

Vernacular Language Processing Book Launch
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Access Copy

For my contribution today, I'm working with an access copy. The link to it is shared in the chat. This will give the people transcribing a break (you could copy my access copy into the pad if you'd like!). Access Copies are documents that include in written form all said and visual parts of a presentation (including things like image descriptions) and are a tool that anyone can use to make their work more accessible.

Thanks so much for having me here today. It's been fantastic to be part of this book and to have the chance to consider Trans* and Disabled vernaculars for my contribution that turns around deadnames. The title of my piece that you can read in the book is called "Turnabouts and deadnames: shapeshifting trans* and disabled vernaculars". To be deadnamed is to be named by the name you used to have, but then have changed because you identify as trans. This experience is common and happens for me every time my Covid-19 Vaccination card is scanned, I go to the bank or pay for anything with my debit card. It is a kind of violence to be consistently reminded of my deadname, but that violence comes more from the structures that require seamlessness of presentation, and gendered naming practices that become enforced through gendered social policing rather than it being that my deadname is so wrong. In my text for this book I considered how extending naming practices rather than erasing deadnames could produce an orientation of trans* experience that would be more about living with ongoing change rather than erasing personal history. And then I write about what would be required so that the experience of living with deadnames could be possible in a way that would unhook requirements of binary gender expression and the seemingly simple act of erasing one's own history.

In the text for this book I engage a Disability Justice framework. For this presentation today I thought to return to this framework and read from another collectively published book that I also cherish alongside *Vernaculars Come to Matter*. To consider what kind of vernacular expressions are already there and might need to be invented towards for disability justice to flourish in even more places than it already is. My invitation with reading these principles of Disability Justice is to place one way of knowing, knowing from the perspective of disability justice next to another kind of knowing, knowing from language practices that emerge within technologies. So, from Sins Invalid which is a People of Color led disability justice group, they have published the text: *Skin, Tooth, and Bone: The Basis of Movement is Our People, A Disability Justice Primer*.

And from this book I wanted to read today: *10 Principles of Disability Justice*.

1. INTERSECTIONALITY Simply put, this principle says that we are many things, and they all impact us. We are not only disabled, we are also each coming from a specific experience of race, class, sexuality, age, religious background, geographical location, immigration status, and more. Depending on context, we all have areas where we experience privilege, as well as areas of oppression. The term "intersectionality" was first introduced by feminist theorist Kimberlé Crenshaw in 1989 to describe the experiences of Black women, who experience

both racism and sexism in specific ways. We gratefully embrace the nuance that this principle brings to our lived experiences, and the ways it shapes the perspectives we offer.

2. LEADERSHIP OF THOSE MOST IMPACTED When we talk about ableism, racism, sexism & transmisogyny, colonization, police violence, etc., we are not looking to academics and experts to tell us what's what — we are lifting up, listening to, reading, following, and highlighting the perspectives of those who are most impacted by the systems we fight against. By centering the leadership of those most impacted, we keep ourselves grounded in real-world problems and find creative strategies for resistance.

3. ANTI-CAPITALIST POLITICS Capitalism depends on wealth accumulation for some (the white ruling class), at the expense of others, and encourages competition as a means of survival. The nature of our disabled bodyminds means that we resist conforming to “normative” levels of productivity in a capitalist culture, and our labor is often invisible to a system that defines labor by able-bodied, white supremacist, gender normative standards. Our worth is not dependent on what and how much we can produce.

4. CROSS-MOVEMENT SOLIDARITY Disability justice can only grow into its potential as a movement by aligning itself with racial justice, reproductive justice, queer and trans liberation, prison abolition, environmental justice, anti-police terror, Deaf activism, fat liberation, and other movements working for justice and liberation. This means challenging white disability communities around racism and challenging other movements to confront ableism. Through cross- movement solidarity, we create a united front.

5. RECOGNIZING WHOLENESS Each person is full of history and life experience. Each person has an internal experience composed of our own thoughts, sensations, emotions, sexual fantasies, perceptions, and quirks. Disabled people are whole people.

6. SUSTAINABILITY We learn to pace ourselves, individually and collectively, to be sustained long-term. We value the teachings of our bodies and experiences, and use them as a critical guide and reference point to help us move away from urgency and into a deep, slow, transformative, unstoppable wave of justice and liberation.

7. COMMITMENT TO CROSS-DISABILITY SOLIDARITY We value and honor the insights and participation of all of our community members, even and especially those who are most often left out of political conversations. We are building a movement that breaks down isolation between people with physical impairments, people who are sick or chronically ill, psych survivors and people with mental health disabilities, neurodiverse people, people with intellectual or developmental disabilities, Deaf people, Blind people, people with environmental injuries and chemical sensitivities, and all others who experience ableism and isolation that undermines our collective liberation.

8. INTERDEPENDENCE Before the massive colonial project of Western European expansion, we understood the nature of interdependence within our communities. We see the liberation of all living systems and the land as integral to the liberation of our own communities, as we all share one planet. We work to meet each other's needs as we build

toward liberation, without always reaching for state solutions which inevitably extend state control further into our lives.

9. COLLECTIVE ACCESS As Black and brown and queer crips, we bring flexibility and creative nuance to our engagement with each other. We create and explore ways of doing things that go beyond able-bodied and neurotypical norms. Access needs aren't shameful — we all function differently depending on context and environment. Access needs can be articulated and met privately, through a collective, or in community, depending upon an individual's needs, desires, and the capacity of the group. We can share responsibility for our access needs, we can ask that our needs be met without compromising our integrity, we can balance autonomy while being in community, we can be unafraid of our vulnerabilities, knowing our strengths are respected.

10. COLLECTIVE LIBERATION We move together as people with mixed abilities, multiracial, multi-gendered, mixed class, across the sexual spectrum, with a vision that leaves no body/mind behind. This is disability justice. We honor the longstanding legacies of resilience and resistance which are the inheritance of all of us whose bodies and minds will not conform. Disability justice is not yet a broad based popular movement. Disability justice is a vision and practice of what is yet-to- be, a map that we create with our ancestors and our great-grandchildren onward, in the width and depth of our multiplicities and histories, a movement towards a world in which every body and mind is known as beautiful.