Impacts of Intersectionality on Disability Rights

ADA 30 – NOTHING ABOUT US WITHOUT US – A CELEBRATION WITH JUDITH HEUMANN

Transcript

Catherine Johnson: Welcome to day 2 of the University of Kansas's 30th celebration of the ADA-- our 30th anniversary celebration of the ADA. Sorry. Welcome to session 3, which is Impacts of Intersectionality on Disability Rights. My name's Catherine Johnson. I'm the director of the ADA Resource Center for Equity and Accessibility. I use she/her/her pronouns. I'm a tall white woman with reddish-brown hair, very pale complexion, with lots and lots of freckles. I am wearing a blue green-ish blazer with a white blouse underneath. I am really excited. This ongoing conversation over the past two days of celebration-- we've had over 1,000 people join us for our two-day celebration from essentially all over the world. We have about 21 states that are represented in the people that have joined us today. We also have international folks as well. Some of the individuals that were interested in registering and attending this event might have been impacted by the Hurricane Zeta that came through yesterday, so we'd like to send some well wishes and hope that everyone that has been impacted by the hurricane is doing well. We also want to share that these sessions and our whole two-day celebration is being recorded, and so you will have the opportunity to come back later and watch any session that you might have missed. That will be on our website AccessibleKU. There are still two other sessions that you can join. Check our event web page. Register for those, if you haven't. During this session, if you are interested in submitting questions, please do that via the event web page or directly to us at accessibility@ku.edu. Today we have captioning that's being provided for this session and all our sessions. If you do not find the captioning on the Livestream feed that you're watching, please refresh your browser, and it should be there. We also have two ASL interpreters today. We have Kim Bates and Alana Calhoun Thank you very much, Kim and Alana Before we tune to our conversation for this afternoon, I'd like to thank the planning committee for all of their work over the past year in putting together this event. I'd like to also thank our 62 very active co-sponsors for putting together this event. Our goal was to have 30 co-sponsors for each prior year of the ADA and 30 co-sponsors for every year going forward for the next 30. So you can see we exceeded our goal by having 62 co-sponsors. But between the planning committee and the co-sponsors, this event would not have happened without their very active and involved support. Like to give a particular thanks to a couple of co-sponsors that helped put this particular session together. That's an Office of Diversity and Equity here at the University of Kansas, and also our Office of Multicultural Affairs. It's now my pleasure to introduce Michelle D Wilson, who is our moderator for today. Michelle and I have had the pleasure of working together on social justice issues across campus here at the University of

Kansas, and I've always been very impressed with her ability to find a way forward and to have conversations that for some people are very uncomfortable. She has always done it with grace, and dignity, and respect, and so I'm super happy that she is our moderator for this amazing panel of experts and disability rights advocates. Michelle works at KU. She is an academic coordinator in KU's Trio and STEM program. And if that's not enough, she also finds the time to be a full-time doctoral student in KU's Communication Studies Department-- so a very dedicated, impressive, hardworking person. Michelle, I'm so excited for this conversation. At this point, I will turn this over to you. Thank you so much.

Michelle Wilson: Thank you, Catherine. Thanks for those very kind words. I am truly honored to be a part of this 30th anniversary event on disability rights at the University of Kansas. Good afternoon, everyone. My name is Michelle D Wilson, and my pronouns are she/her/hers. I am a light-complected Black female with shoulder-length dark hair. And I've got on glasses today, and I'm wearing a navy blue blazer trimmed in white. And in the background, there are Jayhawks peeking out here and there. I will be the moderator today for this panel discussion titled Impacts of Intersectionality on Disability Rights. Our roadmap for today for this session will be brief introductions by our four panelists, and then we will go right into our discussion. We have a lot on our plate today, and such a short time to get everything in. So we will start with our wonderful panelists first, giving their introductions. First up is Keri Gray, who is the founder and CEO of the Keri Gray Group.

Keri Gray: Well, good afternoon, everyone. And I want to say thank you to the entire University of Kansas team for having me out today. As mentioned, as a visual description, I am a Black woman who is currently wearing a green dress, and I have a orange earthy head wrap, glasses, and a gold necklace. In the background, you'll see this kind of dark room that has these plants, and this brown couch, and lights, and things of that nature. And as introduction to myself, I think I would just state that my background and my passion has been ensuring that the Black community at the intersection of the disability community has granted access, particularly when it comes to leadership and wellness. And so what I mean by that is that I think many of us are on this journey of figuring out how we become successful. And we ask that question many times throughout our career whether its an educational or professional career. In the midst of us trying to find these skills and understand what does it mean to build programs, initiatives, what does it mean to recruit, what does it mean to do events that people actually want to show up to, you're also navigating that while being Black and being disabled. And that comes with this own unique type of experience. So through the Keri Gray Group and through the named advocates, we are committed to making sure that people have access to their rights. We are committed to making sure that folks have access to employment and resources, and making sure that our community excels to the highest potential possible.

Michelle: Thank you, Keri. Wesley Hamilton is the executive director of Disabled But Not Really. Wesley?

Wesley Hamilton: Hey. What's up, everybody? Thank you for having me. It is amazing to be a part of this conversation. My pronouns is he and him. My visual description would be I'm a

Black male. I have on a yellow shirt. It has words on it that says Black Disabled Lives Matter. My background is my kitchen, which is my sanctuary. So you have some greenery, as well as just a nice well-lit kitchen area. Yes, I am the founder and CEO of the Disabled But Not Really Foundation. Our goal and mission is to instill a physical limitless mindset that brings courage, confidence, and competence within the disabled community. When I think about disabilities, I think about it being more of a mindset than something physical. Through the work that we do in my organization, as well as the advocacy work that I do in my community, I believe that the mind set holds power. And so if we can challenge you and push you past your mental limits, then you can become unstoppable. No matter your race, no matter what your preference is in life, you just have to focus and think first. So that's why I'm here and I'm excited about this conversation.

Michelle: Thank you. Reyma McCoy-McDeid is the executive director of Central Iowa Center for Independent Living. Reyma?

Reyma McCoy-McDeid: Good afternoon, everybody-- want to thank the University of Kansas for coordinating this fantastic panel this afternoon. Again, my name is Reyma. My pronouns are she and her. I am a Black American lady with long natural brown hair, and I am seated in a white room with bookshelves behind me. And that's my visual description. With regard to the position that I hold as executive director of Central Iowa Center for Independent Living, we have become very interested in offering peer support, if you will, to other centers for independent living in the US, as well as statewide independent living councils, with regards to getting abreast with-- as this conversation pertaining to intersectionality evolves in our spaces, but also in society at large. We have a lot of work to do in the independent living movement, with regards to getting acclimated to this conversation and really understanding what the gaps look like in independent living spaces within the disability community in general, as they pertain to race and ethnic-based disparities, and how that ultimately impacts negatively the provision of services to racially-marginalized disabled people. We have, for lots of reasons been, doing this work around the clock for the past several months, and am eager-- and I am eager, as a representative of CICIL, to continue that conversation with everybody that's with us this afternoon.

Michelle: Thank you. And then our last wonderful panelist is Dior Vargas, queer Latina feminist, mental health activist. Dior.

Dior Vargas: Hi, everyone. Thank you so much for having me. I'm really excited to be part of this conversation. I'm Dior, and my pronouns are she/her/hers. And a visual description-- I have short blondish hair. I'm wearing gold dangly earrings. I'm light-skinned. The wall behind me is white. I'm on a gray couch, and then you can also see my window behind me covered by gray drapes, and then you can see a little bit of my lampshade behind me. So just to give a little more background on my work, I focus on the intersection between race ethnicity and mental health, as well as discussing the LGBTQIA+ community. And this conversation is extremely important, because I think that, very often, these communities or these groups are very whitewashed, and so it doesn't really acknowledge the needs of those with multiple identities. And so I'm really excited to be talking about this further.

Michelle: Thank you. Dior, with our title of our session today called Impacts of Intersectionality on Disability Rights, could you please define what intersectionality is? What is included in intersectionality, and how is that term of intersectionality used in the disability rights community?

Dior: Yeah. I think, very often, people think that intersectionality is only about identities, and really, it's about the structures of oppression that impact those living with these multiple identities. And so it's really important for us to talk about it, because in the end, if we focus on those with those complex identities, then we're able to support the needs of others. I think that there are some people who are trying to bring intersectionality more into the conversation when it comes to the disability rights movement, and so I'm really thankful for that, because like I had mentioned earlier, it's very whitewashed, and I think that, when we work on the margins, that we can benefit the community as a whole.

Michelle: Keri, could you add any other thoughts to that same question?

Keri: Sure. I definitely agree. Intersectionality is essentially a framework that describes how people from multiply marginalized identities experience discrimination and violence. So it refers to the interconnected nature of race, gender, sexual orientation, disability, and all the different diverse qualities that we may have. It's beautiful. It's beautiful to be able to say that you have these various identities that intertwine and interconnect with each other. And not only is it beautiful, but is a framework that helps us combat identity politics, which is the issue that we've been seeing happen in the disability rights world and across a variety of different industries. So identity politics is when organizations or our systems force individuals to choose one identity versus saying, I have multiple identities. So they forced individuals to advocate for disability rights or racial justice, for women's rights or LGBTQ rights. It's also when our systems force us to say that you experience harm violence or discrimination because you were a woman or because you are Black. And so this is something that-- we can't force people to separate their identities from their experiences. We can't force people to be in a position where you're having to split your political advocacy between one group or another, or force to people to say, I experience discrimination and harm only because I was a woman, knowing good well that there is a lot of people who don't like you because you are a Black woman. And so intersectionality gives us this framework that allows us to fight against identity politics and push back against organizations and systems that are trying to put us in-- put our experiences in this one-dimensional type of lens.

Michelle: Thank you. So with intersectionality, all of you, as panelists, are coming with different identities, different experiences, and so I would really like to talk about the impact of race, gender, and disabilities-- how those play together. So Keri, what have you observed about the intersectionality of the identities that you hold and others hold? And then the second part of that question is, how has it impacted your life and your rights?

Keri: Sure thing-- so I identify as a Black woman with disabilities. I was diagnosed with bone cancer at eight years old. I was going through chemo, pretty much living in the hospital, and that left me with my disabilities, which is amputated leg growing up with a prosthetic limb and having hearing loss. When I came out of that experience, I found that I was navigating what it means to be a Black girl growing up in the South. I'm from Texas. And I was trying to figure out survival in ways that are not just historic, but very present day. So living on the other side of the railroad tracks-- that was my background. Traveling to Tuscaloosa, Alabama every year to see my grandparents and actively avoiding certain cities because we know how they treat Black people-- navigating the workforce, I noticed that the ways in which I look, my head wrap, the ways in which I talk, my overall blackness can make people uncomfortable up top. Additionally, when my professional network can see this young woman with the prosthetic limb and they start to notice my hearing loss, they begin to have all of these questions around, how much can you do? How much can we collaborate? Can you keep up? Can I send you to a meeting to take notes and speak on behalf of the organization? We don't know if you're going to hear and capture everything. So I found that my journey has been this very intersectional experience of trying to navigate the professional world, trying to figure out, how do I want programs, initiatives, in the midst of me having to navigate these very personal dynamics of being a Black woman with disabilities. So I think the goal is for us to create space, one, so we can better understand this experience of intersectionality, and then acknowledging the fact that disability prevalence is highest in communities of color. So if we know that it's inevitable that we're going to be interacting with people of color with disabilities, and we know that these folks bring incredible power to our organizations and our workplace initiatives, then I think, again, that brings us to this question of, how do we create spaces that are inclusive of both disability rights and racial justice?

Michelle: So Wesley, as a Black male, how does that-- how did your identity show up? And kind of the same question-- what have you observed about the intersectionality of your held identities, and others, and then how has that impacted your life and your rights?

Wesley: Yeah, great question-- I identify as a Black disabled entrepreneur. And I like to throw that out because all of those different identities have their own discrimination with them. And I've faced them all. I didn't have my spinal cord injury until the age of 24, so growing up before that, just systems in place limited in my own beliefs of what I was capable of doing. So I'd never pursued the opportunities that I pursue today. A lot of it was debilitating due to circumstances and what it created mentally. And then, of course, adding that, with a disability, I go into the world where society views are debilitating, the limitations of that pushed me more into a direction of hopelessness than empowerment, because I-- not only did I have to worry about being disabled. I also had to worry about being Black and trying to figure out how those intertwine. For instance, having a disability, having been a Black man in a wheelchair, I was always approached with people assuming that I was shot-- which I was. But it wasn't something that you waited on me to tell you. It was already your first view. And so for me, that was debilitating in itself, because I was never presented with empathy-- I was always presented with sympathy or that was supposed to have been my fate. So when I look at that and now, as an entrepreneur, and understanding that the world is not built on universal design-- so I face a lot

of barriers just trying to maneuver in a space that's not equipped for a person with a disability, and then also facing the stigmas of a Black man with a disability trying to get into a space where Black people aren't actually welcome, or it hasn't been included for us. And that's the entrepreneurship world. And so I would say all of those have played a major part in just even the work and awareness that I do today. The lack of representation-- I think a lot of it, in any community that I've-- I represent, that representation of something positive-- it just wasn't there. So I think failed representation had a large impact on the outlook and the way that I ended up living and maneuvering my life until this day.

Michelle: Thank you. Thank you. Dior, would you also like to speak about the impact on your life and rights?

Dior: Yeah, absolutely. So I identify as queer. I'm Latinx, and I also identify as disabled. I live with PTSD and dysthymia. And I'm also a suicide attempt survivor. So all of these things have really impacted how I view myself, how I experience the world, and how others view me. I do want to acknowledge my light-skinned privilege and how those things have protected me and hasn't impacted my life as it has others. When it comes to how it's impacted my life and my rights, even when thinking about it in terms of my own household, being queer is not something that's very accepted in Latinx communities-- and specifically growing up when it came to identifying that way within my household. There are a lot of societal expectations about what it is to be a woman, to have to get married with a man, have children. Also, coming from an immigrant family, you're raised to believe that you have to be extremely grateful and that you don't have the time to be depressed. So that's something that can be very isolating and disheartening, when you have family members that don't necessarily understand where you're coming from. Also, thinking about some of the things that I've experienced as someone with a mental illness-- it was back in, I would say, 2015, 2014 when I was unemployed for quite a while, and I was having a hard time finding a job. And one time, I was able to get on a phone interview. And I had already started my mental health advocacy prior to that. And so during the phone call, the man who was interviewing me said that he had seen and heard about my mental health advocacy, and he asked me if I would be stable enough to do the job. And so there are many things that upset me in that is clearly wrong about a question like that. One thing is, if he didn't know about my mental illness, would he have asked me that? I had been a man, would he have asked me that? And so those are things that have really impacted how I experience the world, given my multiple identities-- and even bringing up the work that I do in terms of representation when it comes to the BIPOC community and mental health, and showing our complexity and our humanity. And so I think that representation is extremely important so that it can benefit the lives of others and make their experience a little more positive than how others view us as people with mental illness.

Michelle: Thank you. Reyma, you are doing such wonderful work at the Central Iowa Center for Independent Living. How does the intersectionality of race, gender, and disabilities impact issues like access to education, health care, and other areas?

Reyma: Well, that's a fantastic question. So disabled people are the largest marginalized community on the planet. That said, the experience of disability is very deeply mystifying for

your average, everyday person. In spite of the fact that, depending on the data that you're looking at, between one and five-- or one in four even-- folks experience a disability on planet Earth, it's an experience that people just don't think much about, but-- or when they do, there's a certain picture that comes to mind with regards to disability. It's what I call the default setting. The default setting in the mind's eye of most people, from your average, everyday person that does not experience a disability themselves to a person that's an actual member of the disability community is white. When we think about disabled people, we think about white people, first and foremost. And so that's very impactful, as far as the day-to-day life of racially marginalized people, because by and large, services and supports, as they currently exist in this country, were crafted for that default setting of disabled person-- white person-- doesn't take into account currently the unique experience of folks who are at the intersection of disabled and racially marginalized. And so what you hear me saying is that racially-marginalized disabled people are very misunderstood. And you see this in action from the very beginning of a racially-marginalized disabled person's young life in elementary school. Racially-marginalized disabled people go misdiagnosed, under-diagnosed, over-diagnosed, undiagnosed, or diagnosed later than their white disabled peers. This is a facilitator for embarking on the preschool-to-prison pipeline for racially-marginalized disabled people. It also, at the very beginning of life, sets a path for racially marginalized-disabled people that's different from the path of disabled people that are white, from the very beginning. And that divergence exacerbates as a racially-marginalized person gets older. I'm in Iowa currently. The Black population in Iowa is 3.4%. The incarcerated population of Black folks in Iowa is 27%. We're in the top three as far as states that, per capita, incarcerate more Black folks than in any other state. We're in the top three. And so if you do the math and you understand a disproportionate number of Black folks are incarcerated in comparison to white ones, and if you believe the Department of Justice when they say that 40% of people who have been or are currently incarcerated experience a disability-- you put those numbers together, that tells you that, unfortunately, in many respects, incarcerated settings have become a de facto service provider for racially-marginalized disabled people-- males in particular. For racially-marginalized disabled people that are not in incarcerated settings, who seek out services and supports from the Center for Independent Living or another service provider, that general misunderstanding of the disability experience for that individual continues through adulthood, through middle age, and through the elder years, all the way to the grave. And so that ultimately is where we stand, as far as the disability experience for racially-marginalized people in this country-- and all the more reason for us to really get serious about conversations pertaining to intersectionality. The disability experience for racially marginalized people is different than the disability experience for white people, because you can not-- Keri spoke about the intertwining nature of intersectionality, and that's true. So you can't tease out racism from ableism when you're working with a racially-marginalized disabled person. And the experience of racially-marginalized disabled people, when we have sought out services and supports, has been, when we start speaking from that intersection and our conversation veers from strictly disability to our experiences of racism, is our service provider says, oh, hold on. Don't go there. We're here to focus on disability. That other stuff-- you need to leave that at the door. That causes racial trauma for a racially-marginalized disabled person. And we are just now scratching the surface of that reality now, which I appreciate, but we have a long ways to go in

order to ensure that the livelihoods of racially marginalized people are protected and that our experiences, when we seek out services and supports, are on par with the experiences of our white disabled peers, and are not a source of racial trauma-- which they are for a large number of racially-marginalized disabled folks currently.

Michelle: Just another question that I'm thinking about-- with racially-marginalized disabled people, there's that stigma around not only their race, but also their disability. So how does that play out, especially at your center, in those that are-- that actually do seek services? Sometimes I know that individuals from marginalized and underrepresented populations don't feel comfortable or don't want to have that hanging over their head, and are kind of humble in asking for help. How do those numbers play out for your center, as far as those racially-marginalized disabled people?

Reyma: So the beauty of the philosophy of independent living is that we're all about peer support. We are disabled people serving disabled people. And so that is intended to enhance the visibility of disabled people. A lot of stigma exists because there's no visibility. People don't have a frame of reference. If you're a parent, guardian, or advocate of a disabled child and the child is Brown or Black, and you have no frame of reference-- you don't know of any successful Brown or-- and Black disabled adults who are living their best life out there-- then your stigma is really going to be deeply rooted in fear. I have no frame of reference, and so I don't have any understanding. So we've worked really hard to provide frame of reference. I'm very open here in Iowa about being on the autism spectrum. I'm not precious about that at all. And I try very intentionally and diligently to offer a counter to do a lot of the verbiage and the perception of autism here in Iowa, because before I came on the scene, it was, when there was advocacy happening at the state level, it was, I'm a mom with an autistic child and it's just so hard. It's just so hard. If that's your only frame of reference with regards to disability, then of course, you're going to experience a lot of stigma about it. And so I work very hard to show the other side, that you can be disabled, you can be on the autism spectrum-- whatever-- and you can be fabulous at the same time. It's amazing. And that's really helpful. And it's a big reason why racially-marginalized folks make their way to CICIL, because the message that we offer is very simple, but very radical in comparison to our sibling providers. We don't frame disability in the context of being a burden, or a tragedy, or anything like that. We're kind of at the other end of the spectrum. And that's all the more important with regards to racially marginalized disabled people, because the thing is another piece of the stigma puzzle for racially-marginalized disabled people is look, we're living in a country where it's hard as hell to be Brown or Black in and of itself, and so when you add another layer of oppression to the mix, that feels very overwhelming. And so I totally understand, when I come across racially marginalized people who are like, we-- being Black is enough. We don't really want to deal with this as well. And I experience that personally. I went into foster care because my family did not want to deal with having a Black autistic child, so I understand the stigma very deeply, very viscerally. And I want to ensure that nobody goes through what I went through back in the day, and so visibility is something that we're very focused on at CICIL.

Michelle: Thank you. Wesley, so I want to transition, because I know Reyma talked a little bit about the preschool-- which is very discerning to me-- to prison pipeline, but I know that you have some thoughts about-- so the question is, how does your intersectionality of race and disabilities play a part in the learning environment as well as the workforce, in regard to disability rights and accessibility?

Wesley: Good one-- man, good one-- great job, Reyma. I love what you just said, to just put it out there. I would want to say that it plays a part in a learning environment primarily just-- when you think about race, when you think about Black people, you also think about lack of intellect. It's just part of the stigmas that are out there. We're constantly trying to fight that we are-- we have the same intelligence as anyone else, as long as we have the right resources, and things, and so on. And like Reyma said, you have these identities, you have this whole community where people become-- they're not seeking that help. They don't have that representation. They don't have these things. So I go back to just looking at the school system. And the reason why my mindset was the way it was going into my disability-- it was because of the way it was portrayed as I was growing up. When you put everybody in one room and you section them off, it creates this stigma. It's debilitating the minds. And not giving them the ability to see what their abilities are. You're already putting them on them, and that's the same thing as workforce. Going into having a spinal cord injury, I was very much pushed into vocational rehab. And that wasn't issue-- not at all-- because that is a great resource for people. I used to work, and so I was trying to get back into working. What I found was that the underlying thing with voc rehab is that they knew accessible work spaces. They also knew of places that would take in people with disabilities. But for me, the-- I guess the stigma around it not only was me being a Black man with tattoos and having all these stereotypes that Black men have outside of my disability. I was going into spaces that-- like Reyma said, that lacked that representation, lacked that image. I would kind of go into a lot of back doors, more or less, and it wasn't a front door open for me, because it wasn't a space that was open for me. And so when you look at the workforce, and accessibility, and barriers, you not only have a barrier of your color of your skin-- you have a barrier of if that infrastructure is created in a way that's accepting or welcoming to the person that you are. And will they understand not only your disability, but will they come from an empathetic point of view and lead with some integrity, knowing that you come from a different background, you come from a different place of living? And that wasn't what I was welcomed with. I became an entrepreneur because, truthfully, no one ever told me or really gave me the mindset that I was going to be able to work with my disability, that it was going to be something I could do outside of getting a check once a month and having to work a certain amount of hours. How can I control my life? How can I control my life if I'm limited to the things that you're portraying on me? But also, on top of that, I still have to deal with living in poverty. Being Black, no matter if I was living in poverty or not, I'm still a Black man trying to go into a space by going to a place of employment that doesn't really show that image or that representation-- that you're going in facing all other type of stigmas as well, because the culture of that workforce isn't equipped to you. Nor is it equipped for you to have be a person of color or a person with a disability, because if that-- if the culture is not taught correctly, then you're facing not only the stigmata, and the looks, and the discrimination for one-- you're also getting it from the other. For me, I always tell people I

go in knowing that my skin color is seen before my disability, but by the time I'm there and I prove to them, OK, at least I could take the skin color part away, now the limitations come with my disability. What am I capable of doing? Can I get you to the third floor, knowing that we got stairs all the way from second to top? Those are not my choices, but it's always-- I've always been faced with those doors that I couldn't get open because of not only the judgment of race, but also the infrastructure of lack of accessibility.

Michelle: Thank you. So I want to add in just one more piece to the puzzle. I never can talk about underrepresented individuals or marginalized individuals without talking about microaggressions-- so those little slights, those little digs. There's a video out there that describes it as a mosquito bite-- that you're just always getting bit by these little insults, and after a time, a person could possibly blow up from that. So at this time, I would like to-- we're going to do a pre-recorded question, and it's going to take a second for John to get this pulled up. But this will be a video. The individual's name is Grace, and we're going to pull this video up. [MUSIC PLAYING]

[VIDEO PLAYBACK]: Hi. My name is Grace Leu. My pronouns are she, her, hers. I'm a graduate student at KU studying special education. I have long black hair that's tied back right now. I'm wearing a black shirt with a white and black striped color, and in my background, you see my cousin's spare bedroom wall, which is painted in red. I want to thank all the panelists for coming to this KU event. I insisted on getting transferred out of a chemistry class that I found very difficult, yet the teacher told me to hold off until the first test. So after the test-- which, I studied hard and I had passed-- I brought up the idea of transferring again to my teacher. In my mind, I thought, well, I did what you requested, studied hard and passed the test. Now you have to fulfill your part of the agreement and let me transfer out of your class. Yet, to my shock, my chemistry teacher said something I will never forget. She got so frustrated with my insistence on leaving her class, she spit out the words, but you're Asian. You're supposed to be smart. I remember feeling so flabbergasted at her words. I must've just stood there gaping at her. It was like she had proof. She had proof that I should be in our chemistry class from my face, my physical features. Well, I had nothing, no actual proof or defense of why I should be transferred. So my question is this-- what is your suggestions for those that may find themselves at an intersection of race or other visible identity markers, and what may be seen as hidden? [END PLAYBACK]

Michelle: Keri, what is your response to Grace's question?

Keri: Well, first off, I want to say shout-out to you, Grace. That is an incredibly tough position to be in, that unfortunately, many people of color have experienced that time and time over the years. I think, in terms of me seeing that-- hearing that story and reacting to it, I think it makes me think of the misperceptions around being a person of color with a disability. And it speaks to the unjust expectations that we place on people of color in our educational and workplace settings. There are many examples of this. One thing that I will highlight to hone that in is, in August of this year, we lost the incredible, the legendary, the global icon Chadwick Bozeman. Got to put a little respect on his name. And I think, to much of everyone's

surprise, after he passed away-- he passed away of colon cancer. He had it since 2016 and didn't tell anyone. And after he passed, Spike Lee did an interview about working with Bozeman in 2018. So this is a time period in which Bozeman had colon cancer. No one knew. And they were filming for the Netflix film The Five Bloods. It was filmed in Thailand, and they were capturing a lot of jungle scenes and things of that nature. And Spike Lee quotes in this article-- he says it was 100 degrees every day, and it was also, at that time, the worst air pollution in the world. And he says, I understand why Chadwick didn't tell me that he had colon cancer, because he didn't want me to take it easy. If I had known, I wouldn't have paid him do all of this stuff. So I'm thinking about Grace, and I'm thinking about Chadwick, and I'm thinking about the common misperception about people. And it's oftentimes connected to the fact that people don't know how much to expect of us. They don't know how much they can put on our shoulders, how much we're able to articulate and think, how much we're able to move. I think there just all of these question marks around, what can this person do? And because of that, in Chadwick's case, they didn't want to push too hard. So the darker the skin color, it seems like the lower the expectations can be, to the point that there can be no expectations. And Grace's situation is a little bit opposite, where they're playing into an Asian stereotype of you're supposed to be able to handle everything as smart, and do it all. And I think all of this in combination is pretty insulting, because I think many of us on this journey and this path of excellence-- and we want to be the very best at what we do. We want to excel. We want to break boxes and do amazing things. And in Chadwick's case, the only way to be able to do that is to be pushed, is to be challenged. And in Grace's case, it's a situation of understanding her articulating her narrative, and believing her, and saying, I need to do something different. So to me, regardless of what the current perceptions or misperceptions are around the intersection of race and disability, it's important that we listen, and learn from people, and ensure that they have the power to define their own narratives. And I think the consequences of that is that we are having people of color and people of color with disabilities that are having to constantly assess if they are doing the most respectable things, wearing the correct professional clothes, meeting whatever random expectation that folks have have on them. And all of this impacts their confidence and ability to execute, whether it's in school, in the workplace. So there's a lot going on, and we got some issues that we need to address.

Michelle: And so many times, people don't even know that they're actually doing-- saying a microaggression to marginalized and underrepresented people. It becomes a risk for those that are receiving those little insults to how-- to even how to respond to that. I know, in my own case, I have to weigh the risks basically. If it's in the workplace, it's a little harder, and it also has those power dynamics. Could there be some retaliation if I speak back or call somebody out on that? So Dior, since your expertise is around mental health, I wanted you to talk about what type of microaggressions tend to show up at the intersection of race, mental health, and disabilities.

Dior: While you were talking, I was thinking about how some people may not know that they're doing that, but I think it's-- the onus is on them to educate themselves and be more aware of the language they use or how they speak to people. And it's really important to remember that it's not about intention-- it's about impact. But going back to the question, I'm currently an

advisory member of this new initiative called Unpack It, which is trying to bring more awareness to microaggressions, and also using the data from that to educate others. So I'm glad that that's something that is being considered when it comes to microaggressions. When it comes to mental health, there-- it's an invisible illness, and so it's not something that there's a look to it, but I think that, much like what I experienced in that interview, there's the misconception that you aren't strong enough or that you aren't stable enough to accomplish anything, to be honest. And so very often, people will assume that, because you identify a certain way, that you are the representative or the expert of that community-- specifically the LGBTQIA+ community. And so very much what Keri was saying-- that there are very low expectations of communities of color and how they doubt your abilities and your education, among other things. There's a really strong connection between microaggressions and mental health. When you are spoken to like that, you question yourself. It lowers your self-esteem. So it really negatively impacts your mental health. So it's something that people really need to be aware of. And like I mentioned before, the onus is on them to be able to be a better ally to those who have those marginalized identities.

Michelle: Thank you. So at this time, I want to come full circle and talk about disability rights and disability justice. So at this time, we have another pre-recorded question. It'll take just a couple of minutes for us to queue this up.

[VIDEO PLAYBACK] My name is Philip McGruder. I live in Kansas City, Kansas. I am a self-advocate trainer for the Self-Advocate Coalition of Kansas. I also work for the defending Super Bowl champion Kansas City Chiefs. I graduated from the University of Kansas in December 2017. For a lot of y'all that don't know me, I'm a Black man with autism who has a Chiefs uniform around or talks about the Chiefs a lot. You might see me in blue KU colors sometimes. My question to you is, how do you see the impact of people of color on the disability rights movement, past and future? And what is your take on current civil rights issues affecting people with disabilities? Thank you. [END PLAYBACK]

Michelle: Reyma, would you be able to address Philip's question for us, and just tell us your response to his question?

Reyma: Certainly. So I appreciate this question, because there is a lot to it-- more than the average person might anticipate there being. So two things-- the issue of rights in contrast with justice-- so here's the thing about rights. We often talk about rights movements-- the Civil Rights movement, the disability rights movement-- whatever. We talk about these things in the context of them being kind of sacred cows. I'm here in Iowa. I'm here in the heartland, so I'm going to do a little bit of sacred cow tipping here real quick. There's a caveat with rights, and we don't think about it enough. Rights are all about creating space for populations of people in a society that wasn't built for us in the first place. And so you've got this thing that was created, and I can assure you that the founding fathers, when they wrote, we the people or all men are created equal, they weren't thinking about disabled people, certainly. They definitely weren't thinking about Black folks. And so we've got this thing that we're living in, and after the fact, where we're constantly asking for rights or advocating for rights in this space that wasn't

built for us in the first place. So there's that. And the consequence of that is that you've-- - inherently, there's this situation set up where the people who have the power and are the ones that get to decide, well, yeah, we'll extend these rights to you, or no, we're actually going to hold off on doing that-- there's that dynamic at play as well. And then, if and when those-- - the rights are bestowed to the marginalized community-- the disability community, for instance-- typically, it's the most privileged of that marginalized community that benefit, hence the why behind white being the default setting for the disability community. And if you go into a center-- your average center for independent living-- there's over 500 in the US-- that people in positions of authority, by and large, are white. And so there's that at play as well. And then also, particularly with regards to when rights are extended to racially-marginalized people in this country, if you think about the Civil Rights Act of '64, almost immediately after that became law, you saw that there were attempts to minimize the positive outcomes of that law put into play almost immediately. You see the stark contrast between what law enforcement looked like before '64 compared to what it started to look like to what it looks like today. And there's a correlation there. It's, how can we minimize Black folks getting the rights that potentially were afforded to them with the Civil Rights Act? How can we minimize that as much as possible? There's also been an explosion with regards to the incarceration of racially-marginalized people since '64 as well. And so then there's justice, and justice is-- so let me go back. With regard to rights, rights ultimately are about creating parallels to a mainstream society. Justice is about creating intersections, and is less-- it can be focused on legislation, but more often than not, it recognizes that there are shortcomings to legislation and engaging with the system that wasn't intended to be engaged with by Black folks or disabled folks in the first place. And it says, but we are still here, and so what do we need to do to ensure that we have space in this place? And that's why you hear-- there's been a pronounced shift in the past generation at the very least with regards to conversations about rights and conversations about justice, because focusing on justice is inherently a more inclusive endeavor, ultimately. Now, the gentleman asked about, what's the place of racially marginalized folks in the disability rights movement? I love that question, because the fact of the matter is that the disability rights movement was inspired by the Black Civil Rights movement. I mentioned the Civil Rights Act of '64. There's Brown versus Board of Education, the Supreme Court decision, and just the successes of the Black Civil Rights movement inspired the folks that created the disability rights movement and compelled them to say that, we can do this for ourselves as well. We can have these wins as well. The irony is that, after the infrastructure of the disability rights movement, the independent living movement was solidified, Black folks were very systematically and intentionally shut out as far as decision making roles, leadership roles, noteworthy type roles. Yeah, we were allowed to carry water and Black Panthers fed folks in the disability rights movement breakfast and stuff. And that's beautiful I'm not short changing that, but as far as being the decision makers and leaders in the movement, Black folks were-- and Brown folks were very much intentionally shut out as far as those opportunities are concerned. And we're still reeling. We're still dealing with that as we speak. We're having this conversation right now because that is the reality. And we still have people that are recognized as being dowagers of the original disability rights movement that are with us, and that's great, but they are folks that participated in the exclusion of racially-marginalized people in these spaces. And so we're at a very strange crossroads as we speak. And in a perfect

world, it would be like a passing of the baton to the new generation of the disability movement. And the reality is that we're all human, and so it's not a clean transition by any stretch of the imagination. But the upside is that we're having conversations like these, and these conversations can be very uncomfortable for some folks. I recognize that. But for those of us that are racially marginalized, these conversations are a long time coming. It's like, we're finally having this conversation. Thank you, Jesus. We're finally reclaiming our time in these spaces. This is long overdue. So that's my very long-winded response to the gentleman's question. I apologize, because I feel like I went way over, but I could go on and on about this.

Michelle: No, I appreciate that. And so you said that we're now having these conversations, but I don't know how many that are on the call with us today know that there was an executive order that was issued on combating race and sex stereotyping that was issued on September 22 of 2020. So we're having this conversation today, but I would like to know-- and I'll just go to all of our panelists-- how does the most recent executive order impact you, society, your work that you're doing, and advancing disability rights at this time? So let's start with Wesley.

Wesley: Yes-- great question. How does this impact-- the executive order, at least for me, is ridiculous. It's in a time where we literally have the opportunity to start having conversations-- uncomfortable conversations at that to not only raise awareness, but to actually create change. The executive order puts a dent in it. But that is more for structural organizations and businesses. And the reason why I say that is because, when you know your truth, you speak it. When you know right, you speak what's right and you speak what's wrong. What we're talking about right now, and what that executive order did, was basically try to silence people from speaking up about the things that aren't right in this country, and how do we start to fix them? I believe that it takes empathy and integrity for you to make the decision on how you feel about this executive order, but for my own personal perspective from it, it won't stop the work that I'm doing, because I grew up-- I'm still living in this world being discriminated against. I'm witnessing every day how much hate is out here for a person that looks like me-- not the mindset that I have, not anything-- not the abilities, not the success. It's the color. I'm judged for my color first, and until we open up that door for people to understand cultures and start to create a culture off of empathy and integrity, we're going to have these things that put a dent in our work that we do. And so when you have people that want to put a wrench in it, then it's up to you to know, how determined are you to actually create change and? This is different than structural, different in organizations. There are a lot of guidelines that you have to abide by if you are working with someone, so you will have to follow those. But again, your outside work, the things that you do in a community, the change that you can create without anything out there, without pulling on to anybody-- you are your own person. You can create the things that you vision, and you don't have to look at all of these other things that's out here in the space that's trying to stop you from doing it. So my thing is, yes, we have to abide by rules, and I'm not I'm not OK with it. I do see it as being something that is going to stop a lot of movements, but to go off of just my own perspective, you go after what you believe in. And if we know that this is going to create change and give us more of a healthy-- not only country, community, but world, then we all have to do what we believe that we should do.

Michelle: Great-- Dior, same question for you--how does the most recent executive order impact you and the work that you do?

Dior: I actually was scheduled to do a talk, and it was canceled because of the executive order. So not only is it impacting society as a whole-- it's also impacting people's pockets. So it's unfortunate that this has been implemented, but not surprising, given the current administration. So I think that it takes away the responsibility from organizations, corporations, a bunch of different places of really educating their staff. And this is supposed to help people to be better allies to specific communities, especially the Black community, and so we are supposed to have these uncomfortable conversations, and so it takes away the onus from them. And I think that, because we work and-- we practically spend all of our time at work, and I feel like it's incumbent upon these places to really invest in our professional as well as our personal development. And so that really prevents us from being better allies, from educating ourselves, from celebrating what each of us can contribute to society as well as to our place of employment. So it's ridiculous, and we're just going to push through it, because I think that there have been so many obstacles in the past that we've just found a way to get past it.

Michelle: Thank you. Keri, how about you and the executive order?

Keri: I agree. So my understanding of the executive order is that it prohibits institutions, agencies, and companies that receive any form of government funding from talking about and addressing the idea that a particular-- one race has more privilege than another, one gender has more privilege than another. And I don't pretend to be a policy expert, but just my understanding of trying to figure out there was a lot I think that people are uncertain about of how deep and how far this executive order goes-- but generally speaking, that's what it covers. And the consequences to that is that you're not able to say or really talk about things such as white privilege, or white supremacy, or male privilege, and things of that nature. And that has done a lot of harm already just in the short amount of time that it's been existing as Dior mentioned, because there are tons of institutions and organizations that take it as their responsibility to acknowledge the fact that privilege exists across our country. And so doing the education, doing the trainings to reach as many people as possible and make sure that they are aware of this terminology, the implications, the consequences, one, is just a step. But on top of the educational pieces to this, we are attempting to transition our systems to be more equitable to folks who don't have that privilege. So we're trying to ensure that people of color in particular get more access or a better balance of access, despite all of the situations of privilege and supremacy that have been going on. And let's be clear-- it is well-documented that this is not historic, but extremely present day. And so I think, for me, it is-- we are starting to see the consequences, again, as Dior mentioned, because we're starting to see the cancellation of this education and of people trying to develop steps and strategies to combat privilege-- particularly white privilege. And I think that's clearly harmful. That's clearly very scary, but I think it's even-- I continue to be concerned about it because, if we watch what's happening in this administration and a multitude of people, we are seeing some very strategic and long-term steps being taken. Hopefully it doesn't, but if this executive order

stays, think about the consequences that we'll have for the next generation coming up. And if we think about the types of steps that are being taken not just with this executive order, but if we look at, for instance, the judges that President Trump has been appointing to different courts, those are going to have generational impacts on Black and Brown communities. And so I think, when we're talking about this conversation, I think, for any of us-- again, I don't live in a world of policy. I don't do all of that type of advocacy, but I think, just in terms of my own activism and the places that I do have some level of control over, some places I do have some level of power and influence on, I'm trying to think of, how to speak out against what's happening, knowing that it's going to have an impact on all of the work in which we are attempting to do today in this panel or definitely outside of this? So again, I just agree. I think it's detrimental. It's problematic. It's sickening. I think we need to speak up about this executive order and a multitude of decisions that have been made even outside of this. I think we need to be making sure that that lawsuit is on deck. Last I checked, I think most folks are waiting to see the election outcomes to see how necessary that will be, but we definitely need to be, if there is any time to think of the concept of being woke, this executive order is one of those time to think about how we can wake up and think about ways in which we are combating the idea that they are literally as Wesley said, trying to silence you and people, and then trying to take away opportunities where we are addressing situations such as privilege.

Michelle: Very good-- thank you for saying that. Reyma, with all of your efforts in Iowa, how is this executive order going to impact you, the society, your community, your work, and advancing the disability rights that you're currently doing?

Reyma: So I have been shocked. I anticipated that the executive order was going to come to fruition, and so in preparation for it, we actually applied for a few grants that would allow us to provide training to entities that would not be able to pay because the executive order. Now, mind you, there's a lot of confusion with regards to how the executive order is meant-- who it's meant to be intended for and what that's supposed to look like. There's confusion about, well, does it mean that you simply can't use federal funds to pay for these kinds of trainings, or are you not able to engage in these trainings because you are an entity that accepts federal funds? Because those are two very different things. There's a lack of clarity about that. That's part of the design of the executive order. It's intended to be confusing and full of propaganda basically, and it's just meant to really derail everything that's happening. A person that is way smarter than me who ran for governor of Florida a few years ago said hit dogs holler. And this administration is hollering, because it feels like it's been hit. At the core of this executive order is this proclamation that these types of conversations are un-American. What? What you're basically saying is that racism is American, and to combat racism in order to create a society that's truly just inverted for everybody, including those of us who are racially marginalized, is an un-American activity. Wow-- for real? And so that's what's been keeping me up at night for the past several weeks. That's where we're at. You've got the highest administration in the land-- probably depending on who you ask, the highest administration on the planet-- that's triggered, and is basically experiencing the world's biggest case of white fragility. And that white fragility has manifested in this proclamation, in this executive order that has derailed a lot of conversations. Now, at CICIL, what I've been shocked

about is that, since the executive order was issued, requests for training with us have gone through the roof. I thought the opposite was going to happen. I reached out to everybody we were working with again, and everybody except for one client indicated that they wanted to continue. And then we got requests, and we're just-- we're completely slammed right now. And so I don't know what that means, and I know that that's not necessarily the experience of a lot of people that do this work. But with regards to the little corner of the universe that I inhabit, we continue to be committed to engaging in this conversation with absolutely anybody that is wanting to engage in it with us, by any means necessary.

Michelle: Wonderful-- so we have 15 minutes left. I cannot believe that the time has gone that fast. But I want to ask all the panelists another question as we transition them into providing some resources and action plans for people to take. You provided a lot of information and have educated a lot of us today. So my question now for all the panelists-- and I'll go through our list again of panelists-- is, why is it important to understand intersectionality in regard to race, gender, and disability for the advancement of civil rights? The things that you've talked about today-- why is it just so important to understand that intersectionality? Reyma, do you want to go ahead and start us off on this question?

Reyma: Sure. I'm happy to do that. I feel like I've played my hand already, though, because I went on and on about the contrast between rights and justice. The reality is that most-- as a society, we're still in a place where we're focused on rights. We are shifting into a more justice-based lens, but we're still focused on rights, and so yeah, there's a lot of work that needs to be done to support our society to understand the importance of intersectionality. Again, to reiterate what I said, as a society, for those of us who are service providers to disabled people, to the disability community itself, our understanding of the experience of disability for racially-marginalized people-- well, it needs improvement. And our continued lack of understanding of that unique experience is very negatively impactful not only for racially-marginalized disabled people, but society in general. The more marginalized a person is or the more removed they are from a default setting, the more likely they are to be incarcerated, homeless, institutionalized, relegated to subservient employment, ostracized from family and friends, or just otherwise occupying the fringes of society. And so again, if we're really truly wanting to live in a representative democracy and a just and verdant society, we need to be prioritizing bringing people who are at the fringes of society into society. And a lot of those folks are racially-marginalized disabled people. And they're there not because they are lazy or because they're bad or damaged goods, but because our society is not competent to being inclusive of every manifestation of an iteration of humanity. And that is a tragedy, and we need to do better. And that is the penultimate reason for us to become more well-versed in the importance of intersectionality and our understanding of how it plays a very important role in any civil rights movement. A lot of people interchange the term diversity and intersectionality as if they-- you can use one or the other. It doesn't really matter. It matters greatly, because the thing is that diversity is all about that tip of the iceberg, what's going on above the surface of the water. What do we need to do in order to get more Black people into this space where there are no Black people? It does absolutely nothing to address the systemic why behind the disparity. Intersectionality demands that we dive beneath the surface and see that the iceberg

is actually a lot larger than it appeared to be. And it forces us to investigate fully why the system has created these marginalizations of people and come to terms with what we need to do in order to bring folks into the center, ultimately.

Michelle: Thank you. Dior, same question-- why is it important to understand intersectionality when advancing the disabilities and civil rights?

Dior: It's about achieving justice and dismantling power structures. I think that the more we know, the better we can advocate ourselves, and as a result, others. And it's also about uplifting the voices of others. So the more we know, the more I think we can accomplish within the disability rights movement and the disability rights movement.

Michelle: Thank you for your thoughts. Keri?

Keri: I would say there are many reasons. But one thing that I will mention is that the Black Lives Matter movement has been going on for some time now, but we saw some historic uprising particularly this year in 2020. And what is notable about the Black Lives Matter movement is the overall efforts of operating out of the framework of intersectionality-- so idea that Black men matter, Black women matter, Black trans folks matter, Black queer folks matter, Black disabled people matter. And that is important to name it. That is important to intentionally say that, because it impacts our advocacy. So when we're describing the idea that, for instance, folks like Sandra Bland, and Tamir Rice, and Tony McDade, and Eric Gardner, and Freddie Gray, and all of these Black folks who we've-- most of us have heard a number of their names for some time now, but also naming the fact of what's happening at the intersection of racism and ableism allows our advocacy to go deeper. If we look at what happened in Philly just the other day, naming racism and ableism allows us to actually do toward this level of justice and equality of which we've been talking about. So again, I think there are many, many reasons, but if we name it and if we acknowledge the intersections, then we're actually going to get the truth and we're actually going to be able to develop solutions to the issues that we're seeing today.

Michelle: Thank you. And then Wesley, same question-- why is it important to understand intersectionality in regard to race, gender, and diverse-- and disability for the advancement of civil rights?

Wesley: So I want to just say my answer is everyone's that has already shared. Y'all did such a great job, so I'm just going to add to that. One, it is very important. I don't think that we can create change in society without understanding the grass roots of the problems. And I think that, like Reyma said, it's a lot-- diversity has the surface level, and you have to go and you literally have to go and figure out where the causes of these systems-- where they were started. And then that's the way we can start to create change, and prevent them, and create new systems that are inclusive to all. I just think that you cannot help one group without understanding that group, because if not, then you're going to separate, Uh, land an identity on that group from your own perception. And so it's very important to understand

anyone from a different background, because everyone-- you can't put limits on anyone. The best thing you can do is just understand them, understand why they move the way they move, the culture they live in, and then go from there. But we have to take away from judgment and our own perspectives, when we never allowed ourselves to understand the grassroots of systems and problems, and how does these play a part in the communities and groups that we're trying to represent and we're trying to raise awareness for? To me, that is just-- that's what's important. Understanding matters, and that's the only way that you can create-- I'm big on empathy and integrity. You hear me say it a lot, but I just think that those things are very valuable, and a lot of people don't move with those things first. And for you to understand creates an empathetic heart, which allows us to grow, not judge. And so I just think it's very important all the way around. You have to understand one another, because we were all born into this world different.

Michelle: Thank you. So with our last few minutes left, Keri, I believe you had some resources that you could possibly share in a couple minutes.

Keri: Yeah. I would definitely say there are a ton of resources, and really up and coming in this field. You could look at the National Alliance of Multicultural Disabled Advocates. You could look at someone such as Neal Carter, who has his own political consulting forum, Vilissa Thompson, Alice Wong, Lolo Spencer, Jillian Mercado. There are a number of folks that you can name to understand their work, their interviews, all of the different things to really grasp this experience. I think the final thing I would mention is to develop an action plan. So in the midst of you educating yourself about intersectionality and the narrative, we need to be thinking about, what type of capacity can I have to do the work? If I do voting work, can I not just do voting work around accessibility, but also suppression, and not assume suppression if just for racial justice groups? If I am working on anything in my recruitment efforts, what does the diversity of that recruitment efforts look like to actually reach people of color? So those are the two suggestions I would have is to look into the field and the people, and to develop your action plan.

Michelle: Thank you. So Reyma, did you have any thoughts about an action plan as well-- in like a minute?

Reyma: Yes. Let me be fast, folks. So these conversations have fallen apart, historically-- conversations around quote, unquote, "diversity and inclusion"-- that kind of thing-- because we've been focused on, what can we do to update policies, procedures, strategic plans for organizations-- that kind of thing. And there's been absolutely zero emphasis on personal inner work that we need to do-- particularly white people. And so it's very difficult to move forward successfully as an organization when you the people at the helm of enhancing diversity and inclusion aren't doing the work themselves, particularly with regards to their own implicit biases, and their own privileges, and that kind of thing. That's what's different this time around. You're hearing more from folks like myself, and Keri, and-- about, hey, you got work you need to do yourself in order to prepare yourself to be a support to entities that are larger than you who are also wanting to engage in this stuff. Get really clear about what your

privileges are. There's white privilege and then there's lots of other privileges that are underneath the umbrella of white privilege, thin privilege, pretty privilege, access to education privilege, cis privilege, Christian presenting privilege, et cetera, et cetera, et cetera. Get clear about the privileges you have. Get clear about how those privileges impact the people around you, particularly if you provide services and supports to people that are, quote, unquote, "marginalized" or less fortunate-- that kind of thing. And then be willing to use your privileges to critique the system, to confront the system, and perhaps even support dismantling of the system. That's my 60-second guidance.

Michelle: Thank you. So I would like to thank all of our wonderful panelists today. You are all wonderful, and you're doing such great work all over the country. And so please check out the resources that Keri discussed, and start working on your action plan, and making those action steps, breaking them down. And really start educating yourself in regard to intersectionality and disability rights. I want to let you know there are two more sessions for our 30th ADA virtual event today, so go to accessibility.ku.edu if you have not already registered for those two sessions that are coming up. The next one up is at 2:15 to 3:30, and it will be, Where Are the Disabled Artists? And then, following that, the day will culminate with the final session titled Americans with Disabilities Act 30th Anniversary Celebration-- the ADA at 30, Past, Present and Future. And that will be with our very own Wesley Hamilton that was on our panel today and Judy Heumann. And that will be-- start at 4 o'clock and run until 5:30. Again, thank you to all of our wonderful panelists who took time out of their busy schedules to share their experiences and great disability rights work with all of us at the-- at this milestone event. And thank you to all of you for being able to join us this afternoon. Be safe and be well out there. Goodbye.