

# mutual aid update:

## Muhammad and Mahmoud's campaign



# mutual aid update:

what campaign adopting can look like:

- making graphics with campaign QR codes to post on social media or to flyer in your community
- starting match trains in your networks
- dropping the link in zoom classes you're in and in communal discussion posts!
- sell art work, writing, things lying around in exchange for donations



**at the limits of the self:**

collectivizing lifeworlds and how we  
become-in-the-world-with-others

# lecture goals

- unravel how we think through care, access, art-making, and struggle outside the telos of the self
- examine what collectivity looks like as an interdependent, intercorporeal and plural process and practice
- reframe and restory access work as mutual aid work
- strategize on skill-sharing machinations in crip(ped) bodies and times

# fanon on collectivity

“But during the struggle for liberation, when the colonized intellectual **touches base again with his people**, this artificial sentinel is smashed to smithereens. All the Mediterranean values, the triumph of the individual, of enlightenment and Beauty turn into pale, lifeless trinkets. All those discourses appear a jumble of **dead words**. Those values which seemed to ennoble the soul prove worthless because they have nothing in common with the real-life struggle in which the people are engaged.

**And first among them is individualism.”**



[www.youtube.com/watch?  
v=GDuO3IPHP0&ab\\_chan  
nel=JaguarBird](https://www.youtube.com/watch?v=GDuO3IPHP0&ab_channel=JaguarBird)

## Haudenosaunee Creation Story

- creation as a collective project borne out of the (idio)synchronicities of every bein
- community begets (and perpetuates) existence
- how does this contrast with euro-western creation stories like Genesis
  - canonized individualism
  - one entity is consecrated as being above all as an omnipotent and omnipresent force
  - dominion is granted to humans over all beings on Earth
  - anchored in punitive doctrines [Adam and Eve's misstep becomes the end of the joyous garden
- the lens through we which understand our making matters, determining the lens through which we build our lifeworlds and futures, as either "marked by competition" or "marked by co-operation"

# mind-mapping community

who/what do you turn to in order to turn back to yourself?

who/what makes up your community?

# an appeal to intercorporeal coalitions

- **wastelanding (Voyles, 2015):** settlers do to land what they do to the Peoples of the land

*“In 1967 Israel decreed that Palestinians could not construct any new water installation without a permit. Such permits are still impossible to obtain, thus barring Palestinians from drilling wells, or installing pumps. The Jordan river, in whose valley some of Prophet Muhammad’s most trusted companions are buried, now functions as a wound to Palestinian lifemaking, as they are barred from accessing its waters: over 180 rural Palestinian communities in the occupied West Bank lack access to water.”  
(Bhattacharya, 2024)*

at the limits of the self, we find all others: other people, other species, and other forms of vibrant matter. The —I|| cracks into an-other and risks the autonomy it could never fully claim. In rethinking disability and the body in terms of becoming, assemblages, and relational connections of non-ordered organisms, we begin the work of imagining livable worlds.”

-Kelly Fritsch in *intimate assemblages: disability, intercorporeality and the labour of care*.

# mind-mapping community

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# accessibility as mutual aid

mutual aid (Spade, 2020): "collective coordination to meet each other's needs, usually from an awareness that the systems we have in place are not going to meet them."

# Rania El-Mugammar on MA

- mutual aid centres of interdependence (of beings and non-beings, human and non-humans alike)
- bypasses state institutions to meet the material care and safety needs of our communities
- rejects individualism and ideas of scarcity (replacing it with a politic of abundance and an ethos of care)
- rooted in transformative justice, disability justice, reproductive justice and anti-colonial, anti-imperialist, radical community organizing
- taps into people power and the principles of radical solidarity

# question:

where do you see mutual aid show up in (y)our lives?  
In what ways does this align with the decolonial  
cultural access work we've been speaking to in class?

# obligation-based approach to DJ

mutual reciprocal obligations are what “makes us human, according to Cornell, “not just the reality of our social connectedness, but the way in which each of us lives up to the obligations to those who have supported us, and to the broader community in which we live. But this living up to the obligation is not altruism or sacrifice, because the other side of it is that others must live up to their obligation to us [...] (Cornell, 2014, p. 69)

liberation work  
as obligation

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graph TD; A[liberation work as obligation] -.- B[non-reciprocal reciprocity]; A -.- C[honours your wisdom]
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non-reciprocal reciprocity

honours your  
wisdom

“We work upon the world, and we ourselves are changed by doing so. We experiment with strategies that intervene in our material reality and find communion with a movement of tenants, a purpose to our work greater than the sum of its parts, in intergenerational commitment for building a future unlike our present, a future worthy of us and our love. We see that collective organization can transform structures that we inherit as natural and think will be internal. We find that our reality is plastic. On a daily basis, we consent to its making and being remade. In other words, its transformation is in our hands; its up to us to work together to make the reality we want real.”

**-Tracy Rosenthal and Leonardo Vilchis' in *Abolish Rent***