

Disability Studies: An Introduction
Prof. Hemachandran Karah
Department of Humanities and Social sciences
Indian Institute of Technology, Madras

Lecture – 24

Dyslexia and the Modern University an Interview with Prof. Tanya Titchkosky

Hemchandran Karah: Hello welcome all to our talk to our interview today, it is on Dyslexia. Well, for most of us dyslexia is enigmatic, maybe in Indian context, it is not yet popular or popularly known, but many do have the condition, aggravated by material, bad material situations. Today's topic is Dyslexia and the Modern University, I meant it, I designed it that way, because we need to talk about our college and the way we think about literacy, learning, reading and writing and thinking.

Today, we have with us Prof. Tanya Titchkosky, who has written several books on the topic; she teaches at Toronto University of Toronto. It is such a privilege to have her. And let us start, Tanya, it is nice to have you here, maybe you can introduce yourself and then we can go on from there.

Tanya Titchkosky: Ok, thank you. It is privilege to be with you all and to have this conversation with you Dr. Hema. And I am really happy to be talking about disability studies, which I have been teaching from more than 20 years now in Canada at various two universities - St. Francis Xavier University which is a small undergraduate university and at University of Toronto, I went the last 16 years researching and writing and doing courses like, disability studies in the human imaginary which would also relate to some of your work I think in literature.

HK: Wonderful. What is dyslexia, Tanya? I mean, first maybe we can have a clinical definition, and then maybe travel further.

TT: Ok. Dyslexia, I think initially you could ask me is it, is it real or is it a thing and I think that is a really good question. As a medical thing, dyslexia is defined differently by different physicians in different countries in the world, but is understood as having troubles with keeping letters and directions, straight and also dyspraxia which I think is about not having difficulty with keeping numbers straight and the logics behind numbers straight. And there is medicine has tried in many ways to measure this or test for

dyslexia, but I think what is really interesting is that dyslexia is tied to literacy, it will be very hard to sort of notice a dyslexic, outside of a context of literacy.

And then when you start to think about disability conditions or any sort of disability, and you begin to realize, any diagnosis of a disability is tied to a cultural conception of that disability. So, it is hard to just separate all there is the condition the impairment, as if it is not tied up with a culture already. So, I took your question you know, is there dyslexia as absolutely, yes, there is dyslexia, because various cultures have said one way we make sense of people who have difficulty with reading, with writing, with following directions, with understanding, how logics are supposed to work be they verbal or numerical is by using the term dyslexia to make sense of them.

So, there is the medical definition is tied up with the social definition were under systems of mass literacy, not everybody's learning in the same way. And especially if you face discrimination or poverty or other forms of exclusion or you know do not grow up with parents or our community of readers around you, dyslexia has been the term that we use to try them make sense of that. So, I absolutely think dyslexia exists, I well we cannot find it like in a brain image, it exists among people, who are trying to make sense of others who have difficulty in all the aspects of reading.

HK: Fabulous. So, first it may have something to do with clinical spectrum of clinical conditions, maybe indirectly knowable through neuroscience, but in much broader sense, it is tried to tie to literacy traditions around the globe. If that is the case is dyslexia literacy specific, because what kind of it also depends on what kind of literacy we are talking about, because in a productivity driven society, maybe capacity to keep up your calendar, clockwork, precision [laughter]. Maybe carefully formulating a draft, may be important.

In a literature classroom like what I teach, reading between the lines may be expected literacy. In a HR context, taking people along may be the desired literacy. So, are there multiple forms of dyslexia based on these literacy traditions?

TT: I would say the experts who deal in diagnosing the condition with agree with you and there is more and more types of dyslexia and more and more ways to notice dyslexia in relationship to different reading or literacy traditions, in my own experience growing up in Calgary Alberta Canada.

I remember being confronted with a many different forms. So, you know a piece of paper and has blank spaces on it and you are supposed to fill in the blanks. And even in elementary education, learning how to read and write it was you know, you would fill in the word and the sentence in this particular blank. And I always felt like these blanks were confronting me with so many different possibilities and I was you know alone with my forms and just the voices of you cannot do this, you cannot do this, I just could not make sense of where the, the blanks and the words were all supposed to hang together, but I was really very ashamed of not being able to make sense of it.

So, I kept it to myself, but I see now how the sort of the bureaucratization of the education where everything is in a form and a wrote way and there is one right answer that goes into the one line, and the lines relate to the words in a particular order that kind of bureaucratization of the education. And my experience of not being able to read, they are tied up together I think. So, I think everywhere you go, you would have different communities of readers trying to identify their problem readers in different ways.

So, I think you are quite right. The that dyslexia and forms of literacy are tied together, which is also tied then into forms of power; who is the man, who wrote the book *Imagined Communities* and he said Benjamin, are do you remember Benjamin?

HK: Yes, yeah Benjamin, yes.

TT: Yeah and he said you know it is not until the advent of print capitalism that we could establish a variety of communities that could exclude or discriminate against others, they have never seen before. So, it is interesting that print capitalism that the making money and profit is tied up with print that is the times we live in and which also makes it interesting that dyslexia is like a growing concern as nations, industrialized and push the capitalist agenda.

HK: So, maybe a contemporary equivalent of the print capitalism could be network society, because Mon well Cassville, I am referring about. The network societies create their own grammar. Do's and don'ts, own literacy's and leaving out many out there who can who can stay remain behind. And the consequence also may be newer modalities of dyslexia expressions maybe created out of this, new forms of evolution market evolution. Do you think that way also Tanya?

TT: Right, I would agree with that, because you know you can only notice dyslexia in fact, any other disability in relationship to the culture the networks that you are existing in, like that any noticing, any perception, why I come from the phenomenological tradition.

But any noticing or any perception is culturally organized. So, I would absolutely agree that the networks of literacy or of print capitalism would lead to different ways of identifying, what counts as dyslexia and dyslexia would count as a word for people who do not quite do it the way they ought to do it, people who cannot read in the way that the community understands as valuable and necessary. So, in my own case that was not that I could not read, I actually read some pretty sophisticated stuff.

But I could not read in the way that was requested of me, I could not keep the words straight in the logics of the sentence, but I could read just not in the way that everybody else could read.

HK: I am going to come to your personal observation and reflections on dyslexia in a minute, but I was thinking from the Indian context. I was imagining I am sure all the societies in the world are multilingual, there cannot be any exception, but in India it is a bit notorious, because it affects directly policy decisions, peoples social mobility, professional mobility and so on. So, in a multilingual situation, see in a monolingual situation say English dominant classroom; one can imagine in fact measure or even recommend rehabilitation or special support.

For people with students with dyslexia, but in a multilingual situation where the expressions of language and what it expects from the users of those language, they are very different. So, how do we understand this dyslexia in that context Tanya?

TT: Yeah. So, I can think about that, but I do not know the precise ways that a say professional goes about trying to distinguish between, what is, what they would call social and then what is medical, because a special educators in Canada are trained to attempt to make a distinction between those readers, who do to troubles at home or due to lack of money or due to a different language, are having trouble with reading. And those who we can identify as having the troubles as inside of themselves as individuals, regardless of social situation. I am not sure how special educators, which that is what they are called in Canada.

Go about trying to make those distinctions between a kind of social impairment, maybe not enough money or home strife or coming from a different language environment. And then the pathologization of the person with dyslexia, who has a condition regardless of social situation, but that is the attempt that is made by special educators to do that kind of split now, I do not know if I have addressed your question there.

HK: No, no, I think carrying onboard multilingualism maybe as a good way to address this problem, because then each language interpreter may come with their own diagnostic tools to understand how things work, but to, but going again to the basics Tanya, see I hear terms like slow learners. Peoples with dyslexia, people with learning difficulty or learning disability or some children simply take more time to read. So, is it the how to distinguish between all these 4 categories that I threw at random now.

TT: Hema, I think that is a question people in disability studies need to keep on asking.

HK: Ok.

TT: Because, those are terms that are used by various cultures around the globe to rearrange people's life chances. So, we understood as long as, pardon.

HK: Beautifully said, yes, yeah, yes, carry on Tanya.

TT: Oh, oh, yeah.

HK: Yeah.

TT: Just those are terms that are used around the globe to rearrange people's life chances. And if you get one of those terms and not the other in one case, it might mean that you get extra resources; in another case, it might mean that you are institutionalized. In another case that maybe you know people are given a reason to give up on you. And another case, it may be that people are given a reason to pay more attention to how you are learning or help you learn in a different way.

So, I think for me and disability studies the one of the key things we need to do is to look at who is you know, who is inventing these terms and maybe most importantly, how are the terms used from one place to the next place to the next place. And then, who benefits from the use of those terms; sometimes it is the educational system itself that benefits by

excluding a multitude of students and just focusing in on learners, who can learn in a more or less similar way.

So, I just think it is crucial to try look at the advent of the terms, the usages of the terms and then the consequences of the terms. There is this sociologist W. I. Thomas and he said; however humans will he said man, but however humans define something as real, it will be real and its consequences [laughter].

So, I am not so concerned when is it you know will a brain imaging scan reveal that I have dyslexia or not, what I am more concerned with is when we are able to plunk that definition down on sometimes very young children, what will be the consequences in that child's life, will it will it activate more resources or will it activate a sense of hopelessness or oh no wonder they cannot do it and just discarding

HK: Discarding people, yeah.

TT: Yeah.

Making for like wasted lives that is I am using that from Zygmunt Bauman's sense of humans as making other people discardable humans, making for wasted lives is one of the big worries I think we should have in disability studies, for how some of the terms get developed, diagnostic terms developed and then implemented around the globe in different ways. And we suddenly to see you know what are we doing with these with these ways of basically talking about, can you think and do and be the way we expect or not and then what are we going to do, if you do not think do and be in the way that we expect.

HK: Oh, yes, so that is where disability studies can grab the opportunity and take it rescue it beyond just diagnosis and fixing.

TT: Yeah. And it is a tricky situation, but in there is an organization in Canada called dyslexic Canada. And its run by some pretty successful retired people who many of whom are retired or who have children who are dyslexic or they themselves are dyslexic. And they and there are you know they really are wishing that there would be more diagnostics, because they believe that there would be more help if more people were diagnosed with dyslexia and if teachers had more training in recognizing dyslexia, but

and I and I know what they mean that the belief that if you have a diagnosis, then you are going to have resources given to you to help with that diagnosis. But, I also think that the diagnosis can work in a whole bunch of other ways, other than providing for appropriate resources.

HK: Imagining from Indian situation, where this term is just making to surface now because the Indian middle class now go to expose to English education, some of them do travel abroad, pick up the term and come. And now dyslexia is an official officially declared as disability that means, it is also attached to entitlements. And limitations by the state, restrictions by the state, both entitlements and restrictions can go along. So, now as you say, we need to be careful about how this entitlement is contextualized and how it leads to empowerment of people or opposite or otherwise. So that needs to be watched.

TT: Yes.

HK: That is the message I would like me and others listening to you, take on the board.

TT: Yes.

HK: Let me talk about your own journey as a for last 20 years you have been teaching disability studies, you have been thinking about dyslexia as much as blindness and together and differently. Do you want to walk us through that kind of very rare collectivity.

TT: [laughter] Ok. Yeah that is a good way to think of it as a kind of collectivity. My partner Ranma Calcio, he is a 100 percent blind, but I met him when he was here in Canada we say legally blind; and he is PhD in sociology and authored many books and together we have been thinking about blindness and dyslexia and disability as it is socially orchestrated or put together and reacted to by others. And, it was through right that I you know, experienced maybe the most difficult parts of dyslexia and at the same time experienced dyslexia as a way of being in the world that has its own unique foibles or way of being and also could work with blindness and maybe a unique way.

So, an example of this is Ran and I would read like we write together, we move together, we travel together and as we do so, my dyslexia does not disappear and in fact I have to

like sort of draw out the ways that I read more often in the face of blindness than I do among sighted people. Sighted people, they are doing their own readings often and I can sort of hide, behind how they are reading and keep my dyslexia to myself.

But in the face of blindness that my word order is a skew or that I cannot get the words straight or the directions on how the words are supposed to work, I have to verbalize that as we move and write together Ran and I. And that has led me to be able to actually reflect on, how I am putting these words together or how I am reading the sign, which can lead to great humor danger sometimes way.

[laughter].

You know, you are going the wrong way and it is all coming backwards and then when I get a little bit anxious about something I can really take us awry, but doing it together and actually feeling my own, dyslexia, working through rods blindness and how he listens to what I am saying, it is really led to well a lot of creativity. Because we have a lot of things, humor, danger, just the way we are, but also creativity, because we write together sometimes from the dyslexia, blind, perspective we just recently published a paper called Traveling Blind.

And the dyslexia part is rather muted in that paper, but you can you could sort of see how moving through the world with disability as an accepted way being at least in our little collective the two of us. Allows us to see, cultural expectations of who's you know who's expected to show up, how are you expected to move, how much are you expected to know and even to be in order to be present in one context to another, all are really comes to the fore, when blindness and dyslexia are traveling or writing.

HK: Well, it may be its also coming together of the presence of visibility and invisibility. Because dyslexia can well its more or less invisible to others unless you unless they want to unless you say it out, but the blindness is such a visible. So, dyslexia is an invisible presence, invisibly conspicuous, but blindness is otherwise. So, how does it play out? I mean I am sure lots of fun [laughter] involved, [laughter] but also, [laughter] but you may like to say share some.

TT: Yeah, well. Well, here is an example of for me dyslexia includes directions and having a difficult time with directions, not just on the page and the word, but even moving and crossing a street and lesson rights.

HK: That is right.

TT: So well you know, approach to curb and I will be saying were going right and the fact were going left, and then were you know colliding with each other, because the verbal cue is the direction for ride that we are going and what you know, what will be on the other side of that direction is not exactly clear, when you are blind.

HK: Correct.

TT: So, the collisions you know and it is a collision between visible and invisible disability and it is a collision between you know like I am suppose to know, because I am sighted and there is so much that is caught up with sight and knowledge and that expectation that sighted people know and that blind people do not know, those are cultural conceptions.

So, Rockin sort of he knows that he needs to ask me again, which direction or what did that say or so you know all those things that are supposed to be so clear that blindness means you do not know and sight means you do or left is this way and right is that way, they all get mixed up and in getting mixed up, I think there is a lot to be reconsidered there.

HK: Yes, yes.

I can see I am already curious, maybe I want to go for a walk with both of you [laughter].

TT: Yes.

HK: Great. You talk about maps of different I mean you do not really talk maps in the sense of geography laid out by Google, but [laughter] maps of perception and maps of interpretation. When it comes to accessibility is good amount of entire book on it actually and its bureaucratization. Maybe, I would request you to walk us through that.

TT: Yeah.

[vocalize-noise]. To also trying to remember what I said Hema [laughter].

[laughter].

But maps you could I think a maps can also be understood a little bit like recipes. But maps are given by a culture, just like recipes are given by a culture. And a recipe we would tell you like, this is the things you need in order to put a dish together, and more or less what the dish is to be in the end. Maps are something like that except instead of putting the dish together, it is putting together the meaning and movement of people. So, we are given maps you know whose expected, who what sort of skill set is required here and it gives you not just you know what the so called layer the land is like.

But also how you are supposed to put yourself into the picture or maybe not even find you yourself there. So, maps are like cultural scripts or recipes for not just how to move from point a to point b, but everything in between and what point a and point b means and what the people there mean to each other, I think that is one way to understand maps. There is an author Sylvia Wynter, who is a Barbadian scholar of race and she says that we often mistake the map for the territory and I think that is a beautiful phrase.

But we have these maps of what race means of what gender means; and we mistake that as if it is in fact, race or is in fact, gender and or in this case as if it is what disability is. So, disability always I think, troubles the maps or escapes from the confines of the maps, does not quite fit in the map, but we do need to know that we have already come into a culture with maps of how were supposed to when we meet a blind person, what were supposed to do or what dyslexia means or how you might recognize dyslexia.

In fact, teachers who go through teacher training are given a whole bunch of maps, regarding how to recognize disability and then how to move the disabled student into appropriate classrooms or into resources. And some people might say, what is wrong with that we all need our maps, but that is ok; except I think we forget that those are maps and they are not our actual lived existence, they do not fully address the plurality, the multiplicity, the excessive meanings that could come with the experience of any sort of disability.

So, I think giving people maps for how to address disabled the others, is if we could remember they are maps, they are not the territory that it does not mean you know what

it means to live there or that you would even have a life with alongside the disabled person, because you have been given this map. It is like giving a map to India or to Canada and saying now you know everything about India and Canada, but no, you just have a map and it is pretty limited.

HK: Yes.

TT: And we should maybe pay attention to what, what sort of relationships does the map allow for. Usually just being a tourist, well we get to know that you are just a tourist; you are not an inhabited [laughter].

HK: Correct [laughter].

[laughter].

TT: So, well this giving maps or placing somebody in this cultural scripts can also have existential consequences for people with a disability, because they are also a question of telling people; you can be here or you cannot be here. You can do these things and you cannot do these things or you do not exist here, although you may be around [laughter].

HK: [laughter] That is a very good one; you do not exist, but you might be present, you are completely unexpected [laughter] and there you are.

TT: Yeah. So, there comes patronizing, staring, glances, gaze all.

HK: Yeah.

All that get animated, because you are not desired or expected to be in that particular map.

TT: Yeah. So, and sometimes I think it would be better if we rearrange the map, instead of rearranging you know our exclusion measures; to get you out of the way and get you off the map, it would better to be redo the map.

HK: And redo it, all the time.

TT: Yes, I think so.

HK: Yeah. I think that is part of what disability studies does do.

It is keeps on redoing the map.

TT: Keeps on redoing yes and that is also making things non-bureaucratic meaning.

HK: You do not fix it.

TT: Yeah, I think the bureaucratization of disability is a really big deal. And it happens so much and in at the University of Toronto for example, first there was one form if you were going to be identified as a disabled student in need of assistance. And now there is many, many, many forms each different impairment condition with its own form and then you need your doctor's form and this is just to begin to think about whether or not accommodations will be coming your way. So, the new disabled person or the new student has many, many forms has to fit themselves into these particular maps; before anybody's even going to talk to them about, how can you be here.

And I sort of think it should work the opposite way, it should be you are here, now what are we going to do, but it is almost opposite; where you have to prove your presence and detail your presence, and then well imagine you here. I think every classroom could work in the opposite way, imagine disability is present. Now, proceed instead of oh my goodness I never imagined you, what am I going to do. And then you just have these particular forms of accommodation address to this particular individual as opposed to maybe changing, how we how we do classrooms or how we do learning or how we live with each other, I think I lost my the train of thought there until.

HK: No, no, no you did not, not yet.

TT: Ok [laughter].

HK: [laughter] Well so, Tanya I am just thinking aloud from Indian context. See the India is not yet, I mean its long time to go for disability accommodation, some amount of bureaucratization, streamlining. Putting structures in place they are yet to happen, they are happening in small chunks here and there. So, given that situation maybe your conception of maps, cultural scripts maybe can be imported here in the following way. Maps are good for inclusion, but when they become rigid and rigid so much such that it becomes territories of exclusion. Then, they its time then they should be removed. So, in

some sense one can conceptualize your idea of mapping here as maps of inclusion and exclusion. Well that well is that binary good for developing society, like mine here.

TT: I think maps the sense that you know we could map some forms of inclusion and we could have some begin to picture, what inclusion and exclusion looks like is probably a lot better than bureaucratizing.

HK: That is right.

TT: So, a bureaucratizing requires a belief in a bureau with a set of rules that are written and that should apply equally to all. And I start version of that equally to all part that means, usually disability is nowhere to be imagined. So, and what you know what disability throws into any established bureaucracy is a disruption to who was expected there and that is why bureaucracy and disability maybe do not get along so well. And you too and they try harder and harder to get more and more rules to make the to do accommodative procedures, but it usually ends up just surrounding a disabled person in all these rules that it is almost like a work to rule campaign.

Where you cannot function there is so many rules, you cannot function within the rules. I think mapping would you better than bureaucratization, because you could start to picture, this is how a person can be in this environment, can move through the environment or you can start to picture this is not working, here is all the roadblocks. But, even to I have suggested noting the roadblocks or the barriers to participation would be a really good map, it would make for if it was if it was shared by everybody, because then we would find different ways to maneuver with that map. If we could say here is all the different things that are in the way of a person being here who's blind or a dyslexic. And now if we share that with everybody, we might collectively have a different response.

HK: Well, clarified Tanya. You are talking about inclusion and clearing the roadblocks and so on, but you also talk about disability as a site of interpretative encounter. One first instance we are talking about maps, cultural scripts that make our unmake lives of people with disability. Now, we by interpreted to encounter, I imagine this thing as a potential space of knowledge an archive of knowledge in the making that is how I understand. But how do you describe it Tanya, your own understanding and yeah.

TT: You know, I think the way myself and Rod, Michael Coe have been trying to understand disability as a like a critical space for critical enquiry is say, there is something more going on than exclusion, exclusion is happening. And it is an issue, but in that moment of exclusion or marginalization or being produced as the unexpected participant. But in that experience, there is something to learn about how a culture puts itself together or how normalcy puts itself together.

So, for example, when I am confronted with the form that I need to fill out in order to participate in the bureaucracy and the anxiety and the voices and its all scrambled. So, it is sort of it I have confronted with something that is supposed to enable my participation that in fact, I find very difficult to do. So, in finding it very difficult to do and also supposed to be recognizing that as a form of participation, there is a like a cultural contradiction or a rub or something more than just normal participation arises that is something more.

For example, what is more there when I when a form comes to me as my participation and I cannot fill out that form, I start to get a sense of how participation is not just up to me and is not just up to the mechanisms, but is you know how these things work together, how does the individual and the society work together. And cause one thing participation and that results in exclusion that is that is I am going about that rather quickly right now, but that is a really interesting cultural moment to focus on.

To say, all participation is made up not by just a participant or those who already have the power to participate and are participating, but it is made up collectively and we could examine that to see what you know; who do we expect, what type of human being do we expect and that is that is where disability is a cultural space for critical inquiry comes in, because we could take any experience we have of exclusion or inclusion. And say what does that teach us about the culture that organized the possibility of the inclusion or of the exclusion well.

HK: Yes, carry on, carry on Tanya.

TT: I was going to say there is a student who is just finishing her PhD now, she is legally blind her names Devon Healey and she has written a dissertation called Blindness and Five Acts. So, she is was following this kind of method, she is taken experiences of her own blindness or going blind in the classroom on the streets, going to cafes. And she

tells a detailed narrative of what it means to move into the world as blind, but she does not appear blind and how people experience, how she is you know grabbing the cup of coffee or making an order or sitting in the classroom or needing large print, while she is in the classroom knows and she narrates these moments of precarious inclusions.

She is sort of half there half not there, but not just as a way to highlight that it is a sighted culture instead as a way to almost reveal, what this character called sight, values like independences as opposed to interdependence or values of version of knowledge as if its unquestionable and you just know. As opposed to a version of knowledge that is made up between people and that we carry together, so that that is another way of considering a disability is a critical space for as the cultural space for critical inquiry by saying, whatever we experience it comes from a culture and we could examine it for the culture comes from.

So, this interpretative encounter knowledge is created, but it is never co created between those who are unequal's. There is some hierarchy inbuilt all the time in the knowledge production.

HK: True.

If that were the case, is creating knowledge is a sophisticated form of hermeneutics, because one it carries the embodied experience of person, who is doing the rounds there that the disabled person. And second, the knowledge that is created from outside say the sighted world from its own point of view, a scopic point of view. And third, you have this liminal present and non-present knowledge going on. I see this very curious unstable position going on in this interpretative encounter that is my understanding of your writing, Tanya. Is that a misreading?

TT: I appreciate that, I appreciate that and I think I like how you have articulated that, but it is sort of unstable and that and, but even these what is called certain knowledge, may be coming from the sciences or medicine can be shown that its tied up with its own uncertainties too or instabilities. The things that it has to, you know not think about or keep at bay. So, yeah I agree with what you are saying, there is the kind of instability to human knowledge; some ways of knowing recognize that maybe like hermeneutics or phenomenology and some ways of knowing, sometimes do not recognize that or just treated as you know something we got a get over or get past that kind of uncertainty or

vulnerability. But I think I think any moment that we say, oh I know what that is [laughter] that the moment of recognition or.

The certainty of I understand I know that well that should be a chance to return to the moment, instead of proceeding forward return to that moment I know who you are or I know what blindness is, I know what dyslexia is, return to that moment and say well how did that certainty get put together and that is that instability there; because it is the culture and its values and assumptions and movements and the time of day that puts those certain moments to feel certain and they are not. And I think that is our almost a gift, like to treat certainty as clearly uncertain would give us a gift of returning to a desire to know.

I think this is where, disability humor comes very handy, because I mean imagine I always slip into this situation, where I meet other blind people maybe 5 or half dozen. And then have then when we meet something else crops up, and it will be always about cracking jokes on this interpretive encounter that we talk about.

HK: Yes [laughter].

TT: And bring it to sharp relief laugh it off, sort it out through jokes.

HK: Yeah.

TT: Or even come get a new insight, thinking.

HK: Yeah.

About Indian situations here.

We call it comedy here, I mean what.

Yeah.

What people call humor, there.

TT: Yeah.

HK: We have invented reinvented the English word call comedy [laughter].

TT: Nice.

To do that sort of things.

I think you are right though its ends up the moment the comedy, can stand up the moment of an interpretive counter for us to rethink it, have a laugh at it and maybe do it differently next time.

HK: [laughter] Yes. The 5 W's what are they Tanya, when you are work on access.

TT: Yeah, in the question of access I organized that book under 5 W's. So, the regular W's are Who, What, Where, When and Why. But I tried to throughout remove the question of why and turn that into how. So, my I am missing a W or the W comes at the end of the word, [laughter] apparently yeah.

How, how right. So, who, what, when and how do we how do we produce what we produce that is different than the question of why. So, why do you have dyslexia or why are disabled people discriminated against or you know, why do not we know what to do, those are bit different questions than how our disabled people discriminated against.

How do we treat disabled people, how has disability entered our life or been closed off from us, I just shifting from the why question to the how question was pretty important for me to write the book, because why gives us some good origin stories. There is a native storyteller in Canada, he wrote a book called The Truth about Stories and he has a refrain that he repeats throughout the story at the book and it is called The Truth about Stories is that that is all we are and he tells some origin stories.

And of course, they tell you something about what you are, but how we tell those stories at what point of the in of our relationship together, we tell stories about who we are that might matter more than actually landing on one reason for why we are. But, I know why questions are pretty important make me like to religion and to science we need to answer questions of why, but I think for understanding, understanding our relationships to each other we need to focus more on how we do, what we do and how we say, what we say and the kind of meaning that those that produces.

HK: Great. I am I can easily imagine how the way that you ask questions can travel long way around, because people can use these questions to different ends then what you

imagine, because your answers come from your biographical situation and I and I see disability scholarship taking it in different directions.

Well, maybe at the fag end of our conversation. How do you see dyslexia doing the rounds in the 21st century university context Tanya, because our conception of university, our expectations of university is changing because of corporatization and much more, you know.

TT: You are right. Yeah, Hema this was the question I do not know how to address really. How does dyslexia, what rounds is it play? I do know that there is growing corporate interest in the dark neurosis dyslexia.

So, you know people are going to make money from the diagnostics and the treatment of dyslexia. And we are going to have to as in the university really pay attention to who's benefiting from these diagnoses and the treatments that are going to be more and more on offer.

HK: I think that answer may apply to other disabilities too, because streamlining which you refer to as bureaucratization its much stronger and much in the hands of vested interests now than ever before that and hence of the DS communities watchfulness. It should increase even more now, I think.

TT: I think you are right. I think and also you know if the contemporary university would do something about hiring disabled faculty members, in might help to keep on questioning these processes of measurement and accountability that seem to just serve those who make money from measurement and accountability. So, I do think there is a as well as being like just good to do hire disabled faculty members, I think there is would be a good political reason for all faculties to be concerned with we need to include disabled faculty students and staff. In order to maybe slow down on some of these measurement protocols that require everybody to act in the same way and be you know, measure things in the same way.

So, disability is a good disrupter if we could just [laughter] of this progress to autumn when reauthorization without questions, because disability questions what why you are measuring, does it have to be done this way, is this the only way to be in a university is

with these standards and protocols of measurement. I think most disabled scholars would say there is another way to do this.

HK: Which nobody imagined before [laughter].

TT: Yes that is really; yeah, that is true.

HK: You know thank you so much Tanya it is an hour now that is what.

TT: Ok.

HK: Karthik indicates.

TT: Great.

HK: So, wonderful talking to you and.

TT: It was great talking to you too, Hema [laughter].

HK: We will do it again, some other time.

TT: Yeah, we should do that may be with lot of one time.

HK: Yeah, I know [laughter] that will be fun ok.

TT: And how is enjoyed my time taken Hema, and I am really I am a taking with you project and I hope your teaching is going well and thanks for the chat.

HK: Yeah, maybe we should do some writing.

TT: Yeah.

HK: In future, together.

TT: Yeah.

HK: Tanya, that will be fun.

TT: I think we come from a similar traditions even though were on different parts of the world.

HK: [laughter] That is true, that is true, [laughter] yeah. Thank you, Tanya. Have a great day.

Bye.

TT: Bye, bye.