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NATIONAL DISABILITY RIGHTS NETWORK - ADVANCED EVENTS
CCD RACIALIZED ABLEISM WEBINAR
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Live captioner standing by.

>> Yes, just did.

Yes, just did.

>> Thank you, Lenore, so sorry for the confusion.

So there is also historical and continuous context.

So disability justice is one of those things that -- that existed way before the ADA was passed in 1990 and way before section 504 -- and it will continue -- it will continue beyond to 2021 and we don't know what the future holds for that.

It's also important to assume who -- not to assume hodge nayty with that information what that means is that just because it might resonate with you or might see a lot of different spaces doesn't mean it's the same.

And it's a small part of your journey inward to use it.
Also know that we have -- we can introduce myself.
My name is ChristTiana ObeySumner.

I'm principal consultant.

And again I apologize for the tech difficulties.

I'm really excited to see you all here today and thank you all for your patience in waiting to ensure that this is as accessible as possible.

We will make this recording available as well as all of the slides so you can look out for that and I can also see other resource after this of different ways that are curated around the topic.

I am a caramel colored Black person and I'm wearing black secretary glasses.

I have shorter length curly hair that's has a red turtle neck sweater on and an amethyst pendant.

I'm sitting in a gaming chair that you can see sort of coming out of the side of me.

I'm sitting in a room with piles and book cases full of books as well as a large plant in one corner and a lace curtain in another.

If you are lucky you might see a tiny little black and white dog named Barkley that comes in and out of the shop.

Hopefully not too much.

My intentions for you to take away today is that you are able to work towards adaptive intuition in some of these spaces and reactive performance to inequities that you see in the moment.

Or another way to say that is the ability to disrupt self-issues backwards.

The reason I say that -- is that one of my favorite books of all time is the huge complement to get from what my favorite book might be but is Sherlock Holmes.

It has a lot of disability justice elements in it, by the way if you would like to read about two disabled folks living interdependently and taking care of each other.

When Watson asked Sherlock how they were able to solve mysteries, Sherlock says most people would be describe the events to them will tell you what the results will be and put the results in their minds and argue from them and something will come to pass.

There are few people however if you told them the -- would be able evolve what the steps were which led up to that result which that power is what folks mean when they talk of reasoning backward.

I say this because social justice and social equity work in sew many ways is -- in so many ways is living in a world of continuous results.

When we talk about the importance of dismantling and disrupting inequitable policy systems, institutions, histories and other sort of things, must also hold a mind set that all of these things are products of the results of people.

It's the actors of institutions that have designed, perpetuated -- and even passively accepted the policies, systems and status quos and expectation and assumptions that we see to dismantle today.

To put this into perspective, it's a Civil Rights Act were the turning point or inequity, that was only 57 years ago which is living memory.

Our current President was around 22 years old when it passed. And the American with Disabilities Act was passed 30 -- almost 31 years ago and disability justice came in when I was five so that was 15 or 16 years old.

There is an intention that this is super current given the centuries of oppression, marginalization and exploitation that has happened, but also there is also all of these centuries that have happened.

I want to share the important to not center perfectionism in your equity of work that to hold all of that time and context isn't possible, neither a sprint nor a marathon.

It's a relay race that we must recognize and learn from those who taught us or the giants that we stand on the shoulders of that passed the baton and work together for an effective collective and sustainable forward for when we need to pass the baton.

And to end this preamble I want to memes are all of the hundreds of tools and frameworks and concepts that you gathered from books and trainings and webinars like these are also likely impossible as you can see I have definitely tried. So the goals should not to have an intention that you will leave

a laundry list we need XYZ scenario and you do ABC thing. The goal should be to develop the foundations, tools and frameworks so that at any time in any moment you will be able to find the most applicable and strategic solution by reasoning backward.

And this will require innovation, deconstruction, growing pains and active lifelong work.

My intentions for your takeaway today is that you can leave with a new tool or fortify your current tools or have the information to use when you are in the space to sharpen -- your tools in the future.

Before we get started with the meat and potatoes, I will say I know that we lost 20 minutes so I am going to perhaps try to shorten the information I have.

Like you said, you will have the cloud recording and notes and have some resources.

But I do want to give at least 10 to 15 minutes at the end of this for questions.

So I'm going to be sort of pacing myself with this information for you all.

So that we can have that 10 to 15 minute slide.

My goal is to get through this by 10:15, 10:20 so I can answer some of your questions.

I'm going to try not to -- I will respect your time. So I will likely -- I will not go over too much if any so we will try to get through this as much as possible.

Before we talk about what disability justice is, I definitely want to make sure that we are talking the same things.

And how disability justice is different from disability rights.

So disability rights is sort of the movement -- well, again, remember, continuous context.

So -- it is the crest of the movement after particularly the Civil Rights Act and the civil rights movement.

And the reason for that is because the civil rights movement excluded quite a number of communities but in particular excluded disabled community.

After 1964, when the Civil Rights Act was passed, there was still legal discrimination is the only way to put it. We have a lot of these different things in our policies and codes today, about you know the -- there was nothing that was making it illegal or having checks and balances around access to public education or education at all. Access to employment to buildings -- to buildings and pub -- we watched crypt camp cripp camp and talked about the 504 sit-ins that happened and passed in 1973 and continuing through the 70s and 80s until the Americans with Disabilities Act or the ADA was passed in 1990.

What the ADA did was it established civil rights for people with disabilities so it's a rights spaced framework. It's based on a policy, legal precedent and sort of a procedural way if which you can interpret and implement sort of what we consider to be disability.

So what we consider to be disability, how disability is held. How people provide accommodations for disability and what the access requirements, the minimum requirements are for businesses, housing, employment, things like that the difficulty with those sort of rights based models in having it set in a policies and lacks some of that intersectional analysis because it is focusing on equal rights and equal access but as we can see and as we will talk, equal rights and equal access is not something that can be extrapolated to all disabled folks when we think about intersection.

So I'm going to talk about disability intersectionality because I think that's a big piece of it. Also any legal or rights based framework seem to address symptoms as opposed to getting down to the root causes which would take deep level transformative and systems-wide

institutions-wide work.

And legal or rights base the framework are ones that you can go through things like case law or precedent.

You have to -- who would be believed, whose voices would be centered to a place where they would be able to say create an entire policy.

So some of those realities came in in 2005 when a group of black, brown indigenous, weird, trans and non-binary and multi-disabled people activists organizers in the Bay Area came to the framework of disability justice under the organizing sins and valid.

It's a skin, tooth and bone and it has a picture of tentacles and flowers and -- and this has a libratory framework that is built on dismantling systems that is meant to hold the fullness, the constellation of the experiences of what it means to be disabled in a practical sort of day-to-day ground floor sort of way.

It's based on ten principles or guiding principles for transformative change and it is centering in wisdom versus knowledge sort of approach meaning that -- you know, anyone can build knowledge as see with these books, anyone can gain knowledge from the situation but it's only when you have embodied lived experience of it where you can sort of say, I understand this, but there is understanding it and getting it. Getting it in that wisdom of holding those experiences especially the intersectional experiences that is really, really important here in disability justice.

So you see here a picture it's an image from dissent clothing, you can get this on a T-shirt.

Have the attrition -- attribution -- a fem presenting person long hair in the yellow in a halter -- what is that called, halter top.

Black leggings and red jazzy scooter with their hand up in the air and it says disabilities is an intersection.

I love -- I love this picture because intersectionality is the very first guiding principle of this -- so intersectionality, let me explain what I mean by that.

There are two understandings of the intersectionality.

There is the contemporary version and original intent.

What I mean by that is the original intent was a -- this is a term that was created by a legal scholar named Kimberly Crenshaw.

Kimberly Crenshaw was exploring or investigating a automobile manufacturing company in the 80s that black women were saying they were not being able to find employment and the automobile manufacturing company say we hire black folks and we hire women. So we don't know what the issue is.

They could get employment here.

It must be them.

When Kimberly Crenshaw went to investigate, they did hire primarily black people.

They hired black men for the back up assembly line work and they did hire women primarily white women for front of house customer facing work.

So the intersection of antiblackness for the -- and misogyny or sexism, black women were being systematically excluded from employment.

It came to a big fancy term I am -- mysogin-noir.

So misogyny towards black women.

The current contemporary explanation for this is two or more experiences.

Lived experiences.

Whether they are marginalized, exploited or oppressed or not, privileged or majoritarian or anything like that I would say intersectionality in a disability justice sense is closer to the Kimberly Crenshaw version where we are talking about two or more lived experiences or identities that are oppressed, marginalized or exploited or otherwise sort of an experience that you need to consider to safely and soundly make it through the -- to the end of your day.

Leadership of those impacted goes to the wisdom versus the knowledge conversation that you know if you are to be a disability justice organization or to practice disability

justice you would have a leadership of those most impacted at the core and center amplified as well as the voices of those most impacted.

Amplified in everything.

When I say in everything, not just in areas where there is conversations about disability inclusion or access, but all the way to your HR policies, to organizational structures, to the programs or services that you offer.

There should be leadership and amplification of voices of those most impacted intersectionality in all of those spaces.

Anti-capitalist politic that people get stuck on. Essentially think about this as sort of a combination of economic justice, labor justice, anti-productivity sort of space.

A good example of this is we are only now getting to abolishing the sub minimum wage for disabled folks up until this year.

I think that at the federal level they still have it, I believe -- they had it on the docket to abolish at the federal level but I don't know that it passed.

I need to figure out -- I know in Washington State that the Seattle King County in Washington State's level they just abolish the sub minimum wage.

What that means is the fair labor and standards act allowed organizations to apply for specific certificates that could create sort of either sheltered workshops and through those sheltered workshops pay a sub minimum wage.

They could pay less than the 7.75 or the \$15 or whatever have you and not by a little bit but by a lot of it.

I think the most notorious of this that folks know is goodwill where there has been reports of people being paid pennies by the hour and a lot of that is coming from sort of that capitalist politic of, well, we need to pay for the value of the labor, but it's a little violent to do that if someone is working and -- a great way that I thought this, too, and another show is anti-capitalist politic is the way folks receive their services.

So when we ask say to apply for SSDI, and I know especially when I had to apply for services like SSDI and Medicare or anything or even go to a doctor and say, hey, I

might need more services.

I might need some help with falling or something like that. You have to come at it from a deficit mind set because there is a concern around how much you are going to cost.

So when we think about say our insurance industry and the extent it which you are like what extent can this person not work at all because why should we have to pay this money?

Or is this with the reasonable accommodations part of that. Is it -- how much is this going to cost me?

I think it's really important to sort of disrupt that.

One last thing about this kind of thing, there are three areas of this.

Also with the accommodations, disability beyond the accommodation but even with accommodations there was one time I was giving similar training to a group of HR leaders and otherwise leadership in organizations and I talk about how ADA doesn't require doctor's note.

People shouldn't require doctor's note because the medical system as we have learned with the pandemic has multiple issues. It's not only ableist but racist, sexist, classist, xenophobic.

There is a lot of different sort of things that can happen in the medical system.

So sending someone into that may not get them the documentation you need because they have to navigate the sort of vitriol.

And this person stood up and said, well, if I don't ask for a doctor's note, how do I know that people aren't trying to game the system?

So I asked that person how many people would you estimate on a percentage of people who are coming to you trying to game the system and this person said, oh, I don't know.

Maybe no more than five.

Maybe 3%.

And I'm like are you saying that you would create a hostile accommodation process for 95 to 97% of your disabled staff

because you are afraid that there might be someone possibly trying to game the system?

Those are all sort -- those are ways to -- the antipolitic of the space.

The organizing is essentially that.

That for example with the ADA 504 sit-in, we hear about Bradley lomax and his care giver, Bradley lomax of the black panther and that was part of the ADA sit-ins with the Bay Area and the black panther brought meal train and offered services and support to disabled folks who were part of the sit-ins and as we saw last year and we will talk a little bit about in a second because I am spending time on the slide and will sort of have the supporting slides after that.

And this is the meat and potatoes.

But we saw last year say Black disabled lives matters coming out.

There is a cross movement solidarity that there is an intersectional piece here.

Disabled culture intersectionally part of all types of other communities which gets to number five recognizing wholeness. Not just that we are not broken people but we also have a full constellation of experiences.

So we talk about the disability community and we are talking about intersecting black, brown and indigenous communities. The whole spectrum of genders, gender wealth and expression and identity.

The whole sort of suite of where folks are in terms of economics situation, housing, difference of nationalities that folks come from.

Religions and languages and all of those different sort of things.

We need to recognize the wholeness of all people.

Sustainability means that anything that is under the flag of disability justice must be sustain -- and to skip ahead it's the same for number nine, everything should be accessible for everyone involved.

As collective access.

And a commitment to cross disability solidarity for disabled folks here we know a little bit or have experienced this, but just like within all of these communities where we have sort of those pieces that we need to settle with each other, we also have pieces that settle within the disability community.

Especially in terms of the sort of space of like the visible and invisible disabilities like disability justice will take the time to focus on in sort of amplifying the invisible disabilities are a thing that's real.

We also need to hold each other and not to be aware of ways in which systems of oppression and not just ableism, sort of internalize ableism but all systems of oppression that we are aware of can emanate from us.

We all have the ability to both be impacted by and emanate from our body, minds the same sort of oppression.

Interdependence is part of that, too.

It's sort of -- in my head I see this as pushing back against sort of the -- the post enlightenment idea of sort of we are our own person and, you know, I think therefore I am.

And individualization with that we really do need to come back to a collective structure and a lot of ways the community mutual aid movement that we have seen over the last year or so has come directly out of disability justice and especially that principle.

And finally collective liberation essentially means that none of us are free.

So this slide is sort of a divider in between two oceans.

A divider between two oceans because in a lot of ways disability rights and disability justice are flow into each other.

It is not sort of -- there is this and then there is that.

I have been saying loosely that disability justice can be seen to disability rights the way black lives matter can be seen to the civil rights movement.

It is necessarily bounding off of that, it's inextricable to

that you can't take it apart from that but there is sort of in advancement of thought around it.

So that is sort of what disability justice is.

We have the disability rights and we have the Americans with Disabilities Act.

It provides the disability -- those individual equal rights to equal access and reasonable accommodations and put reasonable in quotes because the reasonable accommodation is a way which some organizations have perpetuated ableism so I want to make sure to call that out or name that and it's based on the ADA and other supporting laws.

It's usually interpretation and implementation of the Americans with Disabilities Act in all of its supporting roles.

It's important to think about in disability rights that it takes policy change but who has access to that.

A lot of times the case law or the precedent is based on litigations especially a successful litigation when people are experiencing ableism.

But who has the resources to say if you -- if you experience ableism in your work place and you are a brown, Black person under resources will you have the resources and access go through an EEOC process and have case law and precedent on your side and then amplify and advocate for that to be sort of set into the law of the land.

So when you think about it takes a little bit more -- it takes a little bit more.

With the ADA's applications given those pieces, thinking about if it covers equity issues and these complex nuances. The disability justice on the other hand can be considered as a framework to see liberation from these sort of structures as they are, especially those that are paternalistic. Equality based as opposed to equity based and it called for the right to control an autonomy over our body, minds, lives, sexualities, gender, our work and our other intersectionalities. It centers the leadership of those most impacted and it's sustainable intersectional and interdependent and it requires collective access and liberation.

So I want to talk about intersectional erasure and racialized ableism.

To drill in that intersectional piece that I feel so foundational and important to disability justice.

So first I used some words we will do a little bit of a vocab check.

Ableism, when talking about that is essentially bias, oppression, marginalization or anything like that regarding the lived -- regarding someone's lived or perceived impairment or disability.

Racialized ableism is an intersectional compounding impact harm violence, bias at the intersection of racism and ableism.

But of course it's a full constellation so gender, side, color/tone and class as well as other things play a part as well.

And an intersectional erasure is essentially when there is apathy or lack of regard for the whole person and -- a hyper focus on selective identities within an intersection which is result of confirmation bias which is that we have the tendency to seek out, remember and interpret information based on sort of unconscious beliefs, thoughts and sort of lenses or world views or anchor bias which is that the first and most impactful thing that we learned about a concept or a term or situation is always going to be what we subconsciously or unconsciously compare everything else to.

So if you learn there had was seven continents because you live in one of the countries that consider Europe a continent, then you might be a little bewildered if you go to a country that teaches there are only six continents since Europe doesn't technically match the definition of a continent.

And our different countries that -- that are different numbers of continents but anger bias in a more fun example of this case would be say going to one of those countries and being like, no, Europe is a continent.

And I know because I was taught this since I was a child. They were like we were taught this since we were a child and that's the anger bias discussion.

The picture you see here is a black man with square black rimmed glasses.

There is slight black facial hair, black coily hair that's a little long that comes out about four to five inches from his face.

He is carrying a walking stick with a green fatigue sweatshirt on and a black beaded necklace and in front of some fall leaves.

This person's name is Matthew Russian.

Matthew is a black autistic person who was coming home and trying -- while he was leaving the Panera bread, he clipped one car in the parking lot and the parking lot was set up in a way that he felt he needed to leave a parking lot.

Make a u-turn and return back to the parking lot in order to address the fact that he clipped this car.

While he was making that u-turn, he hit another car and someone was hurt pretty severely.

What happened was that he in his sort of anxiety of this had -- which means that he sort of slammed on the gas instead of slammed on the brakes which is something that's common as a matter of fact, the application is the common cause of crash and collisions among those between 16 and 20, especially those who have less executive or executive common which is common with autism or ADHD.

Well, when the police came, another thing that we can say is that Matthew had a little bit of a meltdown.

And in an autistic meltdown.

So in this situation I think -- Matthew was trying to address the situation, apologize for the situation.

And as people started coming at him did you do this on purpose?

What's wrong with you?

And this trying to answer to get the situation to be resolved. He was arrested.

He was give an plea deal that his family suggested, well, maybe he could come home but he wasn't allowed to come home.

He was sentenced for 50 years in prison for attempted vehicular manslaughter.

The narrative that they used was that Matthew Russian was seeking to take his own life and that in doing so he harmed these other people and drove recklessly.

It became very obvious that folks -- that Matthew didn't fully understand or was aware of what was going on in his case. Especially after he called his mom and asked her to bring some Thanksgiving dinner for him and the new friends.

During the black lives matter movement luckily there were people who remembered this case and resurfaced it. While they resurfaced this they found that -- when they re-investigated this that the collision was an accident.

A quote from one of the main researchers which I think was very poignant states, quote, Matthew made a mistake.

Would we criminally penalize a driver who fainted, who had a seizure but didn't know they had a seizure disorder, had an allergic reaction?

Is it a crime or a moral failing or something worth removing someone's freedom to make a mistake as a direct result of having a disability?

Or is it being black and disabled that makes the mistake a criminal offense?

Matthew Russian is not an isolated case for racialized ableism.

As a matter of fact, there was recently a study that came out where they interviewed over almost 9,000 people between 1980 and 1984 in Cornell University study.

The research that is Aaron J. Macauley and they found in that study that over 55% of black folks who are black folks with disability who are interviewed as part of that research study were arrested by the time they were 28.

55% of black folks with disabilities in this nearly 9,000 person study were between 1980 were arrested by the time they were 28. That is horrifyingly high.

These sort of examples are the ones that think about when we think about sort of intersectional erasure.

Ablized racialism and intersectional -- there are ways that the intersectionalities have these compounding effects.

Then you start to think about other parts of disability justice and disability rights.

In that situation, there is a lot of different information about the case if you need more information to consider this, thinking about how this person's rights a disabled person was violated in a disability rights, and how could disability justice perhaps -- disability rights and disability justice have helped.

Thinking about what some of the intersectional issues were in the situation.

And where would the ADA have helped and where would it have fallen short?

And thinking about what the main pain points are at your organization in these sort of ways for applying sort of equity or justice frameworks within systems, especially systems like the legal system that don't have too much room for sort of -- for libratory frameworks when everything is based on sort of policy and case laws.

This picture is a picture of multiple disabled folks. And we in the background are holding a great big straw and other people reaching toward the straw.

It was a picture I took during the organization meeting when the City of Seattle banned plastic straws and all folks that came to the organizing meeting who use straws regularly as in accommodation or in order to get the food that they need.

And I felt like this was a great picture to show that disability is both/and not either/or.

Especially the straw ban wanted to stereotype the person who

needed plastic straws but it really was much wider and broader than that.

So it's important to think about the ways which the disability is neither visible or invisible.

That people -- and that people have both.

It's possible for people to have both.

I am an ambulatory wheelchair user.

You might see me with a cane and sometimes with a wheelchair but there is that sort of surprise Pikachu face when I stand up to grab something from the shelf in the store.

And I'm like, yes.

So it's important to think about both of them.

The reason it's important to think about invisible disability in terms of disability justice and intersectionality and organizing wholeness, and in general there is not really a space to hold that, especially not in the workplace.

So some of the data -- this is coming from a study called the disability inclusion study from the Harvard business review, and it's talking about how 62% of the people who they spoke to reported having an invisible disability.

In this case 39% of those employees disclosed that they had disability to their manager in order to seek accommodations, less than a quarter disclosed it to their team.

And 21% -- have disclosed to HR.

Why do you think people tend to hide their disabilities at work, especially if they are masking, masking being to perform in a way that is not going to -- that's not going to lead someone to believe that you have a disability.

In that same study, the reason why people report hiding invisible disabilities is because -- because they are masking and trying to navigate again getting from the beginning to the end of their day.

They are concerned about teasing or harassment if they are go disclose.

They are concerned about change or loss of rapport with their peers and supervisors.

They may have past trauma or negative experiences around disclosing in the past.

They just may not have the energy or may not have patience in the process or hope in the process.

They might be concerned this might have bias toward their work performance or stall or disrupt tear careers.

Thinking of intersectionality in the disability justice sense how could other identities increase or intensify the likelihood --

So really quick I want to share the term called weathering.

It's the effect of long term anger from anxiety responses.

What you are seeing here is a picture of a rock on the top where it has some droplets on top and a picture of the rock on the bottom where it's pitted.

The minerals.

And I think about those drops being the every day is sleight, every day insult and even if they are shade insults, the expectations and the assumptions and the ableism and intersectional erasure and all of those things throughout the day, multiple times a day dropping on to folds and leading to that pitting you see in the bottom of the screen.

And it's really important to consider this because the more that folks are experiencing this, the more that is happening and the more it is our responsibility and being in solidarity with folks to stop that dripping from happening.

And that dripping is not the person's responsibility to get from underneath of it.

It's our responsibility to turn that tap off.

That is why it's important to have the tools that are resources and awareness so that you can start to look for those leaks and start to turn those off.

-- being able to do that is using transformative principles which is coming from transformative justice and is also a very intersectional concept with disability justice.

These are the questions that I have adopted that I personally use whenever I go into organizations either for inquiry or especially if there is a tension or conflict. The questions are what is understood across the narratives. Who is hurt and what have they said their needs are which is important which is when they say their needs are and not what we assume their needs to be who is accountable for that resolution?

Either named by the person or otherwise sort of said. And it's also important to think that if remember that these are prisms.

So when I say who was hurt and what their needs are, there are multiple folks who are hurt and multiple folks accountable.

So when you are looking at this, think about it as moving the prism in the light where you are seeing different spectrums of that light but looking at the spectrum from the different -- that are look at you and that can be a way of making sure you are seeing the full horizon of the situation.

Who is missing from the conversation and how do we incorporate their voice and needs in this situation?

Then doing that reasoning backwards upstream work A social, political, cultural institutional historical of issues have contributed or led to this.

What are some situations that are structurally similar and is helping in those situations that we apply to this.

And what are strategies for determining root causes and taking next step resolution repair?

So you might be saying, okay, I can look at it this way but how do I know there is a root cause.

Have juxtaposed the disability justice principles and the 13 characteristics of white supremacy culture. I can brag and say that I have shared this with skins themselves and they gave it their blessing.

These are my bragging rights.

For the 13 characteristics of white supremacy culture it's not meant to say whiteness in sort of the term that only white folks can perpetuate it.

You don't have to be white to perpetuate white supremacy culture.

If there is anything I would alter about it, it's just American culture, United States culture and it is Euro centric and in centering the expectations and assumptions around what is polite, what is right, what is productive.

All of those things from Euro centric pieces of Euro centric places.

So thinking about the 13 principles of white supremacy culture as I read them off I want you to think about which of these sort of United States cultural pieces are in your organization right now?

13 characteristics are perfectionism.

Sense of urgency.

Defensiveness.

Quantity over quality.

Worship of the written word.

Paternalism.

Either/or thinking.

Power hoarding.

Fear of open conflict.

Individualism.

Progress is bigger/more.

Objectivity.

And right to comfort.

Now thinking of those 13 principles sort of as pitfalls, juxtapose them with sort of the guiding principles or goals of disability justice.

Again, just intersectionality.

Leadership of those most impacted.
Anti-capitalist politic.

Commitment to cross movement organizing.

Recognizing wholeness.

Sustainability.

Commitment to cross disability solidarity.

Inter dependence.
Collective access.

And collective liberation.

So when you think about even from the transformative guiding -- transformative practice questions, how sort of if you were to have the 10 disability justice realized, how are these 13 characteristics could also be the pitfalls, the barriers, the bottlenecks to being able to attain this and even other liberatory frameworks?

It's important to see the navigate, introspect not just to your organization's culture but also to you and then my favorite phrases to say is that while we are trying to save the world we need to think about the ways which we need to save the world from ourselves, disrupt ourselves and consider those ways which are auto pilot or unconscious frame is sort of emanating those systems or oppressions and pieces we are trying to fight in -- it's almost always going to be unconscious.

It's important to consider sort of in the same sort of ways to say something will happen and you will get upset and think back and be like, why did I do that?

That's what unconscious bias can come.
Hopefully you had an unconscious bias training that's talking about the difference between conscious and unconscious brain.

If not, I can add some resources to get to really important distinction.

So our last slight I think we will be able to end so we can have 20 to 15 minutes of question and answer.

Let's talk about some things to do.
So if you are an organization on the first thing to do if you haven't already is to set a commitment, set a goal to reach disability justice.
And use disability justice in all levels.
And remember in order to -- for it to be disability justice there has to be leadership in those most impacted.
That means not just someone who, say, in charge of disability equity as a director.
Not even someone who is a DEI director.

But that disable -- most impacted folks from your organization should be leading in your boards, in your executive leadership team, supervisory in all areas which services your programs, everything that you are doing that does and it also is beyond the disability community.

It's also important for everyone in the organization to en-- to show the staff the opportunity to have -- make sure that your new staff orientation includes disability justice training. To make sure that your training materials are available in alternate formats.

That there are -- that there is -- and also disability information that is routinely available in the organization newsletter, on intranet and things like that.

Train and promote disabled folks.
Don't just only focus on hiring disabled folks but implement pathways, profitable pathways to advance in leadership as well. And strive towards universal design minimum. So beyond accessibility, seek to design a work place that is accessible in its nature.

That again has collective access.

That's sustainable, that's independent that recognized wholeness-- and anti-capitalist politic and all of those fun things.

If you are a manager, some suggestions in what you can take away today is to proactive. You can't ask people directly, but to be proactive to ensure that there isn't anything to falling the bottom is falling out or any bottlenecks or barriers for folks to be able to get the accommodations that they need especially if you haven't yet reached a place where your organization is sort of naturally accessible you can do this by providing a list of possible accommodations ever ways to receive them either posting them in a break room or some sort of wide space that if anyone needs an accommodation and sort of possible accommodations we have available, here it is. One organization I saw that did a great job, hey, these are all of the ergonomic furniture we have in our warehouse. Do you need any of these?

And posted them up on the wall.

So that people could come and ask for them as they need it without having to go through the whole medical note process which takes so much time.

Trust people which goes back to that conversation about the person who was afraid about those three to 5% gaming the system. It's difficult to disclose. The Harvard business review showed and it's important that if

someone it come to disclose to you, to believe them.

Thank them and then listen to what they say their needs are.

Make time and space.

Some people will want or need to make these -- disclose their disability or if they are masking, they might be struggling to try to disclose to you, too.

So make sure that you are creating time and a safe space for that.

And -- things to do with especially my contractors is to have shadow meetings and then regular meetings.

So say you have desk time and regular check-in meetings you can have desk time where someone says misses their check-in meetings can meet with you then.

This is especially great if you have employees whether you know it or not who have cognitive disabilities or say showing up at 12:00 p.m. on a Tuesday every week might be difficult task because as I like to say sometimes your body doesn't want to show up for work every day.

If you have opportunities for folks to be able to make up that time where they don't feel as though they are going to have too many -- they are not going to be harmed because they need to take the time to take care of themselves.

That can go a long way.

Finally if you are the disabled person, some suggestions I had is look for signals to support.

Whether you are in an organization already or need to apply for an organization, look for organizations that sort of show, model and has sort of the information and receipt to back up that they are -- at least trying to or have -- disability justice into the workplace.

The organization is also your responsibility to show that to people especially during the recruitment processes and do not forget it during the attention of strategies as well.

Get to know your manager.

Look for those behaviors, develop a rapport for ongoing discussion a good way to do this and this is also important for folks to think about, too, as manager is the extent to which you

say ableist language.

Get -- so see those pieces as well.

Especially if you are wondering ways how to I trust and how do I move forward.

Hiring comrades in solidarity.

If there is someone you meet and they are well versed in disability and you feel you can trust them, see if there is -- if the organization will start a solidarity program and strategizing as the organization is moving toward these equity principles say like disability justice so folks feel they can have a community that is supporting them while this change and process can just as difficult for the employees and the organization as it could be for the leadership.

And then finally if you can or the organization is willing to start an employee resource group or ERG.

Centered on disabled folks.

And care givers if you so choose.

And employee resource group is a partner of your executive leadership team and HR that provide -- that serves as an advisory board to those places that says this is what's going on for your employees with this lived experience and this is what you have to do.

This is what we need and this is what we want and this is what we should work towards and it will be to the organization to resource that and take that in good stride.

So with that, I really hope that as you move forward in this work that again that perhaps there is a tool that you have gained -- perhaps a tool that has been sharpened or the information you need when you are ready in the future. Whatever you are in your process.

So wherever you are in your process I hope that you are able to move that to the next stage today.

And I -- and we are one minute passed my hope for questions and we have 14 minutes for questions.

There was a question that was -- yeah.

>> I'm sorry.

I didn't realize.

I took you off and then after that I have a question.

>> Yeah.

I was going to say really quick, there was a question that came in ahead of the workshop that I did want to make sure to address and someone had shared two things.

When we see an equity in space we will have a call in or call out and, two, DEI initiatives have helped folks -- and what should folks do if they feel that way?

The first thing I want to say about the call in versus call out, I feel that we should re-frame both of those terms and consider it community accountability.

And we are talking whether to it's form of justice or meeting accountability.

Maureen made a -- I'm holding up a book here that is fumbling toward repair by sherra Hassan who talk a lot about the ways which you can have community accountability in organization.

And I think it's important for you to reframe it in that way because whether the person feels it's a call in or a call out, if the intention and impact is to hold folks accountable to reaching the equity goal and impact in the mind set.

Meaning the intention is important for introspection.

The road to heck is paved with good intentions.

And the best way for a DEI initiative, if you are gathering a bunch of tools but folks either don't know how to use those tools, those tools were not meant for them to be used.

Or those tools were designed to specifically be used for certain experiences or anything of that nature, it is important that you are doing the person work as was said to disrupt self and -- that impact.

So I always tell organizations to focus on ways in which they

may have been addressing say the organization the ways that these things crest, the policies, the institutions, the systems, those things.

But we also have to see that as the products of -- and results of the actions and decisions and behaviors of people.

People make the ADA.

People even make disability justice.

People likely made your policies and so if you are not transforming the people, then the products of those people may be inequitable.

The interpretation of people from your products even if they are made equitably may be inequitable.

And then the implementation of those products are inequitable.

You really do have to go -- you have to go wide and go deep.

And Aaron, you had a question

>> Yes, I did.

Thank you.

And let me paraphrase by saying sometimes part of my disability is not realizing how things come across so I hope I can put this in a way that is not offensive.

I like most of the people on this call because I can see in the participant's list, I'm a Caucasian man and I have cerebral palsy and use a walker.

And so this is very eye opening and other things I've done in school and in college and other trainings have been very interesting.

I know that I'm never going to fully understand as a white person what it's like to be a person of color.

And so what can I do as an ally to be helpful to advance a disability justice knowing that I'm never going to fully understand what it's like to be a person of color?

>> Yeah, I appreciate that question.

I think the simplest way to explain it is that I don't need folks to understand what it means to be a black POC indigenous person and be in solidarity.

There is an argument back and forth about the extent to which empathy is enough in this.

I don't think that empathy is the answer.

But I think empathy is something that we can hold for the other in sort of a larger more existential way.

Say as disabled folks, we understand that when we are experiencing ableism, that limits our opportunities.

That it harms sort of our soul, our feelings, our part that it can cause this sort of lifelong constellation.

So I think that what I need folks to see is a couple of things just starting from the foundational piece.

What it means to feel an ism.

Feeling an ism and then bringing in that knowledge that you can -- so learning more about the history of black disabled folks.

Learning about the calls to action by black disabled folks.

Learning about say these sort of data points about black disabled folks, black disabled folk and medical racism.

Black disabled folks in environmental racism.

And so on and so forth.

When we are organizing for things that we are impacted by, centering and bringing in and ensuring representation of black and brown disabled folks in those spaces and you are doing housing justice, black, brown and indigenous disabled folks should be there.

If you are doing abolition work, black, brown, indigenous folks should be there.

If you are working on making through IEPs or as accessible in the process as possible, black disabled indigenous folks -- black, brown indigenous folks should be there.

And I think that part of being in solidarity is to really to center leadership and voices of those most impacted because in those cases it's not even so much that you have to make decisions for anyone or, but that you sort of defer to the person who has the most wisdom on the situation in those pieces. Whether that is in the collaboration mode or whether that is sort of amplified into a position of leadership.

And I will say that latter piece is really difficult.

Because we all sort of are in a space of leadership and I think that there is something especially in the United States context around being in leadership and what that means I think in terms of our own individual sort of advancement status and the way we see ourselves.

So it definitely will take part of us interspecting and disrupting ourselves in that way if we realize that we came to a situation that needs that intersectional analysis and we are finding ourselves in attention why do we have this person in leadership if there are answers.

The answer likely will be either to create a space for that person, knock out the wall in the structure so that person can be in that position of leadership with the same level of decision making power and the same level of resource holding power, and able to have the purview over not just that one section but again the full thing.

Or I think the most difficult parts about this is that there are situations where if say the situation is disproportionately impacted, black, brown, indigenous and disabled folks and they are not create that collaborator wove, that may be a plan to cede to power to leadership of those most impacted.

And that would be essentially not just what I would ask non-disabled folks to do, but also I would ask everyone to do.

It's difficult.

Part of this continuing to be in the spaces and sort of learning these resources but again it doesn't have to be perfect.

I'm not saying you are going to go out there and be like super ally.

Of the world.

Or to anything -- or you can perfectly get it all the time. You will never make mistakes because I can't promise that. But I think that to share it will be a lifelong journey and it will be a Praxis.

It will be constantly fine tuning over time.

And I think that as long as you are doing that you are doing.

>> Thank you.

And I think Phillip has a question in the chat.

>> Phillip says the coalition of organizations with different priorities, how can we best harmonize our efforts on including the anti-racism and equity in our collective work?

Can the coalition continue to offer equity trainings for member orgs and officers?

>> -- I can answer the second half of that question. Yes that we are as a coalition the anti-racism group will try to offer more equity trainings for member organizations and individual members and that we will also ask this to be sort of a two way street. That if you and -- I came in touch with Christiana because they gave a wonderful training for justice and aging. If your organizations have resources or speakers or other tools you are welcome to share that with the anti-racism work group that's a bunch of us.

So, yes.

Second half is definitely yes.
We will continue to offer this equity work.

what I always say is your coalition can do is explicitly or implicitly is to have an equity covenant.
If you think about say a wagon wheel.

An equity covenant will be that hub that all things sort of center around this equity covenant.
So even if that equity covenant is as simple as we -- we are committed to bringing parity to areas of disparity.
There is at least that sort of equity covenant in that hub.
Everyone sort of pulling -- and you can adopt the disability ten principles as the equity covenant.
We will always strive to have these principles reflected in our organization.
The spokes of that wagon wheel will be the multiple pathways and strategies that people could take to get to that equity covenant.

So instead of thinking about sort of getting on the same page as sort of say walking arm in arm in one line towards a goal and then having to navigate say someone that is behind, if there is too narrow of an entry in front, the wagon wheel approach would allow for folks no matter where they are in their understanding or what they are trying to do or what their specific mission statement is to always have a pathway towards the shared equity covenant.

The middle part that keeps those spokes together is called the folly.

And the folly is those accountability structures, the transformative practice structures, the pieces that will keep those strategies in line that everyone can sort of rely on so that we can make sure that everyone is sort of keeping the wheel together.

And where the rubber hits the road the tire would be your policies, your tactics, the ways which you interface with the communities or clients so that you move that work forward.

So I would suggest sort of refining what is the hub -- defining the hub of the wagon wheel of your collective when it comes to anti-racism.

And adopting the ten principles of disability justice, that one principle of cross movement solidarity, you can have a lot of different libratory frameworks that you adopt as part of that sub point.

So you have say black lives matters framework for black liberation or anti-racism as part of the intersectionality across the solidarity and used as a way to have a leadership of those most impacted will be a strong hub to your wagon wheel.

>> Only one more question.

The CDC is looking to advance -- all people with disability including BIPOC people with disabilities as we do this are there ways we can still be attracted to white conservatives imply over states.

For example to them the expression anti-capitalism has a different meaning than just being against sub minimum wage. It's being against the entire system of capitalism. Could we not say we are fighting so people with disabilities are viewed and valued equally. How can we speak beyond these issues?

The most important part about equity work is that people have to consent.

People have to consent to it.

So here is the unfortunate piece.

I don't think there is a strategy that gets someone who, say, doesn't believe in -- if your organization and you say black lives matter and that's something as an organization that you hold as a value.

And you meet someone and I don't believe that I don't believe in that.

I believe in all lives matter.

That person is not consenting to the black lives matter framework.

That isn't something that we can force something for people to. Do is that controversial opinion that I've had because I think there is a lot of folks who see DEI or equity work as a conversion.

I will wait for the interpreter.

They see equity as a conversion process.

Like we are missionaries going out and trying to convert people to the church and equity work.

And I am here to say that I think it goes back to that wagon wheel.

Instead of trying to convert people into folks who hold anti-racism.

Why pathway for someone to have the impact of that?

So if someone can -- so if we are trying to bring again parity

to disparity, then thinking about what would the pathway be for someone who doesn't believe in black lives matter to be able to respect an executive leader as the black disabled. If we know what anti-capitalism means in the disability justice aspect and their understanding is here, then what is the pathway to get someone from here to here.

And I think approaching it from that perspective is going to be really helpful because what we -- for lack of a better way to put this, what we don't necessarily have time for is that conversion process if there isn't consent or concern because there are people who are impacted and there are people who are being hurt and dying.

So it also comes down to an organization making a choice. This is as a consultant I talk about this a lot. Organizations have to make their choice around the extent to which they will lean into the three main things that you really need to do in order for equity -- organization to be impactful in your equity work. You have to be uncomfortable because this is uncomfortable for people who are impacted by it. So if you are trying to be in solidarity with people who are uncomfortable is putting it very lightly. So if you are trying to be in solidarity with people who are at minimum uncomfortable in sort of the realities of it, you're perhaps not in the space that you need to be.

You need to be leaning into discomfort.

Number two -- number work to you will have to change and humans hate change. This is the reason why someone who wins the lottery. Their life implodes because even a lot of good change can be difficult.

So you need to change and there is a strategies for change management because it's the whole industry because we dislike it so much and there is a lot of things to be aware of as you are going through change.

So change management is really important here.

And then mostly risk.

There is a lot of times when I'm in an organization, like, we adopt that, we might lose this grant funder or we might lose this partner or we might lose this client or we might lose this seat at this coalition and I'm like, yeah.

Yeah.

Because unfortunately that is where we are with equity. People who are impacted by inequity have to make those decisions all the time.

So an organization is going to be in solidarity with people who do have to mask, do have to code switch and do have to also alter themselves to make risks to be in spaces than an organization would have to similarly stand up for those people who they say they are in solidarity with and say, actually, no, this is what we believe.

Here is the line.

This ways we believe.

And we believe in amplifying and centering these voices and these experiences.

If this is sort of our moral principle, it's important for organizations to consider what they are willing to risk in the name of their moral principle.

I'm also going to have a controversial opinion that it's okay if disability justice is not something that you are able to implement.

If it's something that you are saying the cost benefit anl is the is too great, then I think it's something to consider to hold to work towards in the future but it's also okay to say, well, maybe we are not a disability justice right now, maybe we are a disability rights organize.

Maybe we are not racist organization.

But we will follow the rules and follow the rules of things -- of the Civil Rights Act or equal employment opportunity.

And I think part of that is to have integrity.

To have the integrity of knowing where you are, where you have been and where you are and where you want to go and how you are going to get there and what is really truly feasible for you.

That might not be the answer you were looking for, but I think it is -- an important one because I think that -- and again it goes back to the other thing. One of the reasons why people are unhappy with DEI work is because it isn't a plug and play and isn't something that has to be on auto pilot. Even back to the Greek philosophy society is a active intentional process and so we are in a situation where I think that especially where we are in Washington State or down the I5 corridor we talk about this openly. The care about it and they know this language. But we also have to acknowledge it's real true active work and down to our subconscious and socialized in our condition and the codes and the symbols and expectations and assumptions of our society.

So that is a lot to ask for to change. That is a lot to ask a lot of folks to change which is why I think it can be multiple strategies but I think there needs to be a reality conversation about the extent to which folks are willing to do what it takes to put these things in place.

That's a difficult conversation to do on your own. That's why there are people like myself and other equity consultants that can help you facilitate those conversations but I think it's important to consider those conversations.

>> Thank you so much, I know there is a lot more that this conversation can go but I see we are over time. Real quickly, Carol Tyson one of our co-facilitators of the anti-racism committee put a survey link in the chat.

And feel free to e-mail Carol if you need a Word document version of the surveys. It's anonymous and it helps us figure out how best we can

provide more anti-racism work.

Christiana, if you have any closing thoughts I just want to say thank you to you and our interpreters and captioner, to Laura our board chair and Charles our IT guru. We apologize for all of the technical difficulties early on but we appreciate everyone showing up.

>> And the recordings will be sent out a quick note to Aaron in the chat about restorative justice, the transformative guiding questions are adopted.

So I would follow those and the first half of those will be restorative justice.

Thank you all so much for coming today.

I really appreciate it.

And I will hear from you soon.

Thank you for coming.

You will get the slides.

>> Thank you.

Take care, everyone.

Ed