### 1

#### Interpretation and Violation: The affirmative must defend the desirability of a to advocacy in which the space apropriation is unjust this doesn’t entail a specific method of engaging in the topic, just that the affirmative must derive offense from it.

#### First is limits – aff gets to choose anything they want, which justifies infinite variations of affirmatives that are impossible to prep against, ensuring they’ll be ahead and use competition standards like perms to erase neg ground. Key to fairness since predictability is needed to make viable responses.

#### Second, Method Failure: The 1AC’s performance is hollow—hope that a forum structured not to create change can affect institutions invests hope in the oppressive other.

Lundberg 12 [Christian Lundberg (Associate Professor of Rhetoric at the UNC Department of Communication, Co-Director of the University Program in Cultural Studies, Ph.D.). “Lacan In Public” The University of Alabama Press, 2012. Pp. 175-177, I have a copy on my computer but there’s no openly available URL – feel free to email me if you want it!!! Note: I do not endorse the ableist language that is not included in the highlighted portion.//WWDH]

The demands of student revolutionaries and antiglobalization protestors provide a set of opportunities for interrogating hysteria as a political practice. For the antiglobalization protestors cited earlier, demands to be added to a list of dangerous globophobes uncannily condense a dynamic inherent to all demands for recognition. But the demands of the Mexico Solidarity Network and the Seattle Independent Media project demand more than recognition: they also demand danger as a specific mode of representation. “Danger” functions as a sign of something more than inclusion, a way of reaffirming the protestors’ imaginary agency over processes of globalization. If danger represents an assertion of agency, and the assertion of agency is proportional to the deferral of desire to the master upon whom the demand is placed, then demands to be recognized as dangerous are doubly hysterical. Such demands are also demands for a certain kind of love, namely, the state might extend its love by recognizing the dangerousness of the one who makes the demand. At the level the demand’s rhetorical function, dangerousness is metonymically connected with the idea that average citizens can effect change in the prevailing order, or that they might be recognized as agents who, in the instance of the list of globalophobic leaders, can command the Mexican state to reaffirm their agency by recognizing their dangerousness. The rhetorical structure of danger implies the continuing existence of the state or governing apparatus’s interests, and these interests become a nodal point at which the hysterical demand is discharged. This structure generates enjoyment of the existence of oppressive state policies as a point for the articulation of identity. The addiction to the state and the demands for the state’s love is also bound up with a fundamental dependency on the oppression of the state: otherwise the identity would collapse. Such demands constitute a reaffirmation of a hysterical subject position: they reaffirm not only the subject’s marginality in the global system but the danger that protestors present to the global system. There are three practical implications for this formation. First, for the hysteric the simple discharge of the demand is both the beginning and satisfaction of the political project. Although there is always a nascent political potential in performance, in this case the performance of demand comes to fully eclipse the desires that animate content of the demand. Second, demand allows institutions that stand in for the global order to dictate the direction of politics. This is not to say that engaging such institutions is a bad thing; rather, it is to say that when antagonistic engagement with certain institutions is read as the end point of politics, the field of political options is relatively constrained. Demands to be recognized as dangerous by the Mexican government or as a powerful antiglobalization force by the WTO often function at the cost of addressing how practices of globalization are reaffirmed at the level of consumption, of identity, and so on or in thinking through alternative political strategies for engaging globalization that do not hinge on the state and the state’s actions. Paradoxically, the third danger is that an addiction to the refusal of demands creates a paralyzing disposition toward institutional politics. Grossberg has identified a tendency in left politics to retreat from the “politics of policy and public debate.”45 Although Grossberg identifies the problem as a specific coordination of “theory” and its relation to left politics, perhaps a hysterical commitment to marginality informs the impulse in some sectors to eschew engagements with institutions and institutional debate. An addiction to the state’s refusal often makes the perfect the enemy of the good, implying a stifling commitment to political purity as a pretext for sustaining a structure of enjoyment dependent on refusal, dependent on a kind of paternal “no.” Instead of seeing institutions and policy making as one part of the political field that might be pressured for contingent or relative goods, a hysterical politics is in the incredibly difficult position of taking an addressee (such as the state) that it assumes represents the totality of the political field; simultaneously it understands its addressee as constitutively and necessarily only a locus of prohibition. These paradoxes become nearly insufferable when one makes an analytical cut between the content of a demand and its rhetorical functionality. At the level of the content of the demand, the state or institutions that represent globalization are figured as illegitimate, as morally and politically compromised because of their misdeeds. Here there is an assertion of agency, but because the assertion of agency is simultaneously a deferral of desire, the identity produced in the hysterical demand is not only intimately tied to but is ultimately dependent on the continuing existence of the state, hegemonic order, or institution. At the level of affective investment, the state or institution is automatically figured as the legitimate authority over its domain. As Lacan puts it: “demand in itself . . . is demand of a presence or of an absence . . . pregnant with that Other to be situated within the needs that it can satisfy. Demand constitutes the Other as already possessing the ‘privilege’ of satisfying needs, that it is to say, the power of depriving them of that alone by which they are satisfied.”

#### Third, Detailed research over specific points of difference is necessary for activism.

**Iverson 9** [Joel; 2009; Associate Professor of Communication at the University of Montana, Ph.D in Communication from Arizona State University Relations at the University of Sydney; Debate Central, “Can Cutting Cards Carve into Our Personal Lives: An Analysis of Debate Research on Personal Advocacy,” https://debate.uvm.edu/dybvigiverson1000.html; GR]

Mitchell (1998) provides a thorough examination of the pedagogical implication for academic debate. Although Mitchell acknowledges that debate provides preparation for participation in democracy, limiting debate to a laboratory where students practice their skill for future participation is criticized. Mitchell contends:

For students and teachers of argumentation, the heightened salience of this question should signal the danger that critical thinking and oral advocacy skills alone may not be sufficient for citizens to assert their voices in public deliberation. (p. 45)

Mitchell contends that the laboratory style setting creates barriers to other spheres, creates a "sense of detachment" and causes debaters to see research from the role of spectators. Mitchell further calls for "argumentative agency [which] involves the capacity to contextualize and employ the skills and strategies of argumentative discourse in fields of social action, especially wider spheres of public deliberation" (p. 45). Although we agree with Mitchell that debate can be an even greater instrument of empowerment for students, we are more interested in examining the impact of the intermediary step of research. In each of Mitchell's examples of debaters finding creative avenues for agency, there had to be a motivation to act. It is our contention that the research conducted for competition is a major catalyst to propel their action, change their opinions, and to provide a greater depth of understanding of the issues involved.

The level of research involved in debate creates an in-depth understanding of issues. The level of research conducted during a year of debate is quite extensive. Goodman (1993) references a Chronicle of Higher Education article that estimated "the level and extent of research required of the average college debater for each topic is equivalent to the amount of research required for a Master's Thesis (cited in Mitchell, 1998, p. 55). With this extensive quantity of research, debaters attain a high level of investigation and (presumably) understanding of a topic. As a result of this level of understanding, debaters become knowledgeable citizens who are further empowered to make informed opinions and energized to take action. Research helps to educate students (and coaches) about the state of the world.

Without the guidance of a debate topic, how many students would do in-depth research on female genital mutilation in Africa, or United Nations sanctions on Iraq? The competitive nature of policy debate provides an impetus for students to research the topics that they are going to debate. This in turn fuels students’ awareness of issues that go beyond their front doors. Advocacy flows from this increased awareness. Reading books and articles about the suffering of people thousands of miles away or right in our own communities drives people to become involved in the community at large.

Research has also focused on how debate prepares us for life in the public sphere. Issues that we discuss in debate have found their way onto the national policy stage, and training in intercollegiate debate makes us good public advocates. The public sphere is the arena in which we all must participate to be active citizens. Even after we leave debate, the skills that we have gained should help us to be better advocates and citizens. Research has looked at how debate impacts education (Matlon and Keele 1984), legal training (Parkinson, Gisler and Pelias 1983, Nobles 19850 and behavioral traits (McGlone 1974, Colbert 1994). These works illustrate the impact that public debate has on students as they prepare to enter the public sphere.

The debaters who take active roles such as protesting sanctions were probably not actively engaged in the issue until their research drew them into the topic. Furthermore, the process of intense research for debate may actually change the positions debaters hold. Since debaters typically enter into a topic with only cursory (if any) knowledge of the issue, the research process provides exposure to issues that were previously unknown. Exposure to the literature on a topic can create, reinforce or alter an individual's opinions. Before learning of the School for the America's, having an opinion of the place is impossible. After hearing about the systematic training of torturers and oppressors in a debate round and reading the research, an opinion of the "school" was developed. In this manner, exposure to debate research as the person finding the evidence, hearing it as the opponent in a debate round (or as judge) acts as an initial spark of awareness on an issue. This process of discovery seems to have a similar impact to watching an investigative news report.

Mitchell claimed that debate could be more than it was traditionally seen as, that it could be a catalyst to empower people to act in the social arena. We surmise that there is a step in between the debate and the action. The intermediary step where people are inspired to agency is based on the research that they do. If students are compelled to act, research is a main factor in compelling them to do so. Even if students are not compelled to take direct action, research still changes opinions and attitudes.

Research often compels students to take action in the social arena. Debate topics guide students in a direction that allows them to explore what is going on in the world. Last year the college policy debate topic was,

Resolved: That the United States Federal Government should adopt a policy of constructive engagement, including the immediate removal of all or nearly all economic sanctions, with the government(s) of one or more of the following nation-states: Cuba, Iran, Iraq, Syria, North Korea.

This topic spurred quite a bit of activism on the college debate circuit. Many students become actively involved in protesting for the removal of sanctions from at least one of the topic countries. The college listserve was used to rally people in support ofvarious movements to remove sanctions on both Iraq and Cuba. These messages were posted after the research on the topic began. While this topic did not lend itself to activism beyond rallying the government, other topics have allowed students to take their beliefs outside of the laboratory and into action.

In addition to creating awareness, the research process can also reinforce or alter opinions. By discovering new information in the research process, people can question their current assumptions and perhaps formulate a more informed opinion. One example comes from a summer debate class for children of Migrant workers in North Dakota (Iverson, 1999). The Junior High aged students chose to debate the adoption of Spanish as an official language in the U.S. Many students expressed their concern that they could not argue effectively against the proposed change because it was a "truism." They were wholly in favor of Spanish as an official language. After researching the topic throughout their six week course, many realized much more was involved in adopting an official language and that they did not "speak 'pure' Spanish or English, but speak a unique dialect and hybrid" (Iverson, p. 3). At the end of the class many students became opposed to adopting Spanish as an official language, but found other ways Spanish should be integrated into American culture. Without research, these students would have maintained their opinions and not enhanced their knowledge of the issue. The students who maintained support of Spanish as an official language were better informed and thus also more capable of articulating support for their beliefs.

The examples of debate and research impacting the opinions and actions of debaters indicate the strong potential for a direct relationship between debate research and personal advocacy. However, the debate community has not created a new sea of activists immersing this planet in waves of protest and political action. The level of influence debater search has on people needs further exploration. Also, the process of research needs to be more fully explored in order to understand if and why researching for the competitive activity of debate generates more interest than research for other purposes such as classroom projects.

Since parliamentary debate does not involve research into a single topic, it can provide an important reference point for examining the impact of research in other forms of debate. Based upon limited conversations with competitors and coaches as well as some direct coaching and judging experience in parliamentary debate, parliamentary forms of debate has not seen an increase in activism on the part of debaters in the United States. Although some coaches require research in order to find examples and to stay updated on current events, the basic principle of this research is to have a commonsense level of understanding(Venette, 1998). As the NPDA website explains, "the reader is encouraged to be well-read in current events, as well as history, philosophy, etc. Remember: the realm of knowledge is that of a 'well-read college student'" (NPDA Homepage,<http://www.bethel.edu/Majors/Communication/npda/faq2.html>). The focus of research is breadth, not depth. In fact, in-depth research into one topic for parliamentary debate would seem to be counterproductive. Every round has a different resolution and for APDA, at least, those resolutions are generally written so they are open to a wide array of case examples, So, developing too narrow of a focus could be competitively fatal. However, research is apparently increasing for parliamentary teams as reports of "stock cases" used by teams for numerous rounds have recently appeared. One coach did state that a perceived "stock case" by one team pushed his debaters to research the topic of AIDS in Africa in order to be equally knowledgeable in that case. Interestingly, the coach also stated that some of their research in preparation for parliamentary debate was affecting the opinions and attitudes of the debaters on the team.

Not all debate research appears to generate personal advocacy and challenge peoples' assumptions. Debaters must switch sides, so they must inevitably debate against various cases. While this may seem to be inconsistent with advocacy, supporting and researching both sides of an argument actually created stronger advocates. Not only did debaters learn both sides of an argument, so that they could defend their positions against attack, they also learned the nuances of each position. Learning and the intricate nature of various policy proposals helps debaters to strengthen their own stance on issues

#### In round competitive equity first:

#### [1] Evaluation – their arguments only seem true because they have an advantage – equity is a meta constraint on your ability to determine who’s better under the aff method, if one debater had 10 minutes to speak and the other had 1 it alters the ability to judge the affs truth value so they don’t get to weigh their aff and presume their arguments false since we couldn’t engage with it to start

#### [2] Ballot proximity – the ballot can’t solve their offense since the arguments we read have no effect on our subjectivity, but the judge can determine the direction of equitable practices so a risk our interp is good means you negate

#### [3] exclusion’s inevitable since you can exclude my offense with your ROB so I shouldn’t be punished for excluding the way your advocacy’s presented

#### [4] Quality of discussion – Debate’s unique value is that it forces contestation of issues – but this is impossible if I don’t even know what to prepare for which turns the tangible benefit of their method, so even if the scholarship they bring is good there’s no point if I couldn’t engage

#### [5] Fairness outweighs- It’s a meta-constraint, every argument they make presumes the validity of fairness since they expect them to evaluated

#### TVA solves- Fourth, TVA:

#### 1] Read an aff indicting the inaccessibility of outer space by disabiled bodies

#### Drop the debater. Drop the arg is severance since you jump ship from your advocacy which perpetuates abuse since it allows you to restart the round.

#### Competing interps: 1. Competing interps leads to a race to the top to set the best possible norms 2. Collapses- reasonability collapses to competing interps since it becomes a battle between two competing Brightlines

#### No RVIs: 1. Illogical- being topical doesn’t mean you should win, it’s just a burden. 2. Baiting- debaters will just bait theory and prep it out leading to maximally abusive practices. No impact turns- it’s a perfcon since if T is bad and the judge votes on impact turns, they are voting on T

### 2

#### The starting point of morality is practical reason and

#### Ethics must begin a priori:

#### [1] Uncertainty – our experiences are inaccessible to others which allows people to say they don’t experience the same, however a priori principles are universally applied to all agents.

#### [2] Bindingness – I can keep asking “why should I follow this” which results in skep since obligations are predicated on ignorantly accepting rules. Only reason solves since asking “why reason?” requires reason which concedes its authority and equally proves agency as constitutive

#### That means we must universally will maxims— any non-universalizable norm justifies someone’s ability to impede on your ends.

#### And, reason must be universal – [A] a reason for one agent is a reason for another agent. I can’t say 2+2=4 is true for me but not for you – that’s incoherent.

#### any non-universalizable norm justifies someone’s ability to impede on your ends.

#### Thus, counter-methodology: Vote negative to engage in a liberation strategy of universal reason. This entails a starting point where we abstract from individual perspectives to understand the universal, and use this starting point to apply it to empirical institutions and agents.

#### Prefer:Performativity: freedom is the key to the process of justification of arguments through talking freely. Willing that we should abide by their ethical theory presupposes that we own ourselves in the first place. Thus, denying self-ownership in the round automatically implies the truth of the aff framework.

#### Negate:

#### [1] Independently, Kant is incompatible with a your method – it requires unconditional respect for humanity as an end in itself.

Korsgaard 83 bracketed for gendered language (Christine M., “Two Distinctions in Goodness,” The Philosophical Review Vol. 92, No. 2 (Apr., 1983), pp. 169-195, JSTOR)

The argument shows how Kant's idea of justification works. It can be read as a kind of regress upon the conditions, starting from an important assumption. The assumption is that when a rational being makes a choice or undertakes an action, [they] he or she supposes the object to be good, and its pursuit to be justified. At least, if there is a categorical imperative there must be objectively good ends, for then there are necessary actions and so necessary ends (G 45-46/427-428 and Doctrine of Virtue 43-44/384-385). In order for there to be any objectively good ends, however, there must be something that is unconditionally good and so can serve as a sufficient condition of their goodness. Kant considers what this might be: it cannot be an object of inclination, for those have only a conditional worth, "for if the inclinations and the needs founded on them did not exist, their object would be without worth" (G 46/428). It cannot be the inclinations themselves because a rational being would rather be free from them. Nor can it be external things, which serve only as means. So, Kant asserts, the unconditionally valuable thing must be "humanity" or "rational nature," which he defines as "the power set to an end" (G 56/437 and DV 51/392). Kant explains that regarding your existence as a rational being as an end in itself is a "subjective principle of human action." By this I understand him to mean that we must regard ourselves as capable of conferring value upon the objects of our choice, the ends that we set, because we must regard our ends as good. But since "every other rational being thinks of his existence by the same rational ground which holds also for myself' (G 47/429), we must regard others as capable of conferring value by reason of their rational choices and so also as ends in themselves. Treating another as an end in itself thus involves making that person's ends as far as possible your own (G 49/430). The ends that are chosen by any rational being, possessed of the humanity or rational nature that is fully realized in a good will, take on the status of objective goods. They are not intrinsically valuable, but they are objectively valuable in the sense that every rational being has a reason to promote or realize them. For this reason it is our duty to promote the happiness of others-the ends that they choose-and, in general, to make the highest good our end.

#### [2] Only univeralizable reason can effectively explain the perspectives of agents – that’s the best method for combatting oppression.

Farr 02 Arnold Farr (prof of phil @ UKentucky, focusing on German idealism, philosophy of race, postmodernism, psychoanalysis, and liberation philosophy). “Can a Philosophy of Race Afford to Abandon the Kantian Categorical Imperative?” JOURNAL of SOCIAL PHILOSOPHY, Vol. 33 No. 1, Spring 2002, 17–32.

**One** of the most popular **criticism**s **of Kant’s moral philosophy is that it is too formalistic.**13 That is, the universal nature of the categorical imperative leaves it devoid of content. Such a principle is useless since moral decisions are made by concrete individuals in a concrete, historical, and social situation. This type of criticism lies behind Lewis Gordon’s rejection of any attempt to ground an antiracist position on Kantian principles. The rejection of universal principles for the sake of emphasizing the historical embeddedness of the human agent is widespread in recent philosophy and social theory. I will argue here on Kantian grounds that **although a distinction between the universal and the concrete is** a **valid** distinction, **the unity of the two is required for** an understanding of human **agency.** The attack on Kantian formalism began with Hegel’s criticism of the Kantian philosophy.14 The list of contemporary theorists who follow Hegel’s line of criticism is far too long to deal with in the scope of this paper. Although these theorists may approach the problem of Kantian formalism from a variety of angles, the spirit of their criticism is basically the same: The universality of the categorical imperative is an abstraction from one’s empirical conditions. **Kant is** often **accused of making the moral agent an abstract, empty**, noumenal **subject. Nothing could be further from the truth. The Kantian subject is** an embodied, empirical, concrete subject. However, this concrete subject has a dual nature. Kant claims in the Critique of Pure Reason as well as in the Grounding that human beings have an intelligible and empirical character.15 It is impossible to understand and do justice to Kant’s moral theory without taking seriously the relation between these two characters. The very concept of morality is impossible without the tension between the two. By “empirical character” Kant simply means that we have a sensual nature. We are physical creatures with physical drives or desires. **The** very **fact that I cannot simply satisfy my desires without considering the rightness** or wrongness **of my actions suggests that my empirical character must be held in check** by something, or else I behave like a Freudian id. My empiri- cal character must be held in check **by my intelligible character**, which is the legislative activity of practical reason. It is through our intelligible character that **we formulate principles that keep our** empirical **impulses in check.** The categorical imperative is the supreme principle of morality that is constructed by the moral agent in his/her moment of self-transcendence. What I have called self-transcendence may be best explained in the following passage by Onora O’Neill: In restricting our maxims to those that meet the test of the categorical imperative we refuse to base our lives on maxims that necessarily make our own case an exception. The reason why a universilizability criterion is morally signiﬁcant is that it makes our own case no special exception (G, IV, 404). In accepting the Categorical Imperative we accept the moral reality of other selves, and hence the possibility (not, note, the reality) of a moral community. **The Formula of Universal Law enjoins no more than that we act only on maxims that are open to others also.**16 O’Neill’s description of the universalizability criterion includes the notion of self-transcendence that I am working to explicate here to the extent that like self-transcendence, universalizable moral principles require that the individ- ual think beyond his or her own particular desires. The individual is not allowed to exclude others **as** rational **moral agents** who have the right to act as he acts in a given situation. For example, if I decide to use another person merely as a means for my own end I must recognize the other person’s right to do the same to me. I cannot consistently will that I use another as a means only and will that I not be used in the same manner by another. **Hence,** the **universalizability** criterion **is a principle of consistency and** a principle of **inclusion.** That is, in choosing my maxims **I** attempt to **include the perspective of other moral agents.**

#### [3] Independently not defending the topic is non-universalizable b/c if nobody defended the topic than a topic wouldn’t have even been created in the first place which is a contradiction in conception.

### 3

#### Interpretation: Debaters cannot impose identity specific burdens. To clarify, they can’t set certain conditions that are contingent based on the identity of the debater.

#### Violation – disability flexability

#### [1] Blood Quantum DA: Drawing lines for arguments sanctions the same genetic purity tests used during american indigenous genocides, jim crow laws, and nazi concentration camp policy – turns and ow case since it supercharges your ontology warrants by increasing skepticism of racial biases

#### [2] Dolezal DA: burdens based on idenity incentivize role playing for ballots. We aren’t saying you are, but its about norm setting.

#### [3] bias DA - Normatively Justifies being problamatic against minorities because it prioritizes one group over another. They will say nonunique but that begs the question of how their arguments have an impact. Oppression Olympics turns and outweighs case since comparing suffering delegitimizes one.

#### Voters –

#### 1. Accessibility – judge has a prima facie obligation to ensure access to th debate space. All their arguments presuppose access and turns their method since otherwise they reinforce exclusion.

#### 2. Deterrence – Prevents reading the abusive practice in the future since it’s not worth risking which is k2 norm setting indefensible practices die out.

### Case

#### Consequences Fail: a] Every action has infinite stemming consequences, because every consequence can cause another consequence so we can’t predict. b] Induction is circular because it relies on the assumption that nature will hold uniform and we could only reach that conclusion through inductive reasoning based on observation of past events. c] Every action is infinitely divisible, only intents unify because we commit the end point of an action – but consequences cannot determine what step of action is moral

#### Vote neg on presumption:

#### 1] Systems- the 1AC says institutions create social realities that replicate violence but in-round discourse does nothing to alter conditions. All you do is encourage teams to write better framework blocks.

#### 2] Spillover- they are missing an internal link as to why they need the ballot or why the reading of the aff forwards change. Empirically denied – judges vote on [x] all the time and nothing happens.

#### [1] the world is getting better for folks with disabilities, the ADA and other innovations prove that institutional progress is possible

Lee Lawrence, Christian Science Monitor, “Possibility unbound: 25 years of progress for those with disability,” ’14, http://www.csmonitor.com/USA/Society/2014/1116/Possibility-unbound-25-years-of-progress-for-those-with-disability

There is no question that, to many with impairments, **the modern world can still prove a daunting and sometimes downright inhospitable place**. **But** nearly **25 years after** President George H.W. Bush signed the Americans with Disabilities Act (**ADA**), **an increasing number in the United States are living** more empowered, less restricted lives.The telecommunications infrastructure and all those man-made **spaces** collectively referred to as “the built environment” – which includes cities, architecture, transportation, even parks – “**are dramatically more accessible** **today than they were in 1990** when they passed the ADA,” says Andrew Imparato, executive director of the Association of University Centers on Disabilities and former president of the American Association of People with Disabilities. **Services**, too, have **expanded**, **from transit systems** offering riders with disabilities free familiarization and safety programs to **specialized guides** at museums **to** a growing number of designers developing **clothing** with a variety of specific needs in mind. **The ADA** – “our crowning achievement,” as Mr. Imparato calls it – **set the country on a** new course. Those who have come of age since 1990 have “grown up in more integrated settings and generally have higher expectations for what is possible for people with disabilities to achieve in work and in life than did the generations that came before them,” Imparato says. **Advances in technology have triggered a** sea change. **Mainstream innovations** such as Siri double as assistive technologies, while robotics, bionics, and 3-D printers have **revolutionized** the **design and manufacture of prostheses**. And mobile phones and tablets have opened an entirely new field: apps. An ever-growing list of applications ranges from **hearing aids** to **maps** for people with low vision to communications methods for children with autism. Looking forward, **experts point to another major factor in advancing quality of life**: **the bubble of aging baby boomers**. Among people under 65, an estimated 8.5 to 14 percent have a disability. **In the over-65** **population, some estimates are** as high as **50 percent.** Just as baby boomers have set trends in everything from spending habits to dating and child rearing, **boomers with disabilities** **are** **not going to scurry off to the margins of society**. **They’re going to** demand **services and products.** Many believe this will benefit society at large. At the Indiana Institute on Disability and Community, Phil Stafford talks about progress “on the cultural front .... I think that those without disabilities have a kind of a taken-for-granted perspective on the world that we are shocked out of when we understand what daily barriers people might encounter.” This might be an announcement some can’t hear, a website others can’t access, or doorknobs yet others can’t grasp. The light goes on, Mr. Stafford says, when people see “someone use their elbow to open a door that has a lever handle. People might say ‘I never thought of that.’ It’s not great world-shaking change, but it’s those minor encounters that **make us aware.”**

#### [2] No root cause claims.

Bone 17 (Kirstin Marie Bone, Department of English, University of Alabama. “Trapped behind the glass: crip theory and disability identity”. Disability and Society, April 21, 2017. <http://www.tandfonline.com.proxy-remote.galib.uga.edu/doi/pdf/10.1080/09687599.2017.1313722?needAccess=true>)

The purpose of critical theory has long been the focus of debate within the academy. Are we, as theorists, obligated to strive for political and social change, or are we merely resolved to engage in the work of critical thinking? This question becomes particularly contested in the realm of minority theory, because the groups we study are those whose histories are awash in a cycle of oppression and marginalization. Within disability studies, an examination of dominate modes of thought produces an answer: as theorists, we should strive to improve the living conditions of the community we examine. One mode of discourse in particular that has positioned itself as seeking this political and social impact is ~~crip~~ [disability] theory. Based in the rhetoric of queer theory, ‘crip’ seeks to challenge constructions of able-bodiedness and be politically generative through the fracturing of key systems of oppression. Whether or not it actually accomplishes these goals is debatable, particularly because its founding principles allow anyone to colonize the disabled identity as their own. In order to understand the nuances of crip theory and the ways in which this framework fractures the disabled community, I will examine this theory through three different lenses. The first lens is to understand the word ‘crip/crippled’ and its relationship with other historical terms for disability. This framework will demonstrate how ~~crip~~ [disability] theory continues oppressive cycles instead of fulfilling politically generative and empowering goals. Next, I examine crip theory through its relationships with other branches of theory. By placing crip theory within this context, I identify the ways ~~crip~~ [disability] and other dominant branches of thought both succeed and fail in advancing the lives of disabled people. Finally, I conduct a rigorous examination of crip theory as defined by the dominant theorists who subscribe to its ideology. Through this tri-fold reading, I conclude that crip theory’s transformative agenda has not been realized. Instead, ~~crip~~ [disability] theory continues a cycle of silencing and marginalization that widens the divide between disability studies and the lived experiences of the disabled rather than bridging those critical gaps in meaningful ways.

#### [4] Neuroscience proves neural malleability

Masland 20[Richard Masland- Contributing columnist “The Brain Reshapes Our Malleable Senses to Fit the World” <https://www.quantamagazine.org/the-brain-reshapes-our-malleable-senses-to-fit-the-world-20200324/#:~:text=Yet%20with%20modern%20methodologies%2C%20neuroscientists,brain%20neurons%20do%20physically%20change.&text=Studies%20of%20this%20phenomenon%20are,plasticity%20of%20the%20developing%20brain>. March 24th 2020] VHS AI

Yet with modern methodologies, neuroscientists have conclusively proved that the circuits of the brain neurons do physically change. Our senses are malleable because the sensory centers of the brain rewire themselves to strike a useful balance between the capacities of the available neural resources and the demands put on them by incoming sensory impressions. Studies of this phenomenon are revealing that some sensory areas have innate tendencies toward certain functions, but they show just as powerfully the plasticity of the developing brain

#### **[5] meaningful relationships can occur between able and disabled people so instances of disgust and pity are not all that encompass relations towards disability**