

Coalition for Abolition Medicine Presents...

**Caring Futurities:
An Abolitionist Desire Patchwork**

ETHN 198: Abolition Medicine

Agenda

6:50pm - 7:05pm *15 Minute Gallery Preview*

7:05pm - 7:10pm *Land Acknowledgement, Access Check, Introductions*

7:10pm - 7:25pm *ETHN 198 and Abolitionist Desire Patchwork*

7:25pm - 7:30pm *5 Minute Break*

7:30pm - 8:15pm *Final Project Presentations*

8:15pm - 8:30pm *Q&A*

Land Acknowledgement

The Coalition for Abolition Medicine recognizes that UC San Diego is built upon the stolen land of the Kumeyaay Nation and that the UC's are complicit in the erasure and violence against Indigenous peoples within Turtle Island (North America) and across the globe. As students for health justice, we understand how the medical industrial complex is part of the settler colonial regime and that it is necessary to center decolonization and Indigenous practices of medicine in order to find liberation for all bodyminds.

Please note that land acknowledgments don't absolve settlers of the responsibility of decolonization, reparations and land rematriation.

We recognize that not everyone is in San Diego. To find out whose land you occupy, please use this app: [Native Land](#) ([for apple](#)) ([for android](#))

Access Check

- TW: This event includes discussions on capitalism, colonialism, ableism, and other systems of power.
- Closed captions are provided.
- This event will be recorded.
- If there are any accessibility needs that have not been addressed, please message us privately!

Community Guidelines

1 Use gender neutral language and respect pronouns.

2 Be mindful with making space and taking space.

3 Use “I” statements to explain your experiences

4 Avoid performing/flexing knowledge, make knowledge accessible

5 Anti-respectability politic, say it like you wanna say it

Recognize that everyone is coming from different places and that this is a space where we can learn together. **At the core of liberation, we refuse to leave each other behind.**

Honor internal and external processes of unlearning while being accountable to prevent harm and if/when harm has occurred

Vegas rule: vulnerabilities shared in the space stay here

6

7

8

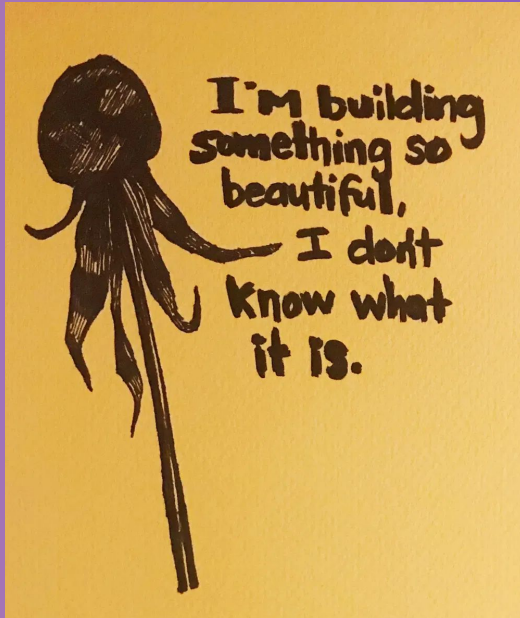
Coalition for Abolition Medicine



<https://tinyurl.com/CAMissionstatement>

Coalition for Abolition Medicine is a student-run, activist organization co-founded by trans & queer people of color at UC San Diego. We are committed to centering the intersectional experiences of BIPOC/QT*BIPOC communities while deconstructing & disrupting the racist and colonial foundations of dominant healthcare models and the medical industrial complex. We are working towards moving away from medicalization that implicates colonial gazes and power dynamics by pathologizing and objectifying disabled BIPOC bodyminds. We are invested in decolonizing medicine by reimagining and rebuilding care infrastructure rooted in disability justice.

On the need to the claim (physical) QTBIPOC spaces



drawing by Jenni(f)fer Tamayo

Reference:

https://contemporary.org/qtbipecs_spaces/

By Gens QTBIPOC collective

“Our **breath, existence, desires, and beings** are constantly under attack in multiple and intersectional ways, so creating and claiming spaces for QTBIPOC is what is necessary for healing, envisioning and the creation of **new imaginaries of decolonization**. Since gender and sexuality are at the center of what decolonial scholars and activists called the “coloniality of power”, we argue that as QTBIPOC committed to fight eurocentrism and white supremacy, we have a lot to offer to decolonial theories and practices.”

“It can be a long road from **isolation to collectivity**. The coming together of a whole group of subjects, the production of **a space of convergence**, this very possibility, is opened up thanks to a history of struggles: **of indigenous and Black struggles**, of other PoC struggles, of QTBIPOC struggles, to which we hope we can pay homage even as we work to create something new.”

“QTBIPOC have everything to offer to make this world a more just, **abolitionist** and non-oppressive place because we live at the intersections of the **gendered cis-heteronormative colonial-racist capitalist matrix** and often our experiences and creative intersectional struggles **embody imaginaries and practices** that are committed to **freeing every single one of us** and the environment.”

On the need to the claim (physical) QTBIPOC spaces

“Claiming this QTBIPOC space meant taking for granted that there are queers of color in the world, who are **existing and surviving** every day, creating crucial spaces, **forging complicated politics**.”

“Claiming this space meant taking for granted that some of us dare to do this work even in the racial and colonial university..... It was also a way of **building bridges between academia and activism** in the heart of a western university system that is very elitist. Our **academic theories are not isolated and are deeply rooted in political practices**.”

“Claiming this space meant doing a bit less work trying to be translators, letting ourselves learn for our benefit and not for the benefit of the communities around us. Building **reciprocal relationships**, building **alternatives to the dysfunctional institution**.”

“Claiming QTBIPOC spaces means sharing the way we are constructed as **subjects** within contexts of **multiplicities of relations of power**, our many differently situated angles of vision, our experiences with multiplicities of relations of power and the **modes of survival and thrival** that we create, and the **new socialities** we invent.”

“Claiming QTBIPOC spaces means thinking of us not as romanticized extreme subaltern subjects, but rather as **imperfect subjects-in-process** (Alarcon), both **alienated and in revolt**, as both internalizing our oppression and as agents who enact, create, construct other and more critically subaltern ways of life than would exist in the world were we not here.”

“Claiming QTBIPOC spaces means working really hard to put **impossible subjects at the center** and not at the margins like we usually are. And when we are not at the margins, we are often instrumentalized as victims of supposedly “backwards” cultures and religions that need saving from the West. So existing in a space where we are **neither marginalized nor instrumentalized is a victory**.”

“Claiming QTBIPOC spaces means a lot of strength to stand firm on our principles regarding **decoloniality and anticapitalism**. The way gender and sexuality plays a huge role in neoliberalism and neocolonial discourses forces us to pay attention at all cost and **avoid being co-opted or complicit in the expansion of capitalist logics in the name of “equality”, “progress” and “gay rights”**. It means being aware of the material conditions that produce identities and theories in the Global North, and being **self-reflexive of our position in this coloniality of power** that shape the world we live in.”

On the need to the claim (physical) QTBIPOC spaces

“Claiming QTBIPOC spaces means we have models of **making a little go round a lot**. We have experiences **sharing resources and space**. We are embodied beings who pee, who cry, heal from surgery, who are violently allergic to our white, cis, heteropatriarchal environments, who respond by **building spaces that will take us into a future where we can all make it.**”

“Claiming QTBIPOC spaces means...

- Alternative modalities for justice.
- Abolitionist praxis.
- Community beyond the sanitized neoliberal definition and operation
- Art
- Approaches to fighting gentrification
- Transnational networks of care and collaboration
- Mentorship
- Collective care
- Hot sex
- Public sexual cultures
- Black Lives Matter
- Organizing
- Dope ass fashion
- Every fly cultural product, from voguing to slang like “slay,” that the dominant culture relies upon to make itself relevant.
- Epistemologies that matter.
- Pedagogies that sustain our lives”

“We are liminal

A threshold

A rupture

A bridge

A sign of what is

Possible

And what gets forgotten

What is in there meaning the soul or essence or vacuumed bottom of who we might be

Is me

QTBIPOC offers the world to be with you, whoever you are,

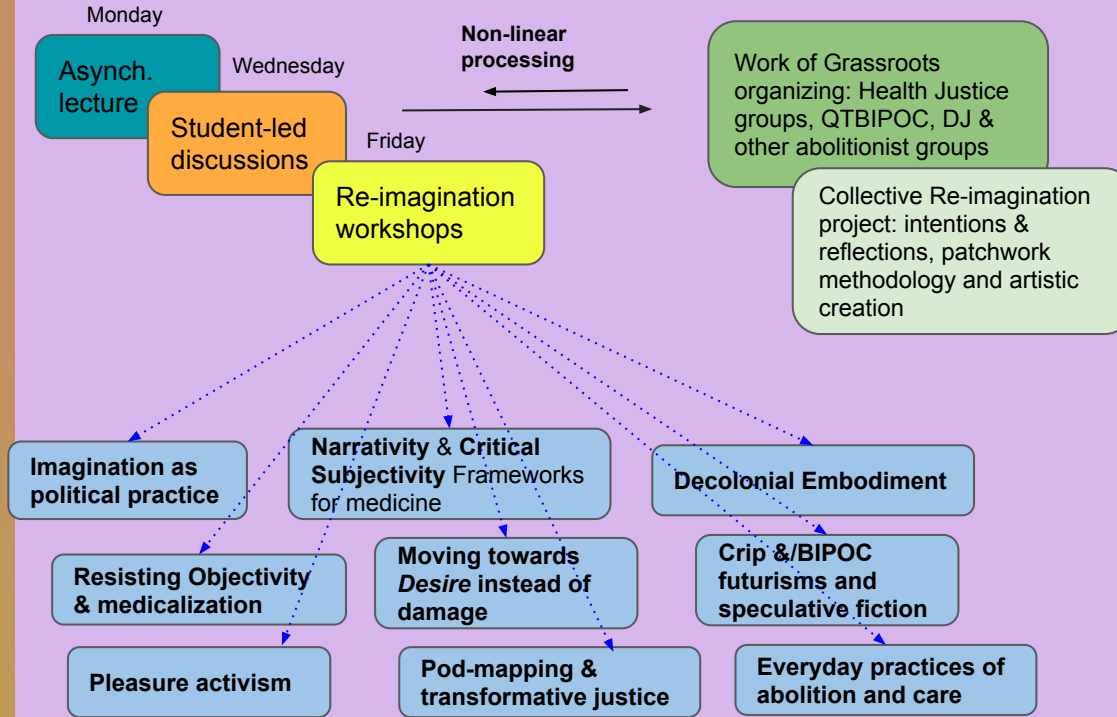
We are in it-with you

Always”

ETHN 198: Abolition Medicine

Course Pedagogy

Weeks 1-7



Course Learning Goals:

- Respecting the process of personal dissonance, **learning/unlearning as a non-linear/unlimited process**, engaging with knowledge based on lived experiences of how coloniality (& decoloniality) is embodied
- Learn about the colonial structural and epistemological frameworks, histories, and implications underlying the medical industrial complex (MIC)
- Engage in praxis for **reimagining and rebuilding medicine** as an inherently equitable and sustainable model of disability justice centered care
- The lenses we will foreground to understand weekly topics are **disability justice, QT*BIPOC health and wellness, and dismantling anti-Blackness.**

ETHN 198: Abolition Medicine

Course Material:

Abolition Med & Foundational Frameworks

Abolition vs reform based politics
Medical-Industrial Complex
Disability Justice
QTBIPOC Health, Wellness & Critique

Biomedicine is a Colonial Project

Medical Experimentation
Abolishing “Biological Race”
Anti-Black biomedical ableism

Coloniality & the Medical Gaze

Biomed is a Colonial Epistemology
Deconstructing the Provider-Patient interface
Decolonizing Biomed Frameworks

Carceral Care: Biomedicine & Policing

Carceral Systems & Entanglement with Care:
PIC, military-IC, med-IC,
crimmigration, incarceration & disability

Access/Healthcare realities, Neoliberalism & Racial Capitalism

Understanding Neoliberal Foundations of MIC
Disability Justice is Anti-capitalist
Abolishing Neoliberal Social Justice Efforts in the MIC

Abolition as Co-Creation: Building Alternative Care Infrastructure

Transcending the Abolition-Reform Binary
Transformative Justice
Re-imagination & Community-Based Care

Abolition Med Praxis

Doing right now!

Caring Futurities: An Abolitionist Desire Patchwork

*Suspending Damage:
A Letter to Communities*

Eve Tuck. 2009.

Reference: Tuck, E. (2009). Suspending Damage: A Letter to Communities. *Harvard Educational Review*, 79(3), 409-428.

Desire Framework

- Complex Personhood = **complexities that are inherent to BIPOC lived experiences/subjectivities**
- DESIRE from complex personhood
- Desire Framework = “To envision alternative theories of change that rely on desire and complexity rather than damage”
- Desire framework is not the opposite of a damage framework; desire is a shift; **desire is an alternative**

Caring Futurities: An Abolitionist Desire Patchwork

A Manifesto for Patchwork Ethnography

Günel, Gökçe, Saiba Varma, and
Chika Watanabe. 2020.

**“Patchwork ethnography is
not an excuse to be more
productive.”**

Reference: Günel, Gökçe, Saiba Varma, and Chika Watanabe.
2020. "A Manifesto for Patchwork Ethnography." Member
Voices, Fieldsights, June 9.
<https://culanth.org/fieldsights/a-manifesto-for-patchwork-ethnography>

Patchwork Ethnography

- Not having all of the answers! Resisting certainty!
- Our own relationalities and subjectivities are sources of knowledge and sites of learning
- Prioritizing slow thinking and long-term commitments
- **Working with complexity = absences, fragments, gaps, constraints/limitations, contradictions, partial knowledge, diverse commitments**

Caring Futurities: An Abolitionist Desire Patchwork

MAKING ABOLITION GEOGRAPHY IN CALIFORNIA'S CENTRAL VALLEY with Ruth Wilson Gilmore

Gilmore RW and Lambert Lo.
2019.

Reference: Gilmore RW and Lambert Lo (2019) Making Abolition Geography in California's Central Valley with Ruth Wilson Gilmore. *The Funambulist*, 21 (Jan/Feb). Available at: <https://thefunambulist.net/making-abolition-geography-in-california-central-valley-with-ruth-wilson-gilmore> (accessed 17 March 2021).

Abolition Geographies

- “Abolition is not absence, it is presence. What the world will become already exists in fragments and pieces, experiments and possibilities. So those who feel in their gut deep anxiety that abolition means knock it all down, scorch the earth and start something new, let that go. Abolition is building the future from the present, in all of the ways we can.” - *Ruth Wilson Gilmore.*
- Fragmented and embodied ways of being and knowing as part of our desire framework for abolition medicine.
- **Our collective fragments compose a strategy towards abolition and building alternative care infrastructures that don't rely on systems of harm.**

Student Projects

Desire Framework

Patchwork Ethnography

Abolition Geographies

Students' final projects offer representations of reimagined care infrastructure that is based on the collective health justice consciousness that we have been building together throughout the course in relation to and in solidarity with larger abolitionist histories and continuums.

Our gallery as patchwork abolition praxis is a communal embodiment of our experiences with engaging in abolition medicine as deconstruction, creation, alternative processes, everyday practice and complexities.

5 min break

A Playlist of Love: Abolition Medicine



→ 58 songs
→ 234 minutes
→ various genres
→ 74 artists
→ several languages
→ all contributing to themes of abolition, community, care, knowledge, space



Something That I Want
As
Resistance
In the Name of Love

What Dreams Are Made Of

Road Less Traveled

Conquest of Spaces

Half of the Way

Talk to Me
Overthinker

Once Upon Another Time
Mama Said
Don't Be So Serious
The Less I Know The Better
Maybe IDK

I've Been Waiting -- People Watching
Everybody Wants to Rule the World
This Beautiful Cruel World
Chained to the Rhythm (of the)
New National Anthem
Doomed
Morning in America

She
Don't Know Why
Foreign Bodies
FAR AWAY
Rather Be
Crossing A Line

True Colors
Unknown (To You)

Ain't Got No --
I Got Life
(An) Unwritten
Note to God
(In) The Book of Love

Here Comes A Thought
I Am Light
Holding Out
Right Where I Should Be

Life Is Like A Boat
We Are! Better Together -- Libre
Everybody Knows -- Same Love

I Dare You -- Exist for Love
Stick to Your Guns
Fly For Your Life

Baby Mine -- Keep Your Head Up
Stand for Something

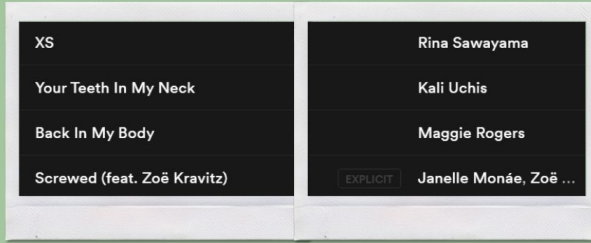
Carry On Wayward Son
Daughters
Heavenly Father
Electric Lady

Imagine
-- Where Do We Go From Here?

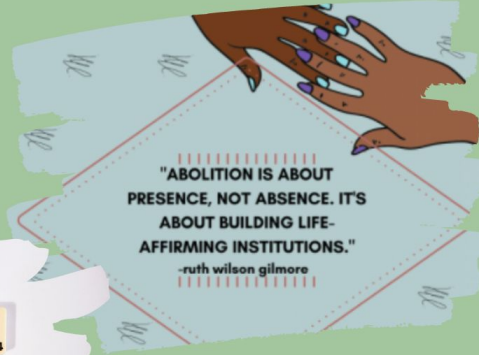


By Isabel Nguyen

playlist



love for others is at the root of all activism



E Q U I T Y



disability justice is anti-capitalist



mutual aid asks of us to build and invest in relationships with each other--- this builds **solidarity as the incentive for mobilization**



In this little box, it's darker than the cave.
And amid cruel contraptions, just beyond sight,
The cogs grind, grind away till their grave.
Always chasing those commodified bits of light.

And amid that monotony,
it's all too easy to forget your humanity.

All this surplus, yet people still starve,
Cause in this little box, it's all about earning.

And to achieve the factory's goal
Each cog is 'given' their role: Work hard, stay in your place
(if you want to keep turning)
Keep up the good pace
(for my exploitative earning)
And don't talk about race
(Be *patient*. I'm learning).

And the hungry gears yearning,
Their desperate needs keep the wheels turning,
Their strangled desires keep the goods churning,

And sometimes when some cogs get angry,
The powers that be, drop a penny,
Saying "Hey, I know, it's rough."

And as that anger begins to pressure the system,
The box renovates, changes pace
Not skipping a single beat.

Inequality of all types, keeps the gears 'sorted'
Cause in this little box, it's all about earning.

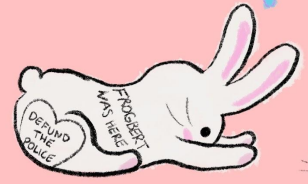
RESTAS RESISTANCE

ft. anti-capitalist bunbun & Feminist Frogbert



We will share our fav yoga poses that help us destress when capitalism becomes too much to handle ♡ Did you know having your brain below your heart calms you down?

1. Child's pose



Let's delearn oppressive systems of thought!
 Neoliberalism enforces individualistic, harmful mindsets.
 Ex: If a person can't afford insurance, then that's their fault. This statement ignores the Flow of the MIC by placing blame on the individual instead. Delearning is so important because it forces us to re-think our current surroundings & get down to the root causes of systematic problems.

How does abolition connect to delearning?
 Delearning is the first step to achieving abolition. In order to completely reform oppressive systems it's vital to separate ourselves from their harmful ideals. Distancing yourself allows for the formation of more compassionate solutions to replace these systems.



Place both hands flat b/w the eyes & above the eyebrows



2. Crocodile



3. Savasana

You do not have to be constantly productive to feel useful.
 You do not have to take on everything.

It's ok to say no.
 It's okay to embrace your limits.



College, work, med school, & the rest of the world all demand perfection from us. However, their ideals do not have to reflect our own desires for ourselves. It's easy to lose yourself by giving into these ideals. But by understanding where these standards come from this

allow us to determine for ourselves: "Do I want this? Or does someone else want this from me?" Delearning is a hard life long process & can help us envision a more compassionate world.

We are all human with complex lives, often others' expectations of us fail to consider this fact.



YOUR OWN EXPERIENCES OF ABOLITION MEDICINE

DECOLONIZING THE MIND RADICAL IMAGINATION

Abolition requires folk to unlearn what we have been taught in the settler colonial state to allow for reimagining care infrastructures and recentering our goals towards themes of disability justice, QTBIPOC, and dismantling anti-blackness. We can dream of new structures that are for the community, by the community... away from ableist, policing bodies, and respectful of cultural practice and value.

CROSS MOVEMENT ORGANIZING & MOBILIZATION

As we independently and continuously reject notions of various industrial complexes, we can join community-led organizations that also work to dismantle oppressive systems, namely the MIC and PIC. We can learn together as a collective being, stand in solidarity with cross-movements, and continue to prioritize the lived experiences of crip-of-color folk, QTBIPOC/BIPOC, intersex folk, and our overall survival. We can find mutual aid funds to build stronger community relations and share resources with folk.

REST AS RESISTANCE & PRIORITIZING SURVIVAL

Symbolized by the flower/herb used by my ancestors and culture for healing, the *Sambaguita*, We must acknowledge that our survival in this work is most of all crucial. Self-preservation, resting, healing, in all of its forms, must be prioritized. We must also recenter the way we understand care for diseases and conditions that have been created as a byproduct of settler colonialism globally. Keeping in mind that cultures have unique practices for healing, and that we may encounter new forms that work for us.

We must also acknowledge that abolition medicine calls our attention to foundations rooted in: disability and intersex justice, prioritizing QTBIPOC and BIPOC lived experiences, radical imagination, cross-movement organization, questioning root causes and consequential violent outcomes, identifying and dismantling oppressive systems, transformative justice and harm reduction, and survival.

NAME SINCE YOU HAVE SHADOWING EXPERIENCE (USE YOUR NETWORK, ASK A FAMILY FRIEND WHO HAS WORKED IN THE FIELD) AND HAVE TO WORK IN THE LABS (YOU CAN ONLY AFFORD TO TAKE THE NEXT ONE, HOW MANY EXPERIMENTS CAN YOU DO?)
I AM TOO STUPID TO FEEL LIKE I AM NOT GOOD ENOUGH? (I AM NOT GOOD ENOUGH?)
I AM TOO STUPID TO FEEL LIKE I AM NOT GOOD ENOUGH? (I AM NOT GOOD ENOUGH?)
I AM TOO STUPID TO FEEL LIKE I AM NOT GOOD ENOUGH? (I AM NOT GOOD ENOUGH?)
I AM TOO STUPID TO FEEL LIKE I AM NOT GOOD ENOUGH? (I AM NOT GOOD ENOUGH?)

YOUR NETWORK, ASK A FAMILY FRIEND, WHO HAS WORKED IN THE FIELD (YOU CAN ONLY AFFORD TO TAKE THE NEXT ONE, HOW MANY EXPERIMENTS CAN YOU DO?)
I AM TOO STUPID TO FEEL LIKE I AM NOT GOOD ENOUGH? (I AM NOT GOOD ENOUGH?)
I AM TOO STUPID TO FEEL LIKE I AM NOT GOOD ENOUGH? (I AM NOT GOOD ENOUGH?)
I AM TOO STUPID TO FEEL LIKE I AM NOT GOOD ENOUGH? (I AM NOT GOOD ENOUGH?)
I AM TOO STUPID TO FEEL LIKE I AM NOT GOOD ENOUGH? (I AM NOT GOOD ENOUGH?)

TRY TO FIND A CLINICAL EXPERIENCE (150-300 HOURS) TO TRY TO MAINTAIN A LONG TIME AFTER THAT (YOU CAN ONLY AFFORD TO TAKE THE NEXT ONE, HOW MANY EXPERIMENTS CAN YOU DO?)
I AM TOO STUPID TO FEEL LIKE I AM NOT GOOD ENOUGH? (I AM NOT GOOD ENOUGH?)
I AM TOO STUPID TO FEEL LIKE I AM NOT GOOD ENOUGH? (I AM NOT GOOD ENOUGH?)
I AM TOO STUPID TO FEEL LIKE I AM NOT GOOD ENOUGH? (I AM NOT GOOD ENOUGH?)
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I AM TOO STUPID TO FEEL LIKE I AM NOT GOOD ENOUGH? (I AM NOT GOOD ENOUGH?)
I AM TOO STUPID TO FEEL LIKE I AM NOT GOOD ENOUGH? (I AM NOT GOOD ENOUGH?)

Practicing and providing care is form of abolition. It is created through daily choices. Care is inclusive and broad!




MAMA SI LO VEO// WHAT WAS LOST

EN LA PRIMARIA
GREETED AT THE DOOR BY FACULTY WITH FAMILIAR
FEATURES:
A WELCOMING SMILE, LIGHT EYES, AND BLOND HAIR.
PERO NO COMO MI CABELLO CASTAÑO EN UN MOÑO
MIS OJOS CONTRASTABA CON SUS OJOS CLAROS
TAL VEZ POR ESO VEÍAN EL MUNDO DE MANERA DIFERENTE.

SPANISH WAS NOT ALLOWED
IN FACT, IF WE WHISPERED EVEN AN AMOUNT
-EVEN A SOUND
DETENTION.
AND THAT'S WHEN I REALIZED,
MAMA SI LO VEO
ESTÁ AHÍ.

I WATCHED IT TAKE OVER MY NATIVE TONGUE
BUT I STILL VALUED WHAT MY TEACHERS HAD TO SAY
MAMA SI LO VEO ESTÁ AQUÍ
"COMPÓRTATE Y HAZLE CASO A TU MAESTRA"
"BEHAVE AND LISTEN TO YOUR TEACHER"
(A MENTAL HABIT I DEVELOPED IN FEAR MY THOUGHTS
ALSO NEEDED TO CHANGE)
LIKE A RACE WHERE BOTH COMPETITORS START
I'VE REALIZED ENGLISH HAD WON
IT'D WON MY THOUGHTS AND DICTION.
MAMA SI LO VEO ESTA ALADO DE MI



WHEN THEY ASK, "TELL ME ABOUT YOURSELF"
MAMA NO LO VEO PERO YA ES PARTE DE MI
IT'S TAKEN A PIECE
IT'S REPLACED MY NATIVE TONGUE WITH ONE
THAT DOESN'T REPRESENT ME

IT'S FOGGED MY EYES
TAUGHT ME TO SEE A SPECIFIC WAY
TO BE CAREFUL WITH WHAT I SAY
MAMA NO LO VEO PERO LO SIENTO

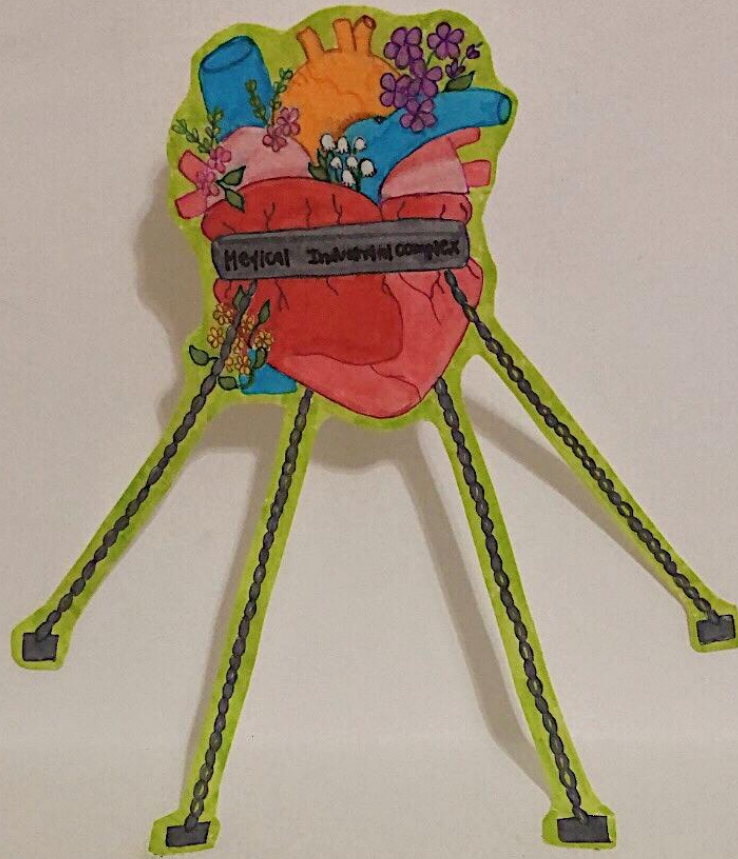
BUT WHO CAN I BE?
IF I STILL CAN'T PERCEIVE
MY CULTURAL IDENTITY THAT WAS PICKED FOR ME?

HOW CAN I HOLD THE POWER TO VIEW MYSELF?
IN SCHOOL, WITH FRIENDS, AT WORK?
WHICH SIDE DO I TALK ABOUT?
THERE'S TWO IDENTITIES BUT ONE PREFERRED.

ONE RESTRAINING THE OTHER
ALLOWING IT TO SMOTHER
LEAVING ME BUT WITH ONE VOICE
UNTIL I CAN FIND THE WAY TO MAKE A CHOICE.

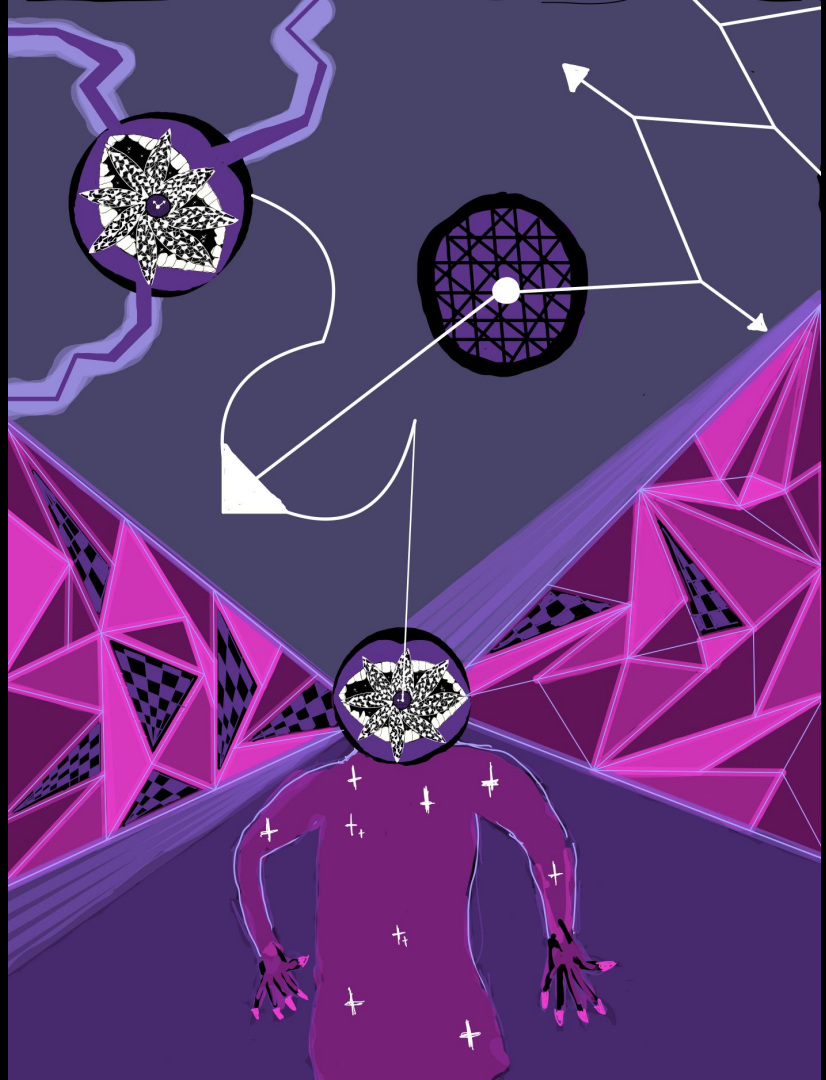
Abolition is an everyday practice that everyone can take part in whether their actions are big or small.





When the shackles are **BROKEN**
perhaps then, the **heart** will **SOAR**





Care-ful Liberation

As we seek to form these intimate bonds, our desires guide us to uncover our true species being. The efforts of the empire to suppress such consciousness are futile, as our ancestral knowledge from deep within leads us to healing, a completeness with others' and within ourselves.

As we learn to embrace others', we learn to receive others' embrace. As we submit to their care and affection, they submit to the care and affection from ourselves. Together we not only learn to hold space with one another, but to hold each other in our arms in ways which we had once thought forbidden.

We revel in our kinships and derive pleasure from our relationalities within the infinite space we hold with one another, for care is no longer sought after solely upon injury, rather it is an eternal effervescence that exists within and between us all.

As we resist the violence that attempts to consume us, the effervescence is such that it burns bright, each of the empire's succeeding blows weaker than their last. Their efforts are in vain, as through our collective rest we continue to sustain ourselves and one another. We resist, survive, and thrive by sharing the knowledge we have cultivated through our existence, the knowledge that manifests itself as the magic within each of our bodyminds.



Pleasure
Is a Measure
Of Freedom

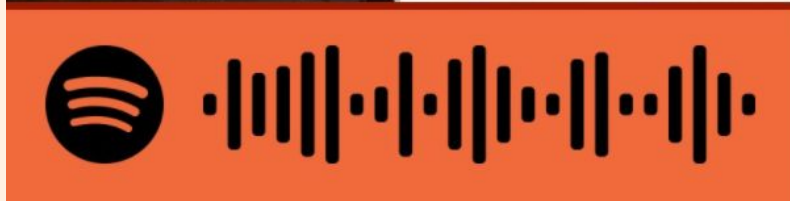
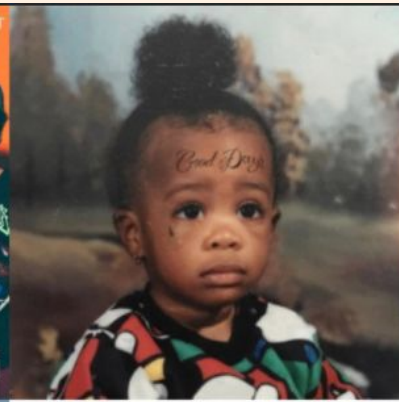
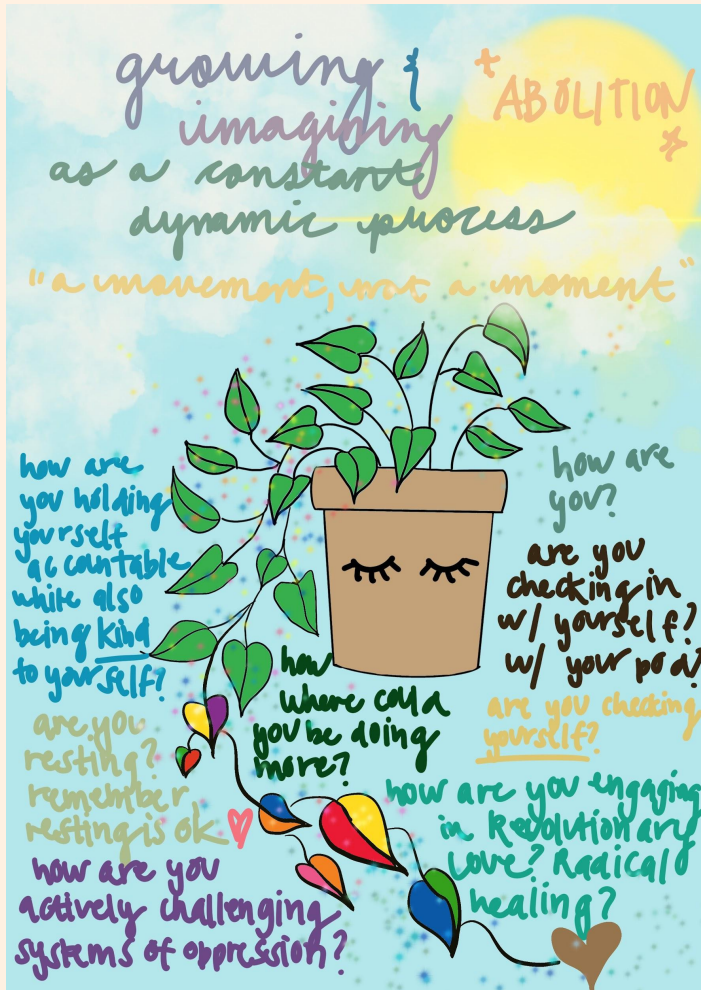


to love is
victory
that's
all it is

MY QUEER, MAD,
BROWN BODYMIND
IS INHERENTLY
VALID.

I believe in
the power of
Calves







- Scan to listen through a journey from this Spotify playlist titled: We Are Health



Q and A

Q and A

- Community guidelines
- Start with open questions from audience to students/facilitators about the class and/or art projects
- Prompting questions/ideas to consider:
 - What were some challenges about creating your final project?
 - Questions about the course?
 - Questions about the symposium themes?
 - In what ways does your project connect with other students' projects?
 - How does your project connect with abolition medicine ideas?
 - How does your project connect with abolition histories and continuums (not just in the direct context of health/medicine)?

Thank you for attending!