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## **Framework**

**The ROB is to vote for the debater who best challenges ableism**

**Prefer –**

**[1] Assumptions of ableism are inherent in systems of knowledge production thus ableism is an a priori question \*A Campbell 13\*C**

**Campbell 13 (Fiona Kumari Campbell, Adjunct Professor in the Department of Disability Studies at Griffith University. Wednesday 27 November 2013. Problematizing Vulnerability: Engaging Studies in Ableism and Disability Jurisprudence. Keynote speech at Disability at the Margins: Vulnerability, Empowerment and the Criminal Law)**

What is meant by the concept of ableism? The literature suggests that the term is often used fluidly with limited definitional or conceptual specificity. The work of Carlson (2001)5 and Campbell (2001) represented a turning point in bringing attention to this new site of subordination not just in terms of disablement but also ableism’s application to other devalued groups. **Ableism is** deeply **seeded at the level of knowledge systems** of life, personhood and liveability. **Ableism is not just** a matter of ignorance or **negative attitudes** towards disabled people; **it is a schema of perfection**, **a** deep **way of thinking about bodies**, wholeness and permeability.6 As such integrating ableism into social research and advocacy strategies represents a significant challenge to practice as ableism moves beyond the more familiar territory of social inclusion and usual indices of exclusion to the very divisions of life. Bringing together the study of existence and knowledge systems, ableism is difficult to pin down. Ableism is a set of processes and practices that arise and decline through sequences of causal convergences influenced by the elements of time, space, bodily inflections and circumstance. Ability and the corresponding notion of ableism are intertwined. **Compulsory ablebodiedness is implicated in the** very **foundations of social theory**, therapeutic jurisprudence, advocacy, medicine and law; or in the mappings of human anatomy. Summarised by Campbell (2001, 44) Ableism refers to; …A network of beliefs processes and practices that produces a particular kind of self and body (the bodily standard) that is projected as the perfect, speciestypical and therefore essential and fully human. Disability then is cast as a diminished state of being human. Writing today (2013) I add an addition to this definition: ‘The ableist bodily configuration is immutable, permanent and laden with qualities of perfectionism or the enhancement imperative orientated towards a self-contained improvability’. Sentiency applies to not just the human but the ‘animal’ world. As a category to differentiate the normal from the pathological, the concept of **abledness is predicated on** some **preexisting notion about the nature of typical** species **functioning** that is beyond culture and historical context. **Ableism** does not just stop at propagating what is typical for each species. An ableist imaginary **tells us what** a healthy body means – a normal mind, the pace, the tenor of **thinking and** the kinds of **emotions** and affect that **are suitable to express**. Of course these ‘fictional’ characteristics then are promoted as a natural ideal. This abled imaginary relies upon the existence of an unacknowledged imagined shared community of able-bodied/minded people held together by a common ableist world view that asserts the preferability and compulsoriness of the norms of ableism. Such ableist schemas erase differences in the ways humans express our emotions, use our thinking and bodies in different cultures and in different situations. This in turn enacts bodily Otherness rendered sometimes as the ‘disabled’, ‘perverted’ or ‘abnormal body’, clearly demarcating the boundaries of normal and pathological. A critical feature of an ableist orientation is a belief that impairment or disability is inherently negative and at its essence is a form of harm in need of improvement, cure or indeed eradication. Studies in Ableism (SiA) inverts traditional approaches, by shifting our concentration to what the study of disability tells us about the production, operation and maintenance of ableism. In not looking solely at disability, we can focus on how the abled able-bodied, non-disabled identity is maintained and privileged. Disability does not even need to be in the picture. SiA’s interest in abledness means that the theoretical foundations are readily [is]applicable to the study of difference and the dividing practices of race, gender, location and sexual orientation. **Reframing our focus** from disability to ableism prompts different preoccupations: • What does the study of the politics of ‘vulnerability’ tells us about what it me ty ans to be ‘non-vulnerable’? • Indeed how is the very conceptualisation of ‘autonomy’ framed in the light of discourses of ‘vulnerability’? • In representing vulnerabilias universal does this detract from the specificity of disability experiences? SiA examines the ways that concepts of wellbeing, vulnerability and deficiency circulate throughout society and impact upon economic, social, legal and ethical choices. Principally SiA focuses on the limits of tolerance and possessive individualism. Extending the theorization of disability, studies in ableism **can enrich our understanding of the** production of vulnerability and the **terms of engagement in** civic **life** and the possibilities of social inclusion. I now turn to unpacking the nuances and structure of a theory of ableism.

**[2] Inclusivity- Psychopaths have trouble accessing empathy. Other ROB force them to access them empathy for other while this Rob inherently doesn’t as they can be considered to have a disability**

**[3] Disability is the master trope for all forms of oppression meaning it’s the best ROB for challenging oppression.**

**Siebers 10 [Tobin Siebers, Department of English Language and Literature at the University of Michigan; “The Aesthetics of Human Disqualification”; University of Michigan Press; 10/28/2010; accessed 07/30/19 // WHSRS]**

**Disqualification as a symbolic process removes individuals from the ranks of quality human beings, putting them at risk of unequal treatment, bodily harm, and death. That people may be subjected to violence if they do not achieve a prescribed level of quality is an injustice rarely questioned. In fact, even though we may redefine what we mean by quality people, for example as historical minorities are allowed to move into their ranks, we have not yet ceased to believe that nonquality human beings do exist and that they should be treated differently from people of quality. Harriet McBryde Johnson’s debate with Peter Singer provides a recent example of the widespread belief in the existence of nonquality human beings (Johnson). Johnson, a disability activist, argues that all disabled people qualify as persons who have the same rights as everyone else. Singer, a moral philosopher at Princeton University, claims to the contrary that people with certain disabilities should be euthanized, especially if they are thought to be in pain, because they do not qualify as persons. Similarly, Martha Nussbaum, the University of Chicago moral philosopher, establishes a threshold below which “a fully human life, a life worthy of human dignity,” is not possible (181). In particular, she notes that the onset of certain disabilities may reduce a person to the status of former human being: “we may say of some conditions of a being, let us say a permanent vegetative state of a (former) human being, that this just is not a human life at all” (181). Surprisingly little thought and energy have been given to disputing the belief that nonquality human beings do exist. This belief is so robust that it supports the most serious and characteristic injustices of our day. Disqualification at this moment in time justifies discrimination, servitude, imprisonment, involuntary institutionalization, euthanasia, human and civil rights violations, military intervention, compulsory sterilization, police actions, assisted suicide, capital punishment, and murder. It is my contention that disqualification finds support in the way that bodies appear and in their specific appearances—that is, disqualification is justified through the accusation of mental or physical inferiority based on aesthetic principles. Disqualification is produced by naturalizing inferiority as the justification for unequal treatment, violence, and oppression. According to Snyder and Mitchell, disability serves in the modern period as “the master trope of human disqualification.” They argue that disability represents a marker of otherness that establishes differences between human beings not as acceptable or valuable variations but as dangerous deviations. Douglas Baynton provides compelling examples from the modern era, explaining that during the late nineteenth and early twentieth centuries in the United States disability identity disqualified other identities defined by gender, race, class, and nationality. Women were deemed inferior because they were said to have mental and physical disabilities. People of color had fewer rights than other persons based on accusations of biological inferiority. Immigrants were excluded from entry into the United States when they were poor, sick, or failed standardized tests, even though the populations already living there were poor, sick, and failed standardized tests. In every case, disability identity served to justify oppression by amplifying ideas about inferiority already attached to other minority identities. Disability is the trope by which the assumed inferiority of these other minority identities achieved expression. The appearance of lesser mental and physical abilities disqualifies people as inferior and justifies their oppression. It is now possible to recognize disability as a trope used to posit the inferiority of certain minority populations, but it remains extremely difficult to understand that mental and physical markers of inferiority are also tropes placed in the service of disability oppression. Before disability can be used as a disqualifier, disability, too, has to be disqualified. Beneath the troping of blackness as inbuilt inferiority, for example, lies the troping of disability as inferior. Beneath the troping of femininity as biological deficiency lies the troping of disability as deficiency. The mental and physical properties of bodies become the natural symbols of inferiority via a process of disqualification that seems biological, not cultural—which is why disability discrimination seems to be a medical rather than a social problem. If we consider how difficult it is at this moment to disqualify people as inferior on the basis of their racial, sexual, gender, or class characteristics, we may come to recognize the ground that we must cover in the future before we experience the same difficulty disqualifying people as inferior on the basis of disability. We might also recognize the work that disability performs at present in situations where race, sexuality, gender, and class are disqualify people as physically or mentally inferior. Aesthetics studies the way that some bodies make other bodies feel. Bodies, minimally defined, are what appear in the world. They involve manifestations of physical appearance, whether this appearance is defined as the physical manifestation itself or as the particular appearance of a given physical manifestation. Bodies include in my definition human bodies, paintings, sculpture, buildings, the entire range of human artifacts as well as animals and objects in the natural world. Aesthetics, moreover, has always stressed that feelings produced in bodies by other bodies are involuntary, as if they represented a form of unconscious communication between bodies, a contagious possession of one body by another. Aesthetics is the domain in which the sensation of otherness is felt at its most powerful, strange, and frightening. Whether the effect is beauty and pleasure, ugliness and pain, or sublimity and terror, the emotional impact of one body on another is experienced as an assault on autonomy and a testament to the power of otherness. Aesthetics is the human science most concerned with invitations to think and feel otherwise about our own influence, interests, and imagination. Of course, when bodies produce feelings of pleasure or pain, they also invite judgments about whether they should be accepted or rejected in the human community. People thought to experience more pleasure or pain than others or to produce unusual levels of pleasure and pain in other bodies are among the bodies most discriminated against, actively excluded, and violated on the current scene, be they disabled, sexed, gendered, or racialized bodies. Disabled people, but also sex workers, gay, lesbian, bisexual, and transgendered people, and people of color, are tortured and killed because of beliefs about their relationship to pain and pleasure (Siebers 2009). This is why aesthetic disqualification is not merely a matter for art critics or museum directors but a political process of concern to us all. An understanding of aesthetics is crucial because it reveals the operative principles of disqualification used in minority oppression. Oppression is the systematic victimization of one group by another. It is a form of intergroup violence. That oppression involves “groups,” and not “individuals,” means that it concerns identities, and this means, furthermore, that oppression always focuses on how the body appears, both on how it appears as a public and physical presence and on its specific and various appearances. Oppression is justified most often by the attribution of natural inferiority—what some call “in-built” or “biological” inferiority. Natural inferiority is always somatic, focusing on the mental and physical features of the group, and it figures as disability. The prototype of biological inferiority is disability. The representation of inferiority always comes back to the appearance of the body and the way the body makes other bodies feel. This is why the study of oppression requires an understanding of aesthetics—not only because oppression uses aesthetic judgments for its violence but also because the signposts of how oppression works are visible in the history of art, where aesthetic judgments about the creation and appreciation of bodies are openly discussed. One additional thought must be noted before I treat some analytic examples from the historical record. First, despite my statement that disability now serves as the master trope of human disqualification, it is not a matter of reducing other minority identities to disability identity. Rather, it is a matter of understanding the work done by disability in oppressive systems. In disability oppression, the physical and mental properties of the body are socially constructed as disqualifying defects, but this specific type of social construction happens to be integral at the present moment to the symbolic requirements of oppression in general. In every oppressive system of our day, I want to claim, the oppressed identity is represented in some way as disabled, and although it is hard to understand, the same process obtains when disability is the oppressed identity. “Racism” disqualifies on the basis of race, providing justification for the inferiority of certain skin colors, bloodlines, and physical features. “Sexism” disqualifies on the basis of sex/gender as a direct representation of mental and physical inferiority. “Classism” disqualifies on the basis of family lineage and socioeconomic power as proof of inferior genealogical status. “Ableism” disqualifies on the basis of mental and physical differences, first selecting and then stigmatizing them as disabilities. The oppressive system occults in each case the fact that the disqualified identity is socially constructed, a mere convention, representing signs of incompetence, weakness, or inferiority as undeniable facts of nature. As racism, sexism, and classism fall away slowly as justifications for human inferiority—and the critiques of these prejudices prove powerful examples of how to fight oppression—the prejudice against disability remains in full force, providing seemingly credible reasons for the belief in human inferiority and the oppressive systems built upon it. This usage will continue, I expect, until we reach a historical moment when we know as much about the social construction of disability as we now know about the social construction of race, class, gender, and sexuality. Disability represents at this moment in time the final frontier of justifiable human inferiority.**

**4) Ideal Theory fails - Every inclusive framework leaves someone out but our framework starts with the starting point of exclusion which means collapses to the aff framework and changing the framework moots 6 mins of offense and skews my time 7-13**

**5) Topic Ed- This topic specifies a just government and a just government is one that would include disabled people**

**6) Performativity- No person is fully abled bodies so everyone can talk about about the experience to some extent.**

**7)Suppose a sentence p asserts its truth or falsity. In this instance, either P is true, or P is false, if it is true, it is what it says it is, so it is true, if it is false, it is what it says it is, so it is true. The very denial of the idea that truth claims exist presupposes the truth value of the statement.**

**Advocacy**

**Advocacy**

**Thus the advocacy – Resolved: A just government ought to recognize an unconditional right of workers to strike.**

**Findlaw 17** [Created By Findlaw'S, 5-2-2017, "Labor Strike FAQs," Findlaw,<https://www.findlaw.com/employment/wages-and-benefits/labor-strike-faqs.html> // LEX JB]

Definition of worker and strike, explains process

For **a strike** to occur, **a** [union or **group of workers**](https://www.findlaw.com/smallbusiness/employment-law-and-human-resources/unions-basics.html) **begins negotiations with an employer**. A threat of strike action is the main weapon that the workers has—**essentially the workers will walk off the job if their collective demands are not met**. For a strike to occur, **union leadership must call for a strike, which can only occur if enough union members have voted for the strike**. Each individual union has rules dictating what percentage of workers must vote for a strike in order for it to occur. Once the workers strike and stop coming to work, the business might shut down and feel financial strain, **which puts pressure on the employer and gives the workers leverage in the negotiations.**

**I’ll defend the actor as an ideal government in relation to my fw as per the resolution’s use of just which implies morality. If a government is just then it is one that recognizes workers’ strike.**

**The aff fiats recognition which is**

<https://www.ldoceonline.com/Government-topic/recognition> // LEX JB

Dictionary in the context of governments

**the** [**act**](https://www.ldoceonline.com/dictionary/act) **of** [**realizing**](https://www.ldoceonline.com/dictionary/realize) **and** [**accepting**](https://www.ldoceonline.com/dictionary/accept) **that something is** [**true**](https://www.ldoceonline.com/dictionary/true) **or important**

## **Offense**

1. **Collective Bargaining allows alliance with labor movement and expands our rights**

(Samuel R. Bagenstos, 6-1-2017, "Disability Rights and Labor: Is This Conflict Really Necessary?," University of Michigan Law School Scholarship Repository, <https://repository.law.umich.edu/articles/1852/> ))

Having read up to this point, you might agree that there are important interests on both sides here. But, you might say, all that shows is that there is a conflict; it doesn’t show how that conflict ought to be resolved. After all, regardless of which side we favor in any particular policy choice, we may well be, at the margins, favoring one legitimate interest over another perfectly legitimate interest. And that’s particularly true in our fallen world, where we are quite far from implementing the ideal set of arrangements that could in fact accommodate the legitimate interests of both warring sides here. In this last Part, I will move from the idealistic register of normative analysis to a more hard-headed pragmatism. I will argue that, for two pragmatic reasons, disability rights advocates will better serve the interests of the disability rights movement by advocating for employment-law protections for personal-assistance workers. One reason has to do with labor markets; **employment-law protections can be crucial to attracting and retaining high-quality attendant-services workers.** The other reason has to do with politics. **The disability rights movement needs allies, and the labor movement can be a very helpful ally in arguing for the expansion of the services on which disabled people rely to promote full inclusion in the community.** Start with labor markets. **We know that consumer-controlled personal-assistance services are a key tool for achieving independence and integration for disabled people.** But adequate personal-assistance services depend on having a stable labor force of people willing to serve as personal assistants. **And individuals with disabilities have often found it difficult to attract and retain workers for those positions.** One set of researchers found that “[c]onsumers of PAS [personal-assistance services] consistently report difficulty in recruiting and retaining personal assistants.”86 Others have described attendant-services positions as marked by “unacceptably high rates of vacancies and turnover.” 87 As a result of this labor-market “churning,” many disabled individuals are unable to find people willing to provide personal-assistance services.88 Even when disabled individuals can find workers, frequent turnover means frequently facing the burden of identifying, hiring, and training new attendant-services workers.89 High vacancy and turnover rates thus have what one set of researchers calls “**a profoundly negative effect on consumers’ ability to achieve full community integration.”90 And they place many individuals with disabilities at risk of reinstitutionalization.**91 And why are there such high vacancy and turnover rates for personal-assistance positions? Because too few workers are willing to do these jobs at the rates they are paid.92 Attendant-services work is stressful and grueling, and many people will choose not to do it if they can find better-paying alternative jobs. An array of studies finds that low wages and poor benefits are the most significant reason for the churning in this part of the labor market.93 **Increased wage protections and unionization can therefore serve the interests of people with disabilities by stemming the turnover among personal assistants.** Reduced turnover is exactly what we have seen in states that have provided collective bargaining rights and wage increases to attendant-care workers.94 At least this is true when they have not sought to comply on the cheap. When states have imposed strict hourly caps on personal-assistance work, as Illinois has recently, they have actually harmed the interests of both workers and disabled people.95 But when states have taken increased wages as an occasion for increased investment in community services, the result has been a win-win. As a purely pragmatic matter, then, disability rights advocates should favor worker protections—not just to serve the interest of the workers, but to serve their own interests. But there is more to the pragmatic argument than just policy wonkism. As some of my discussion to this point suggests, the political landscape facing disability rights advocates these days is a particularly challenging one. **As the disability rights movement has recognized that public services, along with civil rights, are crucial to promoting integration and empowerment for people with disabilities, it has repeatedly confronted the incredibly harsh budget politics of our current era.** We live in an era of austerity, particularly at the state level.96 **Medicaid, which finances personal-assistance services for disabled persons, is one of those entitlement programs, and it is perpetually threatened by cuts at the state and federal level**. Indeed, the political pressures on Medicaid have only increased with the adoption of the Affordable Care Act97—which dramatically expanded the program—and the Supreme Court’s National Federation of Independent Business decision98—which made the expansion optional for each state.99 Many states with Republican-controlled legislatures refused to participate in the expansion, and the entire controversy highlighted the political pressures on the Medicaid program as a whole.100 In a world like this, disability rights advocates need allies. **And unions can be important allies in the effort to defend and enhance spending on programs like Medicaid. When disability rights advocates defend the rights of workers in Medicaid programs, that cements an alliance with the representatives of those workers to defend and expand those programs.** In the end, the answer to the problem of limited resources is not for disability rights activists and labor to fight increasingly pitched battles over allocation of a smaller and smaller pie. The only answer is to engage in political activism that will increase the resources that the state devotes to community based services for people with disabilities. Increased resources will promote the independence and full citizenship of disabled Americans at the same time it provides stable and well-paying jobs for personal-assistance workers. And the only way to engage in successful advocacy on this front is for people with disabilities and the labor movement—the interests that gain the most from expanded investments—to work together.

1. **Disability is stuck in a corrcevice cycle because of employers. Thus strikes are a key liberation tactic.**

**Kumar, Sonpal, and Hiranandani 2012 (Arun Kumar, Independent Development Consultant, Anand, India E-mail: a-kumar@hotmail.co.in, Deepa Sonpal, UNNATI-Organization for Development Education, Ahmedabad, India, E-mail: deepa@unnati.org, Vanmala Hiranandani, Independent Researcher, Mumbai, India, E-mail: vanmala\_hi@yahoo.com, “Trapped Between Ableism and Neoliberalism: Critical Reflections on Disability and Employment in India,” Disability Studies Quarterly, Volume 32 No. 3 (2012),** [**https://dsq-sds.org/article/view/3235/3109**](https://dsq-sds.org/article/view/3235/3109) **\*\* brackets in the original text) //neth**

**Ableism continues to be the pivotal conception around which job design and employment for persons with disabilities are organized. With their disabilities "cast [aside] as a diminished state of being human" (Campbell, 2001, p. 44), employers and related employment exchanges focus exclusively on the 'ability' of persons with disabilities. Jobs are designed according to the abilities of the employees and not re-designed according to their disabilities. This obsession with ability has severely compromised the rights of persons with disabilities as workers. In denying them any additional benefits in the guise of equality, employers violate conceptions of reasonable accommodation. Persons with disabilities are never encouraged, and are often openly discouraged, from speaking about their disabilities. This over-articulation of ability and of persons with disabilities cast as achievers**

**who attain employment by 'overcoming' their disabilities in a 'normal' world has been extensively criticized in the field of disability studies (Clogston, 1994). The 'supercrip' stereotype, for example, renders disability invisible and somewhat irrelevant, and designates persons with disabilities as superheroes for others to follow. Another underlying theme — that of gratitude - was commonly found across the three cases. Persons with disabilities are expected to remain indebted to the employer for providing them a livelihood, and in isolated cases, bestowing some benefits. For instance, the couple afflicted by polio at ME repeatedly stated that they were indebted to the enterprise owner, who had helped them purchase a fitted scooter and a house in their names. While this is praiseworthy, the owner has forced them into gratitude for life, preventing them from raising any demands whatsoever. They now work at very low wages (less than 50 dollars each per month), leaving them with little choice and autonomy. Given that they work long hours without any leave or child care, the couple has been forced to send their only child off to their parents. Demanding reasonable accommodation (for example, a ramp) is considered out of the question by this couple who at the workplace must hoist themselves with great difficulty up and down two flights of steep staircases.**

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## **UV**

1. **Conflict scenarios don’t turn the case—that simplistic reading furthers ableism**

**Ben-Moshe 2018 – Liat Ben-Moshe is an assistant professor of disability studies at the University of Toledo. Beginning in 2019, she will be joining the Department of Criminology, Law, and Justice at the University of Illinois-Chicago (“Weaponizing Disability,” https://socialtextjournal.org/periscope\_article/weaponizing-disability/) bhb**

**This analysis is necessary and timely. But the circulation of the above image (as it went viral all over the world) and its interpretation also merit analysis. Specifically, I worry that calls to end war and occupation because they are disabling can also be taken up as a biopolitical tool. An effective/affective strategy to demonstrate the futility of war is putting the disabled body and mind and forces of debilitation on display. This often reproduces a zero sum game of two nodes of disability exceptionalism–disability as assimilation (rehabilitation, rights, as Puar masterfully critiques) or prevention (in this case, as prevention of the conditions of debilitation). The issue is that we still can’t account for ways of effectively living with disability. Disability studies and culture offer the counter narrative of disability and illness as enabling, productive. Not everything disability produces is beautiful but as a productive force, in the Foucauldian sense, disability produces specific sensibilities and discourses.**

1. **Affirm as method of accomplishment**

**Calm Clinic 15** (Calm Clinic is an informational blog designed to educate the public on anxiety and assist those with anxiety. *Calm Clinic:* “Common Anxiety Triggers for Anxiety and Panic” copyright 2009-2015. Accessed July 24th, 2015.<http://www.calmclinic.com/anxiety/causes/triggers>) TheFedora

Lack of Goal Setting The mind and body often need certain emotions to stay sane. **Accomplishment and the idea that you're working towards something are actually a valuable tool** for keeping your anxiety at bay. If you're not goal setting and letting each day pass without a plan, you may find that you stop thinking about the future, and that can put you too much in the present.

1. **ROB comes before Theory** 
   1. **Theory speaks to a fair and educational space but my ROB evidence says that those spaces can’t exist prior to the aff because they’re grounded in ableism**
   2. **Offense- the ROB constrains what is and isn’t offensive so theory must be contextualized to the framing or else it’s not offensive so you can’t vote on it**
2. **Reading theory any form of Confinement DA – Any attempt to contain madness within the prison bars of alternative interpretations perpetrates society’s abjection of the mentally disordered to the madhouse – we’re sick of being locked up, this time we’re not being silent**

Michel **Foucault 65**, [Michel Foucault, in full Paul-Michel Foucault, (born October 15, 1926, [Poitiers](https://www.britannica.com/place/Poitiers), France—died June 25, 1984, Paris), French philosopher and historian, one of the most influential and controversial scholars of the post-World War II period.] 1965, "Madness and Civilization: Insanity in the Age of Reason," Vintage Books,<https://monoskop.org/images/1/14/Foucault_Michel_Madness_and_Civilization_A_History_of_Insanity_in_the_Age_of_Reason.pdf> ED \*I DON’T ENDORSE THE GENDERED LANGUAGE IN THIS CARD!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

BY a strange act of force, the classical age was to reduce to silence the madness whose voices the Ren~ance had just liberated, but **whose violence it had already tamed**. It is common knowledge that the sevent~enth century **created enormous houses of confinement**; it is less commonly known that more than one out of every hundred inhabitants of the city of Paris found themselves confined there, within several months. It is common knowledge that absolute power made use of lettres de cachet and **arbitrary measures of imprisonment**; what is less familiar is the judicial conscience that could inspire such practices. Since Pinel, Tuke, Wagnitz, we know that **madmen were subjected to the regime of this confinement** for a century and a half, and that they would one day be discovered in the wards of the Hopital General, **in the cells of prisons**; they would be found mingled with the population of the workhouses or Zuchthiiusern.

But it has rarely been made clear what their status was there, what the meaning was of this proximity which seemed to assign the same homeland to the poor, to the unemployed, to prisoners, and to the insane. It is within the walls of confinement that Pinel and nineteenthcentury **psychiatry would come upon madmen**; it is there -let us remember-that they would leave them, not without boasting of having "delivered" them. From the middle of the seventeenth century, madness was linked with this country of **confinement**, and with the act which designated confinement as its natural abode. A date can serve as a landmark: 1656, the decree that founded, in Paris, the Hopital General. At first glance, this is merely a reform-little more than an administrative reorganization. Several already existing establishments are grouped under a single administration: the Salpetriere, rebuilt under the preceding reign to house an arsenal; Bicetre, which Louis XIII had wanted to give to the Commandery of. Saint Louis as a rest home for military invalids; "the House and the Hospital of La Pitie, the larger as well as the smaller, those of Le Refuge, situated in the Faubourg SaintVictor, the House and Hospital of Scipion, the House of La Savonnerie, with all the lands, places, gardens, houses, and buildings thereto appertaining."1

All were now assigned to the poor of Paris "of both sexes, of all ages and from all localities, of whatever breeding and birth, in whatever state they may be, able-bodied or invalid, sick or convalescent, curable or incurable.·~ These establishments had to accept, lodge, and feed those who presented themselves or those sent by royal or judicial authority; it was also necessary to assure the subsistence, the appearance, and the general order of those who could not find room, but who might or who deserved to be there. This responsibility was entrusted to directors appointed for life, who exercised their powers, not only in the buildings of the Hopital but throughout the city of Paris, over all those who came under their jurisdiction: "They have all power of authority, of direction,. **of administration**, of commerce, of police, of jurisdiction, of correction and punishment over all the poor of Paris, both within and without the Hopital General." The directors also appointed a doctor at a ·salary of one thousand livres a year; he was to reside at La Pirie, but had to visit each of the houses of the Hopital ·twice a week. From the very start, one thing is clear: **the Hopital General is not a medical establishment. It is** rather a sort of semijudicial structure, an administrative entity which, along with the already constituted powers, and outside of the courts, decides, judges, and executes.

"The directors having for these purposes stakes, irons, prisons, . and dungeons in the said Hopital General and the places thereto appertaining so much as they deem necessary, no appeal will be accepted from the regulations they establish within the said hospital; and as for such regulations as intervene from without, they will be executed according to their form and tenor, notwithstanding opposition or whatsoever appeal made or to be made, and without prejudice to these, and for which, notwithstanding all defense or suits for justice, no distinction will be made."2 A quasi-absolute sovereignty, jurisdiction without appeal, a writ of execution against which nothing can prevail-the Hopital General is a strange power that the King establishes **between the police and the courts**, **at the limits of the law: a third order of repression**. The insane whom Pinel would find at Bicetre and at La Salpetriere **belonged to this world**. In its functioning, or in its purpose, **the Hopital General had nothing to do with. any medical concept**. It was an instance of order, of the **monarchical and bourgeois order** being organized in France during this period. It was directly linked with the royal power which placed it under the authority of the civil government alone; the Grand Almonry of the Realm, which previously formed an ecclesiastical and spiritual mediation in the politics of assistance, was abruptly elided. The King decreed: "We choose to be guardian and protector of the said Hopital General as being of our royal founding and especially as it does not depend in any manner

whatsoever upon our Grand Almonry, nor upon any of our high officers, but is to· be totally exempt from the direction, visitation, and jurisdiction of the officers of the General Reform and others of the Grand Almonry, and from all others to whom we forbid all knowledge and jurisdiction in any fashion or manner whatsoever."

The origin of the project had been parliamentary, and the first two administrative heads appointed were the first President of the Parlement and the Procurator General. But they were soon supplemented by the Archbishop of Paris, the President of the Court of Assistance, the President of the Court of Exchequer, the Chief of Police, and the Provost of Merchants. Henceforth the "Grand Bureau" had no more than a deliberative role. The actual administration and the real responsibilities were entrusted to agents recruited by co-optation~ These were the true governors, the delegates of royal power and bourgeois fortune to the world of poverty. The Revolution was able to give them this testimony: "Chosen from the best families of the bourgeoisie, . . . they brought to their administration disinterested views and pure intentions."3 **This structure** **extended its network over the whole** **establishment**

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## **Accessible formatting**

## 

## **Framework**

**The ROB is to vote for the debater who best challenges ableism**

**Prefer –**

**[1] Assumptions of ableism are inherent in systems of knowledge production thus ableism is an a priori question \*A Campbell 13\*C**

**Ableism is** **seeded at the level of knowledge systems** **Ableism is not just** **negative attitudes it is a schema of perfection**, **a** **way of thinking about bodies**, **Compulsory ablebodiedness is implicated in the** **foundations of social theory**, **abledness is predicated on** **preexisting notion about the nature of typical** **functioning** **Ableism** **tells us what** **thinking and** **emotions are suitable to express**. **Reframing our focus** **can enrich our understanding of the terms of engagement in** **life**

**[2] Inclusivity- Psychopaths have trouble accessing empathy. Other ROB force them to access them empathy for other while this Rob inherently doesn’t as they can be considered to have a disability**

**[3] Disability is the master trope for all forms of oppression meaning it’s the best ROB for challenging oppression.**

**Siebers, 10**

**disabilities reduce person to former being: “ as “the master trope of disqualification.” to justify oppression by amplifying inferiority to minority identities. r. Aesthetics studies that when bodies produce feelings they invite judgments in the community. Disabled people, are killed because of beliefs aesthetics reveals disqualification in oppression. prototype of inferiority is disability.. “Ableism” disqualifies differences, stigmatizing them as disabilities. in the frontier of inferiority.**

**4)Ideal Theory fails - Every inclusive framework leaves someone out but our framework starts with the starting point of exclusion which means collapses to the aff framework and changing the framework moots 6 mins of offense and skews my time 7-13**

**5) Topic Ed- This topic specifies a just government and a just government is one that would include disabled people**

**6) Performativity- No person is fully abled bodies so everyone can talk about about the experience to some extent.**

**7)Suppose a sentence p asserts its truth or falsity. In this instance, either P is true, or P is false, if it is true, it is what it says it is, so it is true, if it is false, it is what it says it is, so it is true. The very denial of the idea that truth claims exist presupposes the truth value of the statement.**

**Advocacy**

**Thus the advocacy – Resolved: A just government ought to recognize an unconditional right of workers to strike.**

**Findlaw 17**

**a** [**group of workers**](https://www.findlaw.com/smallbusiness/employment-law-and-human-resources/unions-basics.html) **will walk off the job if collective demands are not met**., **which gives the workers leverage in the negotiations.**

**I’ll defend the actor as an ideal government in relation to my fw as per the resolution’s use of just which implies morality. If a government is just then it is one that recognizes workers’ strike.**

**The aff fiats recognition which is**

**the** [**act**](https://www.ldoceonline.com/dictionary/act) **of** [**accepting**](https://www.ldoceonline.com/dictionary/accept) **that something is** [**true**](https://www.ldoceonline.com/dictionary/true)

## **Offense**

1. **Collective Bargaining allows alliance with labor movement and expands our rights**

Bagenstos 17

**disability rights movement needs allies, and labor movement can be a very helpful ally in arguing for the expansion of the services on which disabled people rely to promote full inclusion in the community.Increased wage protections and unionization can therefore serve the interests of people with disabilities by stemming the turnover among personal assistants.** **As the disability rights movement has recognized that public services, along with civil rights, are crucial to promoting integration and empowerment for people with disabilities, it has repeatedly confronted the incredibly harsh budget politics of our current era.** **Medicaid, which finances personal-assistance services for disabled persons, perpetually threatened by cuts unions can be important allies in the effort to enhance spending on programs like Medicaid. When disability rights advocates defend the rights of workers in Medicaid, that cements an alliance with the representatives of those workers to expand those programs.**

2) **Disability is stuck in a corrcevice cycle because of employers. Thus strikes are a key liberation tactic.**

**Kumar, Sonpal, and Hiranandani 2012**

**With disabilities "cast [aside] as a diminished state of being human" employers focus exclusively on the 'ability' of persons with disabilities. Jobs are not re-designed according to disabilities. This has severely compromised the rights of persons with disabilities Persons with disabilities are expected to remain indebted to the employer preventing them from raising any demands whatsoever.**

## **UV**

1. **Conflict scenarios don’t turn the case—that simplistic reading furthers ableism**

**Ben-Moshe 2018**

**calls to end war because they are disabling can be taken as a biopolitical tool.. This reproduces a zero sum game of two nodes of disability exceptionalism–disability as assimilation (rehabilitation, rights, or prevention (in this case, as prevention of the conditions of debilitation)**

1. **Affirm as method of accomplishment**

**Calm Clinic 15**

**Accomplishment and the idea that you're working towards something are actually a valuable tool** for keeping your anxiety at bay.

1. **ROB comes before Theory** 
   1. **Theory speaks to a fair and educational space but my ROB evidence says that those spaces can’t exist prior to the aff because they’re grounded in ableism**
   2. **Offense- the ROB constrains what is and isn’t offensive so theory must be contextualized to the framing or else it’s not offensive so you can’t vote on it**
2. **Reading theory any form of Confinement DA – Any attempt to contain madness within the prison bars of alternative interpretations perpetrates society’s abjection of the mentally disordered to the madhouse – we’re sick of being locked up, this time we’re not being silent**

**Foucault 65**,

silence the mad **whose violence it had already tamed**. It **created enormous houses of confinement**; absolute power made use of **arbitrary measures of imprisonment**; **madmen were subjected to the regime of confinement** they would be in the Hopital General, **in cells of prisons**; madness was linked with **confinement** **the Hopital General is not a medical establishment. It is** a semijudicial structure, **between the police and the courts**, **at the limits of the law: a third order of repression**. The insane **belonged to this world**. It was an instance of **monarchical and bourgeois order** **This structure** **extended its network over the whole** **establishment**

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