ABSTRACT: Theorists of neoliberalism, from David Harvey to Athena Athanasiou, have placed dispossession at the center of their analyses of contemporary global capitalism. Disability, however, has not figured in these analyses. Even as Kevin Floyd gives David Wojnarowicz pride-of-place in The Reification of Desire: Toward a Queer Marxism, disability is displaced from consideration—arguably, by queerness. This presentation examines Livia Radwanski’s photos of a Mexico City neighborhood’s redevelopment while attending to the ways in which disability might productively haunt theories of neoliberal dispossession. At first glance, these haunting images seem unrelated to crip culture, but McRuer argues that disability can be located in them. Given how ownership, accumulation, and possession materialize in and through compulsory able-bodiedness, the displaced and dispossessed cannot exist without disability. Critiques of dispossession, then, must attend to crip displacements.
FRIDAY MAY 2 (continued)

12:00-1:45 PM    LUNCH

1:45-3:15 PM    WRITING DISABILITY AMONG INDIVIDUALS WITH AUTISM SPECTRUM DISORDERS

Claire Barber, English
_Slow Processing: Literary Movement toward an Autistic Cognitive Style_

Pamela Saunders, English
_Composition in a Coded World: A case study of hybrid writing by a computer science student on the spectrum_

elizaBeth Simpson, Communication
_Disability in Narrative and Counter-Narrative: Disability Speaks Back_

3:15-3:30 PM    COFFEE BREAK

3:30-5:00 PM    KEYNOTE: Carrie Sandahl, Disability and Human Development, University of Illinois at Chicago

Too Much Information? The Ethics and Aesthetics of Representing the Lived Experience of Disability

ABSTRACT: This presentation explores disability self-disclosure in academic research, social media, and the arts. Sandahl argues that subaltern knowledge of disabled people’s lives is crucial to working toward social change. She contends that we need to understand vital details of disabled peoples’ lived experience in all of its messiness and pleasures. How do we make survival strategies, including legally murky ones, visible and therefore useful? And when are these details just too much information? In a society suspicious of rampant disability fraud, how do we ethically excavate and represent this knowledge without stripping disabled people of their survival strategies and privacy? Sandahl suggests some answers to these questions.