

De-colonizing Disability Theory I – Crippling Development
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Workshop:

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All-inclusive Holidays in Criptopia?

What would livable lives look like? Crip politics pursue multifarious paths in the search for answers to this question, treading from politics of inclusion to criptopia. In our workshop we want to examine the tensions between the paradigm of inclusion and ideas of utopian crip futures. The notion criptopia looks at utopia from the perspective of disability critique. In seeking to further the crisis, it offers views that take disability as an epistemological perspective. Furthermore, a crip critique does not only question the norms of able-bodiedness but also offers a critique of the very relations of neoliberal capitalism that produce disability and crip certain bodies, as Robert McRuer has put it. On the other hand, politics of inclusion aim for inclusion of everyone. We ask ourselves: who wants to be included and even more crucially, included into what? Does inclusion fulfill its promises or is it a form of what Lauren Berlant has termed as „cruel optimism“? And what can we imagine thinking about an all-inclusive society? Is inclusion per se a form of utopia or a mere form of governance? Considering the possible costs of inclusion we want to search for crip alternatives to the paradigm of inclusion by mapping out possibilities of politics under neoliberal, postcolonial preconditions. In the workshop we will therefore engage in readings of an imaginary material map, originally drawn by anarchist doctor Ben Reitman (1879-1942) in 1910 for an event called "Outcast Night". The map depicts Reitman's version of a social geography of communities in his hometown Chicago by charting spaces of inclusion and exclusion and by lining out locations of oppression and liberation/emancipation within. Reitman's map was recently re-drawn by artist Eva Egermann for Vienna/Innsbruck based *Crip Magazine* and we will use it as a starting point for our discussion of the following questions:

Where is the 'norm' and 'the other' located in Reitman's map? How can we discuss dis/ability in this context? Can we find criptopian locations for crip politics? And if so, where? How does Reitman's map travel between time and space?

The workshop is arranged as an open space where participants with all different levels of prior knowledge and experience are welcome. It will provide the possibility to engage with certain (theoretical) terms and concepts with all participants. Additionally, it will give time and space to more in-depth discussions of mutual and diverging desires for utopian pasts, presents and futures in smaller groups.