

Podcast Transcript: Disability 101: Principals of Disability Justice

00:00:00 **EI:** Hello, listeners, and welcome back to the Madcast, the podcast where we delve into the intersections of academia, disability, and culture. We're hosted by the UC Berkeley Disability Lab and recorded at the Ethnic Studies Changemaker Podcast Studio. I'm your host, EI, and today I'm joined just by my co-host, evelyn.

00:00:19 **evelyn:** Hello. Today we are going to talk about disability justice and more specifically the ten principles of disability justice created by Sins Invalid. Hopefully this episode will be not too complicated and will leave you with a better understanding of the principles that some of the disability community follow.

00:00:36 **EI:** Yeah, this episode's gonna be a little bit more PowerPoint presentation-esque and evelyn is actually gonna be doing a lot of the talking today as she is an expert on... By expert, I mean has done a lot of research on this and has done a lot of lovely, lovely work. Don't deny it.

00:00:56 **evelyn:** I did one presentation last week for the student org that we have at campus.

00:01:03 **EI:** Yeah, so go ahead and take it away and if you... Demean yourself. I'm immediately throwing you in jail, actually.

00:01:14 **evelyn:** Okay, well, I actually have a get out of free jail card from a Monopoly game that was rigged by the...

00:01:19 **EI:** Capitalism on this disability podcast? Are you kidding me?

00:01:24 **evelyn:** That is a teaser for one of the principles of disability justice.

00:01:30 **EI and evelyn:** (Laughter)

00:01:32 **EI:** Let's, let's actually get to the meat of this.

00:01:35 **evelyn:** So to start us off, what actually is disability justice? I think, I know especially on this podcast, we throw around a lot of terms that have not been properly explained. This episode is an attempt to explain some of them. There are a lot that we will not get to, though. But to understand what disability justice is, we do need to go back several decades to the 1960s and the disability rights movement. In this time of change and advocacy with the civil rights movement and second wave feminism and the anti-war movement and the Chicano movement and the gay rights movement and probably a ton of other things that I cannot think of.

00:02:10 **EI:** The 60s were a wild time.

00:02:11 **evelyn:** The 60s, a lot was happening. A lot was happening. The disabled community also picked up in power in this time. There is a lot of history that we can unpack, not just in the

60s, but before then and well after then. But, the 504 sit-ins are a very notable event that I think we may have mentioned a couple times. The 504 sit-in was a protest that started on April 5th, 1977, with the goal of getting the long-delayed Section 504 of the 1973 Rehabilitation Act passed. Section 504 essentially outlawed exclusion on the basis of disability from anything that received government money. It was important, yet after a sit-in five years earlier helped push the Rehabilitation Act, Section 504 was never properly enforced and had no regulations that made it possible or that made it possible to enforce it. By April 4th, 1977, the American Coalition of Citizens with Disabilities had demanded that regulations be put into place. To put pressure on this demand, protests broke out across the United States. None are more remembered in history than the San Francisco sit-in, where a group of disabled activists, including Frank Bowe, Judy Heumann. Judy Heumann being the mother of the disability rights movement, as she is often called.

00:03:29 **EI:** Sorry, I just had to give a little shout out to her. Woo!

00:03:33 **evelyn:** Yes, very, yes. Also, Kitty Cone, Mary Jane Owen, Ed Roberts, who was very, very important, actually, at UC Berkeley here where we are. Um, and roughly 150 other incredible people occupied a health, education, and welfare building for twenty-five days? Some sources say twenty-six I do not know which is which. I could probably have gone down a rabbit hole doing this, but I did not have a lot of time or spoons. Um, but either way, to this day, it is still the longest sit-in at a federal building to ever occur, which I did actually not know, and that is impressive.

00:04:09 **EI:** Oh yeah, it was especially impressive, especially since, you know, with a lot of disabled folks, especially those who have physical disabilities, Like, it's hard to sit and not have your medical supplies or medication for that long. And that's actually where a lot of mutual aid comes into account. Because a lot of people, you know, brought in outside food, outside ventilators, outside... All these outside resources in order to make this sit-in possible for these folks. And so it was infamously, like, pretty cool, like, community-wise.

00:04:43 **evelyn:** There are a lot of documentaries about it and they are very cool to watch.

00:04:47 **EI:** Oh, yeah. Would you like to mention some of the documentaries?

00:04:50 **evelyn:** I do not know any of the top of my head. Crip Camp has some of it, right?

00:04:53 **EI:** Crip Camp does mention it. For those of you who don't know Crip Camp... Was a wonderful film that you can see on Netflix made by...

00:05:35 **evelyn:** James Lebrecht. And I know that because I put a sticker on his wheelchair.

00:05:39 **EI:** I've met him in person. He's super nice. Yeah. Super nice guy. Anyways getting back to the topic at hand...

00:05:50 **evelyn:** Yes. Speaking of mutual aid, the Black Panthers were there helping out, which I think is another cool fact. There are a lot of other organizations helping out, but I think that one is very cool.

00:05:58 **EI:** Yeah, I think what's not often mentioned a lot is, you know, as a lot of these movements were going on at the same time, there was actually quite a bit of crossover between a lot of these organizational groups, I mean, some members of the disabled community went over when Angela Davis was in prison and she was on trial... A lot of those folks did end up, you know, protesting her arrest, um, outside of the building where the trial was held. And a bunch of other groups as well. I don't know. It's just something that's really interesting where, like, you know, coalition building between groups is something that's often viewed as a very or a more modern concept, especially with the third wave of feminism. But, like – I, it's important to note that, like, you know, people have contained multitudes, you know? And a lot of times these groups did cross over, especially in, you know, areas where activism was super prevalent, like Berkeley and San Francisco around here. And then obviously other places, but we're talking about... San Francisco and Berkeley mainly just because that's where we currently are.

00:07:09 **evelyn:** And also where the 504 sit-in happened. Yes. I think that is a very important point and I think it is sort of a yes and no to that of there was a surprising amount of cross solidarity between these organizations and movements and also not enough.

00:07:23 **EI:** Yeah, no, infamously that is criticized especially, you know, most infamously in the second wave of feminism with a lot of Feminist groups in the 70s, there was a lot of issues with, you know, white feminists excluding women of color from their organizational practices, infamously excluding lesbians and other members of the LGBTQ community. Leading to one of the funniest bits I've ever heard of where they were called the Lavender Menace and so they came to the meeting with the Lavender Menace t-shirts. I still find that incredibly funny. But yeah, no, it's something where, like, we don't want to necessarily exclude from the history, you know, the coalition building that happened in the past, but also, like... We do need to remember that it is a widely criticized thing that, like, it didn't happen enough and it didn't happen in the forefront of a lot of these movements. But yeah, um, so after the 504 sit in... Like, how did we get to the obviously wonderful ADA Disability Rights Act of the 1990s, which has no problems whatsoever and is never, it actually solved ableism. Fun fact.

00:08:42 **evelyn:** It actually did.

00:08:46 **EI:** It actually did. That's a joke.

00:08:47 **evelyn:** Why are we making this podcast actually? I do not know. This is a joke. This is a joke. But yes, the 504 sit-ins were successful. Section 504's regulations were passed and 504 especially was very important in setting a lot of precedents that became part of the ADA later on. But as we were getting on to the disability rights movement in the U.S. was extremely, extremely important, but it was not without its flaws. One of the most common criticisms of the disability rights movement is that it centered white disabled people and favored people with

physical, visible disabilities, marginalizing BIPOC disabled people and people with other kinds of disabilities. Disability justice to bring it all back together, comes as a response to these issues and integrates these critiques into its conception. Disability justice was first conceived of in 2005, around the same time as the formation of the Disability Justice Collective. The collective shares a lot of members with the disabled, queer, and BIPOC performance group Sins Invalid, which we mentioned earlier, whose definitions of disability justice are what we are drawing on today. People usually cite the ten principles of disability justice from Sins Invalid, and we are also going to cite them.

00:11:16 **EI:** Yes, and I will note that these are not just principles for activism and action within the community. They are. But there are also often principles that are applied in a lot of academic and theoretical concept theoretical contexts. And so a lot of times when, you know, we're looking at gender studies or disability studies or, you know, all the critical thought in that area. A lot of times when we're discussing disability justice and anything that intersects with it, you know, we put these principles into application. Or at least try to. It is not a perfect practice. It is not, you know, these are ideals that we strive for, but it doesn't necessarily mean that every activist is going to be necessarily... Perfect. And I just wanted to put that disclaimer in because, I don't know, I feel like a lot of times people's intentions are often, you know, misconstrued. But also that doesn't mean that there's a lack of accountability as well. So. That's my little tension. And then before, briefly before we get into the ten principles, I should just say, Sins Invalid is actually based in San Francisco. You could go see their performances. I've been wanting to see a performance with them for a while.

00:12:35 **evelyn:** We should do that.

00:12:36 **EI:** We should. That'd be a fun field trip. Or a fun hangout. Anyways getting into the ten principles of disability justice. evelyn, would you like to take it away?

00:12:46 **evelyn:** Okay, I am going to list them and then afterwards we are going to go in depth because that seems like a good structure for a podcast episode to have.

00:12:56 **EI:** I have total faith that we will be able to do that without any tangents.

00:13:02 **evelyn:** Not one. Not a singular tangent. I am so good at words today.

00:13:07 **EI:** I know, right? We should just leave a lot of this in.

00:13:10 **evelyn:** We should. I think we should.

00:13:11 **EI:** Representing brain fog.

00:13:12 **evelyn:** Yes. The transcription will be accurate, though.

00:13:16 **EI:** Yes, of course. And hopefully one of these days my mom will actually read the transcription and not just rely on her captioning app. I'm looking at you, mom.

00:13:25 **evelyn:** Yes, EI's mom.

00:13:26 **EI:** She won't. She'll, she'll, she'll see this. Hi, mom. Uh, anyways.

00:13:32 **evelyn:** But yes, um, so to list them off, we have number one, intersectionality, ever important in truly just everything. Number two, leadership of the most impacted. Three, anti-capitalist politic... callback to earlier.

00:13:48 **EI:** Wow, that's a full circle moment.

00:13:49 **evelyn:** Truly, we, is it clear that I planned all of this, including every single time I am stumbling on words?

00:13:54 **EI:** Yes. Get to point four. Get to point four.

00:14:00 **evelyn:** And number four, commitment to cross-movement organizing, which we saw a little bit of, but also historically not enough of. Number five, recognizing wholeness. Number six, sustainability. Number seven, commitment to cross-disability solidarity. Number eight, interdependence. Number nine, collective access. And number ten, collective liberation. So, let us go in depth.

00:14:27 **EI:** Because I don't, what do those words mean? I mean, I know what those words mean because I'm in the academic sauce, but you should probably explain what a lot of these terms mean because a lot of these terms are often defined, especially like intersectionality. It's just kind of like thrown around. Most infamously the crossroads example, which is incredibly inaccurate to how intersectionality actually typically presents... It is not, so intersectionality is often, you know, understanding that all of these systems that often marginalize specific groups specifically... Disabled folk or people of color or, um, people affected by, negatively by capitalism, so lower class individuals. You know, all these individuals... Oh, also the queer community. But, you know, all these, all these things can not only... Not only exist, but they intersect with one another. Not such that, you know, a person is a woman and queer or a woman and, you know, Latina or something. It, they are, they create a secret third thing, if you will. You know, they're, um, a queer woman or they're a Latina woman or it is, it is something where the issues impacted by... Let's just take, for example, a queer woman. The issues impacted by women and the issues impacted by queer women do not fully encapsulate, even if you add them all together, the sum of the issues that impact queer women specifically. Because a lot of times there's a conflict when you are in between two worlds. And if you have more than just two identities it gets even more complicated. There's a reason why, you know, a lot of queer trans women of color are often, I'm looking at you, are often at the... and we'll get to this next with the leadership of the most impacted, are often those who we try to prop up in these

conversations because they're impacted at so many intersections. So many. So many. I'm going to say it one more time just for emphasis. So many.

00:17:05 **evelyn**: Now the time where I demean myself.

00:17:06 **EI**: Absolutely not. Go in the corner.

00:17:09 **evelyn**: I kind of am in the corner.

00:17:11 **EI**: I mean, you are. But, you know, that's not very podcast savvy of you to reference a visual aid in an audio format.

00:17:20 **evelyn**: Yes, this is true.

00:17:21 **EI**: But regardless, you know, a lot of times intersectionality, you know, it is often portrayed as the sum of two things, two or more things, when really it is the specific context of... Being of multiple identities and also somehow being of almost no identity, which is kind of, kind of a weird thing to wrap your head around and is not certainly not the experience of everyone who exists at the intersection of a lot of things

00:19:11 **evelyn**: Things are complicated. Things are very complicated and they do not stand alone, but they should be looked at in a lot of different ways.

00:19:19 **EI**: Yes. Would you like to take the second point?

00:19:21 **evelyn**: Sure. Number two, leadership of those most impacted. What does this mean? I think I'll actually touch a little bit on that. A little bit. Just a smidge. A little morsel. But in a lot of movements and other sort of activist things, it becomes very easy for those who have the most ability to be active and advocate for themselves and have the resources to be present. To take up positions of power and have their voices be heard above the rest. Something that disability justice focuses on is especially because in the disability rights movement there was an issue of physical and visible disabilities being most visible. And white disabled folks being most visible because white disabled people have more power than, say, a brown disabled person.

00:20:52 **EI**: Yeah, essentially, you know, white disabled folks, especially white male disabled folks, especially white male disabled folks with money, um, of the upper to middle class often have the privilege of being able to be at the forefront of these communities and often infamously have taken the spotlight in a lot of, you know, these movements over time and that oftentimes leaves a lot of different voices excluded. People of color, queer folk, um, you know, I'm, I'm just labeling all, all the other marginalized groups, you know, the more intersections you have, the more likely you are there... To be made invisible, essentially. And so what this is, this second tenet is essentially addressing that issue, basically being like, okay, This is a common reoccurring issue that you see across, not just the disability movement, but across The women's liberation movement, the queer movement, like, all of these different movements have this same

issue where those, even within this... Even within these minority communities, even within these communities that are fighting for a right, there is still hierarchy and there's still... You know, privilege in some places and not in others within that community. And so this principle tries to address that basically being like, hey, maybe listen to the folks who are, have the most at stake and have the most... that have had the most harm exacted against them, essentially. Um, statistically, at least. Let's move on to three. Our favorite anti-capitalism. It's fun to rag on capitalism.

00:22:48 **evelyn**: It truly is.

00:22:50 **EI**: It's really fun. As a Berkeley student with blue hair and pronouns.

00:22:54 **evelyn**: I did not want to make that joke when I saw you today.

00:22:56 **EI**: You should have. It's a funny, it's a funny joke. It's a really funny joke.

00:23:01 **evelyn**: For our listeners at home, EI has blue hair and pronouns. I cannot believe her.

00:23:06 **EI**: I know. It's almost like pronouns is something that everyone has. That's crazy.

00:23:11 **evelyn**: What? No, I do not have pronouns. I do not.

00:23:15 **EI**: You actually don't?

00:23:16 **evelyn**: Do not.

00:23:17 **EI**: Are you like a void with googly eyes or something?

00:23:20 **evelyn**: I mean, that kind of feels like what my gender is sometimes.

00:23:23 **EI**: That's pretty good. That's a scientific term, actually. But anyways, anti-capitalist politics, um, would you like to...

00:23:30 **evelyn**: Yes, I will give it my best shot. So, capitalism affects everyone. Some people who benefit a lot and hoard a lot of wealth are doing a lot better under the system of capitalism than other people, but... The majority of us, the over 99% of us are not doing so great. We are being exploited both in our bodies and our labor and our land, um, land especially being relevant to the indigenous rights movement. Which is something that we need to intersect with and have solidarity with, which is a later point, actually the next point. But back to anti-capitalism. Capitalism affects everyone. And there are a lot of intersectional ways. The disabled body is not designed for capitalism. It is not designed to be productive in the way that the capitalist norm demands of us.

00:24:37 **EI:** And there's a multitude of ways you can really take this. With disabled folks, like a lot of times, you know, their worth or their inability to produce is what makes them disabled, at least in the eyes of the larger world. Sorry, I intersected and then I completely butchered that.

00:25:01 **evelyn:** It is okay. We are... I think some of this will be left in just to show y'all that you can, you can be a mess and still have important things to say.

00:25:11 **EI:** Hey, it's not being a mess. It's called having chronic pain and having brain fog as a result. Anywho, that was actually funny. But no and so a lot of times when we're talking, especially a lot in this podcast, when we're talking about production and disability, especially in an academic context, there comes into a lot of conflict and there is a lot of conflict within that, especially because, you know, we're trying to fight against the notion that, like, your worth is intrinsically tied to how much you produce and how much you are able to contribute to the larger framework of capitalist society.

00:25:52 **evelyn:** Your value is not determined by how much you're able to produce and do.

00:25:55 **EI:** Yes. However, um... I know this and yet I still do it.

00:26:03 **evelyn:** I also still do. I still subscribe to the belief that my worth is determined by how much I am able to contribute to the capitalist framework that we live in.

00:26:10 **EI:** Yeah. And there's some also some other elements of it, especially when we're looking at how the disabled community is often used to prop up folks with whose interest is not the disabled community, but money, essentially. So we see that in a concept called the charity model of disability. That is something where a lot of times different organizations or labs or research facilities or institutions or whatever... Will essentially get, you know, funding for a project and go, wow, look at this cool, I don't know, robot dog is the one that we often use in the Disability Lab (At Berkeley). Um, we're not gonna specifically... Call out on the air who that is, but a resource facility essentially got like, I don't know, got like half a million dollars. So much money to create this robot dog, you know, for as like a seeing eye dog, for the blind community. The blind community did not necessarily ask for robot dogs. But, you know, it was pretty clear that, like, especially with how you see how slow the dog is and also just, like, there's more to... you know, animal companions or service dogs and service animals than just their utility. There's often, you know, also an emotional aspect of this. But I'm not going to speak too much of this because I am not blind. But, essentially, it has been, it would, it's been, like, critiqued that, you know, specific experiment where, you know, they probably got funding for that and it looks super cool, but, like, when they eventually take it to larger audiences, what oftentimes ends up happening is, you know, the community themselves, like, there's no market for it because a lot of times, you know, these products are incredibly expensive. And so most of the disabled community don't end up profiting off of this quote unquote shiny technology. And so a lot of times it's sold to like the military or it's sold to other organizations for profit. But they did initially capitalize on the fact that they had the will help disabled people label. And so there's an element of exploitation in that... That also connects to this, you know, anti-capitalist, you know, kind of

principle. There's so many different ways we could really go in this and, but it is important to remember that, like, regardless of all these critiques of capitalism, we are in fact living in a capitalist society and it is... Pretty much impossible to escape engaging with it. I mean, you could say that this podcast itself is capitalist. We are making a product. And producing. And we have a Patreon. Because we have to, you know, be able to live. Not live, but like, you know, we have to be able to make our worth known to the university and it's baked into every system. But It is something that is important not to forget and to always keep on your mind. So I wouldn't necessarily say criticize someone just because they're engaging with capitalist systems because everyone does. You can't escape it. But... It's something important to keep in mind. And also capitalism doesn't inherently mean bad, like intrinsically. It just often leads to a lot of bad things.

00:29:39 **evelyn:** You can engage in labor and selling goods and services without becoming exploitive.

00:29:46 **EI:** I just wanted to put that clarification in, you know, just because like, you know, I enjoy a lot of products. I enjoy fun earrings. I enjoy a lot of things. But this is a side tangent...

00:30:24 **evelyn:** I did want to add to the capitalist thing because we did both make the jokes about your worth, like, your worth is not determined by your capitalist productivity and how we both believe that, but also still apply that concept to ourselves and contradict ourselves. We contain multitudes and contradictions.

00:30:43 **EI:** This is true. And it's also something important to keep in mind, especially if you're in activist spaces. Because it's incredibly easy to get burnt out in activist spaces. And we'll, we might touch upon it more later, but oftentimes if you do burn yourself out, and you do overextend your individual capabilities. Capabilities is not the right word. Your individual capacity to do something. Your energy. Your spoons, if you will. You won't... You won't serve the larger community and you won't serve the larger movement if you burn yourself out. And that's something that disabled folks, especially those with, you know, a lot of, like, chronic fatigue or chronic physical illnesses or, or certain things. Any, any person who has within the disabled community who has limited energy, which is a large portion. It's something that is often on the forefront of the mind, but also something that like, I don't know, at least I find it's a really common experience both within myself and people I've interacted with where. You know, there is this push to make change and even knowing all these things about, you know, your production isn't your worth, a lot of these great figures burn out. They just burn out because they can't, you know, they overextend themselves. And it's something that's especially dangerous for a lot of disabled folks. So that's just a little excerpt I wanted to put in mind because, you know, it can be frustrating being in this space. It really can be. And so it's important to, you know, find... Happiness and energy from places external to, you know, making a change and... You know, that kind of thing.

00:32:31 **evelyn:** And I think that leads a lot into one of the later things, sustainability. But I wanted to add, before we move on, just... I think there is a significant ideological component to

capitalism that we need to be especially mindful of in whether or not you are engaging in activism, but I think even if you are just a singular person living as a disabled body-mind. Living with a disabled body mind. Because we talk a lot about the literal funding things and the literal flow of money, but capitalism ideologically truly just enforces you... It wants you, as we have mentioned, to prove your worth to society by doing good work and providing labor and being productive. It also, as EI was mentioning, really pushes you to sort of burn yourself out and to go to your extremes. And I think... It ties into a lot of these concepts overlap. A lot of these principles of disability justice overlap in a lot of ways that I, and I think that is an important thing for them to do. But I will put a pin in this and return to it when we go to sustainability. But for now, number four, commitment to cross-movement organizing. We touched on this a little bit with talking about, especially in the 60s and that period and a lot of things that people would not expect with different organizations and movements working with each other, providing mutual aid. But as much as this happened, it also did not happen enough. Which is why Sins Invalid, when they were defining these principles, made a point of saying that this is something we need to commit to. Because this ties into the later points of collective liberation, but... Uh, and also intersectionality but we cannot do these things alone and we need to consider that the identities and things that other movements are fighting for are things that a lot of people from our community also are affected by. We need to have a united front.

00:34:34 **EI:** Also, just from, like, a practical standpoint, why would you reject extra resources, extra people, extra, you know, all these different folks... You know, if you can help it just like from a more practical standpoint, if you're hesitant on that specific point, um, for whatever reason, whether it's fear of... You know, something you don't, someone or something you don't understand or, you know, a lessened connection to certain identities, especially those that you don't identify with. It's one of those things where, like, from an organizing standpoint and from, like, a practical standpoint. If we have a lot more cross-coalition, you know, a lot of crossover, if you will, like, it makes the... almost... the indestructible wall that is making tangible social change all that less daunting because you have more people on your side. And so I don't know. That's just, that's just something to keep in mind. Um, I just wanted to add a little bit to that, but. You know, we covered this already quite a bit earlier, so I think we can move on to point number five.

00:35:46 **evelyn:** As much as capitalism really enforces individuality and competition, humans are social creatures. We evolved by working together. So, you know, maybe we should keep working together and make the people in power say, what is this, a crossover episode? I am so sorry.

00:36:02 **EI:** That was a good joke. We're leaving that in. I don't care if it's unfunny. I found it funny, so we're leaving it in. I don't care.

00:36:15 **evelyn:** We should have a crossover episode on this podcast.

00:36:18 **EI:** We should. We definitely should. So point number five, oh my gosh, we actually already touched on this. Recognizing wholeness. People have inherent worth outside of

commodity relationships, relations, oops, and capitalists' notions of productivity. Each person is full of history and life experiences. Wow, we already naturally organically touched upon this point.

00:36:41 **evelyn:** I will add, though, especially, not just, I mean, academia is capitalism, but specifically since we discuss academia a lot. There is a emphasis on academic knowledge being in the traditional form studies, go to university, do all the fancy schmancy intellectual work. But I think value needs to be placed on embodied knowledge, experiential knowledge, and knowledge that comes from epistems outside of the Western norm.

00:37:11 **EI:** Yes. And also outside of the lexicon of what is traditionally viewed as worthy knowledge. Not just, you know... Touching upon non-Western forms of knowledge, but also non-conventional forms of knowledge, especially within like, you know, individual experiences, if you will.

00:37:30 **evelyn:** Yes, everyone has experiences that are valuable and their voices should be heard.

00:37:34 **EI:** Yeah, but we're getting into more theory stuff, so we should ground ourselves back into activism. Both of us are very, are nerds. We love theory. Though, I think I'm more of a theory head than you.

00:37:52 **evelyn:** I think you are more well-read than I am.

00:37:54 **EI:** No, I think I just like theory more.

00:37:57 **evelyn:** I think I like theory quite a bit. I think I just have not read as many things as you.

00:38:01 **EI:** I'm good at winging it. That's, that's literally what being high masking autistic is.

00:38:07 **evelyn:** So you were saying I'm not autistic?

00:38:10 **EI:** Yes. (Laughter)

00:38:14 **evelyn:** Number six, sustainability.

00:38:15 **EI:** Terrible segue. Moving on.

00:38:19 **evelyn:** Well, it is worse when you call it out.

00:38:21 **EI:** It's called lampshading. It's a storytelling technique.

00:38:26 **evelyn:** I know nothing about storytelling. I have never told a story once in my life. Not once.

00:38:34 **EI:** Moving on to point 6. Can't do this today.

00:38:36 **evelyn:** For those at home, EI just truly stared at me with a look of utter confusion.

00:38:41 **EI:** I think I conveyed that with the awkward pause.

00:38:43 **evelyn:** I just, we are about accessibility and explaining things that are, this is only audio. We need to explain visual comedy.

00:38:54 **EI:** Damn. You got me there.

00:38:56 **evelyn:** Number six, sustainability. So as Elle was talking about earlier with burnout, it is extremely... Are you okay?

00:39:05 **EI:** I'm good. I'm great. We're leaving a lot of this in. I don't care if it's unfunny. It's, we're keeping it in. Whatever. It's fine. Anyway, sustainability. What a lovely concept. There's so many different ways we can go with this.

00:39:21 **evelyn:** Yes. Um, I think it is important to think about environmental sustainability because intersectionality, that ties into many of our issues. But sustainability specifically in this context, that Sins Invalid meant with their principles of disability justice. Refers to how we can sustain ourselves. Because burnout happens very, very easily. It is very easy to fall into overworking yourself and pushing yourself beyond your capacity. But this principle is emphasizing how can we pace ourselves individually and also collectively as organizations, as community.

00:39:54 **EI:** Yeah, it's... It's really common for organizations, especially those with super, super, you know, goals with among the stars. You know, a lot of times once the original members either move on or, you know, a generation has passed, these lovely, great organizations die out. Because there isn't sustainability baked into their, the framework of their organization. And so that's something that, you know, it's not only individual sustainability that we're talking about, but also movement sustainability. And infamously, you know, the disability movement has lacked a lot of sustainability that other movements have had. And there's a lot of different reasons for that that we're not necessarily going to get into. But it is something that is incredibly important not only for individual wellness because we want to put empathy as a main tenet of striving for rights and also, personhood that's kind of the whole point of activism. So point seven, committed to cross disability solidarity. Fun fact, being disabled. Or identifying with disability is something that does not look one way. And oftentimes there is a little bit of infighting just because not every disabled experience is the same and not every disability is the same. There's a lot of different types of disabilities. There's physical disabilities and even within, you know, physical, uh, disabilities... Even within, like, just one disability. I know there's, at least in my experience as a CODA, there's a lot of infighting between the deaf elite, which is a thing. And so people born from deaf families and people who are either raised oral, so they might not know ASL or they

might know PSC. Or those who come from hearing families and that's also a thing. But, you know, even going back to cross disability solidarity, you know, there's oftentimes conflicting disabilities that happen. Something that might be great for the blind community, um, like incredibly bright lights and reflective surfaces and, you know, things of that nature... Is hell on earth for an autistic person. And so I'm just gonna, uh, oh, right. I was listing out different types of disabilities. So there's physical disabilities. There's psych disabilities. So that'll be... Oh my god, help me out here.

00:00:00 **evelyn:** Just psychiatric disorders, you got the more commonly known ones, anxiety, depression, and the spicier ones, schizophrenic disorders. I am a member in an OSDD system, so I am under the psychiatric disability spectrum.

00:00:00 **EI:** Yes. There's also neurological disabilities, uh, so that would be, um, neurodivergence, ADHD, autism, PTSD, that's also under neurodivergence, uh, OCD, things of that nature.

00:00:00 **evelyn:** I think that a lot of overlap with psyche.

00:00:00 **EI:** Yeah. It's kind of hard to like, there is a distinguishment, but there's a lot of overlap.

00:00:00 **evelyn:** Similarly for intellectual and developmental disabilities.

00:00:00 **EI:** Yes. So that would be, um, yeah, learning, learning disabilities, intellectual disabilities, uh, you know, things that impact, you know, that kind of stuff. Um, and then there's also... If my brain can remember.

00:00:00 **evelyn:** Sensory disabilities, invisible disabilities is sort of an umbrella term for things that are not immediately visible to the outside observer.

00:00:00 **EI:** Yeah, and there's oftentimes an issue where a lot of times people with visible disabilities oftentimes get prioritized. Over folks with invisible disabilities because a lot of times, you know, there's this hunt for those who are faking a disability or something stupid like that and so a lot of times it's like, oh, well, look at that person. I mean, yeah, of course they need help, but that person, they're putting on an act and it's like, no. How would you, how would you know that because you don't know someone's life story but also like just because someone's disability isn't apparently, you know, visible or even, even if a disability doesn't look like it does in the movies, uh, for instance, cause you know, even physical disabilities. Um, can often look very different from what is typically portrayed. Uh, I'm just gonna be going off of my own experience just because, um. My own interpersonal experience just because, you know, that's generally the safest route to speak on what I know. Um, but, you know, my mom, for instance, you know, she's deaf, but she doesn't, uh, lowercase d-deaf, but she doesn't necessarily... Quote, unquote, look or act like a deaf person, whatever the hell that means. Um, and so oftentimes, you know, it's, it, because she voices without a quote-unquote deaf accent. She lip reads incredibly well. She's just very good at intuiting and putting together pieces of the puzzle. But she was also, like,

born... Hearing and so she has a very specific experience and a very specific upbringing that makes her unconventional in terms of like the image of what a deaf person is and you know people get angry when you don't fit their conception of what disability is. Um, you find this also in the autistic community. Like, if you don't look like a five-year-old autistic boy, um, it sucks. You're not autistic, actually. Fun fact. Um, and so this is oftentimes a lot of things where there's within the community, um, itself, unfortunately, and not just outside of the community, but within the community, there's policing, um. Um, there's policing of, you know, members of their own community, there's, you know, policing of, you know, who, you might see who has it worse, like, that might be seen, but, you know, it's important to keep a commitment to getting back to our original point, um, because tangents are my thing, um. Committing to cross-disability solidarity is something that is really, really important but also kind of hard because disability looks like so many different things... people, identities, communities, and it is so incredibly diverse. And the needs of one disabled person is not the same as the needs of another disabled person. The needs of someone who's blind might not fit the needs of someone who is autistic or the needs of someone who is also blind but has a different... You know, type of blindness because blindness is not just not seeing and seeing. There's a spectrum. Wow. It's crazy.

00:00:00 **evelyn:** But also, I think it is very easy for different disabled communities to become very insular and isolated from one another. And that feeds into the not knowing about each other's experiences and animosity between one another, especially when conflicting accommodations come into the mix.

00:00:00 **EI:** Yeah, and there's especially a lot of, you know, some terminology might not, might apply to one community but might not apply to another community. Like, for instance, if you use impaired in the deaf community, uh, no, um, don't do that. But visually impaired is a common term in the blind community. Um, but, you know, it's one of those things where like, I don't know, it's, it's hard work, but like, you know, cross, cross disability solidarity is important. Moving on to point eight because time.

00:00:00 **evelyn:** Interdependence. I think especially, uh, very much connecting with a lot of things. There's a lot, there's a running theme through all of this about connecting with one another and not being isolated, separated. But I think especially with, I mentioned earlier, the capitalist notion of individuality and competition, but interdependence goes completely in the opposite direction of that, of working together and working to and with each other's strengths and weaknesses. I think I personally really enjoy interdependence as a concept. Because I always feel, especially just in my home environment with a friend who has trouble going outside and also has an eating disorder, I can help her by getting food while I'm walking on the way home, etc., doing things like that. Um, just interdependence being about helping each other do the things that, uh, I can do one thing, you can do a different thing, I cannot do the thing that you can do.

00:00:00 **EI:** It's incredibly important to rely on each other for, to meet our needs and resources because oftentimes institutions don't meet our needs and resources. Especially in like a medical capacity and that's why you'll often see mutual aid, uh, organizations, you know, handing out, for

instance, safe needles, um. Especially in, like, harm reduction-esque things. And that's not necessarily having to do with, like, the disability community, but that's an example of interdependence in the community stepping up to fulfill each other's needs and help each other out. When, you know, a lot of times the system will only recognize certain people in certain conditions and only if you have a certain amount of money or you look a certain way. Um, so that's an incredibly important concept to touch upon. Um, but, you know, we're short in time, so we're going to move on to number nine. Uh, collective access. Would you like to...

00:00:00 **evelyn:** Yes, I think this ties in a lot with commitment to cross-disability solidarity, but we are a group of diverse people. We are brown, people of color. We are intersecting with all sorts of different identities. We are queer. We are women. We are, we are women, but sorry, I got distracted on that. Um, but we have a lot of different identities, but most importantly, we have a lot of different disabled identities and there are a lot of different needs and accommodations that people have. Um, but we need to work together not just, uh, making sure that one person is responsible for advocating for themselves because that can be... Incredibly difficult, as I'm sure a lot of disabled people have experienced, needing to advocate for yourself in every experience you have in life, every situation you enter, any new environment. Collective access is about working to make sure that all of us together are working towards making sure that our community spaces are accessible to everyone. And it is not just putting the responsibility onto one person in particular.

00:00:00 **EI:** Making sure that, you know, uh, communities are not only accessible but also safe, um, both physically and mentally and all the other, uh, ities. Um. Is incredibly important. And, you know, the TLDR of that one is essentially normativity is kind of BS. And so we should, you know... accept each other and kind of help each other out. And that brings us to number ten uh, collective liberation. No body or mind can be left behind. We can only move together in accomplishing, uh, the kind of change we want to see. Um, so a lot of times, you know, in these organizations, um, people got left behind. You know, a lot of times if you don't, if you are seen as too risky to take on as a face of a community or you are seen as, you know, not necessarily less worthy of, per se, of the benefits of the activism that the community, you know, produces. A lot of times, you know, people... You know, simply get left behind. They're either left homeless without resources or they get killed or, you know, and this happens a lot, especially with disabled, trans, queer people.... People of color, you know, it is something that is incredibly important to know and why empathy is so important in the movement and in disability justice. You know, if we just see each other as, like, numbers and go like, oh, we helped this many people but, you know, this handful of people ended up getting killed, like. It, like, we can't just reduce each other to numbers. We have to, you know, do our best to help each other and make sure that no one, you know, gets left either forgotten or killed or. You know, things of that nature. I'm not really good at these... The more emotional aspect of, um, these justice and activist movements. Um, but, you know. But it's important to put, you know, the emotion and empathy behind all of this stuff.

00:00:00 **evelyn:** We have to make sure no one gets left behind. I think that is the essential aspect of this final principle that I think culminates everything that the other principles embody into something very clear and understandable.

00:00:00 **EI:** And with that, I think that's a lovely note. A rather dour note, but also I think something that's... Hopefully, you know, either inspiring or kind of fuels you to keep going, you know, empathy for, you know, your fellow community member. Um, but with that, that is it for today's episode of the Madcast. Um, I don't have my intro, outro written down.

00:00:00 **evelyn:** I think it is okay. The outro is mostly plugging things, but I think with the note we left on, I think we should just let that sit.

00:00:00 **EI:** Yeah. Though maybe this fourth wall breaking was enough to break the tension.