

when it suits their interest. In the case of desegregation, what becomes clear from reading Fenwick's book is that it was in the interest of those in power to dismantle Black schools, which in turn had a negative effect on the Black community.

Through very deceptive policies and practices, Black educators in today's society have become near extinct. Black principals were in some cases assigned jobs where they had no one reporting to them. Fenwick does an excellent job of pointing out how the low number of Black educators is a direct result of policies that were implemented after *Brown v. Board* 1954. The book's discourse around policy is on point because it is through policies that the continuous cycle of educational equality is maintained. Brilliantly, Fenwick describes how the past is always present, noting that the curricula in Black schools was gutted. This is similar to policies in some states that have sought to ban African American studies from school curricula. The epilogue section of the book provides nine recommendations for addressing the historical ills that affected contemporary education. Among those that stand out are interrogating licensure exams, investing in HBCU teacher-preparation programs, and establishing antiracist curricula and ethnic studies.

If there were one critique of the book, it could be that yesteryear Black educators had a level of Black consciousness that led them to see teaching as an emancipatory project. Many of these educators were influenced by Black nationalist thinking and drew on the Black struggle to effectively educate Black students. One has to wonder if today's Black educators have the same level of consciousness as the race warrior educator intellectuals who fought for the advancement of Black people. What *Jim Crow's Pink Slip* elucidates is that the education of Black people is a concern for those ruling society. If those shaping educational policy won't treat Black people right, what makes us believe they would teach them right?<sup>6</sup>

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*DisAppearing: Encounters in Disability Studies*

Toronto: Canadian Scholars, 2022. 318 pp.

Eight-year-old Nadine was supposed to be happy. But she wasn't. The crowds, constant activity, and noise were too much for her at what was supposed to be an accessible educational event for children with intellectual disabilities. Instead, Nadine found the event disabling and sought out alternatives. After she returned to her regular classroom, Nadine said, "That's wonderful" in Arabic, her mother's first language (83, 88). In this chapter of the edited collection *DisAppearing: Encounters in*

<sup>6</sup> Abul Pitre, *Liberation Pedagogy: Elijah Muhammad and the Art of Soul Crafting*. (Lanham, MD: Rowman and Littlefield, 2022).

*Disability Studies*, author Maria Karimiris reflects on how Nadine's attempt to break free from what was deemed "normal" by adults shows the value of learning with and from difference, a major theme in this book.

*DisAppearing* is a collection of twenty-three chapters, ranging from articles, poetry, and podcasts, as well as a foreword and co-editors' introduction. There are twenty-eight authors, half of whom identify as disabled. In his foreword, Rod Michalko notes that this book "is especially interested in revealing at least a little of the intrigue of how essential aspects of disability are concealed within its appearance by the creation process itself" (xxviii). This friction between the disappearing disabled subject who can also appear, but only as lesser-than, able-bodied people, is underlined throughout.

A common theme among the contributors is describing how disabled people are pressured in various ways to "correct" themselves through medically directed approaches to conform to ableist perspectives and needs. These needs interpret disabled people's collective experiences as *individuals* to be "saved" so that they can safely return as producers in a capitalist system. This point is made by a number of authors, including Efrat Gold and Sharry Taylor on pathologizing despair as well as Lindsay Gravelle's experiences of undergoing rehabilitation after experiencing short-term memory loss after a bike accident. The impulse to save is also paramount for the state to reduce health care costs on people deemed expendable. Nowhere is this more evident than in state support in which disability is "MAiD Invisible" (212), as Nancy Hansen's chapter shows, except when being pressured to die; only then are state resources made easily available. Rather than the state addressing systemic disabling obstacles which perpetuate marginalization, various authors describe barriers which are worsened based on race, class, gender, and disability.

Organized into five sections in line with the co-editors' theme of how "disability often disappears from view" (1) this collection provides a range of intersectional experiences related to people who identify as having a physical, sensory, and/or mental disability (though physically impaired people are surprisingly under-represented in this volume). While it is not possible in a short review to do justice to so many original contributions, a number of articles help to highlight the book's substance.

The malleability of inclusion policies is a frequent theme. In her discussion of how academia has sought the "inclusion of disability," (23) Tanya Titchkosky describes how accessibility goals promoted by the University of Toronto in 1981, while supposedly inclusive, were more of an option, not a requirement, depending on other needs first. This theme of discounting disabled people's needs by acknowledging their presence while keeping a discriminatory distance is poignantly illustrated in articles on autism throughout the collection. Hanna Herdegen's short story based on her own experiences recounts how communication by an autistic child isn't even recognized as such by ableists when "nobody's listening" (41) as to how they express themselves. Helen Rottier, Ben Pfingston, and Josh Guberman describe how the autistic person is disappeared, quite literally, by: being murdered as children by some parents/guardians; driven to suicide by bullying and ostracism; treated like ghosts through societal dismissal of their own perspectives; the use

of mice and robots to represent autistic people's behaviour by academic researchers—all the while ignoring calls for community-based research from the people being studied in this way. Maya Chacaby, who identifies as “IndiginAutie” (254), uses dialogue between three characters in a play to emphasize how autism is viewed by an ableist as engaging in asocial behaviour, while another character discusses how autism can be understood through Indigenous knowledge and critical theory. In these, and other chapters, disability is made to appear and disappear in circumstances where justification for one's existence is expected when such difference is deemed as a problem by ableists.

But, of course, it is not just blatant ableists who can be less than accommodating. Sammy Jo Johnson and Sarah Beck provide an analysis of how post-secondary settings, while claiming to be accessible, are anything but for people who speak with sign language as both authors do—the former, as a child of deaf adults and the latter as a deaf person; in one class, they created their own signing space. Their account underlines how university classrooms are inhospitable to hearing impaired people, with deaf students not being included by hearing, non-signing peers in classroom activities and marginally so by professors, if at all. Related to this hearing erasure of deafness, Elaine Cagulada's chapter discusses the police beating of a deaf Black man, Peter Owusu-Ansah, falsely suspected of robbery in Toronto in 2002; police were acquitted two years later. Cagulada uses the Anishinaabe concept of *mnidoo-worliding*: “to move into the single story of what it means to be deaf, racialized, and policed” (236). In doing so, the chapter underlines how deafness was disappeared by police who expected a hearing person, while at the same time, Peter Owusu-Ansah, being a Black man who happened to be in the vicinity of a crime, was visible as someone upon whom to inflict racist and ableist abuse. Deafness as something that is not be expected is emphasized in Tracey Edelist's chapter in which the parents of newborn babies in Ontario are repeatedly reassured their child won't be deaf; however, for those who test as having hearing impairments, no other option is offered than cochlear implants. Deaf adults are not consulted nor viewed as experts in such circumstances; their experience disappears/is disappeared. Such distorted, excludable information is ingrained among practitioners for whom the medical model is supreme. When author Devon Healey, who is deemed legally blind, tells an eye examiner that she is able to perceive the beauty in a photograph taken of her own eye, the sighted technician dismissed her perception as “a sad case” (130), a distortion of reality.

This collection of concise, generally accessible, contributions provides perceptive insights into the ways in which disability is experienced by people who, far from disappearing, are re-envisioning differently abled appearances in imaginative ways.

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