie. I'll add here that, you know, one of the comments that I got from one of my students in my course this semester is that not only is race specifically an issue when it comes to disability, but there's also the issue of colorism and a variety of different skin colors and how that might impact the student's perception that they are less sort of legitimized to speak and there's even a comment in the chat, I think I've lost it unfortunately, where someone was describing their own experience of saying, "As a multiply marginalized person, I feel less invited to speak up about my accommodation needs or my access needs in the classroom." So I think we know in particular also, we have excellent work coming out in disability studies from scholars like Sami Schalk, whose book "Black Disability Studies" argues that in fact the way that disability studies as a field in North America has been constructed is very often derived from the work of white disabled scholars. And therefore we know that some of our paradigms for understanding what disability is, how it interacts with gender, race, and class may not necessarily reflect the experiences, the vocabularies or the needs of especially, you know, students of color or people of color. So that's an important domain and I think what we know we can do at universities is create scholarships, create funds for students of color with disabilities and faculty of color with disabilities to make sure that those people are extremely well supported to produce more work that will help push forward this field. So I have a really excellent question here in the chat and that is, okay, "Building on the previous question, can you share an example of an accessibility policy that is grounded in the social model of disability?" So we mentioned a few times the idea that some of our policies are based on medical models of disability. What is a policy that we can think of that might address a social model issue? And while we're thinking of a specific example in that context, I'll just ask panelists to jot that down and raise your hand or send me a chat when you've mentioned it, when you've come up with it. I just wanna go to another issue that is actually quite related and has to do with the distributed issue of how access needs are often shared and not only belonging to one person. And that's the fact that many of our colleagues have had to go back to teaching in person after the COVID structures and our provincial level changed and our university policies changed as well. So we know that in fact if you have an immunocompromised family member at home, you going to work in the classroom is actually a major access in health risk for your family member. We know that faculty members, students and staff with chronic illnesses are dealing with how to go back to the classroom now or being asked to go back to the classroom when they don't feel comfortable. Can we talk a bit about masking or other policies, perhaps remote or online learning as an important accommodation for students, faculty and staff in the wake of the sort of relaxed COVID protocols at this stage? So I know I just threw out two really big questions there. So I think, Esther, you looked like you were ready to jump in on one of those.

1:17:58 - 1:20:39

Esther Ignagni: On something, and we'll see where it lands. I guess, maybe I'll start with the second one, but our school offers an online program and it always has pre-pandemic. So it was interesting actually to listen to Jay speak because some of what Jay was talking about, the university that Jay was imagining is a university that we've always tried to enact. So we've been here, we've offered courses online, we don't have

timed tests or certainly they're flexible when we do have them. We've thought through alternatives to that big drill hall TA exam for instance. And it was interesting through the pandemic to see who came to us to find out what we did and how things were reinvented afresh and are now being let go. We've always been a place that's tried to embrace open access, so creative, innovative, interdependent solutions to access the go beyond universal design. We really try to focus on interdependence and ingenuity. So we do have some classes that are offered onsite, liberal studies classes, but we've tried to create space for those to be offered as hybrid courses. We don't have all the technology we need at the university, but we had already learned how to rig that up on our own prior to the pandemic and we've put that in place and for the lecturer who can't come in, they're paired with someone who can. So I think you can create spaces of access amongst ourselves within the academy, but we need leadership and a structure that allows us to be able to do that. So I think that's one of the ways that I think we can respond to the issue of accommodations and access in the midst of a pandemic. I'm gonna pause there. I wanna sort of reassemble some of my thoughts for your other question.

1:20:40 - 1:20:50

Cassandra Hartblay: Thank you, Esther. Anyone else ready to jump in here? Olga, please go ahead.

1:20:51 - 1:22:58

Olga Dosis: Thank you, I wanna echo what Esther was sharing around this idea of recreating that space and having these hybrid models. And when the pandemic happened, many of us as faculty had to do exactly that, kind of scramble and figure out how do we make that space for all of our students to, of course, feel welcomed and also accommodate our international students who perhaps had to return to their homes. And I do agree with Esther that it does come, you know, there is this link that needs to be there with leadership where you do have the autonomy and the flexibility to do what you need to do as staff, as faculty members in order to make those changes, particularly, you know, during these difficult times that we've experienced and continued to experience with different masking policies and different personal sort of levels of feeling comfortable as to whether they feel comfortable to come to class or whether they want to, you know, join the classroom remotely for a particular lecture. So I do think there is a very important need to have that link to leadership and of course to have that flexibility. And on many levels, I think George Brown College has done a good job of allowing faculty and, you know, the opportunity to have that space and that freedom and even instituting things like, you know, an e-text in captioned media policy many, many years ago, which, you know, took years for faculty to, you know, sort of get all on board to ensure that all of our material that we used in our classrooms were accessible. But that kind of flexibility and that kind of innovative thinking really helps bridge that gap that we could experience otherwise. I'd like to turn it over.

1:23:02 - 1:24:22

Cassandra Hartblay: Okay, thank you. So thanks everyone. We actually have a question here about the issue of students who have accessibility needs around hearing

and reading lips, that that comes into conflict with suggestions or requirements to wear masks in the classroom. I wanna note that we're mostly talking in this panel about access and ableism in the institutional setting and that the next panel will focus specifically on classroom pedagogy. So that's why you may not be hearing a lot of comments about pedagogy specifically or undergraduate classroom experience right now, but I will say that that's an example of what we call access friction. And so that's a moment where two competing access needs may not match up and that's something that we deal with in universal design. So we can think about the fact that the university needs to be having conversations about those policies with experts who have knowledge about them to share with us. All right, so does anybody else want to speak to the question of the social model versus the medical model and how we think about university policy? Yes, please, Bonnie.

1:24:23 - 1:25:48

Bonnie Lashewicz: Hi, it's Bonnie again from University of Calgary. I think pursuant to the kinds of thinking that we did in relation to the intersectional and multiple sort of marginalizations question and suite of issues, I'm really in favor of minimizing the distinction that we draw, the divide between social and medical and working at sort of a space that makes room for the significance of all of that in people's experiences. I think that, you know, that medical-social distinction has left us susceptible to people thinking they've got a clear understanding of the scope and complexity of ableist experiences of disabled people because they can differentiate between medical and social and often they come and they cast, you know, the social model is, you know, just so much more preferable when really the kind of, you know, comment that we just had about someone being immunocompromised, like there needs to be an embrace also of medical and of racial and sexual and, you know, et cetera, et cetera. So I think that distinction can be dangerous, is I think what I was wanting to suggest. Thank you.

1:25:50 - 1:26:55

Cassandra Hartblay: Thanks very much, Bonnie. So we have about three minutes remaining in this panel before we need to turn it over to our next phase, I wanna invite the panelists to offer any reflections or closing thoughts about how ableism is affecting faculty, staff, students, graduate students and researchers. I see we have a comment in the chat that we haven't actually had much time to talk about, how ableism is affecting staff who may not be academic staff. And I think that is an important issue where those accessibility policies come into play. So I think those are the big closing thoughts. Does anybody wanna offer a closing perspective? What are our action items to take forward into the final panel of the day where we will be discussing things that university administrators can do to actually affect change in their institutions? Go ahead, Jay.

1:26:56 - 1:28:31

Jay Dolmage: I guess I'll just repeat the comments that I had at the end of my comments, that there are lots of approaches here and people will hear lots of webinars and presentations that are advocating for the kind of small ways that you can build accommodations into the classroom or onto campus and that those things are important. But we need to be willing to discuss much larger systemic and structural

issues around student workload and stress, around the idea that we're expecting students to kind of race to learn in small 50 minute chunks or 12 week, you know, increments that don't match with the kinds of forms of learning and contributions that they'll be making throughout the rest of their lives. And that we do not have a system that's sustainable for disabled students, staff, or faculty. And the only thing that's certain is that if we continue doing things the way that we've been doing them, we'll continue to lose disabled staff, faculty and students. And I think we're losing them at an alarming rate, right? It's a very efficient machine, ableism, higher education and it sorts our society, right? It sorts access to information and privilege and the conversations that matter and dialogue and all of these things. And the biggest problems that we have to face as a society, we need disabled people centered in those conversations.

1:28:32 - 1:29:09

Cassandra Hartblay: Thank you, Jay. I just wanna reiterate these amazing conversations that we've had today on this panel, looking at the exact and specific ways that we can revise campus policy to address access for faculty, staff and graduate students, to ask our campus communities to do the work, to learn to recognize ableism and to invite people with disabilities into our campus spaces through things like disability cultural centers. So with that, thank you to our panelists. I'm gonna turn it back to Wisdom Tettey now. Thank you.

1:29:10 - 1:31:45

Wisdom Tettey: Thank you, Cassandra. I'm Wisdom Tettey, again, back. Here, I just wanna thank our panelists on behalf of all of us. This has been really stimulating, enriching, you know, trying to weave through a very complex set of issues and you've helped us very much in trying to understand the context and so hopefully you've set us on a clear path to the next set of sessions that are coming up. There are a couple of comments folks made that I want to address before we go on break. One is around the question of diversity of the panels and you would see over the course of the day, because that was an intentional part of how we set things up. Because intersectionality and lived experiences of different members of our community are important in understanding this issue in its complexity. And so since we can't put everyone on every single panel, you know, you may not see the kind of diversity that you're looking for in one single panel, but over the course of a day you'll see that this was intentionally woven into the deliberations to make sure that we are engaging with the multiplicities of what it is that defines our lives. The other point I wanna make is with regard to staff and, you know, over the course of the day, again, you're gonna see that this is not just focused on those who we traditionally see as the academic members of our community, because our mission is broader. Our staff are part of moving forward the academic mission and how they're able to function effectively and appropriately in our context is important as well. And so the staff dimension will come through as well. You know, if it didn't come through very solidly in this panel, it's not because, you know, the panelists were not thinking about it, it is in fact part of our consideration. So you heard a lot of the panelists talk about faculty, staff and students. They were very, very clear that staff are part of this. The examples may not have illustrated that in particular, but I hope that the other sessions will do that. So we're gonna take a break right now, we're gonna

reconvene at 12:30. If folks can come back into the room earlier than that, it'll get us moving very quickly. We've got folks from coast to coast to coast and we wanna make sure that we're able to finish on time, but also in a way that covers the comprehensive range of things that we are here to talk about. So thank you all and see you back in 45 minutes. Thanks.