

GLOSSARY

Deaf and Disability Arts Practices in Canada

This glossary was prepared as part of *Deaf and Disability Arts Practices in Canada*, a research project commissioned and funded by the Canada Council for the Arts and lead by a team composed of Deaf, disabled, and allied researchers and artists.

The purpose of the glossary is to facilitate understanding of key concepts used in the research. These concepts also pertain to arts and cultural sectors affected by issues of equity, diversity and inclusion, as well as to Deaf and disabled people. Although the glossary is not exhaustive, it is intended to be a useful compilation of definitions from various recent sources that were consulted throughout the research. The glossary was prepared by the research team and does not necessarily comprise the definitions or preferred terminology used by the Canada Council for the Arts.

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Able-bodied persons

Use of this term highlights the social processes that value this population and that facilitate their ability to act on the basis of a set of codes, norms, practices and standardized structuring environments. The term " non-disabled " is also used.

Ableism

Like other systems of oppression such as sexism, racism and so on, ableism refers to the oppression of disabled people. Ableism " sees persons with disabilities as being less worthy of respect and consideration, less able to contribute and participate, or of less inherent value than others. Ableism may be conscious or unconscious, and may be embedded in institutions, systems or the broader culture of a society. It can limit the opportunities of persons with disabilities and reduce their inclusion in the life of their communities. " ¹

Affirmative model of disability

The affirmative model of disability, which stems from Disability literature and arts, views Deafhood and disability as positive attributes to be valued : " It is essentially a non-tragic view of disability and impairment which encompasses positive social identities, both individual and collective, for disabled people grounded in the benefits of lifestyle and life experience of being impaired and disabled. " ²

Allies

In the context of this research, the term " allies " refers to people who, even though are not directly affected by a particular form of oppression, share affinities with the struggles of the oppressed group concerned, either because of similar discrimination or because of feelings of solidarity with them based on political, cultural and social convictions. Allies can provide financial, technical, communicational and on-hand support, in the absence of experiential knowledge of the oppression concerned and its related difficulties : " [Translation] Being an ally means disrupting oppressive spaces by educating others about the realities and history of marginalized people. " ³

1 Ontario Human Rights Commission, " Ableism, negative attitudes, stereotypes and stigma " (fact sheet), Online : <http://www.ohrc.on.ca/en/ableism-negative-attitudes-stereotypes-and-stigma-fact-sheet>, 2020.

2 John Swain and Sally French. " Towards an Affirmation Model, " *Disability and Society*, 15, 4 (2000) : 569-582.

3 Dakota Swiftwolfe, " Trousse d'outils pour les alliées aux luttes autochtones " [Toolkit for allies in Indigenous struggles], Online : <https://www.tgfm.org/files/trousse-alliee.pdf>, (2018).

Audism

This concept, which was coined by Tom Humphries, a specialist in Deaf communication and culture, refers to "[translation] a normative system that subordinates deaf and hard of hearing people through a set of practices, actions, beliefs and attitudes that value hearing people and their ways of life (e.g. hearing and speaking) to the detriment of a diversity of (sign) languages and ways of moving." ⁴

Bodily, ability, linguistic and neurological diversity

In the context of this research, this term refers to the full range of bodily, ability, linguistic and neuroatypical diversity in order to group these various forms of diversity under a common name and thereby facilitate knowledge exchange about them. Like the expression "sexual diversity" and "cultural diversity", which are concise, the term "ability diversity" is sometimes used.

Communication accessibility

"[Translation] Communication accessibility is that part of universal accessibility specific to deaf and hard of hearing people. In practice, communication accessibility means that settings and events are designed for all concerned, including people who are deaf and hard of hearing as well as people living with various disabilities... Elements conducive to communication accessibility include :

1. The presence of oral and/or tactile Quebec Sign Language (LSQ) or American Sign Language (ASL) interpreters at any event likely to be attended by deaf and hard of hearing people
2. Dissemination of all information and documents of public interest (e.g. newsletters, advertisements, etc.) in text or captioned versions as well as in LSQ and ASL
3. The use and availability of communication technologies suitable for deaf and hard of hearing persons : e.g. subtitling, silent-call devices, video relay services, teletype devices for the deaf (TTY), FM systems, alarm indicator lights, written signs, etc." ⁵

Communication accessibility should be developed, designed and deployed using an inclusive approach based on equity and not purely on accommodating individual needs. Consulting the people concerned is therefore a key element in communication accessibility, which should not, however, be left to the Deaf and hard of hearing people alone, but should engage all the social actors involved.

4 Véro Leduc, "Audisme et sourditude. Les dimensions affectives de l'oppression" [Audism and deafhood. The affective dimensions of oppression], *Revue du Centre de recherche de Montréal sur les inégalités sociales et les discriminations* (CREMIS), 10, 2 (2018) : 4. Online : https://www.cremis.ca/sites/default/files/revues/vol_101_en_ligne.compressed.pdf

5 ReQIS, "Accessibilité communicationnelle" [Communication accessibility], (2016). Online : www.reqis.org/sinformer/accessibilite-communicationnelle/#_ftnref1

Crip time

This term refers to additional time demands due to the intrinsically heavier work and mental load generally experienced by Deaf and disabled people. The concept of crip time (derived from the reappropriation of the insult *cripple*) challenges the standard conception of time by highlighting the demands placed on people living with a disability. From a positive standpoint, it refers to new practices that value and draw on temporality that meshes with values of inclusion rather than the demands of efficiency. Crip time can be understood as taking into account the extra time needed by some people to perform everyday tasks. It also reflects a wish to not only re-evaluate that time, which is considered by mainstream and productivity-oriented societies as lost or unproductive, but also to reconfigure time management generally in society. Crip time is thus presented as an alternative solution to the temporality enjoyed by able-bodied people. With respect to this aspect of non-standardization, crip time involves impermanence and chronicity, and implicitly acknowledges the possibility of intermittent productivity due to disability.⁶

Cultural appropriation

Cultural appropriation refers to the questionable use of elements belonging to a minority culture by people from a dominant culture. This type of appropriation accentuates the power imbalance between dominant and minority groups in society.⁷

Cultural equity

"Cultural equity is a concept which affirms that the traditions, aesthetics and expressions of all cultures have equal value. Cultural equity seeks to correct the inequalities experienced by individuals of different cultures by first identifying historical and current power imbalances between cultural groups and by recognizing and respecting fundamental characteristics which distinguish these groups from each other. Marginalized cultures deserve financial, infrastructural and public policy support comparable to the dominant culture of a society."⁸

6 Alexandre Baril, "Temporalité trans : identité de genre, temps transitoire et éthique médiatique" [Trans temporality : gender identity, transitory time and media ethics], *Enfances Familles Générations* (EFG), 27 (2017). Online : <https://journals.openedition.org/efg/1359?lang=en> ; Robert McRuer, *Crip Times : Disability, Globalization, and Resistance* (New York University Press, 2018); Ellen Samuels, "Six Ways of Looking at Crip Time," *Disability Studies Quarterly*, 37, 3 (2017).

7 Bruce H. Ziff and Pratima V. Rao, *Borrowed Power : Essay on Cultural Appropriation* (New Brunswick, N.J. : Rutgers University Press, 1997).

8 Canada Council for the Arts (CCA), *Equity Policy* (Ottawa, 2017).

Deaf and disability arts practices

" Deaf and disability arts are diverse artistic practices in which being Deaf, having a disability or living with mental illness is central to the exploration of narrative, form and/or aesthetics. This work carries a high degree of innovation and breaks with traditional or dominant artistic conventions to bring distinct perspectives and ways of being into the arts ecology, shifting perceptions and understandings of human diversity. The Canada Council recognizes that the advancement of Deaf and disability arts can be disciplinary or interdisciplinary in approach and includes practices such as De'VIA,⁹ Mad arts and Mixed Ability or Integrated arts. Artists, arts professionals and cultural connectors must self-identify as Deaf, having a disability or living with mental illness and must have a history of public presentation. Organizations must be dedicated to advancing Deaf and disability arts and have Deaf and disability-identified artists, arts professionals or cultural connectors within its leadership team. "¹⁰

Deafhood

The concept of Deafhood, which was coined by a Deaf researcher, Paddy Ladd, in 2003, highlights the existential position of Deaf people rather than deafness as a pathology or physical condition.¹¹

Internalization of oppression

Internalization of oppression is a term that refers to situations in which " patterns of mistreatment of racialized groups and acceptance of the negative messages of the dominant group become established in their cultures and members assume roles as victims.¹² " In the case of Deaf people, for example, " [translation] the internalization of oppression – or internalized audism – may manifest itself in the shame of being deaf or hard of hearing in a hearing context, or a disidentification of some deaf and hard of hearing people from Deaf cultures, or a sense of guilt about the accommodations required to remove barriers to accessibility (Bat-Chava 1994 ; Brunnberg 2010 ; Campbell 20085 ; Higgins 1980). "¹³

9 Refers to an artistic movement focused on the experience of being Deaf, as articulated in the *De'VIA – Deaf Visual and Image Art* manifesto that was created at *Deaf Way*, an international conference on Deaf cultures. Source : Betty G. Miller, et al. *Deaf View/Image Art : De'VIA. The Manifesto* (1989). Online : http://www.deafart.org/Deaf_Art_/deaf_art_.html

10 CCA, (n.d.) " Fields of practice. " Online : <https://canadacouncil.ca/funding/grants/guide/apply-to-programs/fields-of-practice>

11 Véro Leduc and Line Grenier, " Signer/connecter : Enjeux croisés du vieillissement, des technologies et de la sourditude " [Sign/connect : intersections of ageing, technologies and Deafhood], *Canadian Journal of Communication*, 42, 2 (2017) : 214.

12 Canadian Race Relations Foundation, Interiorized Oppression. Online : <https://www.crrf-fcrr.ca/en/resources/glossary-a-terms-en-gb-1/item/22846-internalized-oppression>

13 Véro Leduc, 2018. " Audisme et sourditude. Les dimensions affectives de l'oppression " [Audism and Deafhood. The emotional dimensions of oppression], *Revue du Centre de recherche de Montréal sur les inégalités sociales et les discriminations* (CREMIS), 10:2, p. 6. Online : https://api.cremis.ca/wp-content/uploads/2020/04/vol_101_en_ligne.compressed.pdf

Intersectionality

Intersectionality is a concept that refers to the interaction among various systems of oppression such as sexism, racism, colonialism, ableism, audism and so on. As a major contribution of feminist studies and, more specifically of Black feminist thought and the political demands of African-American feminists, the concept factors integrates facets of oppression, power dynamics and systems of privilege in order to bring practices up-to-date for a better social justice.¹⁴

Mad arts

" Stemming from the Psychiatric Survivors' movement in the 1970s, Mad Pride represents an international arts and culture movement that is founded on Mad histories and identities, framing the medicalization and institutionalization experienced by Mad-identified people as oppression and inequitable practice. Rather than concentrating on awareness and coping with stigma, Mad arts focus on expressing the unique ways people experience the world in making meaning and creating countercultural movements. "¹⁵

Mental load

In a research context, the concept of mental load, which was primarily developed within feminist studies, refers to the set of extra deadlines and daily tasks imposed on Deaf and disabled people : " In societies ill-adapted to a variety of physical and mental abilities, the extra time needed by people with disabilities goes beyond their condition, as it is the result of a range of external factors, from delays in care to adapted transportation to equipment issues and delays due to interpretation services " (Kafer 2013).¹⁶ Mental load is a consequence of systemic ableist and audist discrimination : in order to fully participate in society, Deaf and disabled people need to perform tasks that hearing and able-bodied people are not required to. This mental load is diminished when time and trouble are taken to design inclusive environments and events.

14 Véro Leduc, "L'intersectionnalité à l'aune des personnes sourdes et handicapées" [Intersectionality with respect to Deaf and disabled people], *Intersectionnalité et handicap* [Intersectionality and disability] seminar (organized by CIRRIIS/Centre interdisciplinaire de recherche en réadaptation et intégration sociale in Québec City on May 18, 2018).

15 CCA, "Expanding the Arts II : Deaf and Disability Expression and Engagement Strategy" (2019) : 20. Online : https://canadacouncil.ca/-/media/Files/CCA/Commitments/Equity/CCA_ExpandingTheArts_2018_ENG_April_9_FINAL-s.pdf?la=en

16 Alexandre Baril, "Les personnes suicidaires peuvent-elles parler ? Théoriser l'oppression suicidiste à partir d'un modèle sociosubjectif du handicap" [Can the suicidal speak? Theorizing suicidist oppression through a socio-subjective model of disability], *Criminologie*, 51, 2 (2018) : 189-212. Online : <https://www.erudit.org/fr/revues/crimino/2018-v51-n2-crimino03961/1054240ar/>

Microaggressions

This term refers to all " the brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people, " solely because of their membership in a minority group. ¹⁷

Neurodiversity

This term, which refers to " [translation] the neurological differences that make up the human race, " ¹⁸ provides a social and political context with respect to neurodiverse minorities and highlights the issue of their human rights. The term embraces the full range of human neurology, including people medically designated as having learning disabilities, mental disorders, attention deficit disorders (with or without hyperactivity) and autism spectrum disorders. Neuroatypical people are differentiated from their neurotypical counterparts.

Oppression

Oppression refers to the power dynamics between dominant and minority groups. According to philosopher and political science professor Iris Marion Young, there are five forms of oppression : exploitation, marginalization, powerlessness, violence and cultural imperialism. She describes oppression as " the disadvantage and injustice some people suffer, not because a tyrannical power coerces them, but because of the everyday practices of a well-intentioned liberal society. " ¹⁹

Persons who are Deaf or hard of hearing

" [Translation] People who are deaf or hard of hearing make up a diverse group : the deaf, the deafened, the hard of hearing, the oral deaf, the signing deaf and the deaf-blind, as well as people living with various conditions, such as Usher syndrome, tinnitus or reduced mobility. " ²⁰

17 Derald Wing Sue, et al. " Racial Microaggressions in its Everyday Life, " *American Psychologist*, 62, 4 (2007) : 271-286. Online : <https://psycnet.apa.org/doiLanding?doi=10.1037%2F0003-066X.62.4.271>

18 Académie de la neurodiversité, " La neurodiversité, qu'est-ce que c'est ? " [What is neurodiversity?], (2019). Online : <http://academie-neurodiversite.com/la-neurodiversite/>

19 Iris Marion Young, *Justice and the Politics of Difference* (Princeton : Princeton University Press, 1990), p, 41.

20 ReQIS, Online : <http://www.reqis.org/sinformer/qui-sont-les-personnes-sourdes-et-malentendantes/>, 2020

Persons with disabilities / Disabled persons

Since the late 1980s, the World Health Organization (WHO) has tended to change the definition of disability from a less individual-focused one to one that inserts persons with disabilities into the heart of society. The WHO now defines disability as " [translation] a disadvantage for educational or occupational integration, " thereby underscoring the situational dimension of disability and related discrimination. In 1998, Patrick Fougeyrollas presented a new conception of disability –the Disability Creation Process (DCP) – whereby " [translation] disability is not viewed as a personal characteristic but rather the contextual result of the interaction between the physically or functionally different individual concerned and a specific physical and social environment. " ²¹ Some people prefer the term " disabled ", sometimes in posture that politicize this belonging.

Phonocentrism

This concept is based on the idea that oral, vocal and auditory capacities are superior to any other form of communication or practice not based on these faculties. ²²

Self-identification

Self-identification is the voluntary process of identifying oneself with a minority group. It is a key practice in the context of employment equity policies or funding access.

Sign languages

In 2019, Canada officially recognized Quebec Sign Language (LSQ), American Sign Language (ASL) and Indigenous Sign Languages as the first languages of Deaf people. ²³ Terms such as " gestural language " or *langage des signes* (in French) should be avoided.

21 Brigitte Bouquet, Marcel Jaeger and Patrick Dubéchet, " Introduction, " *Vie sociale* 11 (2015): 7-11. Online : <https://www.cairn.info/revue-vie-sociale-2015-3-page-7.htm>

22 Dirksen Bauman, " Audism : Exploring the Metaphysics of Oppression, " *Journal of Deaf Studies and Deaf Education*, 9, 2 : 239-46 ; Jolanta Lapiak, " *And/or*, " Defence of PhD dissertation, Nova Scotia College of Art and Design.

23 Government of Canada, Proposed Accessible Canada Act – Summary of the bill, 2018. Online : <https://www.canada.ca/en/employment-social-development/programs/accessible-people-disabilities/act-summary.html>

Social model of disability

Unlike the medical model that considers disability as an impairment, the social model views it as caused by social obstacles. This model originated in the independent-living advocacy work of British activists belonging to the Union of the Physically Impaired Against Segregation. In 1975, these activists were the first to reinterpret the concept of disability in *Fundamental Principles of Disability*,²⁴ a manifesto that differentiated between physical limitation (*impairment*) and being disabled by society (*disability*). This nuance was theorized in 1981 by British sociology professor Mike Oliver, who postulated the "social model of disability" to signify these oppressive social dynamics and thus pave the way for Critical Disability Studies.²⁵

Socio-subjective model of disability

The socio-subjective model of disability emerged from observations on the respective limitations of the individual-centered medical model and the social-barrier-centred social model. By particularly focusing on the suffering that might be experienced by some people, such as those with chronic illnesses, the socio-subjective model recognizes "[translation] the inherent complexity of disability and takes into account the subjective/personal and sociopolitical dimensions of this reality."²⁶

Stigmatization

This concept refers to the processes of stereotyping, marginalizing and excluding individuals, usually from minority social groups.²⁷

Systemic discrimination

"Systemic discrimination can be described as patterns of behaviour, policies or practices that are part of the structures of an organization, and which create or perpetuate disadvantage for persons belonging to minority groups."²⁸

24 Union of the Physically Impaired Against Segregation (UPIAS). "Fundamental Principles of Disability," (1975). Online : <https://disability-studies.leeds.ac.uk/wp-content/uploads/sites/40/library/UPIAS-fundamental-principles.pdf>

25 Pierre Dufour, "Le modèle social du handicap : un travail de réponse ?" [The social model of disability : a possible response?], *Hypothèse* (2013). Online : <https://homde.hypotheses.org/181>

26 Baril, Alexandre. 2018. "Les personnes suicidaires peuvent-elles parler ? Théoriser l'oppression suicidiste à partir d'un modèle sociosubjectif du handicap" [Can the suicidal speak ? Theorizing suicidist oppression through a socio-subjective model of disability]. *Criminologie*, 51:2, p. 189-212. Online : <https://www.erudit.org/fr/revues/crimino/2018-v51-n2-crimino03961/1054240ar/>

27 Erving Goffman, *Stigma : Notes on the Management of Spoiled Identity* (Englewood Cliffs, N.J. : Prentice-Hall), 1963.

28 Ontario Human Rights Commission. "Racism and racial discrimination : Systemic discrimination" (fact sheet). Online : <http://www.ohrc.on.ca/en/racism-and-racial-discrimination-systemic-discrimination-fact-sheet>, 2020.

Tokenism

This term refers to the practice whereby an institution or a person or group of persons from a majority social group use the services or contribution of someone belonging to a minority social group for the sole purpose of having that minority to be seemingly represented in a given initiative, without regard to other necessary equity, diversity and inclusion measures.

Universal accessibility

Universal accessibility refers to "[translation] a characteristic of a product, process, service, environment or piece of information that, in terms of equity and an inclusive approach, enables everyone concerned to independently carry out activities and achieve similar results." ²⁹ In the interests of equity, universal accessibility practices are designed to ensure the participation and social inclusion of everyone without distinction.

Universal design

"[Translation] Unlike universal accessibility, where the aim is to make an existing (and non-accessible) activity accessible, universal design takes into account the participation of everyone concerned from the very outset of a given project. As early as 1985, Ron Mace, the founder of the Center for Universal Design, described universal design as 'the design of products and environments to be usable by all people, to the greatest extent possible, without the need for adaptation or specialized design' (Maisel and Ranahan 2017)." ³⁰

29 Groupe DÉFI Accessibilité. Rapport de recherche pour les milieux associatifs de Montréal – Accessibilité universelle et designs contributifs [Research report for the association sector: Universal accessibility and conducive design] (Montréal: Université de Montréal, 2011).

30 Véro Leduc, "De l'accessibilité communicationnelle au design universel" [From communication accessibility to universal design]. *Entendre, la revue de l'Association du Québec pour enfant avec problèmes auditifs*, Special issue: *Accessibilité universelle* [Universal accessibility], 219 (April 2018): 9.