**1nc Accessible Formatting Version**

**\*T A] Interpretation:** Debaters must disclose their aff case in an accessible format as of the first document they sent.

**\*T B] Violation: While they did disclose the aff he told me to look on the wiki which is cut in inaccessible manner**

**Their document is difficult for visually impaired people to access. They only disclose a copy of their documents with “cut” cards where they read the parts of evidence they have highlighted. This is inaccessible for two reasons.**

**\*T 1] Their formatting is inaccessible for people like me , with ADD or ADHD,like myself,  because the parts of evidence that are not being read distract them from the parts being read.**

**\*T 2] digital magnification limits the amount of on screen text and requires copious amounts of horizontal and vertical scrolling. It becomes difficult to track position when not reading some text and simultaneously looking for the next highlighted section.**

**\*T 3] screen reader users read documents audibly, but there is no way to read only the tags and highlighted parts due to their formatting.**

**\*T C] Standard: Accessibility**

**\*T The violation clearly lays out why the interpretation is key to accessibility.**

**\*T Look at my in round or disclosed documents for an example of accessible formatting. They can’t complain about not knowing how to format their positions because there are examples and I literally have an explanatory how to posted on my wiki.**

**\*T To clarify they should have sent their speech doc with  a version of the document with ‘cut’ cards and a version formatted as demonstrated below and on my wiki. By sending both styles of formatting it allows for better access while being able to check for evidence ethics violations if needed.**

**And, simply disclosing the document absent accessible formatting beforehand isn’t enough, if opponents want engagement they must take steps to make their arguments accessible. Dolmage 17**

to actually engage with ideas (and to have them engaged with rather than simply recording them the work needs to be made accessible We have not yet taken the responsibility of making texts] easily readable this is also true of digital texts making it free is barely half the battle To have an accessible dissemination of research the reading of texts needs to be considered in terms of accessibility—this expands the author’s responsibility the fact that there is little proactive action about a problem disenfranchising a huge segment of the world population speaks to how little most people think about accessibility believing instead that open and free is all that matters

**And the interpretation is key, changing formatting on a per round basis places the burden of access on the disabled and treats disability reactively rather then proactively. Kroeger 10**we frame disability as negative and an individual problem our response reactive rather than proactive. maintains the notion that access is a disabled individual’s problem to solve. disabled students spend an inordinate amount of time requesting accommodations , why should disabled students be required to take responsibility for access issues that are institutional problems?

**And, this shell is a game over issue. Don’t let them stand up in the next speech and apologize for not knowing they were being ableist. This is a strategy used to distance themselves from the ableism they committed and exonerates them from responsibility. Individuals must actively resist ableism otherwise they are complicit in disguising it. Dolmage 2**

ableist apologia” describes a category of statements and sentiments that distance the speaker from responsibility Apologia are tinged with fatigue the feeling that the apologizer is throwing their hands up in the air and saying: there’s nothing I can do a feeling that they are asked to do so much, that they do so much, and now they are being asked to do more, to be more diligent Other times, the apology comes simply in the form of I’m sorry, I didn’t know I was being ableist This claim of not-knowing is a claim to being a good person separating the implication from the individual the apologies defend the apologizer and attempt to explain away their actions or inactions Ableist apologia happen when people say: yes, this building is inaccessible, but it’s an old building as though they don’t actively use the building every day It’s not solely an old building, it’s a living thing doing ableist work, and actively ignoring this allows it to do that work incredibly efficiently if stakeholders refuse to interrogate how these standards privilege particular bodies , they help ableism disguise itself;

**\*T And, Accessibility is key to fairness and education because debate is never fair or educational for those who can’t access the round.**

**\*T And, Accessibility is an independent voter because if debate wasn’t accessible no one would join meaning access is a pre requisite to debate existing.**

**D. Voters:**

**Fairness is a voter it’s a gateway issue unfair rounds skew the judge’s ability to evaluate substance.**

**Education is a voter it’s the benefit and reason debate is funded**

**Drop the Debater.**

**1] Debaters pay attention to who and what is and isn’t winning so voting for the shell helps set a norm**

**2] to deter future violations**

**3] Drop the Argument is the same because we indict the entirety of the AC**

**No RVI’s:**

**1. RVIs lead to baiting theory**

**2. RVIs discourage theory which is self-defeating because theory is a check against abuse**

**3. they shouldn’t win just for being accessible**

**Competing Interpretations:**

**1] reasonability leads to a race to the bottom**

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**4] Reasonability is arbitrary and encourages judge intervention**

**Aff can’t leverage case-**

**1) Truth is determined through contestation which fairness controls the internal link to; means we can’t adjudicate the truth of your warrants.**

**2) Preserve the sanctity of theory form substance; 2 reasons**

**A) key to maintain theory as recourse against abuse; its impossible to check since extinction probably outweighs fairness.**

**B) Conflates the pre and post-fiat distinction; EG. donating to charity doesn’t mean you should win if util is true.**

**2**

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

#### 

#### Util dehumanizes disability and the curing of secondary pity to increase the disabled’s “welfare”

**Stein 01**

**If** **disabled have** **less welfare** **it seems** **the disabled benefit less from** **life** **Utili** **would** **place** **lower value on disabled life** **proportional to the** **preference in** **distribution of resources** **to cure a** **disabled person, increasing** **welfare**

**1NC Typical Formatting**

**\*T A] Interpretation:** Debaters must disclose their aff case in an accessible format as of the first document they sent.

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Graphical user interface, text, application, email, Teams

Description automatically generated

Graphical user interface, text, application, chat or text message

Description automatically generated

**Their document is difficult for visually impaired people to access. They only disclose a copy of their documents with “cut” cards where they read the parts of evidence they have highlighted. This is inaccessible for two reasons.**

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**Jay Timothy Dolmage (Professor | Associate Chair, Undergraduate Communication Outcome Initiative (UCOI) .PhD, Miami University of Ohio MA, WindsorBA, British Columbia) Academic Ableism Disability and Higher Education 2017** [**https://quod.lib.umich.edu/u/ump/mpub9708722**](https://quod.lib.umich.edu/u/ump/mpub9708722) **Brackets are Original**

In this same spirit, then, the book will be offered in an open access format. The book will be entirely free and offered in easily accessible digital format. The cost of academic publishing is a huge barrier that creates steep steps and ornate gates; insiders and outsiders. Further, print formats are difficult to access for many readers with disabilities. Making the book available for free in a digital format matters, and publishing the book in any other format would invalidate so many of its arguments. The (now canonical) Bethesda Statement on the issue suggests that open access means anyone can access research on the public internet, for free, and “copy, use, distribute, transmit and display the work publicly and to make and distribute derivative works, in any digital medium for any responsible purpose, subject to proper attribution of authorship” (Suber et al., n.p.). Open access also centers the philosophy of the human “right to know” and “right to be known” (Willinsky, 7). That is, open access is a way of formatting and copyrighting scholarship, but it is also a philosophy: that information should be free and that if one hopes **to actually engage with ideas (and to have them engaged with** by others), **rather than simply recording them** on paper, **the work needs to be made accessible**. That said, as Elizabeth Brewer, Melanie Yergeau, and Cynthia Selfe argue, “**We have not**, as **yet**, **taken** on **the** professional **responsibility of making** sure that all . . . [**texts]** are **easily readable**. . . . **this is also true**, of course, **of** many **digital texts**” (151). The truth is that in the push for open access, too much of the accessibility that comes along with it is just by chance and not by design—**making it free is** already halfthe battle, but it is also **barely half the battle**. So, in this spirit, this book will be offered in an open access and accessible format. **To have an accessible dissemination** or movement **of research**, **the** reception and **reading of texts needs to be considered in terms of accessibility—this expands the author’s responsibility**. But the means of distribution and reproduction also need to be reconsidered in terms of accessibility. You’re printing a book? How much does it cost and how easy is it to read, for all possible readers? How freely do our ideas really move, and how difficult is it for some to access them and use them? Which bodies can take up texts and move (with) them? How does research get to those who have been excluded from the academy? If we understand rhetoric as the circulation of power and discourse through the body, then we need to ask how some of the “products” of academia do and do not move or circulate through a wide range of possible bodies.9 How could this conversation move through the widest range of possible bodies? Lessons about inclusion and exclusion extend from the physical spaces of the university, to its virtual spaces and movements. When we think about access, we also need to understand that most of the scholarly conversation in academia is not at all accessible. Further, most of the web is not at all accessible. Just as one means of illustrating this, in 2007, Thompson et al., using fairly robust criteria, tested a huge sample of government and education websites from hundreds of countries, internationally, to try and assess their accessibility. In the United States, only 45 percent of these pages even used text equivalents to describe visual elements and images, only 50 percent followed HTML standards, and only 24 percent “passed” basic navigational criteria.10 The research is a bit old now—but **the fact that there is** very **little** knowledge or **proactive action about** what is **a** huge **problem**, **disenfranchising** such **a huge segment of the world population**, **speaks to how little most people** ever **think about accessibility**, **believing instead that** the web is generally **open and free** and that **is all that matters**. As just one example of this accessibility, the images in this book will be fully and carefully described and given alt text in their digital format. Too often, books and articles skip adding in these additional descriptions, making the images, charts, graphs, and figures that may be central to their argument inaccessible to many members of their audience. In fact, in this book, sometimes all I will offer is a thick visual description of an image, as a means of highlighting the rhetorical and translational value of doing this describing

**\*T And the interpretation is key, changing formatting on a per round basis places the burden of access on the disabled and treats disability reactively rather then proactively. \*A Kroeger 10 \*C**

**(Sue, Associate Professor of Practice in the Dept. of Disability and Psychoeducational Studies at the University of Arizona “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** toit wouldbe **reactive rather than proactive.** In other words, we accommodate disability. While this is an improvement over institutionalization, sterilization, and euthanasia, accommodationsas a comprehensive response **maintains the notion that access is a disabled individual’s problem to solve.** On most college and university campuses, **disabled students spend an inordinate amount of time** establishing eligibility and **requesting accommodations**. Additionally, they are asked to perform a number 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?

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**Jay Timothy Dolmage (Professor | Associate Chair, Undergraduate Communication Outcome Initiative (UCOI) .PhD, Miami University of Ohio MA, WindsorBA, British Columbia) Academic Ableism Disability and Higher Education 2017** [**https://quod.lib.umich.edu/u/ump/mpub9708722**](https://quod.lib.umich.edu/u/ump/mpub9708722) **Brackets are Original**

To end this introduction, I want to directly address a response that the book might well receive from many readers: for some reading right now, it may seem as though of course higher education is ableist. This could come in the form of a conscious response, or an unconscious feeling. Of course higher education is ableist. In response, I want to argue that academic ableism faces specific forces of disguise and submersion. Because the sentiment that of course higher education is ableist is rarely coupled with a concern about this state of our institutions, and it is the job of this book to show how this ableism is a problem, and what can be done. But within academia, this feeling that there can be nothing done about the ableism of education, and that perhaps it is not even a problem,needs to be interrogated. What I would call “**ableist apologia” describes a** genre or **category of statements and sentiments that distance the speaker from responsibility** for the selective, stratifying forces within higher education, selecting and stratifying functions that depend upon ableism and disablism to make sure that privilege is portioned out only along traditional lines: to ensure that students who move, think, or express themselves outside ofa narrow set ofnorms will notthrive orsurvive in college. Apologia is a specific genre and has been understood by rhetoricians—as far back as Aristotle and likely much earlier than that—as speeches given in defense. **Apologia** **are** also, notably, connected to statements of regret. This description of an “affect” or emotion for apologia is particularly appropriate, as ableist apologies are often **tinged with** a sense of regret or **fatigue**, with **the feeling that the apologizer is throwing their hands up in the air and saying: there’s nothing I can do**. Or **a feeling** that this is the last thing the apologizer is willing to do—**that they are asked to do so much, that they do so much, and now they are** also **being asked to do more, to be more diligent**. **Other times, the apology comes simply in the form of**: I didn’t know. **I’m sorry, I didn’t know I was being ableist**; I didn’t know that was ableist. This claimof not-knowingisalso, in a way, a claim that the ableism isn’t really happening, isn’t the case. **This claim of not-knowing is** also **a claim to being a good person**: **separating** the action or **the implication from the individual**. Because ableist apologia, as well, are rarely personal apologies—they are apologies for a state of affairs, not claims of individual responsibility. Too often, then, the emotion is not necessarily sincere and the apology is not exactly an apology at all. Often, in the end, **the apologies defend the apologizer and attempt to explain away their actions or inactions**. **Ableist apologia happen when people say: yes, this building is inaccessible, but it’s an old building** (access Titchkosky, Question). Professors might say that a building is old **as though they don’t actively**, currently teach and have an office with their name on it in that building. That one inhabits and **use**s a building every day means **the building** is alive. If it is an inaccessible building, it is alive and working to physically filter students out of the university **every** single **day**. **It’s not solely an old building, it’s a living thing doing ableist work, and actively ignoring this allows it to do that work incredibly efficiently**. Likewise, teachers apologize for ableism and refusals to accommodate by saying things like “I need to impose standards” or “I am preparing students for future classes” or even “I would be doing them a disservice if I didn’t prepare them for what will come.” But **if stakeholders refuse to interrogate how these standards privilege particular bodies** and minds**, they help ableism disguise itself;** they disguise it to themselves and to their students.

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## 2

**The role of the ballot is to vote for the debater who best challenges ableism through the resolution**

**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.

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#### Util dehumanizes disability and the curing of secondary pity to increase the disabled’s “welfare”

**Stein 01 Mark is the author of Distributive Justice and Disability: Utilitarianism against Egalitarianism (Yale University Press, 2006) [Stein, Mark S. “Utilitarianism and the Disabled: Distribution of Life.” Social Theory and Practice, vol. 27, no. 4, 2001, pp. 561–578. JSTOR,** [**www.jstor.org/stable/23559190. Accessed 23 Nov. 2020**](http://www.jstor.org/stable/23559190.%20Accessed%2023%20Nov.%202020)**.] //Lex AKo**

**If the disabled have on average less welfare than nondisabled people, it seems to follow that the disabled benefit less from continued life than do nondisabled people. Utilitarianism would therefore place a lower value on disabled life than on nondisabled life, and if a choice had to be made between saving the lives of disabled people and saving the lives of nondisabled people, utilitarianism would counsel us to give less preference to the disabled. So, for example, disabled people would receive less preference, in the distribution of life-saving organ transplants, than nondisabled people. Moreover, the utilitarian preference against disabled people in the distribution of life would appear to be exactly proportional to the utili tarian preference in favor of disabled people in the distribution of resources. However morally urgent it might be to cure a given disabled person, increasing her welfare, it would seem that the same moral ur gency must attach to a decision to preserve the life of a nondisabled person in preference to that disabled person, assuming that only one of them 13Mark Stein, "Utilitarianism and the Disabled: Distribution of Resources," Bioethics 16 (2002),**