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Rigoberto Lara Guzmán ([00:05](#)):

Network Power Hour. This is Rigo speaking. My pronouns are they and he and I will be your host for tonight alongside my team behind the curtain, CJ, Audrey, Eley and Rona. Both Chancey and Taeyoon need no introduction. They are long time friends and affiliates of the Institute and I'm delighted to welcome them to this Power Hour. I am now going to hand off the mic to Taeyoon who will lead us in tonight's acknowledgement all the way from Seoul, South Korea.

Taeyoon Choi ([00:39](#)):

Taeyoon. The mic is yours, right? First of all, thanks Rigo and Data & Society team for having us. I want to start by grounding ourselves in our time and space. This has been a really difficult time for a lot of us. Most of us our lives have been impacted by the coronavirus and different on social you know, contacts and unexpected changes that we need to make in response to the coronavirus. I want to start by acknowledging the Lenape-Hawking, the land of the Lenape, which is the indigenous tribes that were present and have always been present, actually, to this day in what we call us New York, where Data & Society is based. And I also want to acknowledge all the spaces that we are on right now. So I'm in Ansan, South Korea, which is about two hours from Seoul. And let's just give a moment of silence for those whose lives have been impacted by coronavirus and those who are still fighting on the front line right now. I would like to ask Chancey to begin her part of the presentation and the theme of the night, community and accessibility online. Chancey...

Chancey Fleet ([02:09](#)):

Good evening. I'm Chancey Fleet and I am an affiliate at Data & Society. My day job is Assistive Technology Coordinator at the New York Public Library and to Haskell Braille and Talking Book Library. We were a very hands on lab and will be. Again, my job is to curate the technology that we have available for blind and visually impaired patrons to use in our branch and to coordinate staff and volunteers to provide very hands on technology education for some of the New Yorkers who need it most.

Chancey Fleet ([02:49](#)):

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I want to talk to you tonight about how the pandemic is hitting my community in particular, and I'm going to start out by sharing some fears and obstacles that we're facing. And then I want to share some of the ways that the inherent strengths in our community have prepared us for this moment and are allowing us to be individually and collectively strong during this time.

Chancey Fleet ([03:20](#)):

Many people with disabilities during this pandemic are feeling an immediate fear of going to the hospital and an immediate fear of contracting COVID 19 because we're not sure that our quality of life will be assessed as good enough to be worthy of optimal care. If we should find ourselves in the hospital, more than many other communities, we may be hesitant to go to the hospital at all. I'm going to be sharing some links with you later this evening. One article that I'm going to be sharing is from Alice Wong, who founded the Disability Visibility Project. And she has always, or at least for several years, has used a ventilator to live 24 hours a day. And she knows that if she goes into the hospital, her quality of life may be assessed as quite poor. She lives her life with disability, with some pain and with some suffering.

Chancey Fleet ([04:19](#)):

But Alice argues that her firsthand knowledge of pain and of interdependence and of resilience, when there's less than perfect health, have actually prepared her to be an asset and a leader in a time like this. Alice reminds us all that people with disabilities, because of our resilience, our ability to take care of each other when the system won't, and to problem solve. It means that in a time like this, we're more valuable than ever. But that's not necessarily the way the healthcare system sees it. Our children are being confronted with the potential loss of educational opportunities. All children everywhere are struggling. As we move online and patchwork together an education. But Betsy DeVos is weighing whether to recommend waiving the Individuals with Disabilities Education Act protections during the pandemic. Some school systems would rather not provide specialized instruction on things like braille technology, the expanded core curriculum, and may pivot to online tools that aren't accessible and want to keep using those tools. So our kids, our parents and families are worrying about whether we'll have access to even the fraction of education that the general population is receiving at this time.

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Chancey Fleet ([05:55](#)):

Everyone turns to the news for coronavirus information and in particular to charts and infographics if you're blind or visually impaired. Even if you're extremely online and comfortable in a digital environment, most of the graphics and charts that you'll find online don't have data points that are exposed to your screen meter. They don't have adequate alt text. And so it's difficult to get to that primary source information. One of the links that I will be posting is from Tyra Tyler Littlefield who is a blind developer who has created a fully accessible coronavirus statistics tracker by country, by state and globally, to kind of push back on that lack. But now more than ever we're realizing that we don't live in a text only world. We need access to charts and infographics and largely that access is missing.

Chancey Fleet ([07:03](#)):

The federal government does not offer correspondence to us in any formats other than print. They never have. This means that blind people, many of whom work with paid or volunteer readers to work around this lack and access print, may be unaware of key correspondence when it arrives, unable to access it, or unable to respond to it. So social distancing, not being around that reader, whether they were a volunteer or an employee, amplifies the consequences of print, print-only correspondence. And it may really impact, this year, blind people's ability to participate in the census. We may be undercounted to work with information about stimulus payments, benefits and taxation, and to participate in voting by mail. In the event that this country or parts of the country do move to voting by mail, it is really likely that blind people will be left out around the country.

Chancey Fleet ([08:05](#)):

We hear more and more about drive through testing. Many clinics across the country are driving only. We've gotten some reports that they don't permit pedestrians at all and even when they might let a blind pedestrian, that's never messaged out clearly when public health information about these clinics is communicated. So blind people are uncertain and anxious about how to get tested if you don't drive, and so are cited non-drivers. As we transition to remote work and education, a lot of the dependencies that we've had over the years, some of them necessary,

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some of them just habitual and systemic, have become stark. Many blind students and workers were interdependent with people who had specialized knowledge that supported them, including technology instructors, Braille teachers, cane travel teachers, classroom aides, and readers. The consequences of inaccessible workflows, pieces of collaborative and enterprise technology. In particular, educational technology are amplified by the pandemic because the the people that used to be our support networks for dealing with accessibility are not largely available now. Meanwhile, teachers in our field are scrambling and being extremely creative to find effective ways of teaching subjects that traditionally depend on lots of immediate verbal feedback and lots of hands on instruction that physical proximity can best provide

Chancey Fleet ([09:49](#)):

Now I'd like to talk a little bit about some ways in which our community is pulling together and being strong and fostering relationships that can help us become interdependent in positive ways and successful as we can be during this time. Lots of blindness organizations, including some organizations that normally disagree about almost everything, have pulled together to present a survey on inequities experienced by blind and visually impaired people so that we can document what's happening during this time and redress some of the issues being uncovered before the next emergency of this scale. And the results of that survey, it's called Flatten the Accessibility Curve are coming out the week of April 20th. And when we get to our Q and A, I'm going to post all of these links up. Lots of companies that make software that we rely on at school or at work, like screen readers and educational technologies that are accessible, those technologies often are pretty expensive and many folks can't afford to have them in our homes. And those companies largely have stepped up and made their products free through the pandemic, which we all really appreciate. Again, it's an unusual sign of generosity from companies that traditionally don't quite have that generous reputation with our community. A lot is changing. I'm a member of the National Federation of the Blind. We are a volunteer driven organization with a very small paid staff and over 50,000 volunteer members. I am one of those volunteer members. I lead up our technology trainers division and I'm the vice president in New York state. We have a village. We have affiliates in every state, affinity based divisions like divisions for science and engineering, for performing artists, for students, for parents, you name

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it, and hundreds of chapters across the country that typically have monthly in person meetings in a difficult time.

Chancey Fleet ([11:53](#)):

Our grassroots training, that asks a lot of us to do a little of the work, and our strong networks of communication have helped to ground us in a community of practice where we can offer and seek wisdom and fellowship as we grapple with life during the pandemic. Many blind and visually impaired people, especially those who are older or who have encountered their vision loss as a sudden and unwanted surprise are not online, or only emergently online. They might not check their email. They might check it and have a hard time responding. We might be able to get them on Zoom, but it might be a little bit of a hike to do that, conceptually. So our chapters have phone trees and we've traditionally always use our phone trees to communicate about monthly meetings and other events and check in on people. They're really out of fashion in most circles, but we've got them and they're strong and they've proven invaluable as we work to invite people who only have telephones or who are only emergently digital to join us for education and fellowship on remote platforms like Zoom,

Chancey Fleet ([13:05](#)):

Despite everything that's happening right now, blindness, education and culture and disability culture finds a way to thrive. The Netflix documentary, Crip Camp just came out and there have been watch parties and people are rallying around it. It also happens to be the first Netflix film that is not only audio described, but also includes a full transcript so that deaf and blind people can participate.

Chancey Fleet ([13:37](#)):

We've seen incredible upsurge in online gatherings for education on the tools for collaboration that we all need to use. Training on Zoom itself, training on Meet and all the other platforms, training on how to use collaborative platforms like teams and Google docs and all that jazz. We've always had these events but usually they've been local, they've been small and dispersed. Because our grapevine is so strong and we have so many kind of mutual nodes of

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communication, word is traveling really fast and most previously local blindness education opportunities have kind of gone national, or in some cases global. And we're hearing reports all over the place that agencies that offer online training have actually seen the numbers of attendance, and the demand for what they're offering skyrocket. We've been doing lessons on getting eBooks for people who previously relied on libraries by mail that have paused their shipping, lessons on things that people were trying to learn to adjust to blindness are continuing, including on things that seem like they'd be challenging at a distance like braille and cooking technology. We're having conversations around philosophy of blindness and what it means to be interdependent and independent in a time like this. And people are even bringing new things into the world, including sonified data representations from SAS to help us get a grip on data using audiographs. Someone's offering origami verbally described. Someone's doing the same thing for yoga. There's lots of popup fitness happening. There are pop up verbal description museum tours. And tomorrow I'll be taking part in a reveal of brand new way to make braille musical chord charts. So although this is a trying time for all of us and although we are experiencing discrimination and marginalization, we are also experiencing our collective power, the strength of our networks and the ability of those networks to help us thrive. Thanks.

Taeyoon Choi ([15:51](#)):

I'm actually in a government appointed quarantine facility in South Korea. I came here about 11 days ago from New York and it's a very small room, about 150 square feet. And every international traveler without a permanent residency in Korea needs to stay in their quarantine for two weeks. So I'm ethnically Korean. And my family is here. I don't qualify as like having a home in the country and it's been a little difficult just to be confined in a physical space and it's not the five star hotel. But I will say that I've actually come to respect their decision to enforce this kind of a quarantine for everyone who's coming into the country because I think that this is protecting the elderly and those who are vulnerable to the virus. So I'm just letting you know where I'm at. I wasn't here up until recently, and the first month COVID 19 hitting United States. I experienced it in many different levels and I want to share my side of the story.

Taeyoon Choi ([17:04](#)):

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I'm an artist and a teacher and I work at the School for Poetic Computation, which is an experimental artist-run school that looks at computer programming as a forms of artistic expression. But I'm also an activist and an advocate for the disability and QTPOC community. I grew up in the States, I was born in San Matteo and grew up in Southern California. I lived through 9/11 in Chicago as a young college student. So I thought I had a bit of a sense of a hostility against the marginalized communities, especially around race. But what we experienced in the last month. Wow. It's nothing like anything that I've experienced in my whole life. I'm getting yelled at from the subway, like go back to where you came from, "ching chong" to physically intimidating. And I think a lot of people are experiencing this including Southeast Asian, anyone who's vaguely Asian, like that's a term. And I think it's been really hard to feel at home in in New York and in the United States. And I think that's common across a lot of the young, and also Asian people. And I am also experiencing in different ways, because I work in between art and tech and academic spaces. Many of my friends are in different spectrums of financial stability. So some of us are in the gig economy and our livelihood has been directly impacted by COVID 19, and we're not sure if we can have rent for next month and different relationship to health insurance and different kinds of medical attention. So the disparity between the access to resources and the kind of a mutual network, mutual support network, that is necessary at this time has been really stark.

Taeyoon Choi ([19:11](#)):

And Trisha Wang, who's an ethnographer who joined the Data & Society network power hour a few weeks ago, talks about this notion of a hyper-local where she's actually learning from the people of Wuhan. And in Wuhan there's a very intricate and complex network of community support structure between city blocks or apartment buildings that are actually sustaining their lives. So it's not actually the government, but it's the people, that community, that's surviving the virus. And I had that too, of friends and strangers just giving me medicine and food and what I needed it. And I was also quite sick. Last month I think I had COVID, I'm not sure. I just got tested and I'm negative now. But I had a shortness of breath and other kinds of symptoms, and it was really devastating. And I think it really changed how I think about interdependence and also just the vulnerability of our lives.

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Taeyoon Choi ([20:14](#)):

So I want to think about networks in a different way. And I studied networks through art and through code. And there's this very popular diagram of three types of networks: centralized, decentralized, and distributed—and I think you get the idea of those diagrams. And those focus on the shape and the structure of the network. I want to suggest today that we think about the grains of the network, the textures, and there is a Korean expression '결이 같다' which is to have the same 'kyul' 결(結). The character implies texture with a sense of flow in the same direction. It can also mean to make a knot, to mingle, cross and entangle. An example of kyul is the wood grain, which shows the direction of the wood's growth. You can cut the wood with, against and across the grain. These actions either strengthen the wood or make them have uneven textures. Can we pay attention to the grain of a given community? Can we challenge the emphasis on the 'shape' of networks? Perhaps we look and feel the 'grain' of our networks?

Taeyoon Choi ([21:37](#)):

Are centralized networks inherently authoritarian or are they necessary in times of emergency? As we see in various governments response to COVID-19, some are more swift in their reaction than the others and enforcement over social distancing. We see sometimes this centralized control is very beneficial for the larger community. In case of South Korea, the COVID-19 cases are reported by text message to everyone in the community. So if my neighbors tested positive, I get text message right away about where they have been in the last 24 hours. For those who are concerned about their privacy, this is like their nightmare. Right? But they don't share the personal information, their names or such, but they share where they have been, like the shops they have been.

Taeyoon Choi ([22:37](#)):

But I think this kind of centralized network has prevented South Korea from the worst case scenario and people are willing to compromise their privacy in benefit of the general public. So my question is will the world accept this type of centralized control as a new normal? Will the people who value their mobility, independence, and autonomy, be willing to compromise their

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freedom for the benefit of their community and society at large? This image says, dear Americans do not be racist against Asians and then has this cartoon figure that is kind of like a blank face. This is my art and I want to have this image as I speak to the next part. So are decentralized networks inherently liberating and empowering? You know, there's this common notion in Silicon Valley or West at large, that decentralization is like leading to democracy and I want to change that. I want to challenge that. And I want to say that tools and platforms are not neutral. While it's possible to use such tools for political dissent, they can also be used to exploit the marginalized communities against the basic human rights. And some networks, whatever shape they are, should not exist in the first place.

Taeyoon Choi ([24:11](#)):

And I have this image of a care with distance, with a cartoon figure that's arm is reaching out. I think it's really important to look at and understand the space of mourning, space to mourn for the loss. A South Korean activist named Earth calls for an action towards radical commoning through collective mourning. And they connect the current crisis of COVID-19 with the incident in South Korea in 2014, called Sewol ferry. You might remember a very large ship sank with 204 people including you know, hundreds of high school students just died out of that accident. And it revealed a problem about South Korean society at large and lack of accountability across the spectrums of power and many people including the young progressive fill the responsibility of partaking in a society that caused a catastrophe. So they resist the tendencies to individualize the catastrophe, putting the burden burden on the victims who were already marginalized.

Taeyoon Choi ([25:25](#)):

So they shared this criticism towards the establishment, those who remain loyal to their status quo and stopping the collective mourning. In Earth, this activist's perspective, through the social mourning brings social change and in this arduous process of grieving victims and unaffected people recognize their interconnectedness and create a community. And I ask the attention of everyone who's here, directly impact, directly influenced by the virus, and also indirectly affected by it. We need to take time to mourn collectively across the grains of our social and

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geographical distinctions. It is our duty to recognize our connection with those who have been affected by the pandemic and our society's lack of care towards the marginalized.

Taeyoon Choi ([26:30](#)):

And when I finished by sharing one image and pass it off to Amber, perhaps we can think of a new type of www, which usually stands for a worldwide web. Instead of that, perhaps we can think of a world which cares to build a caring world and you can, you might notice a lot of Donna Haraway influence in this thinking and it's that, what is the world, a caring world, a place where living and nonliving beings and critters and compost and spirits live amongst each other. Thank you. And I wanna open the floor to Amber.

Amber: ([27:29](#))

Something that I'm thinking about while I was listening to the both of you—I was noticing some disparities in some of the themes, but at the same time felt that there was a lot of intertwinedness between the themes as well. When I was listening to Chancy and her comments, you're framing, as interdependencies, that one of the strengths of a small community is the ability to have those interdependencies within them. And I see the same kinds of things in the deaf community as well.

Amber: ([28:27](#))

We, so in terms of building networks, maybe those kinds of networks, don't have that same necessarily parallel as you might see in hearing communities, but the idea of the concept of interdependency, is something that I find really interesting from your comments. Taeyoon, your comments about, well, one of the concepts that I took away from what you had to say was that of transparencies and accountability, and how they both can and should be linked together. For example, you mentioned examples of using reporting in South Korea, the way that people report their illness or locations that they've been to. And that is both a sense of accountability as well as transparency, well without to me necessarily would be without violating some of the issues of privacy that I think is really a very much American issue, some of the issues of privacy. That's one of the things I think that we actually have as Americans.

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Amber: [\(30:03\)](#)

American culture has a very strong sense of privacy and I think that the solution is a really nice way of having both transparency as well as accountability and still preserving privacy. So what I wanted to actually ask the both of you, is that I'm seeing some relationship actually between these two ideas interdependency as well as transparency. And something that I'd like to know is if either of you can comment on the other person's, their framing, with your perspective. So for example, Chancey, what you were saying about interdependency, one of the things that I was just wondering that if you could comment then about that with respect to issues of transparency and accountability. Are there ways to, I'm not sure if I'm phrasing my question exactly the way that I'm trying to get it across, but I think that there are ways to link the concepts, the two concepts that you've both been expressing.

Amber: [\(31:24\)](#)

I'm not sure if I'm stating my question as well as I'm formulating it, but that's just some of the things I was thinking about issues like interdependency and how they actually, let me just go back, just for a moment. Speaking specifically about issues of interdependency, sometimes those interdependencies will lie on a small community. People within those small communities, let's say, have different skills and different resources. And then collectively put together, it allows the community to be stronger as a whole. But one of the things that seems possibly lacking or difficult, and this is one of the things I think that makes the coronavirus issue so difficult, is that okay, the broader society, people who don't have disabilities, they don't have those same kinds of interdependencies on us as people with disabilities. So I'm wondering then, Chancey, if you could say something about maybe how our different disabilities communities and the interdependencies that we have can be reflected by some ways or it can be shown as to how we have something to give that other communities can depend on us. That would that then strengthen the resources that we have available or will that then strengthen the resolve, the continued resolve and support for communities for disability communities?

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Chancey Fleet: ([33:27](#))

To be honest with you, I think, you know, as terrible as this pandemic is, in a lot of ways, it takes a measure of isolation, needing things that you don't have convenient to hand and marginalization to motivate the average person to network more broadly and more deeply, and to start structuring an interdependent support system. And I think it's starting to happen outside the community of disability just because people are doing that. People are using networks to check in on each other to mail things that someone else might need, to help each other through you know, figuring out how remote work happens. So I actually am seeing that pattern. I am seeing, you know, communities that aren't necessarily of disability, um, communicating more and more deliberately sharing information and opening up time that's just specifically for like check-ins and fellowship. And that's not something we do a lot in our daily lives. In our communities of disability, you know, where the system doesn't always meet, uh, all of our needs, we're very used to doing that as a matter of necessity. And I think we're, you know, we're all on the ropes right now to different extents, but because everybody's on the ropes, you know, one consequence that's positive is that more people are figuring out why a network like that makes sense. And you know, it's my hope that new ways of relating to other people and offering what you have will emerge.

Amber ([35:09](#)):

Yes, this is Amber. Yes. And I think the idea of new ways of relating is also really important as well in terms of ideas about transparency. And that may be some of the ways that these smaller communities and hyperlocal communities, as Taeyoon mentioned, have more transparencies that allow for those interdependencies to take place.

Taeyoon Choi ([35:38](#)):

Well, Amber, I do want to kind of come back to your question about, the distinction between the disability community and then the non-disabled community or able-bodied community. And I'm doing it not, I'm not raising this question for you, but for everybody else in the room, just to kind of contextualize what we're doing is that I think that distinction is changing as we speak, especially after the lockdown. I think there's a lot that the disabled communities are offering

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that are valuable to those who have not identified as such. I think about my friend Christine Sun Kim and Christopher Tester, who are both deaf, and they have this tiny blog called A Family Vocabulary, and they're just inventing new languages as, as they are trying to make sense of the world for their deaf, actually hearing child, and deaf community.

Taeyoon Choi ([36:42](#)):

And Dave posted a sign about the coronavirus and quarantine and they showed it in American sign language and different kinds of languages like that kind of adaptiveness to languages and situations of the world is very unique to disabled people. My friend and mentor Sarah Hendron talks about this adaptability as a unique characteristic of kind of you know, disability community. And I think we're all learning that right now. So, more than anything, I think there's a lot that, you know, deaf, blind and disabled that the communities have been already offering. And I do want to point on the part that Chancey mentioned about phone trees because we had some conversations about this in the past and that's a really powerful technology that's a very powerful way of engaging with each other or using very simple you know, mechanisms of a kind of a linear ring network and that kind of technology has been missing for us until now. And that reappearance of that reuse of the traditional technology is very heartwarming to see. So, okay.

Amber ([37:50](#)):

Yes, yes. This is Amber agreeing. Yes.

Rigoberto Lara Guzmán ([37:57](#)):

There was a question earlier Taeyoon and Chancey about the dichotomy between privacy and health. There was a question around given the access we have to technologies now, do we have to give up our privacy in order to have decent public health?

Chancey Fleet ([38:20](#)):

I mean, I think that technosolutionism is coming to visit this crisis just like it comes to visit every crisis, large or small that, you know, as long as the solutions being developed are being purveyed by companies that have a profit interest or governments that might have interests that aren't necessarily the best interests of, of every person who's living within their borders, the answer to

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that is going to be framed as a yes. And I think it's hard in times of crisis to step back and say, we won't adopt this, won't use this unless the way that it operates is transparent, unless it's a thing that you can opt into and not something that you're compelled to do, and unless it is engineered with real privacy and security in mind. You know, this wasn't a public health situation quite, but the DOE took, took a hard decision last week by banning Zoom from schools. And it felt like an awful thing to do during this time because that was the glue binding people together. But unless there's a concerted refusal to adopt technologies that don't have all of our best interests in the way that they're developed, we will see extractive elements of them for public health, and in anything else in this crisis.

Taeyoon Choi ([39:54](#)):

I want to point you to this one book called "Giving Voice" by Meryl Alper. And I actually saw that Meryl is in the audience. So this is like when you like recognize you're a rockstar academic in the seat and they're like, Oh, I got to mention their book. So the book is about mobile communication, disability, and inequality. And this book talks about assistive technology in the educational space. So how does for example, like smart devices like iPad have different impact for students, young students of different social or economic, you know, kind of class. And you know, those who have multiple iPads and those who have only the school iPad and what kind of learning experiences are built around that, what kind of privacy issues are raised because of their access or lack of access to technology. And I think that is kind of seen with our case of privacy and health today, is that those who can afford to have health insurances and different kinds of support network and those who rely on you know, people just close to them or don't have a really a legal structure to support them.

Taeyoon Choi ([41:05](#)):

I want to take this moment to talk about kind of the negative implications of transparency or decentralization to the same token, is that perhaps, you know, some communities or some networks should just not exist. If there are toxic communities that are utilizing these moments, such as like this vulnerable moment, for their self interest or to be abusive, I think we should just say that, that use technology, it's not good. We should ban it. I'm thinking about the

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particular case of the the underground cartel trading, you know, sexually explicit content of young girls. But I think as we think about technology and our relationship to it, I don't want us to build more dependencies. I want to have a better relationship with it where we have more agency and I think that is core and transparency is a part of it. But I, yeah. Yeah.

Rigoberto Lara Guzmán ([42:06](#)):

Wonderful. We're gonna transition now into our closing remarks. But before that I, I'd like to read a chat entry here by Tylee Harris that I've found really inspiring. Tylee says so much pure poetry in such deep insight. I am so grateful for this discussion. So enriching to think about network textures, resilience, and society's misconceptions of value and how this time is opening up a new perspective on resilience and shared value. So in these last couple of minutes Taeyoon and Chancey, we have weaved a lot of different themes today, but some things that stand out as Tylee says here, is how we are weaving these new textures and grain as you call them, Taeyoon. What would be some of your closing remarks for us? Thinking about future systems of trust and how accessibility is going to come up for us after this pandemic has transitioned.

Chancey Fleet ([43:13](#)):

I think that this time has been an opportunity for us to reflect on the relationships that let us share our value and that bring value to us. Who it is in our lives, what individuals, what organizations, what groups actually ground us and nurture us. And which ones pacify us and offer short cuts that in the end aren't really shortcuts. I found myself taking a pause on things like delivery. I found myself taking a pause on fighting too hard for anything that isn't already accessible and pouring all of my energy into the community that welcomes me and accepts me and affords me the things that I need to be fully of use and fully engaged and welcomed. And I think that there's a lot that we can come out of this having shaken off. And there's a lot that we can come out of this having strengthened.

Chancey Fleet ([44:26](#)):

And although this time is something that no one would ever ask for, it's not without its gift. So, for example, as a blind woman for the first time in my life, I think my adult life and probably my

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child life, I haven't been touched by a stranger without consent. We're spoken of in the third person for five weeks. And I can feel that tension leaving my body and making room for other things. And so, you know, it sounds pat, but I think that this is a time to reflect on the things that we want for ourselves and our community and the things that we've accepted that maybe we never needed to accept.

Taeyoon Choi ([45:14](#)):

I'm really thankful to have this hour. You are, I think being the same time with you sharing the space, really encouraging. Yeah, I think our lives will never be the same. That's needless to say, but I just want to say that. I've been thinking a lot about the values that we keep for our personal life and professional life and the values that I hold about accessibility, non-discrimination, and nonviolence. Seems to have like it's changing shape as of like every day because the priorities are also changing with our lives. And I'm in a government facility; they're delivering food for like three meals a day and it's all in like plastic containers and we are just, I'm just using so much plastics right now and that's been really uncomfortable for me.

Taeyoon Choi ([46:24](#)):

And thinking about the relationship between the pandemic and then environmental justice and the climate justice has been something that I think a lot of us are trying to understand now because it's not an independent, you know, event between the pandemic that we're experiencing and then climate change. I want to be able to understand that a little bit more scientifically and kind of legally as well. So if anyone is versed in that, I'd love to hear how you understand it. And I also want to say the very last thing about graph and like sort of the graphs that Governor Cuomo has been sharing. A lot of like news outlet has been sharing. And I have a lot of like nerdy like data science friends who are just saying like those graphs are inaccurate and those are actually like really misleading and like that famous New York Times front page of like this screechingly high you know, red shape of like New York as opposed to other states, that's actually really dangerous ways of kind of creating anxiety out of them. Clearly communicating the current status. So I'm going back to my like, you know, middle school math books to look at algebra and try to understand the difference between exponentials and then the linear kind of

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graph and logarithmic graphs. And in Korean and Chinese, which Korean words are based in the logo to make graphs are actually called relational graphs. And cause that's a relationship between the numbers that is kind of displayed. I think that's really fascinating, to think about the relationship and the kinship between the numbers as a starting point to understand the pandemic. And so we are not separate from any of us. And then what we do is impacting the future generation and then the animals, the environments around us. So that actually gives us a little bit more agency to think like, what are the decisions that we're making today that may have an impact for the future generation coming after us. Yeah.

Rigoberto Lara Guzmán ([48:37](#)):

And with that I'm going to hand the mic now to my friend and colleague Audrey, so that we can close out this space. It's been a wonderful hour spending it with you all. Thank you to our interpreter, Nicole. Thank you to Amber for their participation and thank you for everyone for sharing your time with us.