

Editorial Introduction to Volume 2, Issue 1

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Article Information

Keywords: Social justice, Crip Linguistics, Hallie Quinn Brown, Primary Progressive Aphasia, Bilinguals with Disabilities, Latinx Mothers, Filipino English, Philippine-American War, Toronto Police Service, Colonialism

https://doi.org/10.48516/jcscd_2024vol2iss1.39

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Every social justice movement is driven by visionaries, grassroots activists, and collective leadership. Individuals are often propelled to join the fight by courage and anger, by actively battling injustice or standing in solidarity. Their commitment may be directed towards their own communities or others with whom they have no direct connection. Together, we speak up, we persist, we reimagine realities, and we critically examine our own histories and biases. The struggle for justice can be prolonged and costly, but Dr. Martin Luther King Jr. reminds us that the long arc of the moral universe bends towards justice. Throughout this journey, it is the collective work and the bonds formed through the common vision for a just society that sustain us. As we build community, the community also empowers us so that our collective impact reverberates far beyond our individual efforts.

On May 9th, the *Journal of Critical Study of Communication and Disability (JCSCD)* hosted a celebration of the life and scholarly contributions of the late Dr. Jon Henner and a panel discussion of the reverberations of the groundbreaking work of [“Unsettling Languages, Unruly Bodyminds: A Crip Linguistics Manifesto.”](#) which he co-authored with Dr. Octavian Robinson¹. Leading the inaugural issue of JCSCD, Crip Linguistics was introduced as a theoretical and abolitionist framework meant “to critique language and language scholarship through the lens of disability” (p. 8) with the understanding of ableism as “a system rooted in eugenics, anti-Blackness, misogyny, colonialism, imperialism, and capitalism” (p. 9), the dismantlement of which necessitates a coalitional movement. As demonstrated in the discussion led by an interdisciplinary panel, the Crip Linguistics Manifesto has inspired that coalitional spirit. Dr. April Baker-Bell em-

Abstract

This third issue of our journal is another step in the path of shared struggle and in bending the arc of history towards language justice. It showcases the creativity of those on this path, both past and present, and aims to inspire the future. Each article contributes to the critical investigation of histories, ideologies, and systems of linguistic pathologization while also exploring possibilities for resistance.

phasized the need for an intersectional approach to addressing anti-Black linguistic racism in education that builds on crippling linguistics in service of anti-racist language pedagogy. Dr. RaMonda Horton argued that adopting a Crip Linguistics perspective would involve rethinking notions of normalcy in the Speech, Language, and Hearing Sciences and the field’s complicity in ableism and racism. Dr. Jennifer Phuong discussed the influence of Crip Linguistics in her education of emergent bilinguals and teacher candidates, especially around the notions of collective access and linguistic care work. Echoing a Crip Linguistics mandate that “no way of languaging is bad,” Dr. Erin Moriarty critiqued the rhetoric of “languagelessness” in the portrayal of deaf people in Cambodia, Nicaragua and other translingual contexts around the world. The panelists’ diverse perspectives underscored the interconnectedness of various “-isms” and the fact that no single form of oppression can be lifted in the absence of a collective liberation.

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In “A Critical Study of the Life and Times of Hallie Quinn Brown,” Duchan & Hewitt examine the legacy of an African American elocutionist of the late 19th and early 20th century and grapple with the tensions of double consciousness represented by Brown who campaigned for the societal inclusion of African Americans and of

¹ A recording of JCSCD’s celebration of Dr. Jon Henner and the Crip Linguistic Manifesto can be found here <https://youtu.be/BC1SjBB5sAk?feature=shared>.

African American English but who also conformed to the expectations of the dominant white structure. This critical review of the life of Hallie Quinn Brown alerts us that struggles for equity must be understood against its historical backdrop, in this case, within the constraints of colonial ideologies of racial segregation and the isolated work of a pioneer.

In “Not Just a Mother, Not Just Your Child: Untangling Parental Engagement for Mothers of Emergent Bilinguals with Disabilities,” Cioè-Peña adopts an intersectional critical systems theory approach to challenge the taken-for-granted notions of parental engagement in the education of emergent bilinguals with disabilities. This study of three Latinx mothers shows that by failing to place mothers’ experiences within the context of “the larger systems that are at work ideologically (e.g., white supremacy, patriarchy, colonialisms) and structurally (e.g., education, health care, poverty),” schools essentialize and pathologize parents by casting them as unengaged and worthy of blame for their children’s academic struggles. Cioè-Peña challenges the equivalence of “engaged parenting” with the values and performances of white, middle-class, English monolingual parents and insists instead that we interrogate the systems at play that both expect and undermine the participation of parents from marginalized communities.

“Primary Progressive Aphasia and Non-Medical Factors Related to Health Outcomes: A Retrospective Study,” focuses on the detection of Primary Progressive Aphasia (PPA), which requires specialized, interdisciplinary resources that are not universally available. Conducted at a Southeastern U.S. academic medical center, Shiibata et al.’s study examines delays in diagnosis and access to speech-language therapy services associated with social determinants of health. This paper raises a crucial question: “Where are all the BIPOC folks with PPA, and why are we missing them?” We still have no answer, but the results underscore the need to expand such inquiries. In spaces of white dominance, the very act of bringing racially-minoritized people to the center is an act of resistance.

In “Something New and Strange: The Philippine-American War and the Making of Filipino English,” Tupas argues that ideas about so-called World Englishes, which

have been framed as instantiations of postcolonial resistance and agency, are actually born of a far longer historical ideological trajectory within the broader projects of colonialism. Tracing the formations of racist characterizations of Filipino English in the Philippine-American War of 1899-1901, Tupas shows how discriminatory ideas like standard English ideology and native speakerism endure because they remain embedded in today’s global and local matrices of power and preserve the indexicalities of coloniality.

In “Articulations of an Institution: Attending to the Violence of Mundanity and Disability Narrated as a Dangerous Site of Emergency,” Cagulada examines the Toronto Police Service’s tip sheet for the public on how to make sense of and interact with those with “mental health issues.” The analysis reveals the articulation of taken-for-granted communicative norms that construct disability as a site of danger and that mark policing as the solution. The study illustrates how the white colonial project of policing is normalized, maintained, and enacted through everyday institutional discourses and reminds us of the necessity of the ongoing refusal of the status quo.

Collectively, these studies demonstrate the importance of rejecting colonial and white supremacist frameworks. This journal continues to foster a platform for scholars and practitioners who are committed to transformative work in this vein. The call is now louder and more urgent. At these times of ongoing genocidal acts in Gaza, the *Journal for the Critical Study of Communication and Disability* recognizes the cause of linguistic justice to be part of a larger collective human struggle. Our fight for a more just world—linguistically and otherwise—are interconnected. The current atrocities in Palestine represent linguistic injustice, disability injustice, racial injustice, humanitarian injustice, and more. In response, the *Journal for the Critical Study of Communication and Disability* invites essays for our next issue with a thematic focus on genocide through a critical disability languaging lens. We welcome original essays, overview articles, book reviews, tutorials, reflections, and essays that elevate the relationship between disability & linguistic justice in the context of settler colonial violence.



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