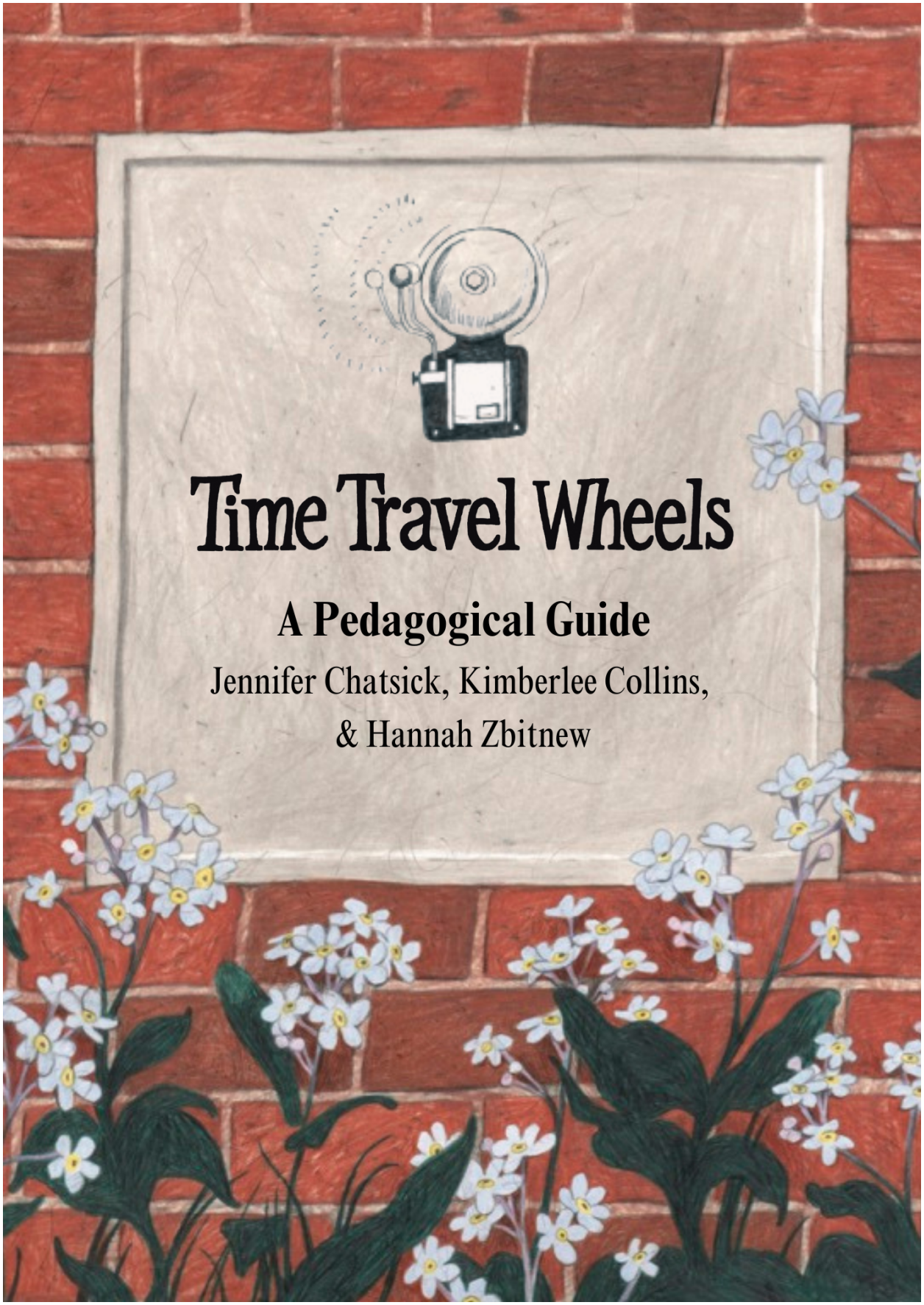
Time Travel Wheels
A Pedagogical Guide
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Background

The fictional story at the heart of this resource is inspired by real-life events that took place at Huronia Regional Centre in Orillia, Ont. *Time Travel Wheels* is about two middle-grade students who travel back in time to an era when the now-shuttered institution forcibly confined young people with developmental or intellectual disabilities, who were often mistreated during their time there. Accompanying the story is a set of pedagogical materials designed to help readers expand their knowledge of and reflection on the circumstances at the school, the role of survivors in fighting for change, and how ableist attitudes and practices still need to be transformed.

The materials are organized according to different themes found in the story—such as the importance of sharing stories, institutionalization/transinstitutionalization, the passage of time, "bodyminds," and interdependence. They are also organized according to different reading levels, such as introductory, intermediate, and in-depth.

Introductory – The introductory discussion is for young learners and learners who are just beginning to learn about the history of institutionalization.

Intermediate – The intermediate discussion is for learners who are somewhat familiar with the history of institutionalization and want to expand their understanding.

In-Depth – The in-depth discussion and analysis is for learners who are familiar with the history of institutions like the Huronia Regional Centre and want to dig a little deeper.

Users are encouraged to explore the themes of interest to them at the level that feels most comfortable. A glossary is also available for consulting. This resource, designed with accessibility in mind, is funded by Investments in Justice, and supported by Creative Users Projects.

How to use this guide

This guide can be used by anyone, but it has been written for students, teachers, and administrators in the field of education.

What you will learn and explore:

- Engage in critical reflection to deepen your understanding of the harm caused by the Huronia Regional Centre and other similar institutions.

- Identify and describe how ableist policies and practices persist and need to be addressed.

- Explore the concept of community and reflect on systemic, institutional, physical and attitudinal barriers that exclude disabled people.


The Importance of Sharing Stories
1863 JV

The Importance Of Sharing Stories

Introductory

Sharing stories about ourselves is one of the ways people can get to know us. It is also how we can make friendships with new people. When we tell our stories, people learn about us. When we hear other people's stories, we learn about them and discover what we have in common. By hearing people's stories, we can also learn about what happened in the past.

In the story *Time Travel Wheels*, Jasmine and Bernard become friends by sharing their stories with each other. When they travel into the past, Jasmine and Bernard also learn about the history of their school. They hear the stories of the children and adults who lived there when it was called the Ontario Hospital School Orillia. They discover that the people who lived there were treated very badly and were unable to leave.

Later in the story, Jasmine and Bernard travel into the future, where they see two of the children they met, Madeline and Sterling, as adults. In the future, the school has closed, and Madeline and Sterling share their experiences from their time at the school with the community. They want to make sure that the terrible things that happened there never happen again.

Introductory Learning Activities

1. During Jasmine and Bernard's time travelling, they learned about each other's stories and the history of their school. Draw or write

what you think Bernard and Jasmine would tell their friends and family about their experience of travelling through time.

2. Imagine that you are Jasmine or Bernard. Write a diary entry describing your time travel experience and what you learned from it.
3. We can share our stories with words or pictures. Think about the images that you pictured in your mind while reading the story, *Time Travel Wheels*. Make a painting, drawing, or collage inspired by the story.

Additional resources:

Here are some additional resources about sharing stories from survivors of the Huronia Regional Centre.

- Marie Slark & Antoinette Charlebois – Quand le Soleil dit bonjour aux les montagnes, an original song by Huronia survivors and sisters, a call for connection. (Song).
- Remember Every Name Monument – a survivor-led project and monument to survivors—a sculpture by Hilary Clark Cole—with words by survivors carved into the sides. (Project Description with Images).

Intermediate

An important theme in the story, *Time Travel Wheels*, is the sharing of stories. Through the sharing of stories, Bernard and Jasmine learn from

and about each other. As they travel through time, they also learn about the history of their school and what happened to the people who lived there when it was an institution and referred to as a hospital school.

People have many reasons for wanting to share stories of their experiences. We all need and deserve to be heard. Sharing our stories can be a way of being understood by others. It can also be a meaningful way to educate others about events that happened in the past and how they impact and shape the present and future.

Stories are powerful. Stories transport us through time. Stories change minds. Stories keep history alive. According to Indigenous storyteller Thomas King (Cherokee), the stories we hear "are ours now. We can do what we want with them, retell them, forget them, cry over them," but we can never "say in the years to come that you would have lived your life differently if only you had heard this story. You've heard it now" (King, 2003, p. 119).

In the story, Madeline and Sterling talk about sharing their stories to prevent the terrible things they experienced from ever happening again. It is important to them that we learn from their story. We must never forget what happened at institutions like the Huronia Regional Centre, and we must ensure that survivors have space to share their stories.

Intermediate Learning Activities

1. Make a list of words that describe how you felt about Madeline and Sterling's story. Make your own word cloud with the words on your list, or combine your list with other learners' lists to create a bigger

word cloud. Word clouds can be created for free at https://worditout.com/word-cloud/create.

2. Review the list of words you developed describing how Madeline and Sterling's story impacted you. Now take five minutes in a small group to brainstorm and write about how this story could change the way people think about institutions like the Huronia Regional Centre. Consider how understandings of institutionalization might impact Bernard and Jasmine.
3. Madeline and Sterling's story is one way of understanding how art can honour survivors and make change in ways that lawsuits cannot. Use an art form that appeals to you (e.g., painting, poetry, drawing, collage, etc.) to represent the importance of sharing stories.

Additional Resources:

These resources offer additional materials to further discussions about survivor stories and storytelling.

- Chelsea Temple Jones & Kim Collins. Ordinary Extraordinary Activism – Barry Smith. (Film).
- Letters To Evelyn – A project tracing the history of Evelyn's incarceration at Huronia between 1927 and 1937, and her family's fight to get her back home. (Archive).
- Kim Collins. (2015). Cripping Narrative: Storytelling as Activism. *Knots: Undergraduate Journal of Disability Studies*, *1*(1). (Article).

In-Depth

Throughout the story, Jasmine and Bernard begin to understand what it was like at their school in the past, when it was called the Ontario Hospital School Orillia. They also get a glimpse into the future, when the institution and the school are gone forever and the community comes together to remember what happened at the site.

When we encounter the characters of Madeline and Sterling in the future, we hear them talking about their experiences at the institution during a remembrance service. While not discussed in detail in *Time Travel Wheels*, many survivors have described the abuse, neglect, and harm they experienced while incarcerated against their will in the institution. These stories can be difficult to tell and receive, as stories call us to action. Part of grappling with history through story is listening with respect, acknowledging the harm, being accountable to the individuals and communities harmed, and working to transform the systems that enabled the harm to occur. The abuse and neglect that occurred at the Huronia Regional Centre was known long before the institution was closed in 2009. In 1960, Toronto Star reporter Pierre Burton described the appalling conditions and asked for public accountability—49 years before the closure of the institution.

Sterling speaks about the class action lawsuit that survivors brought against the Ontario government for the atrocities that happened at the institution. Class action lawsuits are one way of holding people, institutions, and governments accountable by shedding light on terrible things that have happened. However, the class action lawsuit was settled before survivors could tell their stories in court.

The learning activities listed below can be used as tools to reflect on the significance and importance of sharing stories.

In-Depth Learning Activities

1. Madeline and Sterling spoke about not being able to tell their story in court because their lawsuit was settled. Spend 10 minutes writing about why you think it was important to Madeline and Sterling to have the chance to tell their story, why people need to hear survivors' stories, and how art might be used to tell stories in ways that lawsuits cannot.
2. In the story, Sterling protests that "the government should have done more!" in response to what happened at the Huronia Regional Centre. "We never did anything wrong; we were locked up for being different. We didn't get a proper education and we had to work…" The past cannot be rewritten, but actions and accountability can support survivors. An apology without accountability places the horrors of the Huronia Regional Centre firmly in the past, rather than considering the continuing legacy of eugenics and transitionalization. The apology, when not paired with action and change, is just words.

   Review one or more of the links below and spend five minutes in pairs reflecting on the differences and connections between apologies and accountability.

   - M. Brinton Lykes & Hugo van der Merwe. (2021). Apologies for and Acknowledgements of Historical Violence and Struggles for

Justice, *International Journal of Transitional Justice*, *15*(3), 463–467, https://doi.org/10.1093/ijtj/ijab030

- Juan Lindo, Saemi Lee, Matthew Bejar & Aaron Goodson. (2023). "I'm Sorry You Feel That Way but That Wasn't My Intention": How to Apologize with Cultural Humility, *Journal of Sport Psychology in Action*, https://www.tandfonline.com/doi/abs/10.1080/21520704.2023.2185716
- Intersections of Disability Justice and Transformative Justice (with Elliot Fukui and Leah-Lakshmi Piepzna-Samarasinha (Video, 4:19)

In pairs for the next 10 minutes, brainstorm what the Ontario government could have done differently to be accountable, and then work together to reimagine the apology using any form you wish (poetry, drawing, movement, etc.).

3. The history of Canada, a settler colonial state, is intertwined with eugenics—the belief that a superior race can be "perfected" through acts of violence such as social exclusion, involuntary sterilization, and segregation. Consequently, there is a complex history of governmental apologies to communities harmed as a result of state action and inaction.

Read through this list from the Canadian Museum for Human Rights about past government apologies and how communities respond. Take 10 minutes to compare what happened in one of these examples to the

Huronia Regional Centre apology. Make a list of what you think a good apology needs and who needs to be involved.

Additional Resources:

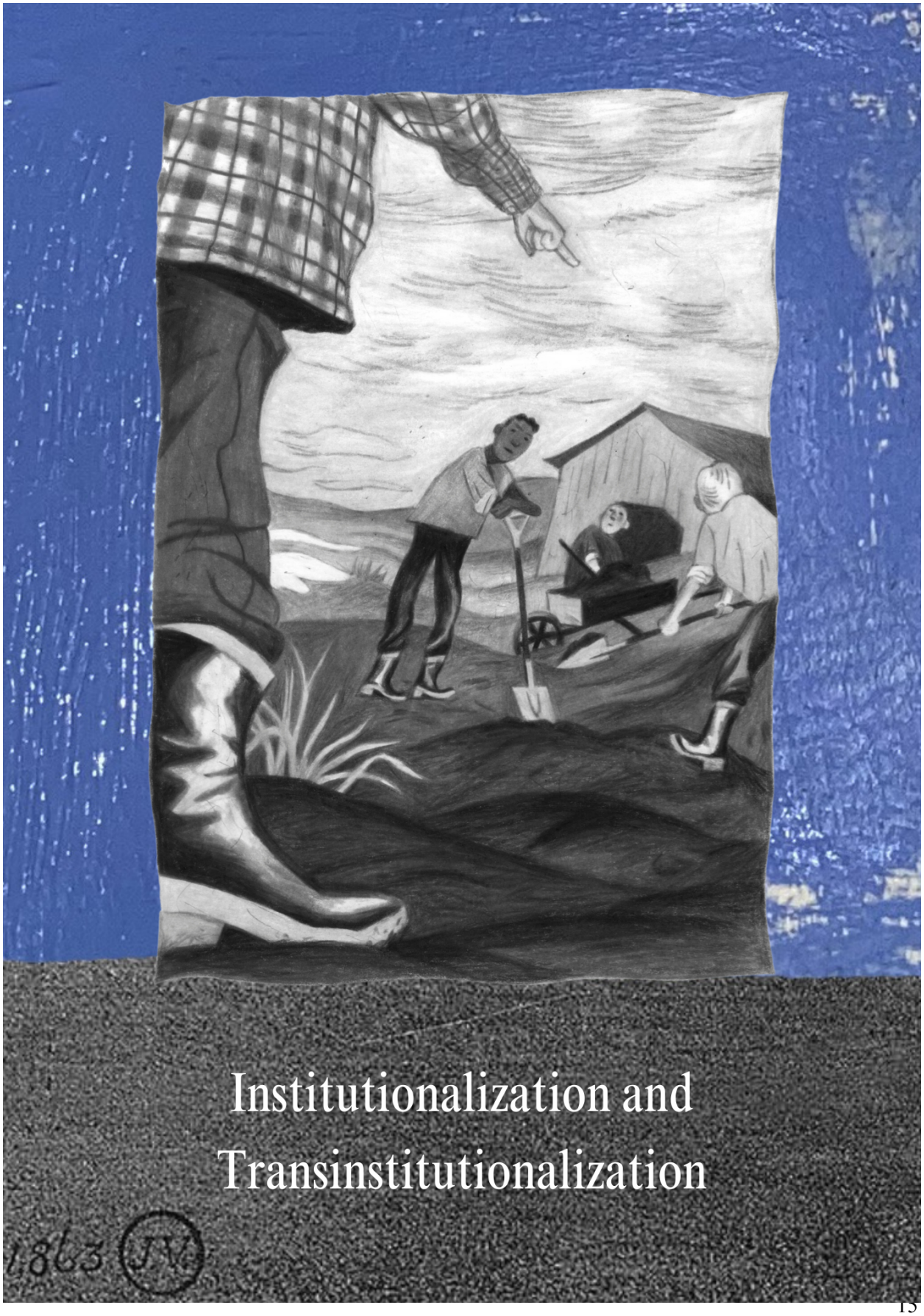
Here are some additional resources to frame discussions about storytelling, the class action lawsuit, and the apology from the Government of Ontario.

- nancy viva davis halifax. (2017). Apology, under erasure. *Canadian Journal of Disability Studies*, *6*(3), 211–214. https://doi.org/10.15353/cjds.v6i3.371 (Article).
- Remember Every Name Group. (2023). Class Action Lawsuit. https://www.remembereveryname.ca/class-action-lawsuit (Website).
- Jen Rinaldi & Kate Rossiter. (2019). Recounting Huronia: A Reflection on Legal Discourse and the Weight of Injustice. In Andrea Daley, Lucy Costa, & Peter Beresford (Eds.), *Madness, Violence, and Power: A Critical Collection* (pp. 221–236). University of Toronto Press. (Book Chapter).

Below are some other stories shared by survivors.

(Content Warning: institutional abuse, child abuse, eugenics, violence, sexual assault, physical abuse, neglect, psychological abuse)

- Carrie Ford & Kate Rossiter. (2017). Trauma From the Past. *Canadian Journal of Disability Studies*, *6*(3), 13–19. https://doi.org/10.15353/cjds.v6i3.363 (Article).
- Cindy Scott & Jenn Rinaldi. (2017). That's My Story and I'm Sticking To It. *Canadian Journal of Disability Studies*, *6*(3), 20–29. https://doi.org/10.15353/cjds.v6i3.364 (Article).


Institutionalization and
Transinstitutionalization
1863 JV

Institutionalization and Transinstitutionalization

Introductory

One theme that emerges in *Time Travel Wheels* is institutionalization and transinstitutionalization. These are big words and ideas that can be difficult to understand at first. To help us understand the story better, we'll explore what these words mean and why they are important for us to understand.

An institution, like the Ontario Hospital School, is a place where some disabled people were forced to live. Children and adults with disabilities were forced to live in institutions for a lot of complicated reasons that can be hard to understand.

Just like Madeline and Sterling, whom Bernard and Jasmine met when they travelled back in time, people who lived in institutions were not allowed to leave. Institutions for disabled people were a lot like prisons. They were often run by the government or religious organizations. The children and adults who lived there were forced to do hard unpaid work, and they had to wear uniforms. Just like in the story, the girls and boys were kept separate from each other. They were treated very badly, even though they had done nothing wrong. We now know that the way people were treated in these institutions was not right and should never have happened.

Eventually, the Ontario government decided to close institutions like the Ontario Hospital School. This process took a long time. Closing an institution and finding a better home for the people who lived there is

called deinstitutionalization. Unfortunately, what usually happened was something called transinstitutionalization.

Transinstitutionalization means that instead of getting a good place to live and being part of the community like everyone else, people ended up living in different types of institutions. These institutions were often nursing homes, group homes, boarding houses, or even prisons. Deinstitutionalization must be about more than simply closing large institutions, about more than simply replacing large institutions with smaller ones, about more than creating networks of group homes, and ultimately about more than substituting isolation outside the community for isolation within the community.

Introductory Learning Activities

1. A home is more than a place to live. A home should be a place where we feel safe, comfortable, and accepted. Write or draw what you think makes a good home.
2. Take 10 minutes and write about why you think everyone deserves to be part of the community and have a good home to live in.

Additional resources:

Here are some additional resources to learn about institutionalization and transinstitutionalization.

- What is ableism? – a short video animation explaining ableism and how it is part of our society, based around the UN Special Rapporteur on the rights of people with disabilities (Film).

- What is deinstitutionalization? – an explainer about what deinstitutionalization is, and some myths surrounding it. (Article).
- Incarceration - Sesame Workshop – a selection of resources to help children understand incarceration, and to work through experiences of their own, through Sesame Street. (Video, Printable Exercises).

Intermediate

In the story *Time Travel Wheels*, the main characters, Bernard and Jasmine, travel through time and find themselves at an institution very different from their school. An institution is a place, such as a school, prison, or hospital, run by the government or an organization, where many people live, work, attend school, or engage in other activities together. There are often strict rules and supervision that are enforced to control people's behaviour.

In the story, Bernard and Jasmine quickly realize that the institution they find themselves at is a terrible place. One of the children they encounter tells them about being sent to the "pipe room," which is described as "dark and full of spiders, and you have to sit all alone in the dark for a full day." When a child sees them outside, they ask, "How did you get out?" and then says, "Don't let them catch you. The last boy who tried to get out spent a week in the pipe room."

The punishments at the institution demonstrate the level of control and dehumanization that are part of institutionalization. Institutionalization,

like what happened in the story, is a eugenic practice. Eugenics refers to policies and actions through which governments have discriminated against and controlled disabled, poor, Indigenous, and immigrant populations.This includes both so-called “positive eugenics” that encourage those with what were seen as desirable traits to breed and “negative eugenics” that discourage or prevent those with what were seen as undesirable traits from reproducing. Throughout the 20th century, modern eugenics were used to “cleanse” societies of characteristics considered biologically impure or undesirable, perhaps most notably during the Holocaust, where Nazi Germany’s Aktion T4 program began by sterilizing disabled Germans before developing gas chambers and bogus medical experiments “tested” on disabled Germans that would later be used to exterminate Jewish people. Despite the advocacy of scientists, policymakers, disability rights activists, and others, modern eugenics (sometimes referred to as “newgenics”) still exists today.We can see it in practices such as selective abortion, prenatal screening, and euthanasia that aim to eliminate disabled people, and further marginalize populations to “improve” all of humankind.

When the Huronia Regional Centre eventually closed down, everyone who lived there needed a new place to live. Unfortunately, there was no meaningful plan or process for establishing proper housing for the people leaving the institution. Many people experienced transinstitutionalization, ending up in nursing homes, group homes, boarding houses, or even prisons. There are many reasons why this happened, including legacies and continuing practices of eugenics and ableism.

Ableism refers to an oppressive “system of assigning value to people’s bodies and minds” using ideas of “normalcy, productivity, desirability,

intelligence, excellence, and fitness" (Lewis, 2022). Based in eugenics, as well as colonialism, imperialism, white supremacy, and capitalism, ableism leads to some people being valued, and others devalued, on the basis of their appearance and abilities. In other words, ableism means we sort people into categories, we rank those categories, and then we make decisions about whose lives matter. These decisions about whose lives matter and what they are worth are rooted in eugenic calculations.

Intermediate Learning Activities

1. In small groups, discuss examples of eugenics and ableism that you notice in the media, in your community, in your school or work, and in your own lives.
2. When the Huronia Regional Centre shut down, many of the people who lived there were subjected to transinstitutionalization. In small groups review this task force report from Institution Watch Canada about deinstitutionalization: The right way: A guide to closing institutions and reclaiming a life in the community for people with intellectual disabilities. Discuss what the government and the community could have done to ensure that the people who were leaving the institution were welcomed, able to participate in communities, and provided with adequate housing.

Additional resources:

Here are some additional resources to learn more about eugenics, ableism, and institutionalization.

- Danny and Nicky (1969), dir. Douglas Jackson. This documentary illustrates the different experiences of two young boys with Down

Syndrome, one who is raised at home and attends a school for children with disabilities, and one who has been institutionalized. (Film). **(Content Warning: ableism, child abuse, institutionalization, neglect)**

- Unloved: Huronia's Forgotten Children (2022), dir. Barri Cohen. Available to watch for free on CBC Gem, this documentary traces survivor narratives—and the experiences of those who did not survive the horrors of Huronia, including the director's half-brothers, Alfie and Louis, who died at 23 and four respectively. (Film). **(Content Warning: child abuse, sexual abuse, institutionalization, neglect, ableism)**
- Coalition in Progress – DiStory members connect during the COVID-19 pandemic to create poems over the phone together about their experiences of the pandemic, housing, and ableism. (Poetry).
- Into the Light: Living Histories of Oppression and Education in Ontario – A learning space full of stories of people across different social locations and communities who have been affected by eugenics and share their lived experiences across mediums. (Database). **(Content Warning: institutional abuse, child abuse, eugenics, violence, sexual assault, physical abuse, neglect, psychological abuse)**
- The Anti-Eugenics Collective at Yale – Yale University students have formed an anti-eugenics collective, based around the unlearning of eugenicist principles formed and taught at the university in the past. (Pedagogical Material, Database).

- Ableism - UnLeading – UnLeading is a York University project that re-examines what leadership in learning means in an anti-oppressive context. This is an article about disrupting ableist approaches to leadership. (Article).

In-Depth

When reading *Time Travel Wheels,* it is helpful to think about institutionalization, transinstitutionalization, and carceral logics. These concepts have particular significance in the story and history of the Huronia Regional Centre. To expand our understanding of the story, we'll explore these concepts, and how they connect to legacies and practices of eugenics.

Institutionalization refers to being forced to live in a place, such as a school, prison, or hospital, run by the government or an organization, where many people live, work, attend school, or engage in other activities together. There are often strict rules and supervision that are enforced to control people's behaviour, sometimes through punitive measures. For centuries, disabled people have been segregated in physical residences created specifically to house, teach, or treat people with disabilities, such as asylums and training schools, but they have also been profoundly affected by community-wide social institutions like hospitals and prisons. Disability scholars emphasize the dehumanizing effects of institutions for disabled people, and also the ways that disabled folks have long actively resisted their institutionalization. But institutions as a form of social, economic, and political control have disproportionately affected a range of oppressed

groups throughout history, with racialized and disabled people, for example, overwhelmingly represented in the prison system, giving rise to abolitionist movements that contest carceral logics (Lewis, 2023).

The prefix “trans” in transitutionalization speaks to the way that members of marginalized groups are often moved across sites, from almshouses to state facilities, for example, or from prisons to psychiatric hospitals. It is a term that acknowledges how the violence of institutionalization continues in the present, with institutional legacies continuing today. Consider, for example, how disabled people have been transferred from large state-run institutions to rooming houses, hospitals, and community-based facilities in recent decades. Likewise, Indian residential schools have been replaced with a child welfare system that disproportionately affects Indigenous children. Transinstitutionalization takes a broad range of shapes and spaces, spanning generations while also affecting people within a single lifespan, but inevitably points to the persistent power of institutional logic (LeBlanc Haley & Jones, 2020).

Some of the people that Bernard and Jasmine encounter when they travel into the past speak about running away or “escaping” and then being put in the pipe room as punishment, much like solitary confinement in a prison. These similarities can be understood as carceral logics. A prison-like environment has a powerful influence on one’s behaviour, sense of self, and perception of the world. The fear that the people in the institution had to live with is conveyed when Bernard and Jasmine come across a man and some boys working outside. Bernard initially wants to talk to them so that they can find out where they are, but Jasmine is instinctively fearful,

sensing that they might be in danger. They hear the man threaten the boys, saying “I will make sure you never leave this field.”

There are references in the story to keeping the boys and girls separate at the institution. The rationale for separating people based on gender is rooted in eugenics. By separating the boys and girls, the institution was attempting to prevent pregnancies that could produce babies with disabilities. Eugenics practices were focused on human race “betterment.” In 1883, Francis Galton defined eugenics as “the study of agencies under social control that may improve or impair the racial qualities of future generations either physically or mentally.” Eugenicists worldwide believed that they could perfect human beings and eliminate so-called social ills through genetics and heredity. In Canada the focus on human race betterment has included reproductive controls for many groups of people, such as the ongoing sterilization of Indigenous women. For people labelled with intellectual disabilities, eugenics has included sterilization laws in Alberta and British Columbia. These laws meant that some people were sterilized without their consent or knowledge.

It is important to realize that we do not all experience eugenic practices, carceral logics, and ableism in the same ways. These experiences are shaped and impacted by our different social locations and lived experiences. For example, at times in the story Jasmine senses danger whereas Bernard does not. As a Black disabled girl, Jasmine’s experiences of ableism are entangled with white supremacy, misogyny, and adultism. The difference between Jasmine and Bernard’s experiences serves as a good reminder that it’s possible to experience intersecting oppressions, as well as privilege (e.g., white privilege) and oppression (e.g., ableism) at the same time.

Eventually the institution closed. Everyone who had lived there should have been able to live within the community. Unfortunately, most were subjected to transinstitutionalization, ending up in other institutions instead. Integrating into communities is difficult when the same systems of surveillance and control exist in these new homes.

In-Depth Learning Activities

1. Despite the closure of places like the Huronia Regional Centre, institutionalization and transinstitutionalization are not things of the past. They still exist in many forms today. Identify a current example of institutionalization and/or transinstitutionalization, and formulate a plan to abolish it.
2. Think about the influence of carceral logics in various aspects of society. Notice where carceral logics appear in your life. Take 10–15 minutes to reflect on and write about how carceral logics impact you and your life.

Additional resources:

Here are some additional resources to support learning about carceral logics, abolition, and the intersection of disability, social locations, and lived experiences.

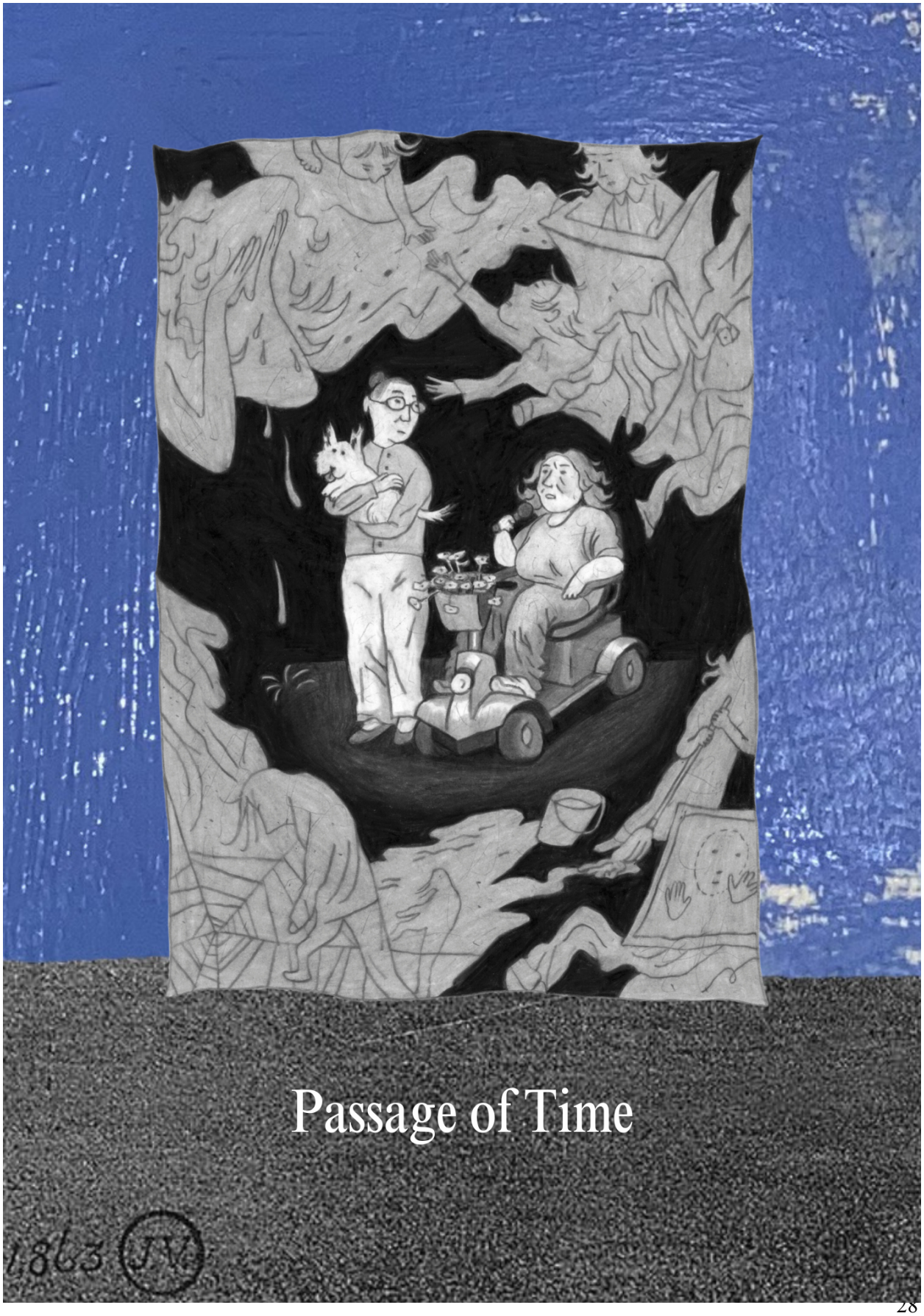
- The Abolition and Disability Justice Coalition – A coalition of abolition activists who have designed a guidebook of resources and a zine for alternatives to policing measures, based on disability justice. (Zine).
- Disability, Death and the Fight for Justice – This is a conversation between activist and Disability Justice Network of Ontario co-founder

Sarah Jama, academic and author Kelly Fritsch, and long-time disability advocate, poet, and philosopher Catherine Frazee. They discuss the effects of Bill C-7, which has resulted in easier access to medical assistance in dying, resulting in further systemic ableism, rather than foregrounding potential disabled futures. (Discussion). **(Content Warning: genocide, systemic ableism, medical assistance in dying, eugenics, institutionalization, bodily autonomy, abuse, neglect, suffering)**

- The Sterilization of Leilani Muir (1996), dir. Glynis Whiting. This documentary follows the aftereffects of sterilization and eugenic practices on 14-year-old Leilaní Muir, and her fight for justice. (Film). **(Content Warning: ableism, eugenics, medical abuse, bodily autonomy).**
- Decarcerating Disability (Introduction) – The introduction and first chapter to *Decarcerating Disability: Deinstitutionalization and Prison Abolition* by Liat Ben-Moshe, available for reading online. This book presents case studies that prove abolition is possible through disability justice, anti-psychiatry, and rejection of the prison industrial complex. (Book).
- Jihan Abbas & Jijian Voronka. (2014). Remembering Institutional Erasures: The Meaning of Histories of Disability Incarceration in Ontario. In Liat Ben-Moshe, Chris Chapman, & Allison C. Carey. (Eds.). *Disability Incarcerated: Imprisonment and Disability in the United States and Canada*. New York: Palgrave Macmillan. (Book Chapter). **(Content Warning: institutional abuse, child abuse,**

eugenics, violence, sexual assault, physical abuse, neglect, psychological abuse)

- Patricia Seth et al. (2015). "Survivors and Sisters Talk about the Huronia Class Action Lawsuit, Control, and the Kind of Support We Want." *Journal on Developmental Disabilities*, *21*(2), 60. (Article). **(Content Warning: institutional abuse, child abuse, eugenics, violence, sexual assault, physical abuse, neglect, psychological abuse)**
- Kate Rossiter & Jen Rinaldi. (2018). *Institutional Violence and Disability: Punishing Conditions* (1st ed.). Routledge. (Book). **(Content Warning: institutional abuse, child abuse, eugenics, violence, sexual assault, physical abuse, neglect, psychological abuse)**


Passage of Time

Passage of Time

Introductory

In the story *Time Travel Wheels,* the main characters, Bernard and Jasmine, travel through time. They experience three time periods: the past, the present, and the future. In each of these time periods the way people think about disability and community is different. Each time period carries with it the attitudes and understandings of the past. To better understand how attitudes have changed, we'll explore each of the time periods and compare the differences.

The story starts in the present, with Bernard and Jasmine at their school. It is a school for all children—disabled and non-disabled. There is a wheelchair ramp, but at the back entrance. Jasmine says that her classes are in the resource room. This means that disabled children and non-disabled children go to the same school, but may not have classes together. This school seems a lot like many schools that exist today.

When Bernard and Jasmine travel into the past, their school is not at all like it was in the present. It is more like a prison than a school. In the past the institution was called the Ontario Hospital School Orillia. People live there and they are not allowed to leave. They are treated terribly, forced to work without being paid, and punished if they break the rules. The only reason they were put in this institution is because they were labelled as disabled. The labels that are given to people have changed since the opening of the Ontario Hospital School Orillia. How society is organized

directly affects how people are labelled and treated, as we see in the story. During the time period in the story, some people thought that disabled people shouldn't or couldn't be part of the community. They thought they should be kept somewhere else, like in institutions such as the Huronia Regional Centre.

Then Bernard and Jasmine visit the future. In this time period, the school doesn't exist anymore. Where the school used to be is a field filled with flowers. There is also a monument to the people who had to live in the institution, so that the community doesn't forget what happened. The community is more accessible. The barriers that existed in the present—an inaccessible play area that is hard for disabled kids to use and separate classrooms for kids with disabilities— don't exist anymore. When Bernard notices that the community is wheelchair accessible, he thinks, "I can use everything here." Communities should be places where everyone, disabled people and non-disabled people, are expected, welcomed, and desired, and where everyone is able to participate in community life.

Introductory Learning Activities

1. Think about your school, workplace, or somewhere else in your community that is important to you. What are some barriers that you notice?
2. Write or draw what your ideal community would look like.

Additional resources:

Here are some additional resources to support understanding the different time periods at Huronia Regional Centre.

- Human Rights Model of Disability – Featuring Ellie the Equality Emu, this animated video explains the medical model versus the social model of disability, using animals as an example. (Video).
- How Architecture Changes for the Deaf – This short video takes the viewer through the ways that cities are built for hearing people, and how they can be made differently. (Video).

Intermediate

The story *Time Travel Wheels* spans three interconnected time periods: the past, the present, and the future. As the characters travel through time, we learn alongside them how the Huronia Regional Centre and the surrounding community have changed. Exploring the differences and similarities between each time period can help us see what has changed and what hasn't.

In the present, Bernard and Jasmine attend a school that is now a school for all children, disabled and non-disabled. The students don't live there, they attend classes so they can get an education, and they are not treated like prisoners. While it is a much better place than it was in the past, it isn't perfect. Only one entrance has a wheelchair ramp, disabled children have classes in the resource room rather than in a classroom with non-disabled students, and there is no acknowledgement of the institution's terrible history.

The temporary solution of a ramp in the back of the building is known as a retrofit. To retrofit is to attempt to make something accessible after it has been built. This type of ramp added to Bernard and Jasmine's school is an attempt to accommodate disability. This type of add-on positions disability as an afterthought. It is important to understand that accommodation and accessibility are not the same thing. Accommodation is a retro-fit, it's an add-on, it's a ramp at the back of the building. Accessibility, on the other hand, means planning for and welcoming difference into the space.

When Bernard and Jasmine arrive in the past, they experience the Huronia Regional Centre as it was: a prison-like setting where disabled children and adults are kept against their will, treated with cruelty, and forced to do unpaid labour. They see the people who live at the institution being threatened, shouted at, and treated without dignity or respect. Everyone forced to live at the institution is afraid, including Bernard and Jasmine. It is a terrible place.

Disability studies scholar Jay Dolmage writes that disability has been thought about as the opposite of higher education, because colleges and universities were designed for nondisabled students. In his book *Academic Ableism: Disability and Higher Education*, he highlights the connections between eugenics practices and universities. It was academics who developed and implemented testing methods that separated those who were deemed capable from those labelled as intellectually disabled. Disability justice activist Mia Mingus (2011) says that ableism "undergirds notions of whose bodies are considered valuable, desirable and disposable" (para. 18). It is important to know that we are taught who is valuable, desirable, or disposable.

When Bernard and Jasmine travel to the future, they quickly discover that the institution is gone. In its place is a field filled with flowers and a monument to the people who were forced to live at the institution. They also come across a ceremony where some of the people who survived the institution share their stories. The goal of the ceremony and the monument is to acknowledge the horrors of the institution's past and prevent anything similar from ever happening again. Bernard also notices that everything in the community seems more accessible. The houses, sidewalks, and signs are all accessible and usable for everyone. In the future, things are designed with everyone in mind, not just non-disabled people. Designing infrastructure with everyone in mind is sometimes referred to as the social model of disability. The social model says that people are disabled by barriers, not by their difference or impairment. Barriers can be physical, like buildings not having accessible toilets. Or they can be caused by people's attitudes to difference, like assumptions that disabled people can't do certain things.

Intermediate Learning Activities

1. What is something in your community that you've noticed that makes it easier to navigate (e.g., curb cuts for your wheelchair or bike, more streetcar stops, etc.)? Develop a list of retrofits that you notice in your community.
2. When we think of removing barriers, we often think of single-use solutions, such as how curb cuts can make it easier for some wheelchair users. However, at the same time, some curb cuts can create barriers for others. (See The Secret History of Tactile Pavement.) In small groups, take 15 minutes to research universal

design or a one-size-fits-all approach. What are some of the positive and negative impacts?

3. Imagine yourself as a time traveller. Your mission is to learn from the past and the future, in order to improve the present. Spend 10 minutes writing about what time period you would travel to, and what you hope to learn.

Additional resources:

Here are some additional resources to learn more about institutionalization, academic ableism, and the social model.

- Jay T. Dolmage. (2017). *Academic Ableism: Disability and Higher Education*. University of Michigan Press. A look into how higher education shapes notions of disability definitions and frameworks, through a critical lens. (Book). **(Content Warning: ableism, eugenics)**
- Star Ford (2013, September 6). Deep Accessibility. – Activist and writer Star Ford discusses the complexities of accessibility and the 'five layers' of movement, sense, architecture, communication, and agency. (Blog).
- What is the Social Model of Disability? – A video interviewing prominent members of the disability community about what the social model has meant for them. (Video, Interview).
- 99% Invisible. Curb Cuts – 99% Invisible is a podcast about the history of design. This episode is about the invention of the curb cut as a form of protest in the 1970s. (Podcast).

In-Depth

Time Travel Wheels is, at its heart, a story by and about survivors describing their experiences at Huronia Regional Centre. Time travel is a central element of the story, enabling the main characters, Bernard and Jasmine, to visit the past and the future, and experience how understandings of disability have changed over time. It is also a story about survivors' survival and their dreams for the future, including living in the community, the institution being torn down, and their stories and experiences being remembered.

While considering the passage of time as a significant theme in the story, it is helpful to also contemplate temporality, meaning our relationship with time. Trauma changes how we understand time. The impact of trauma on temporality is significant. Lauren Poole writes that "trauma time is crip time. Trauma time is not knowing how time is passing. Trauma time is knowing agonisingly that time is passing with you. Trauma time is trying to use your body-mind as an unstable point around which to orient yourself to yourself."

Crip time emerges from the disability experience and acknowledges the ways that disabled people experience time and space differently than non disabled people. Crip time challenges the conventional notion of time as linear and consistent. Experiences of time may also be different for those who have experienced trauma. Ellen Samuels writes that "Crip time is time travel. Disability and illness have the power to extract us from linear, progressive time with its normative life stages and cast us into a wormhole

of backward and forward acceleration, jerky stops and starts, tedious intervals and abrupt endings." In other words, disability and illness can propel people into a non-linear experience of time, thereby traversing different temporal dimensions as time is experienced in unconventional ways that differ from societal norms.

When Bernard and Jasmine travel into the future, they discover a more accessible and welcoming community. It is a community that acknowledges and learns from the past. The institution is gone, but the memory of what happened remains. The community has been designed with accessibility in mind, rather than retrofitting accommodations. Accessibility asks us to think about how oppressed groups might find certain spaces difficult to enter and feel comfortable in for physical as well as political and historical reasons. It refers to the design of objects, services, and environments—both material and digital—and the extent to which they are usable and/or habitable for disabled people and other marginalized populations.

Accessibility, as disability justice activist Mia Mingus tells us, is concrete resistance to the immense isolation that disabled people face every day. And accessibility asks us to think about how oppressed groups might find certain spaces difficult to enter and feel comfortable in for physical as well as political and historical reasons. Accessibility is relational. Accessibility is something we co-create together. Accessibility is an unfinished project. As Ami Hamraie (2017) and critical access studies remind us, if we are going to talk about access for everyone, we must ask "who counts as everyone" (p. 5).

When Bernard and Jasmine return to the present, each have suggestions for how to change their school and community. Community change is not a

single act, but a continued choice to work towards a collective future through holding close the stories of those that came before, to do better with what we know, and to be willing to learn what we do not. It is a decision to develop new ways to relate to each other and to understand the needs, wants, and desires of the intersecting communities around us.

In-Depth Learning Activities

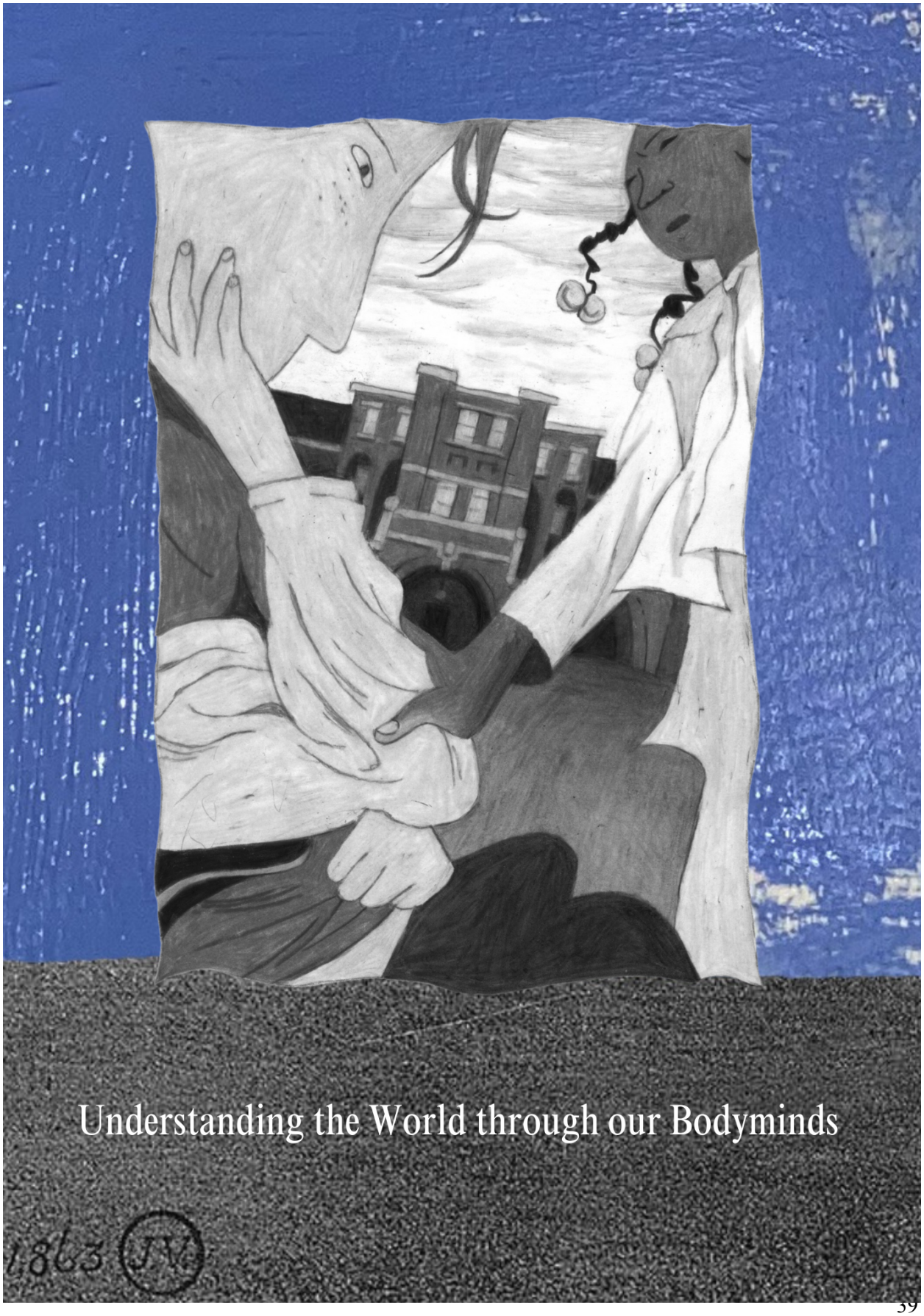
1. Create a drawing, painting, or collage that explores temporality, focusing on your own relationship with time.
2. Take 10 minutes to think through community change mechanisms. If you identified a barrier in your community that you wanted to change, who would you contact? How could you further engage in community work?

Additional resources:

Here are some additional resources to think more about crip time, trauma and accessibility.

- Esther Ignagni, Eliza Chandler, Kim Collins, Andy Darby, & Kirsty Liddiard, (2019). Designing Access Together: Surviving the Demand for Resilience. *Canadian Journal of Disability Studies*, *8*(4), 293–320. (Article).
- Ellen Samuels. (2017). Six Ways of Looking at Crip Time. *Disability Studies Quarterly*. 37. 10.18061/dsq.v37i3.5824. (Article).
- Aimi Hamraie. (2017). *Building Access: Universal Design and the Politics of Disability*. Minneapolis: University of Minnesota Press. (Book).

- Carla Rice, Eliza Chandler, Jen Rinaldi, Nadine Changfoot, Kirsty Liddiard, Roxanne Mykitiuk, & Ingrid Mündel. (2017). "Imagining Disability Futurities." Hypatia 32(2), 213–29. (Article).
- nancy viva davis halifax, David Fancy, & Alex Tigchelaar. (2018). Recounting Huronia Faithfully: Attenuating Our Methodology to the "Fabulation" of Truths-Telling. *Cultural Studies ↔ Critical Methodologies*, *18*(3), 216–227. (Article). **(Content Warning: institutional abuse, child abuse, eugenics, violence, sexual assault, physical abuse, neglect, psychological abuse)**


Understanding the World through our Bodyminds
1863 JV

Understanding the World through our Bodyminds

Introductory

Although we may not always realize it, we regularly use our senses to learn about the world. Depending on what senses we have, we might see, hear, smell, taste, or feel things that help us to better understand what is going on around us. As Bernard's and Jasmine's experiences in the story show us, our senses can also give us useful messages that alert us to danger, or let us know that we are safe.

As they travelled through time, Bernard and Jasmine used their senses to figure out where they had been (and when). When they travelled into the past, they smelled terrible smells, they heard a man's loud, angry voice, and they felt rough and bumpy surfaces when they had to make a quick escape. Many of the messages they received from their senses told them that they were in danger and needed to be very careful.

When they travelled into the future, they got very different messages from their senses. They smelled nice things, like flowers and freshly cut grass. They saw beautiful things, like blue and yellow flowers. They felt things like the smooth concrete that made it easy for Bernard to get around in his wheelchair. All of the messages from their senses in this place and time told them that they were safe.

When in the present, Bernard misses his old familiar routine and school, and feels unsure and uncomfortable about new ones. Bernard is also sensitive to loud sounds. When he first meets Jasmine, he covers his ears

with his hands because she is speaking loudly. He experiences sensory overload with the new sights, sounds, and feelings. Sometimes our senses can make us feel uneasy.

Our senses are working all the time. We might think that we experience our senses only in our bodies or our minds. But our bodies and minds are connected. This is called bodymind. In Western culture, people often see the mind and body as separate and think that the mind is more important. The word "bodymind" shows that our bodies and minds are closely linked and equally valuable. Bodymind recognizes that the mind and body are interconnected and cannot be separated because they influence each other and work together.

Even when we don't realize that it is happening, our senses send messages that our bodies and minds use to learn about the world around us, solve problems, and protect us and our friends and family.

Introductory Learning Activities

1. Use the chart below to complete a sensory scavenger hunt through the novella. Use Bernard's and Jasmine's reactions to complete the chart below. Then do the scavenger hunt for yourself and with a friend. We don't all have the same senses, so working with a partner can help us discover new things.

Find:	**What did you find?**	**Which sense did you use?**
Something soft		
Something rough		

Something that smells good		
Something that smells bad		
Something that rattles		
Something that creaks		
Something that opens and closes		
Something bright		
Something colourful		
Something chipped		

2. Pick a sense—hearing, touch, sight, smell, taste or other. Create a collage, word cloud, or drawing that shows all the ways that a particular sense sends you messages about the world around you.

Additional resources:

Here are some additional resources to learn about bodyminds and the senses.

- Sensory Overload – This short animation is wordless, but full of sounds and colour. It shows the viewer what it feels like to experience sensory overload, as the main character of the video experiences it too. (Video).
- You Have More than Five Senses – A video that explains all the different ways we can have sensory experiences (way more than the

five senses we are often taught about!) using scientific learning and fun graphics. (Video).

Intermediate

Throughout the story, *Time Travel Wheels*, there are many references to how things look, smell, feel, and sound. The ways in which the characters experience their world through their senses help the readers to immerse themselves in the story. And our belief that there are only five senses is arbitrary. For example, what about our sense of pain, hunger, or thirst? Or what about the senses that tell us about the conditions of the world around us and their impact on our bodyminds, like our sense of balance or even our sense of time? For example, time travelling disrupts Bernard's and Jasmine's sense of time and balance. Like Jasmine and Bernard, our multiple senses are working together all the time to relay information to and about our bodyminds as we move through the world.

While it might seem that our senses are distinct and "common sense," our experience of them is socially constructed. In other words, our senses play a role in how we experience the world around us. Everything we see, smell, taste, and feel contributes to our social and cultural understanding. For example, when we look at a piece of art, smell a perfume, or enjoy a meal, our social and cultural backgrounds and our experiences shape how we perceive and make sense of these sensory inputs. This means that our sensory experiences impact how we interact with others in society. They

shape the social roles we adopt and the way we engage with different people.

For instance, our senses help us recognize and understand social divisions such as differences in gender, class, disability and race. We learn about these divisions and distinctions through the information that our senses provide. One example of sensing visible differences is through clothing, and specifically uniforms. The history of uniforms in incarceration is complicated. According to *Dress Behind Bars* author Juliet Ash, the introduction of uniforms to prison systems was not only part of prison reform, but also an example of punishment, making sure the prisoners were clearly noted as different. In *Time Travel Wheels*, we meet Sterling and Madeline as children, sewing uniforms for themselves and the other children. These uniforms are not meant to be well-fitting, and are meant to differentiate by gender (pink for girls, blue for boys). At Huronia Regional Centre, anyone who didn't conform to social norms was punished, and their punishment was made visible by what they wore, how it fit, and their level of cleanliness, which was also used as a shaming tactic.

In this way, we can understand that our sensory experiences are not just about perceiving the world, but are also influenced by social and cultural norms and impact how we navigate social interactions and understand social divisions.

Intermediate Learning Activities

1. Based on the guide linked below, in groups of five put together a small zine about what bodymind connection means to you and your group. You can write, draw, or collage together!

2. Listen to the episode or read the transcript of the Prison Uniform episode of Articles of Interest (a collaboration with Ear Hustle) (30 mins). What did you think of uniforms before and after listening? How do they reinforce divisions?

Additional resources:

Here are some additional resources to learn about embodiment—and to dig more deeply into how our sensory experiences are influenced by social and cultural norms.

- Prison Uniforms – An episode of clothing history podcast Articles of Interest, in collaboration with Ear Hustle, written, produced and broadcasted by inmates in San Quentin State Prison. (Podcast).
- Pat Armstrong and Suzanne Day (2017). ***Wash, wear, and care: Clothing and laundry in long-term residential care***. McGill-Queen's University Press. This book traces the history of laundry and clothing in residential facilities and nursing homes, and the historical context of that labour. (Book).
- How to Make a Zine – A short how-to guide on how to make your own zine at home or in the classroom. All you need to start is a piece of paper and something to draw with! (Guide).

In-Depth

The concept of bodymind, popularized by scholar Margaret Price in 2015, recognizes that our mental and physical experiences not only influence each other but also originate from each other. This term was also used by activist

and artist Eli Clare in 2016 to explain the ideology of "cure" and that the Western dualism that separates mind from body also works to separate human from non-human.

The anthropologist David Howes (2005), who studies how our senses shape our understanding of the world, suggests that we go beyond just thinking about the body and instead consider the concept of "emplacement." Emplacement is the process through which we come to know ourselves in relation to other elements of the environment (Pink, 2011). This idea highlights the interconnectedness of our body, mind, and environment, emphasizing how our senses and surroundings influence each other. Through bodyminds, we come to realize that knowledge isn't solely confined to the mind. Instead, it is embedded in our physical and sensory experiences and practices. Sometimes, what we know cannot be easily expressed in words and requires a deeper level of bodily understanding.

Emplacement suggests that bodyminds are not merely a separate entity in space but are constantly shaped and transformed by the diverse components of their environment. This perspective emphasizes the interconnectedness of the body, mind, and environment, highlighting how they interact and mutually influence one another. By recognizing the concept of emplacement, we move away from viewing the body as a static vessel and instead see it as an active participant that is constantly evolving within its ecological context (Pink, 2011).

The humanistic Western view of body and mind as separate, in privileging the mind as superior to the body and separating human from nature, has implications for disabled people. Humanism privileges some people over others (including non-human animals), is directly aligned with ableism,

and therefore threatens our collective liberation (Taylor, 2017). This privileging of some humans and non-humans over others strengthens humanist beliefs about health, productivity, and humanity, which "creates an environment that is often hostile to those whose physical, emotional, cognitive, or sensory abilities fall outside the scope of what is currently defined as socially acceptable" (Rauscher & McClintock, 1997, p. 198). In this light, people labelled with any kind of intellectual or cognitive disability are seen as less than those without a label. Within this world view, other ways of being, knowing, and doing are not respected, appreciated, or valued.

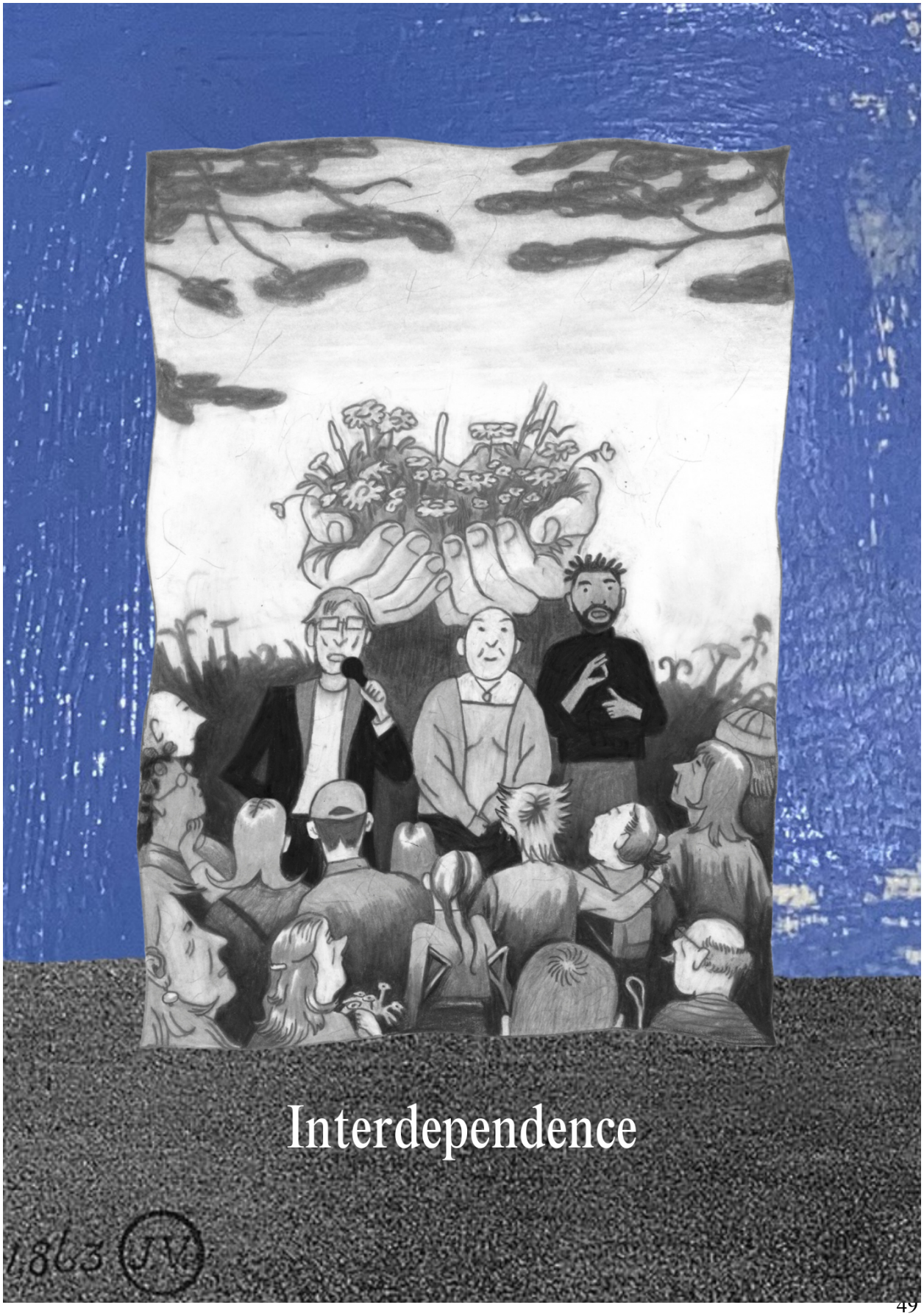
In-Depth Learning Activities

1. We don't all experience things the same way. We have different responses to sensory information. Bernard, for example, is sensitive to loud sounds. When he first meets Jasmine, he covers his ears with his hands because she is speaking loudly. Jasmine has a strong reaction to the terrible smell of the institution when they go back in time, and can recognize it as a sign of neglect. Take 10 minutes and free-write about how the environments around us can impact our bodyminds.
2. Listen to Soundfull,the sound piece created by artists Marla Hlady and Christof Migone in collaboration with Huronia Regional Centre survivors, look through the photographs, and read the essay. Pair off in small groups and take 15 minutes to discuss how it made you feel to be connected to the environment and soundscape of the institution.

Additional resources:

Here are some additional resources to learn more about embodiment and emplacement.

- Jen Rinaldi & Kate Rossiter. (2021). Huronia's Double Bind: How Institutionalisation Bears Out on the Body. This paper focuses on close readings of the impact of forced institutionalization on survivors' bodyminds. (Article). (Trigger Warning: institutional violence, sexual assault, child abuse, psychiatric abuse, eating disorders)
- Soundfull (A Wall Speaks, A Door Shakes, A Floor Trembles) – Created by Marla Hlady and Christof Migone, a sound piece recorded in B-Wing of the Huronia Regional Centre (Sound recording, reading).


Interdependence
1863 JV

Interdependence

Introductory

We all need help and support from other people at times. We also give our help and support to the people we care about. When family, friends, classmates, coworkers, and even strangers support and help each other, it is called interdependence. No one is ever really independent. We all need each other. Throughout the story *Time Travel Wheels*, there are many examples of interdependence.

Bernard and Jasmine find themselves in some very scary and strange situations as they travel through time together. Even though Bernard and Jasmine have just met, they quickly become friends. They work together and rely on each other to figure out what is happening and to decide what to do to try to get themselves back to their own time. During their time in the past, they meet lots of other kids who help them. Shortly after arriving in the past, they meet a boy who tells them not to get caught and warns them about the horrible punishments. They also meet Sterling and Madeline, who try to help them get away. When they travel to the future, they see how the community has come together to build a beautiful monument to make sure the lives and stories of those who lived in the institution are remembered. And when they return to the present, Bernard and Jasmine use their time travelling experiences to add to the suggestion box in an attempt to make their school a place that invites and welcomes

difference. All of these experiences are examples of how we help each other. They are different kinds of interdependence.

Interdependence teaches us that it's okay to ask for help when we need it, and it's also okay to offer help to others. Interdependence also shows us that none of us do everything on our own. Think about your life. Where did your breakfast come from? Who made the clothes you are wearing? How did you get to school? Interdependence is a bit like a spider web. Just like in a web, each strand is connected to many others. In this web of interdependence, every person plays a role. Each strand relies on the strength and support of the others. Similarly, in our lives, we are all interconnected. Our actions and choices have an impact on those around us. When we work together, share our skills, and support one another, we strengthen the web of interdependence.

Introductory Learning Activities

1. Write or draw the ways that you help and support the people in your life that you care about.
2. Write or draw the ways that your family and friends help and support you.

Additional resources:

Here are some additional resources to support discussions about interdependence.

- Kelly Fritsch, Anne McGuire, & Eduardo Trejos(2021). *We move together*. AK Press. (Book).

- Raising Luminaries. (2018, January 7). *Strengthening our communities with kids books about Radical Interdependence*. Books For Littles. (Blog).

Intermediate

Ableism teaches us that we should be independent. The idea that we should not rely on anyone else is known as the *myth of independence*. This myth assumes that we can (and should!) be able to handle and do everything on our own, without any assistance. In reality, complete independence is an unrealistic and unattainable ideal. We all rely on others in various aspects of our lives because everything and everyone in our world is connected. Interdependence, rather than independence, is a more accurate reflection of how humans function and thrive. The myth of independence also obscures how one person being completely independent often requires other people being exploited or oppressed. When someone strives for total independence without acknowledging their reliance on others, they may (even unintentionally) exploit or take advantage of the support, labour, or resources provided by others. The myth of independence overlooks these interconnections and interdependencies. It fails to recognize that our lives are intertwined with the efforts and contributions of numerous people, often disregarding the power dynamics and inequalities that may exist within these relationships.

Disability justice activist Lydia X.Y. Brown writes that if you are nondisabled, you live in a world where your supports are nearly or completely one hundred percent natural and built into your environment and society to the point where you don't notice them, from the way cars and classrooms and offices and chairs and loudspeakers and fire alarms and doorways are designed to the ways you are expected to learn and think and move and clean and study and work. To argue for independence over interdependence is to ignore the ways in which the world is constructed and organized for nondisabled people. The idea that disabled individuals should strive for a life with little support and assistance is ableist and assumes that relying on support beyond what is considered “normal” within the dominant group is undesirable, shameful, negative, unfortunate, and pitiable. Ableism perpetuates the belief that disability is a problem to be overcome, and that disabled people should strive to be as "normal" or "independent" as possible. And this creates a culture of exclusion.

By recognizing and acknowledging these interdependencies, we can work towards a more equitable and just society. This work involves acknowledging the contributions and efforts of others, actively working to dismantle systems of exploitation and oppression, and striving for relationships and structures that promote fairness, cooperation, and mutual support. It is about cultivating solidarity and the formation of community bonds. It means moving together in a world plagued by oppression, striving for liberation, and rejecting the notion that personal experiences can be dismissed as unrelated to larger political struggles. Interdependency means moving together and leaving no one behind. As disability justice activist Mia Mingus (2010) writes, “Because the truth is:

we need each other. We need each other. And every time we turn away from each other, we turn away from ourselves."

Intermediate Learning Activities

1. Take 15 minutes to reflect and write or draw what the term "interdependence" means to you and what it could, or does, look like in your life.
2. People have different access needs. Think about your own access needs and what someone else's access needs might be. In pairs or small groups discuss how different access needs might conflict and how groups and communities might work together to address different access needs.

Additional resources:

Here are some additional resources to learn about interdependence.

- Access Intimacy, Interdependence, and Disability Justice – A filmed talk by Mia Mingus from 2017, discussing the ways these themes are all tied together—and how they "make love possible." (Video).
- Collective Community Care: Dreaming of Futures in Autistic Mutual Aid – A video exploring "spoon sharing," mutual aid, and solidarity in the autistic community (Video).
- Stimpunks Foundation. (2022, June 9). Access Intimacy. Stimpunks Foundation. (Blog).

In-Depth

One way to think about interdependence is through access intimacy. Access intimacy is a term used by Mia Mingus. She uses the term to describe the feelings of safety and acceptance that come from being with people who understand and accept you and your access needs. Access intimacy can develop in a variety of situations and circumstances, with people you know well, and even with strangers.

Think of times in your life when you've felt understood by someone else. In *Time Travel Wheels*, when Bernard and Jazz realize that the Ontario Hospital School is an institution, they share an emotional understanding of what this realization means based on their lived experiences as disabled kids. When they travel to the future and see how the community and their school could be different, there is an understanding between Bernard and Jasmine too based on their lived experiences. Mia Mingus defines access intimacy as a way for people to hold the "weight, emotion, logistics, isolation, trauma, fear, anxiety, and pain of access" all at once, and they can hold it together.

There are many examples of interdependence throughout *Time Travel Wheels*. Several of the characters try to support and help each other, even at their own peril. Other examples of interdependence beyond the story itself are the class action lawsuit by survivors against the government of Ontario, and the very act of survivors sharing their stories and honouring those who did not survive. While some examples from the story show how interdependence can form between those who are institutionalized, like Madeline and Sterling, sometimes survival means conforming to the demands of staff and participating in the surveillance and punishment of peers. We see this when Bernard and Jasmine have to run away from Potts

and Davis, two women who were also incarcerated at the institution. For Madeline and Sterling, and for real-life survivors of institutions like the Huronia Regional Centre, access intimacy can mean a deep understanding of the shared experiences of incarceration, and can have significance for one's sense of self and personal safety.

For disabled people, creating access intimacy and interdependence can be risky. StimPunks writes that "building any kind of interdependence will always be a risk, for everyone involved; and the risk will always be greater for those who are more oppressed and have less access to privilege. In an ableist world where disabled people are understood as disposable, it can be especially hard to build interdependence with people you need in order to survive, but who don't need you in order to survive."

Disability justice is a framework to counter this disposability. Disability justice refers to an intersectional activist movement led by Indigenous and Black people, people of colour, and queer and trans disabled people who have experienced marginalization in the broader culture and the mainstream disability rights movement. It calls for a radical shift in societal attitudes and structures. It emphasizes the value and agency of disabled people, demands challenging ableist assumptions, and dismantling systems that perpetuate disposability. Disability justice moves us away from the "myth of independence" to build community and cultivate solidarity between people. In the words of Mia Mingus, "we cannot fight for liberation without a deep, clear understanding of disability, ableism and disability justice."

In-Depth Learning Activities

1. In pairs or small groups, discuss how the class action lawsuit by survivors and the sharing of survivors' stories are examples of interdependence.
2. Mia Mingus talks about access intimacy as a way of directly challenging ableism by focusing on people and relationships, rather than just logistics. She says, "Access intimacy is interdependence in action." Write, draw, paint, or make a collage that describes how you understand this statement.

Here are some additional resources to learn more about access intimacy and disability justice.

Additional Resources

- brown, adrienne maree. (2017). Emergent strategy : shaping change, changing worlds. AK Press. (Book).
- Across Institutions – A project made through and by the Recounting Huronia Community Archive, it traces one child's movement through different institutions across Ontario, which "shows how processes of institutionalization did work to isolate people and to destabilize their lives." (Art Project).
- Implementing a Disability Justice Framework: A ToolKit. https://coco-net.org/implementing-disability-justice-framework-toolkit/ (Blog).

- 10 Principles of Disability Justice. https://www.sinsinvalid.org/blog/10-principles-of-disability-justice (Blog).
- Shayda Kafai. (2021). *Crip kinship: The disability justice and art activism of Sins Invalid*. Arsenal Pulp Press. (Book).