#### That includes disabled debaters narrating themselves into the world – that is necessary to control the discours about us and for us – they don’t get to write me into the 1AC with a perm

Morris 01 (Jenny, Impairment and Disability: Constructing an Ethics of Care That Promotes Human Rights, Project Muse)

All liberation movements have had to wrest the representation of their real- ity from those who oppress them. Disabled people are no different. Negative messages about impairment and disability are so taken for granted that they often pass unnoticed. Lois Keith has shown, for example, how impairment has a central position in the classics of girls’ ﬁ ction and how this has been unnoticed and uncommented upon—until read by someone for whom impairment has personal meaning. Her analysis shows how girls were (are) learning, through books such as Jane Eyre, Little Women, What Katy Did, and Heidi, that (1) there is nothing good about being disabled; (2) disabled people have to learn the same qualities of submissive behaviour that women have always had to learn: patience, cheerfulness, and making the best of things; (3) impairment can be a punish- ment for bad behaviour, for evil thoughts or for not being a good enough person; (4) although disabled people should be pitied rather than punished, they can never be accepted; and (5) the impairment is curable. If you want to enough, if you love yourself enough (but not more than you love others), if you believe in God enough, you will be cured. (Keith 2000, 7) Commenting on the way that feminist writers see the world through “gendered eyes,” Keith asserts that, as a disabled woman, “I too look at the world differently and there are issues and ideas, apparently invisible to others, which are very real to me” (2000, 9). I am not saying that all disabled women see the world in the same way, any more than all women—or even all feminists—see the world in the same way. What I am arguing for is a recognition of the value of subjectivity, and speciﬁ cally the value of bringing personal experience of oppression to bear on analysis and interpretation of the world. As perhaps the youngest civil rights movement, we are able to learn from the analyses of those who went before us. The way in which personal experience of oppression inﬂ uences perception is powerfully illustrated by Chinua Achebe’s account of his and his fellow Nigerian students’ reaction to a novel by the Anglo-Irishman Joyce Carey, described when it was published in the 1950s as “the best novel ever written about Africa” (Achebe 2000, 22). Far from identifying with the Nigerian “hero” of Mister Johnson, the young Nigerians saw him as an embarrassing and offensive representation of Black people: as Achebe writes, “It began to dawn on me that although ﬁ ction was undoubtedly ﬁ ctitious it could also be true or false, not with the truth or falsehood of a news item but as to its disinterestedness, its intention, its integrity” (2000, 33–34). Stereotypes, says Achebe, which arise from the oppression of the slave trade “poison the well-springs of our common humanity” (2000, 35). The civil rights movement of disabled people has learned—as have other civil rights movements—that all forms of prejudice have at their heart a refusal to acknowledge the common humanity shared by the oppressor and the oppressed. While one social group has the power to represent, through whatever media, the reality of those perceived as different, there is always a danger that the “other” will be seen as not quite human. As long as non-disabled people retain the power to represent our reality, impairment will always mean at best a cause for treatment and cure, at worst a life not worth living. As Achebe says, “There is such a thing as absolute power over narrative. Those who secure this privilege for themselves can arrange stories about others pretty much where, and as, they like” (2000, 24). Non-disabled people have had, and largely continue to have, “absolute power” over narrative when it comes to the representation of impairment in literature, ﬁ lm, television, art. In my own ﬁ eld of social policy research, non-disabled people continue to set the research agendas and analysis of our reality (although things are changing and we have some good allies). The consequences of this are seen, for example, in the feminist research on “carers,” that is, research about situations in which people have to rely on their families for help with daily living tasks. This research divided women into “carers and their dependents” and made invisible the experiences of women who need such support. Disabled and older women were identiﬁ ed as “other” and not included in the feminist analysis of women’s experiences. Instead, the researchers identi- ﬁ ed an “equal opportunities” issue for non-disabled women whose economic position suffers because of the unpaid caring work they carry out within the family. Some non-disabled feminists suggested that disabled and older women should therefore be consigned to residential care (see, for example, Dalley 1988; Finch 1990; see Morris 1991, chapter 6; and 1993, Chapter 3, for a full discussion).

#### Even if you think our link is to debate and not the aff, you should still vote neg

Loewen and Pollard 2010 (Gladys and William, “Yes We Can Change: Disability Studies—Enabling Equality”, Journal of Postsecondary Education and Disability:

Special Issue: Disability Studies, Volume 23, Number 1, 2010)

Disability rights activists and scholars have re- jected the Medical Model of Disability and embraced variations of the Social Model of Disability with the perspective that it is society’s response to disability that is the real problem which profoundly impacts the lives of disabled people (Shakespeare, 1996). The Disability Rights movement has reassigned “a meaning [to dis- ability] that is consistent with a sociopolitical analysis of disability” (Linton, 1998, p. 10). The growth and development of the social model is a clear reflection on how disabled individuals and disability scholars are engaged in discourse about the interaction of these two powerful forces - disability and society. As a society, we continue to design environments that exclude people with disabilities or limit their participation, leading to oppression, segregation, and negative identity (Crow, 1996; Brown, 2007; Hugemark & Roman, 2002; Shake- speare, 1996; Weisman, 1999; Winter, 2003). This approach parallels the concerns of other racial and ethnic minority groups who believe that if the problem lies within society and the environment, then society and environment must change (Longmore, 2003; Shake- speare, 1996; Winter, 2003).

Gibb Today (Gordon, http://www.lawyersandsettlements.com/articles/california-insurance/california-insurance-law-denied-disability-24-19508.html#.Uve-zhBdUsI)

Sacramento, CA: In spite of California Insurance Law and other federal statutes that dictate a constituent’s right to pursue disability insurance as required, most applicants will tell you that in the majority of cases an application for disability is routinely denied, and sometimes stamped denied ERISA disability a second time on appeal. California PTSD Sufferer Denied Disability InsuranceSome disability applicants take their cases to an appellate court, as one California resident did recently. Her long-term disability denied claim, which was ultimately rejected by the court, appears in fact to be a complicated case that could be subject to various interpretations as to the suitability of a disability claim, and the need for such. In the end, however, the court upheld the findings of the administrative law judge (ALJ) who initially ruled on the case, denying the plaintiff disability benefits. The case was heard in US District Court for the Eastern District of California. According to court documents, plaintiff Shirley Larson initially filed her claim for disability benefits July 9, 2009 - alleging disability commencing April 15 of that year. Both of Larson’s applications, for disability insurance benefits and Social Security Insurance benefits, were initially denied, and subsequently turned down upon reconsideration. Larson’s California ERISA-denied claim was then heard before an administrative law judge on September 6, 2011. In a decision released about six weeks later, the ALJ determined on October 28 that Larson was, in the view of the ALJ, not disabled under various sections of the Social Security Act.

## Perm

### Exclusion by Inclusion

#### Johnson – No Date (Mary, “liberals and disability rights: why don’t they ‘get it’, Ragged Edge Online)

Those we talked to told us how difficult it was -- "lonely" was how more than one described it -- to push to get liberals to take up disability rights causes. "It's kinda like bein' the last kid picked for the kickball team," wrote MaryFrances Platt. "Sometimes you get to be on the team, but everyone knows you're not really welcome. One can be happy about being on the team, but there's always that mortification at being last." When she works on healthcare issues with progressives, says Coleman, "some seem to eventually 'get it' -- but most don't. "I don't spend a lot of time talking with them about it because it's uncomfortable," she says. " I don't feel excluded or ousted from these groups; I continue to have my involvement welcomed." But most of them see her leadership of Not Dead Yet as peripheral, she says; that "while they understand that I've got this 'other issue' going on that's central part of my work, they don't see it as important to the discussions we're having about managed care and rationing and distribution of funds" that are part of their work. When she's tried to get them to "connect the dots between right-to-die initiatives and the desire to contain costs, things often get a little bit tense." Jones says disability activists feel the loneliness every time they attend a meeting and have to press for access. "It's the hypocrisy that really gets me. They want to say they're 'inclusive,' but if they truly were inclusive, they'd make sure their meeting was accessible. Why is it that they always forget access? They say they don't *really mean* not to include you, but the truth is they don't set up an environment that makes it possible for us to participate. They don't really see us as partners. " "In the 1950s, blacks had their churches. Women had each other as well," she continues. "But people with disabilities are isolated. You are likely the only person in your house, in your family, with a disability." In most families, even today, there's an aura of shame about being disabled, she says; a subtle or not-so-subtle message that "you have to pull yourself up by your bootstraps, that you have to succeed by and large by yourself." She compares this to the isolation and shame a gay or lesbian often felt before the growth of the gay rights movement. And, she continues, even within families that are "pretty progressive politically" and who would never see themselves as oppressive, there is an expectation that the family member's disability should be minimized; that the child should work to become "normal." In this way, even for most families who have disabled members, disability issues are downplayed as a broader political cause. She points out the almost unquestioning acceptance in the progressive community for what's called "eugenic abortion," the "I don't want a disabled child so I'll have an abortion" approach to thinking about disability.

### Accommodation

#### The perm is accommodation not accessibility.

Kroeger 2010 (Sue, “The Social Justice Perspective”, Journal of Postsecondary Education and Disability: Special Issue: Disability Studies, Volume 23, Number 1, 2010)

Because we typically and mostly without thinking, frame disability as abnormal, negative, and an individual problem, then it follows that our response to it would be reactive rather than proactive. In other words, we accommodate disability. While this is an improvement over institutionalization, sterilization, and euthanasia, accommodations as a comprehensive response maintains the notion that access is a disabled individual’s problem to solve. On most college and university campuses, disabled number students spend an inordinate amount of time establishing eligibility and requesting accommodations. Additionally, they are asked to perform a of tasks to both schedule and receive accommodations. Oftentimes the rationale for this is self-determination and/or self- advocacy. While it is important for all students to learn to be responsible and assertive, identify issues, solve problems, and make decisions, why should disabled students be required to take responsibility for those access issues that are institutional problems? Why should the academic experience for disabled students be so different from their nondisabled peers?