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Reimagining Ability, Reimagining America: Teaching Disability in United States History Classes

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University of San Francisco

**Reimagining Ability, Reimagining America:
Teaching Disability in United States History Classes**

A Field Project Presented to
The Faculty of the School of Education
International and Multicultural Education Department

In Partial Fulfillment
Of the Requirements for the Degree
Master of Arts in Human Rights Education

by
Maya L.G. Steinborn
May 2017

Reimagining Ability, Reimagining America: Teaching Disability in United States History Classes

In Partial Fulfillment of the Requirements for the Degree

MASTER OF ARTS

in

HUMAN RIGHTS EDUCATION

by

Maya L. G. Steinborn
May 2017

UNIVERSITY OF SAN FRANCISCO

Under the guidance and approval of the committee, and approval by all the members, this field project has been accepted in partial fulfillment of the requirements for the degree.

Approved:

Monisha Bajaj
Instructor/Chairperson

4/19/2017
Date

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ABSTRACT

In service to the FAIR Education Act (2012) and the awareness-raising mission of the Convention on the Rights of Persons with Disabilities (2008), this project reviews historical and educational literature about disability in the United States and provides a curriculum guide for teaching Human Rights Education (HRE) and disability studies (DS) at the high school level in California. This project traces the historical development of deficit attitudes toward disability back to the colonial era, uncovering the dichotomy between the vast resources in DS and the ableist omission of disability from K-12 curricula. Survey data and interviews further show how teachers lack the resources or knowledge to incorporate disability history into their syllabi despite their willingness to engage in the topic. In response to participants' expressing the need for primary source materials and professional development resources related to disability, "Reimagining America: Reading U.S. History through Human Rights and Critical Disability Studies" was created, containing a glossary of key terms, an accessibility checklist, and a standards-aligned syllabus with seven lesson plans for bringing HRE and DS into an 11th-grade U.S. History course. Suggestions are provided for bringing DS into other core classes in K-12 settings.

Keywords: disability studies, dis/ability critical race studies (DisCrit), critical social studies education, U.S. history, curriculum development, Human Rights Education (HRE)

CHAPTER I INTRODUCTION

Those with power can afford
to tell their story
or not.

Those without power
risk everything to tell their story
and must.

Someone, somewhere
will hear your story and decide to fight,
to live and refuse compromise.

Someone else will tell
her own story,
risking everything.

—Laura Hershey, *Telling*

Statement of the Problem

Since the beginning of American colonization, people's worth has been assessed through the language of disability, through ideas of difference as it is written onto the body – including skin color, gender, size, social behavior, ambulation, speech, and vision – as if such difference is a problem that makes people unfit to participate in the body politic (DuBois, 1920; Groce & Sheer, 1990; Valencia, 1997; Annamma, Connor & Ferri, 2013). In the words of disabled scholar and disability justice activist Paul K. Longmore (2003), “This approach not only medicalizes disability, it thereby individualizes and

privatizes what is in fundamental ways a social and political problem” (p. 4). These stereotypes severely limit the societal acceptance and economic well being of disabled people, which is statistically significant in that

poverty rates among disabled people range anywhere from 50 percent to 300 percent higher than in the population at large... The unemployment rate among those who report any form of disability is five times the national average... They tend to be socially isolated [...and] are twice as likely to live alone. (Longmore, 2003, pp. 19-20)

Students with disabilities are also tracked toward academic failure and incarceration; black/African American students labeled with disabilities are 67% more likely than white students to be “removed from school on the grounds of dangerousness... and 13 times more likely... to be arrested in school” (Meiners, 2007, p. 38). Disabled people experience “interlocking oppressions” (Collins, 1990) whereby their race, class, gender, and other co-constructed identities are rejected by an educational system that views whiteness, wealth, and ability as the norm and expectation (Annamma, Connor & Ferri, 2013, p. 7).

While disability-centric oppression abounds, disability has been historically castigated as a marginal topic “too specific, too... *special* a category of human experience” to be absorbed into the liberal arts cannon (Bérubé, 1998, p. xi), and is extremely under-studied in teacher education (Linton, 1994; Linton, 1998). Disability is studied in medicine, specialized therapeutic fields, and Special Education (SPED) programs, but was kept out of the social sciences and humanities until the late 20th century, and continues to be marginalized in those more mainstream fields today (Linton,

1998, p. 80). Segregated General Education (GE) and SPED schooling practices for nondisabled and disabled students perpetuate this isolation; SPED teachers work toward modified individual learning goals for their disabled students in segregated parts of schools, while GE teachers focus on delivering standard curricular content and are not required to learn differentiated delivery strategies (Linton, 1998, p. 83).

Disability's absence from general teacher education is part of a cycle of curricular invisibility; as teachers do not learn about disability, neither do K-12 students, for whom there is no grade-level curriculum available (Ware, 2011, p. 197). While there is varied and rich disability studies (DS) literature, from topical books such as Rosemarie Garland-Thomson's (1996) *Freakery* – on the history of disabled people being displayed as cultural or biological oddities and spectacles in American freak shows – to detailed survey texts such as Kim Nielsen's (2012) *A Disability History of the United States* and thousands of interdisciplinary, intersectional articles on the topic, the academy asserts that disability makes multicultural curriculum projects “too elastic” (Linton, 1998, p. 90). In other words, disability is considered too broad and flexible, and is thought to be too closely related to illness and disease to be included in multiculturalism, according to mainstream academics.

In the American imaginary, disability continues to be seen as a bodily defect rather than a politically salient identity characteristic (Garland-Thomson, 1994), and the societal marginalization experienced by disabled people because of that stereotype is recreated in schools, where “the enormous energy society expends keeping people with disabilities sequestered and in subordinate positions is matched by the academy's effort to justify that isolation and oppression” (Linton, 1998, p. 3). This cycle of disabled

people being marginalized due to segregated schooling and deficit-centric stereotypes is partially rooted in the marginalization of humanizing disability history, thus constituting a violation of disabled people's human rights to equality and freedom from discrimination (UDHR, 1948, Art. 1 and 2; CRPD, 2008, Art. 1 and 5), to access (CRPD, 2008, Art. 9), and to culture (CRPD, 2008, Art. 30).

Purpose of the Project

To address both segregated schooling and deficit-centric disability stereotypes, I created a standards-aligned U.S. disability history curriculum for high school teachers in California, which can be used within the sample syllabus provided, added into a pre-existing U.S. history course curriculum, or used as the foundation for an elective course focused exclusively on the history of disability in the U.S.¹ This project includes the following: (1) an introduction to teaching disability that is accessible to educators at different levels of understanding of the topic; (2) a glossary of key terms; (3) an accessibility checklist; (4) guiding questions for how to address disability throughout a U.S. history class from pre-colonial times to the present; (5) a sample syllabus with guiding questions and secondary sources for all mainstream units in U.S. history; (6) and seven lesson plans on human rights, historical methodology, and disability topics. I designed this project to add to teachers' curricular toolkits and reclaim "disability as a

¹ Both survey courses and electives are important for furthering the study of disability in the liberal arts canon, and each course type fulfills a different function. Survey courses that fluidly and critically incorporate disability ensure that a larger population of students are exposed to DS, and posit that disability is as central a point of historical analysis as race, gender, sexuality, immigration status, or class. Elective courses dedicated to disability – whether from the disciplinary perspective of history, media literacy, civics, or English – rely on students' self-selection and are thereby limited in reach, but have the opportunity to more wholly dive into research topics and provide students with finer DS tools. With my goals of advancing the FAIR Act, promoting human rights, and centralizing disability across disciplines, I prefer the survey course technique and have employed that in my curricular design. Future research would do well to probe the possibilities offered by elective-course design, which could be connected to introductory survey courses so that student involvement is stronger.

meaningful identity with productive value” (Ware, 2011, p. 197) in line with California’s FAIR Education Act, which requires that

Instruction in social sciences shall include... a study of the role and contributions of... persons with disabilities... to the economic, political, and social development of California and the United States of America, with particular emphasis on portraying the role of these groups in contemporary society. (FAIR Education Act, n.d.)

Refocusing disability at the center of history rather than at the margins, this project seeks to uproot stereotypes about disability as a deficit by providing rich opportunities for teachers and their students to delve into the often-untold and richly multi-issue stories about disabled people’s struggles for rights, equity, and justice in the U.S. Creating this curricular space furthers the realization of disabled people’s human rights mentioned in the previous section.

This project also bridges the gap between GE and SPED teachers, who share a common goal of providing American youth with education, but differ in their conceptions of intelligence, ability, and necessary knowledge. Uprooting stereotypes and bringing together teaching fields both feed into a larger goal of promoting inclusive education – “a model for educating all children equitably” whereby disabled and nondisabled students are taught in the same classrooms (Linton, 1998, p. 61). While full inclusion will likely take generations and will require many more tools than this one project can provide, a U.S. disability history curriculum lays the groundwork for educators to see both the value and the necessity of incorporating the study of disability into California’s History-Social

Science Framework (HSSF) (CSBE, 2016a).² For multicultural curricula to be truly inclusive, disability must be incorporated alongside those identities already in the canon, including race, ethnicity, religion, gender, class, immigration status, and sexuality.

Authorial Perspective

This project bridges my passion for critical social studies education with my professional background providing school support services to students with disabilities and facilitating student social justice organizations. Growing up with my grandmother, great-aunt and great-uncle, all of whom were disabled as a result of physical and mental trauma sustained during the Holocaust, also instilled in me a drive to address disability and justice through education.

I find myself in a precarious situation when considering how to frame my individual background, identity, and ethics of care in relation to critical disability studies. I have the liminal passing privilege of choosing whether I check the disability boxes on a job application, and the passing privilege of choosing whether I place myself in or outside disability categories. I can choose whether to make myself vulnerable to people's stereotypes about disability on an interpersonal or institutional level, so I am protected from physical assumptions, but beholden to an ableist society wherein identifying as disabled could severely diminish my opportunities for professional work. In grappling with this tension, I consider the stake we all have in studying disability. As Kafer (2013) argues, "whether by illness, age, or accident, all of us will live with disability at some

² The HSSF was adopted by the California State Board of Education on July 14, 2016. It includes instructional practice guidelines, content standards, access and equity recommendations, and grade level-specific questions for all HSS courses. This project draws upon "Chapter 16: Grade Eleven – United States History and Geography: Continuity and Change in Modern United States History" and refers explicitly to the related standards, 11.1 through 11.11. These resources can be accessed here: <http://www.cde.ca.gov/be/st/ss/index.asp/>.

point in our lives” (p. 270), so in studying disability, I am studying everyone. Simultaneously, though, as Brune (2013) points out, “I have not experienced the prejudice and discrimination that many disabled people face, so for me to claim a disabled identity undermines the political cause of disability.” Throughout this project, I will centralize Kafer’s assertion that the pervasiveness and inherent humanness of disability makes this topic not just personally valuable, but universally necessary.³

Theoretical Framework

Three disability-specific frameworks underlie this curriculum: (1) Dis/ability critical race studies (DisCrit), which builds upon Critical Race Theory (CRT) and Disability Studies (DS) by analyzing race and disability as co-constructed identities (Annamma, Connor & Ferri, 2013); (2) Sick Woman Theory (Hedva, 2016), which considers gender, disability, and survival; and (3) Crip Theory (McRuer, 2006), which considers sexuality, capitalism, and disability. DisCrit is an especially useful framework for its historical-mindedness – it draws upon the history of race and slavery in the U.S. to identify how negative discourses surrounding disability came to the fore through white supremacy and settler colonialism. Sick Woman Theory adds an activist lens to this project by focusing on “what modes of protest are afforded to sick people,” specifically chronically ill people and those with mental health issues, from a feminist lens that unpacks “the trauma of not being seen” (Hedva, 2016). Adding to the analyses presented by Annamma, Connor & Ferri (2013) and Hedva (2016), McRuer (2006) addresses the

³ I include my personal lens to elucidate my stake in the work of disability and to challenge ideas of who can produce academic work and through what means. As Simi Linton (1998) observed, “Stating that one identifies as disabled or nondisabled calls attention to the absent voice of disabled people in scholarship and illustrates that the reader may tend to make the assumption... that the writer is nondisabled” (p. 153).

co-construction of able-bodiedness and heterosexuality within a neoliberal capitalist system (p. 2).

In addition to those disability-specific theories, this curriculum relies on the understanding that disabled people and historic disability communities possess community cultural wealth (CCW) (Yosso, 2005). Disabled students do not enter schools lacking cultural capital, but rather hold capital not understood by nondisabled teachers and peers, including their aspirations for futures typically restricted to the nondisabled, ability to communicate through assistive technology or manual language, methods of learning with and supporting peers with disabilities different from their own, navigating physically inaccessible spaces, and resisting ableist stereotypes. As CRT asserts, “schools most often oppress and marginalize while they maintain the potential to emancipate and empower” disabled students (Yosso, 2005, p. 74), and this project asserts a vision whereby the latter replaces the former so that liberating education becomes the norm.

Disability Studies

As the latter half of the 20th century sparked cultural and legislative changes for U.S. disability rights through the Independent Living (IL) Movement and the passage of the Americans with Disabilities Act (ADA), it also signified the beginning of academic DS in the humanities, much of which was codified between the 1980s and 2000s (SDS, 2016). DS theories and their outgrowths serve as the foundation of this project because they encourage a way of seeing the world wherein disabled people are complex, active actors in their own lives and in society at large with the power to effect social change and shift the course of history.

Combining DS with Critical Race Theory (CRT), DisCrit theorists Subini Ancy Annamma, David Connor, and Beth Ferri (2013) unpack U.S. history through the understanding that race and ableism have been co-constructed, notably through slavery, discourses around intelligence and inferiority, and federal law. They problematize the over-representation of students of color in segregated Special Education settings,⁴ a microcosm of the structural reality that “in symbolic and material ways dis/ability occupies quarantined spaces” (Annamma, Connor & Ferri, 2013, p. 9), including the SPED classroom, the nursing home,⁵ the asylum, and the spectacle-focused freak show.⁶ By connecting structural racism to disability in school settings, DisCrit shows how ableism is reproduced through racially segregated schooling, strengthening the argument

⁴ Over-representation is a complex issue with many causative factors, one of which is that white SPED teachers identify students of color as having learning disabilities, behavioral problems, or emotional disturbance because of second-language acquisition, different cultural norms, and childhood trauma, respectively, that do not necessarily indicate a disability. It is also important to note that while it is problematic that students of color are disproportionately labeled with disabilities, being labeled with a disability should not be considered inherently bad. Problematizing over-representation requires acknowledging that ableism can play a role in wanting to eliminate disability labels.

⁵ Nursing homes are residential medical facilities where disabled people deemed unfit to care for themselves are treated by round-the-clock nursing staff. Nursing homes have historically been sites of human rights abuses toward elders, mentally disabled people, mentally ill or so-called hysterical women, and other multiply vulnerable groups. For more on nursing home abuse, see Kamavarapu, Y.S., Ferriter, M., Morton, S. & Völlm, B. (2017). “Review: Institutional Abuse – Characteristics of victims, perpetrators and organisations: A systematic review.” *European Psychiatry*, 40, 45-54. For more on the victimization of mentally disabled women, see Tullmann, D. (2015). “Cognitively impaired sexually abused women: the most vulnerable of all?” *Issues in Mental Health Nursing*, 36(6), 474-477. For more about hysteria and the medical incarceration of women, see Devereux, C. (2014). “Hysteria, feminism, and gender revisited: the case of the second wave.” *English Studies in Canada*, 40(1), 19-45.

⁶ These three spaces are highlighted here because of their prevalence in American life. SPED classrooms are often located in buildings separate from a comprehensive school or are fenced off from the GE students. In nursing homes and asylums, disabled people’s lives are at the mercy of nondisabled care attendants and medical staff who have the legal power to make executive decisions about medical treatment and end-of-life procedures without consulting with the patient. Freak shows, popularized in American history as circuses or pseudo-museum exhibits, physically put disabled people on display, with their disabled characteristics emphasized through costuming and makeup for viewers’ amusement. The historical development of each of these three spaces will be discussed further in Chapter II.

that critically intersectional portrayals of disability history would break down stereotypes and promulgate a culture of inclusion.

In the foreword to critical theorist Robert McRuer's *Crip Theory* (2006), English professor and DS scholar Michael Bérubé spoke to the simultaneous necessity and difficulty of doing the work of DisCrit – of addressing “multiply minoritizing identities” (Erevelles & Minear, 2010) – in an accurate way:

[D]isability (in its mutability, its potential invisibility, its potential relation to temporality, and its sheer variety) is a particularly elusive element to introduce into any conjunctural analysis, not because it is so distinct from sexuality, class, race, gender, and age but because it is always already so complexly intertwined with everything else. (p. viii)

In other words, one identity characteristic – most often disability – is bound to “[default] into the background” as co-constructed characteristics become so melded they seem synonymous, and disability being a more marginalized subject, is discussed less explicitly or not at all (Annamma, Connor & Ferri, 2013, p. 4). DisCrit acknowledges this apparent inextricableness and asks researchers to dive into it, with analysis as a surgical tool, to tease apart the ways in which identity characteristics have informed each other throughout history.

Less a surgical tool and more a “sledgehammer,” crip theory is “a curb cut into disability studies,” in the words of McRuer (2006, p. 35), built on a queer theory foundation informed by Audre Lorde's *Sister Outsider* (1984) and Gloria Anzaldúa's *Borderlands/La Frontera* (1987) and her contributions to the edited volume *This Bridge*

Called My Back: Writings by Radical Women of Color (1981).⁷ McRuer (2006) carves out the idea of normalcy and contrasts it with the aberrant connotations of crip to question how bodies are constructed in a neoliberal public imaginary (p. 76). Indirectly in dialogue with DisCrit, McRuer importantly explored how disability is written onto the body through discourses around sexuality, focusing on trans and HIV-positive narratives that show how disability has been constructed as antithetical to heteronormativity and synonymous with contagion in popular culture and film. McRuer suggests that crippling the global capitalist future involves rejecting compulsory heterosexuality and able-bodiedness for a more fluid identity politics that “acknowledges the complex and contradictory histories of our various movements, drawing on and learning from those histories rather than transcending them” (p. 202). In this regard, McRuer advocated for building bridges between disciplines to understand a communally constructed history and work toward an increasingly intersectional future.

The historical consciousness of DisCrit and the queer critique of neoliberalism from crip theory both posit understandings of how disabled bodies came into social existence. Disabled artist and scholar Johanna Hedva’s (2016) *Sick Woman Theory* built upon that origin story to examine how disabled bodies are then allowed to function in society, and how disabled bodies resist normalcy and forge unique ways of moving through, thinking about, and protesting the nondisabled world. Hedva (2016) wrote that this theory “is for those who were never meant to survive but did,” a formulation of

⁷ *This Bridge Called My Back* was edited by Cherríe Moraga and Gloria Anzaldúa, with a foreword by Toni Cade Bambara and contributions from Donna Kate Rushin, Nellie Wong, mary hope lee, Rosario Morales, Naomi Littlebear, Chrystos, Genny Lim, Mitsuye Yamada, Anita Valerio, Barbara Cameron, Aurora Levins Morales, Jo Carillo, Gabrielle Daniels, Judit Moschkovich, doris davenport, Audre Lorde, hattie gossett, Barbara Smith and Beverly Smith, Cheryl Clarke, Barbara Noda, Merle Woo, Mirtha Quintanales, Norma Alarcón, Andrea Canaan, Pat Parker, and the Combahee River Collective.

disability identity that cuts across categorization and speaks to the necropolitics of ability. Critiquing political theorist Hannah Arendt's (1958) definition of politics in the street, Hedva (2016) discussed how those "not physically able to get their bodies into the street" are excluded from political visibility, but how they survive and resist in other ways.

Like McRuer (2006), Hedva (2016) drew upon Lorde and identified survival as a key form of disabled resistance. The sick woman – a term extended to all formulated as "less-than" – is a survivor in her basic existence, and this theory is

for those who are faced with their vulnerability, and unbearable fragility, every day, and so have to fight for their experience to be not only honored, but first made visible. For those who, in Audre Lorde's words, were never meant to survive: because this world was built against their survival. (Hedva, 2016)

Rather than disability politics happening in the street, they happen in the body, in the act of claiming one's personhood and right to life – an essential act at the root of the activism explored throughout this paper – through "solidarity economics emphasizing sustainability, mutuality, and local self-reliance" (Boggs, 2011, p. 30). DisCrit, crip theory, and Sick Woman Theory all intersect at this juncture where two of the most fundamental human rights – the right to life and the right to autonomy – became those most hotly contested in disability activism. Thus, disability activism must be understood as engaging in the "creative process of turning everyday activities into strategies of rebellion" (Anyon, 2005, p. 143). In these acts of rebellion, disabled people's and communities' cultural wealth is born.

Disability and Human Rights

As discussed in the Statement of the Problem, the humanity of disabled people has been categorically denied throughout human history, especially in the context of civil, political, and economics claims for equality. As an international lexicon for human rights emerged in the mid-20th century, disabled people continued to be excluded through surreptitiously ableist language and the absence of relevant enforcement mechanisms. While transnational movements for disabled people's human rights have had success in the 21st century, their rights continue to be hotly contested, enforcement mechanisms continue to be weak, and societal norms continue to interfere with the delivery of access. Viewing disabled people as different-than-human, which will be discussed from a historical perspective in Chapter II, means that human rights have not automatically been accorded to them to the same degree they have been accorded to nondisabled people.

The right to life is a strong example of how disabled people are not accorded humanity commensurate with that accorded to nondisabled people. This right was first articulated in the Universal Declaration of Human Rights (UDHR) (UNGA, 1948) following the atrocities and crimes against humanity perpetuated during World War II. Article 3 of the UDHR stated, "Everyone has the right to life, liberty and security of the person." The right to life, then, was intrinsically associated with liberty, which means freedom or independence – one's ability to act of one's own volition – which in turn means autonomy. This right was not codified for disabled people until the Convention on the Rights of Persons with Disabilities (CRPD) (2008) was enacted 60 years later. In Section N of its preamble, the CRPD stated its recognition of "the importance for persons with disabilities of their individual autonomy and independence, including the freedom to make their own choices." Before disability activism can vie for non-discrimination

policies, the right to accessible bathrooms or schools, or the right to earn a living, it had to establish that disabled people are people, too, who deserve to live and act of their own accord.

Human rights scholarship in the legal field supports the argument that human rights accords have largely overlooked, indirectly marginalized, or directly excluded disability. Sociologist Rachel Fyson and psychologist John Cromby (2013) cited Article 1 of the UDHR in contributing to this unequal application of human rights norms to the disabled: “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience” (UNGA, 1948). Fyson and Cromby (2013) observed

This influential construction of rights [specifies] a particular understanding of personhood: a person with rights has the capacity for reason and conscience. This immediately creates difficulties in relation the human rights of people with intellectual disabilities (ID) who by definition have [...] an impaired capacity for reasoning (World Health Organization 2007, ICD-10). (p. 1164)

Viewing Fyson and Cromby’s (2013) scholarship through a DisCrit, crip theory, or Sick Woman Theory lens suggests that exceptions to the idea of human are created in relation not only to people with ID, but also people with mental illnesses, chronic illnesses, and a multitude of physical disabilities, all of whom have historically been viewed as lacking “reason and conscience” (p. 1164). While this definition of personhood may have seemed broad in the eyes of the framers, contemporary scholarship shows that it is actually quite narrow. In this way, “human rights cannot be made effective unless and until more inclusive conceptions of personhood are adopted” (Fyson & Cromby, 2013, p. 1171).

The CRPD (2008) revised the definition of personhood put forth by the UDHR, stating instead in its preamble that the UN “proclaimed and agreed that everyone is entitled to all the rights and freedoms [set forth in the UDHR], *without distinction of any kind*” (p. 1, emphasis added). It further included a definition of disability respectful of the historical evolution of the term, a note on the diversity of disability, a value-added stance on disability, and comprehensive principles elaborating on disabled people’s rights to autonomy, non-discrimination, societal inclusion, respect, equality, accessibility, and identity preservation.

While the U.S. signed the CRPD in 2009, it rejected ratification in 2012, citing as an excuse the endangerment of national sovereignty (OHCHR, 2014).⁸ To illustrate the severe human rights violations experienced by disabled people and to strengthen the argument for ratification, the University of Iowa Center for Human Rights (UICHR) created a Human Rights Index concerning disability. Their statistics showed that 24.3% of African Americans have been labeled disabled (in contrast to 19% of the overall population), 66.1% of disabled Americans are unemployed, and 27% of disabled Americans live below the poverty line (UICHR, 2013, p. 6-7). In other words, while the Americans with Disabilities Act (ADA) has been in force since 1990, disabled people in the US continue to face human rights violations interrelated to disability status, race, class, and other identity markers, and the U.S.’s refusal to ratify the CRPD indicates its refusal to be held accountable to international standards of justice.

⁸ While the U.S.’s failure to ratify the CRPD is especially notable in the context of this project, the U.S. has a long track record of failing to ratify international human rights legislation for this same reason of national sovereignty, so this specific instance is not statistically surprising. According to the Department of State, the only UN treaties that have entered into force in the U.S. include those concerning defense, foreign aid, taxation, and Cuban refugees (Treaty Affairs Staff, 2016, p. 469-470). The U.S. has ratified approximately as many international treaties as Botswana, China, Iran, Myanmar, Saudi Arabia, and Sudan (OHCHR, 2014).

The scholarship of disability policy scholar Robyn M. Powell and Executive Director of the Harvard Law School Project on Disability Michael A. Stein (2016) further showed that despite international law, disabled people's sexual, reproductive, and parenting rights continue to be violated, again indicating that federal law fails to protect disabled people or accord them adequate autonomy as citizens (p. 55). They proved that U.S. law has historically supported anti-disability eugenics, citing examples of forced sterilization and child removal by welfare agencies, as well as historic court cases like *Buck v. Bell* (1927), in which Justice Oliver Wendell Holmes, Jr., declared, "Three generations of imbeciles are enough" (as cited in Powell & Stein, 2016, p. 61). Holmes's opinion has yet to be overturned, meaning that to this day, people held in mental institutions do not receive equal protection under the Fourteenth Amendment and can be forcibly sterilized by the state (Nielsen, 2015, p. 117). In this legislative context, "what else is required to enable the inherent decision-making abilities of persons with disabilities within a human rights-based mechanism" (Powell & Stein, 2016, p. 80)? This project identifies education as one answer to that question.

Significance of the Project

The creation of a U.S. disability history curriculum is significant for four main reasons: it will refocus disability as a central identity characteristic for academic inquiry, be the first comprehensive project to fulfill the FAIR Act, promote human rights outlined in the UDHR and CRPD, and provide disabled students access to historical memory and disability culture. As a product of DisCrit, Sick Woman Theory, crip theory, and historical inquiry, this project

offers a new angle of vision regarding not only concepts of equality and community, minority status and justice, but also individualism and independence, fitness for citizenship and the ‘health’ of the body politic, as well as gender, appearance, and sexuality. (Longmore, 2003, p. 6)

By writing this vision into existence, I strive to disrupt normative narratives of U.S. history and bring to fruition a more holistic, accurate, humanizing, and radical understanding of the past that understands and critiques the social constructions of disability alongside race, gender, sexuality, and American identity writ large.

In addition to fulfilling this local education act, this project fulfills the international standard set by the CRPD that requires countries to adopt awareness-raising campaigns about disability.⁹ Article 8, which codifies this mission, lists two measures fulfilled by this project:

- (a) Initiating and maintaining effective public awareness campaigns [...] (iii) To promote recognition of the skills, merits and abilities of persons with disabilities, and of their contributions to the workplace and the labour market; [and]
- (b) Fostering at all levels of the education system, including in all children from an early age, an attitude of respect for the rights of persons with disabilities. (p. 8)

In service to Article 8, this project will foreground the value disabled people have brought to U.S. society across history, fostering respect for disabled people through high school social studies lessons informed by Human Rights Education (HRE). The awareness-raising components of this project have long-term effects that last beyond the

⁹ While only ratifying parties are required to fulfill this article, I employ it because of its alignment with HRE principles and because I am a proponent of the U.S. eventually ratifying the CRPD, which could effect societal change by providing disabled people an international mechanism through which to report rights violations.

high school experience; students exposed to DS in their teenage years will enter adulthood equipped with the tools to “remain alert to the rights of disabled people, and alert to disabled people’s authority and knowledge” (Linton, 2008, p. 147).

This curriculum highlights stories that the 686,000 students with disabilities in California (Ehlers & Kuhn, 2013) can identify with, and learn from, on a personal level. In the current educational context, many disabled students’ academic trajectories are limited by low expectations and policed by the prison-industrial complex, so these students “find themselves as social outlaws... in school and thereafter” (Erevelles, 2014, p. 82). Adding disability history to public schooling has the potential to radically change those students’ experiences in the classroom and to shift their learning outcomes away from the incarceration/vocation dichotomy toward truly self-determined goals informed by the vastness of what is possible rather than the narrowness of what society expects for the disabled. Teachers who use this curriculum inherently enact dream-centric pedagogies that foreground students’ individually determined goals (Steinborn, 2015), and they “[reconstruct] a usable past [and] contribute to the building of an accessible future,” both for their individual students and for the larger society (Longmore, 2003, p. 10).

Summary

This project as an academic text and teaching tool “transmit[s] basic knowledge of human rights issues... to foster its integration into public values” and brings readers and students into the fight to protect human rights through education, community action, and legal mechanisms (Tibbitts, 2002, p. 163-165). It establishes a means of providing political disability literacy to both teachers and students in secondary school contexts,

where students are introduced to topics they will carry with them into their post-school careers or college experiences. The project also unearths the complexity of HRE-based study by reaffirming the productive contestability of human rights: Who are they for? Who do they exclude? Are they enough? Can they be better, and should there be more? Herein, the value of rights discourses for “critical reflexivity, resistance and disruption of power relations” is reified as I take a Foucauldian approach to HRE and open a space for centering the experiences and rights of disabled people who have heretofore been largely avoided or marginalized in the social sciences (Zembylas, 2015, p. 9-10). This project asserts that disability not only should, but also must be studied in order for HRE to be a truly inclusive field.

To lay the historical groundwork for curricula in service of Article 8 and the FAIR Act, Chapter II will explore societal attitudes toward disability from the colonial era to the present. These examples are employed in order to establish a lexicon for discussing disability, provide context for the previously mentioned DS theories, and showcase the variety of scholarship addressing disability topics. Through this history of disability, readers begin to “forge the analytical tools necessary to the task of building a society that guarantees equal access... [and] equal opportunity, to people with disabilities” (Longmore, 2003, p. 10).

Definition of Terms

Americans with Disabilities Act (ADA): federal legislation passed in 1990 that delineates civil rights for citizens based on disability categories including, but not limited to, physical disabilities, HIV/AIDs, mental health, deafness, and behavioral disabilities

Crip: a historically derogatory term used to refer to people with physical disabilities that has been reclaimed by disability communities as a term of empowerment

Deaf: people who cannot hear who identify as part of a cultural and linguistic minority that use sign language; carries political connotations

deaf: people who cannot hear or have significantly diminished hearing, and who may or may not speak sign language or identify with Deaf culture; carries medical/pathological connotations

Disability: a fluid identity category informed by social constructions of (ab)normality based on physical, emotional, social, linguistic, psychological and neurological characteristics, which is capitalized based on its position in a sentence (i.e., capitalized at the beginning of a sentence and lower-case thereafter)

Free Appropriate Public Education (FAPE): the educational program deemed most appropriate for a disabled student based on their learning needs and IEP designation, guaranteed first under Section 504 of the Rehabilitation Act of 1973 and reaffirmed by the Individuals with Disabilities Education Act (IDEA) in 1990

General Education (GE): a segregated schooling practice whereby students identified as nondisabled or “normal” are taught in segregated GE classrooms with curriculum at the following standardized levels: Regular, Honors, Advanced Placement, International Baccalaureate

Hard of Hearing (HOH): people with hearing loss who may have some residual hearing and may be able to pass as hearing and/or may identify strongly with the Deaf community

Least Restrictive Environment (LRE): the educational setting deemed most accessible to a student labeled with a disability in the U.S. school system based on SPED teachers' evaluations and federal, state, and district laws, including GE, Resource, SPED, or NPS settings

Identity-first language (IFL): a primary identity marker, such as disability or race, precedes the word person or an individual's name (i.e., disabled people)

Individualized Education Plan (IEP): a document wherein students' disabilities are categorized and described by SPED teachers, school psychologists, and support personnel in order to determine class placement and support services

Non-public school (NPS): private educational environments where students labeled with disabilities who cannot be accommodated in a comprehensive school setting receive specialized educational services, often because of autism designations, intellectual disabilities, or a history of violent behavior at other school sites

Person-first language (PFL): the word person or an individual's name precedes a secondary identity marker, such as disability or race (i.e., people with disabilities)

Special Education (SPED): a segregated schooling practice whereby students identified with abnormal behaviors, delayed skill development, or physical disabilities are labeled as "special needs" through the IEP process; their curriculum is modified based on individual learning goals and individualized support services are supposed to be provided

Supercrip: a disabled person viewed as better than other disabled people because of nondisabled people's perception that the person has achieved great financial, academic, or career success due to "overcoming" disability

A Note on Language

Within this paper, “people with disabilities” and “disabled people” will both be employed, with a preference for the latter terminology. This is important to note because of the connection between the construction of language in reference to disability and the disability rights movement. While some, especially nondisabled people and Special Education professionals, advocate the use of person-first language, others, especially disabled people and activists, promote identity-first language. An overarching distinction between the two is that the former would say “people with disabilities” while the latter would say “disabled people.” Placing people first is considered politically correct as it foregrounds shared humanity, while placing identity first is considered a reclamation of identity that gives value to disability.

Disability activists view person-first language as a form of distancing people from disability, a tendency visible in the scholarship of Minarik and Lintner (2013) who suggest, “People with disabilities are not that different from people without disabilities, so why emphasize those few differences?” (p. 17) The problem therein is that disabled people do in fact experience the world differently, and placing “disability” further from their name in a sentence does nothing to reverse those potentially negative experiences. In other words, the crucial criticism of person-first language is that it makes nondisabled people more comfortable while doing little to improve the actual lives of disabled people. Person-first language often becomes a “charity discourse” (Ware, 2011, p. 195) wherein terms like “*exceptional* learners” or “students with *special* needs” are used to erase the realities faced by disabled students who receive Individualized Education Plans (IEPs); they are often segregated from their nondisabled peers. For these reasons, identity-first language will be used more often in this paper.

CHAPTER II REVIEW OF THE LITERATURE

Overview

Is a person disabled because of ambulatory limitations, speech limitations, or social interactions? Is a person disabled because they are considered to produce little to no economic benefit? By analyzing historical attitudes toward disability from colonization to the modern day, DS shows that disability is defined not only in relation to the individual body, but also in the minds of the nondisabled society at large. As DS scholar Rosemarie Garland-Thomson (1997) surmised, “Disability... is the attribution of corporeal deviance—not so much a property of bodies as a product of cultural rules about what bodies should be or do” (p. 6).

This literature review takes up Garland-Thomson’s stance as well as the DisCrit argument that “notions of dis/ability continually shift over time according to the social context. Thus, dis/ability categories are *not* ‘given’ or ‘real’ *on their own*” (Annamma, Connor & Ferri, 2013, p. 3). By diving into specific examples of disabled people’s lived experiences across U.S. history, this literature review shows how attitudes toward disability have been shaped by religious and academically defined social norms, from Puritan morality, settler-colonialism, and race to pseudo-science, eugenics, and, most recently, social constructivist and minority-group models. Each of these formative historical moments provides further insight to the theoretical models previously explored (including DisCrit, Sick Woman Theory, and Crip Theory) by connecting abstract ideas to individual instances of race, gender, sexuality, and class being co-constructed with disability in the public imagination.

After discussing the historical evolution of attitudes toward disability, I analyze how disability has been treated in American schools as incubators of American identity and national consciousness, which promulgate disability tropes by segregating disabled students and lacking disability-related curricula. This chapter unpacks that contradiction – that disability pervades American life, but is not directly taught about in schools – and then performs a gap analysis, critiquing standard and progressive teaching guides that perpetuate the invisibility of (and stereotypes about) disability in K-12 schools. Studying U.S. disability history and the parallel creation of educational norms lays the groundwork for understanding teachers’ attitudes toward disability (to be discussed in Chapter III) and formulating ways to bring this knotty history into secondary school classrooms (to be discussed in Chapter IV).

Review of the Literature

Disability as Moral Deficit: “The Product of God’s Will”¹⁰

DS scholars and disability historians have traced American ableism back to colonial and religious social norms, which posited that disability resulted from sin. Eli Clare (1999), a disabled genderqueer writer and activist, summarized this *moral model* as such:

Disabled people had sinned. We lacked moral strength. We were the spawn of the devil or the product of god’s will. Our bodies/minds reflected events that happened during our mothers’ pregnancies. (p. 97)

Morality opens the first chapter of the origin story of deficit attitudes toward disability; with sin as causation and religion as national identity, in early America, disability was

¹⁰ Eli Clare (1999) used this phrase in his description of pre-medical model Christian attitudes toward disability.

inherently political. As Garland-Thomson argued, “bodies become politicized when culture maps its concerns upon them as meditations on individual as well as national values, identity, and direction” (Garland-Thomson, 1996, p. 2). Blending the supernatural with the mortal, people who saw disability as evidence of a moral shortcoming spawned the notion that disability was for public consumption and critique as America underwent self-definition and identity formation.

Historian Kim Nielsen (2012) traced the thread of people being shunned based on disability back to the first voyages from Europe to North America. She wrote that those allowed to board the ships bound for the other side of the Atlantic were selected based on some measure of physical and mental hardiness. “The determination of ‘able-bodied,’” she observed, “depended largely on the perception that one conformed to communal expectations regarding class, gender, race, and religion” (Nielsen, 2012, p. 12). In the 15th century, the peak of ability was associated with wealth, masculinity, heterosexuality, whiteness, and Christianity.

Nielsen further reported that “many Europeans believed that pregnant women with inappropriate thoughts, women who engaged in deviant actions, could produce deviant offspring” (2012, p. 27). This highlighted the connection between patriarchal gender norms, Christian moral codes, and deviancy being synonymous with disability. If a woman transgressed her social place, the fruit of her womb would be poisoned – she would have a “monstrous birth,” signifying “divine displeasure” (Nielsen, 2012, p. 27). The records of Massachusetts Bay Colony governor John Winthrop show that these disabled children were not considered human. Winthrop accused colonist Ann Hutchinson of heresy because she held theological salons about religious redemption and

individuals' connection to God. Proof of her sin, he argued, was that she had more than 30 monstrous births, "none at all of them... of humane shape" (as cited in Nielsen, 2012, p. 29). He described one stillborn as having horns, scales, claws, and two mouths. Considering that disobeying religious gender norms was thought to disable women's offspring, the moral model showcased early connections between gender, conformity, and an ableist definition of humanness whereby physical and social deviance were viewed not just as burdensome, but also as inhuman.

Disability as Spectacle: On Display at the Freak Show

While colonial American life regarded disability as evidence of sin, a series of wars, the influx of immigrants, and the rise of industrialization complicated understandings of body/mind deviance. Esthetic and behavioral ideals were challenged by non-white foreigners as well as veterans and workers with acquired disabilities, and the pervasiveness of their differences quickly became commodified, leading to the emergence of the 19th century freak show wherein such difference was put on display in museum or circus-like settings. Garland-Thomson (1996) summarized this cultural phenomenon: "By challenging the boundaries of the human and the coherence of what seemed to be the natural world, monstrous bodies appeared as sublime, merging the terrible with the wonderful, equalizing repulsion with attraction" (p. 3). Furthering the public consumption of disability, people could now pay to gawk at atypical bodies that were groomed to look as extreme, exotic, and Other as possible, a process termed "enfreakment" by filmmaker David Hevey (1992, p. 53). The Other defined in racial, sexual, gendered, and classed terms became inscribed onto popular culture through the freak show.

Freakery and colonization. P.T. Barnum's American Museum is the most well-known freak show in U.S. history. As Barnum bought people, costumed them, and sold them to his audiences, his museum served as a microcosm of American imperialism: steal the Other, change the Other's culture, and sell the Other for profit. His search for "2 beautiful Circassian girls" between 1856 and 1864 exemplified this process (Frost, 1996, p. 248). English professor Linda Frost (1996) cited Barnum's writing, "I suppose they would have to be bought, then give them their freedom and hire them" (p. 248-249), indicating that he manipulated international trade and migration systems to profit from slavery while trying to maintain some form of legitimacy.¹¹ Unable to procure "the legendary beauty of the Circassian,"¹² Barnum fabricated a Circassian character out of Zoe Meleke, also known as Zalumma Agra. Likely a young runaway from New Jersey, she became inscribed in Barnum mythology as "a refined, intelligent and Christian woman" who "[preferred America over Europe]" (*Zoe Meleke: Biographical Sketch of the Circassian Girl* cited by Frost, p. 252-253). The story of Zoe Meleke indicated the freak show was not just an American pastime, but was a zeitgeist for American colonization and imperialism, and anxieties about race and sexuality. Zoe's enfreakment represented America's civilizing savior complex and paternalistic attitudes toward the Other, who was categorized as racially distinct and thereby disabled.

¹¹ Slavery was not legally abolished in the U.S. until 1865, so Barnum was not technically breaking any U.S. laws at the time, though many European countries had restricted or ended the legal slave trade by this time.

¹² Barnum was referring to the romanticized "Circassian beauty," a very light-skinned woman from the Northwestern Caucasus. These women were often enslaved and sold as concubines to Turkish and European royalty and were highly prized for having ideal feminine features and extremely thin waists. Circassians are a real ethnic group of mostly Sunni Muslims who were displaced in the late 1800s by Russia, and live in modern-day Turkey, Jordan, Syria, Russia, and Germany.

While some people exhibited in Barnum's American Museum went on to live prosperous lives, like Charles Stratton, who played Tom Thumb, others – mostly nonwhite performers – often became destitute or were forced to perform as freaks until death. Kept on display, owned by master and by audience, Barnum's freaks were kept in “a state of injury, in a phantom-like world of horrors and intense cruelty and profanity... a form of death-in-life” (Mbembe, 2003, p. 21). This reinforced the necropolitical societal attitude toward disability whereby disabled people were considered less than alive or born dead to be used for religious castigation or public consumption.

Freakery and race. While freak shows may seem either ridiculous or grotesque by contemporary standards, 19th century pseudoscience – then considered legitimate – was used to authenticate characters' freak-ness, as exemplified by so-called doctors (often ringleaders like Barnum himself) writing short booklets about the anatomical non-humanness of characters, especially those explicitly characterized as nonwhite. Freak shows thus became a locus for legitimizing racial science; as Clare (1999) discussed, disability became intertwined with zoology and evolutionary theory, and scientists popularized the idea that disability equaled non-whiteness and non-humanness. Clare cited Baron Georges Cuvier referring to black people as “it,” writing, “it manifestly approaches the monkey tribe,” and Carl Vogt noting, “Microcephalics... represent an earlier developmental state of the human being” (Clare, 1999, p. 95).

The freak show, combined with dangerous pseudoscientific logic, became an incubator for social Darwinism. P.T. Barnum's American Museum exhibit “What Is It?” most graphically illustrated this trend. Hervey Leech, a white man from New York, wore blackface and furs, and was exhibited eating raw meat in a cage. William Henry Johnson,

a mentally disabled African American man from New Jersey, played the same character (Cook, 1996, p. 140). Barnum termed “What Is It?” as nondescript, arguing that the “It” on display was an “aboriginal” so ambiguous to fit neither into the category of human nor animal (Cook, 1996, p. 147). As Clare surmised, this aspect of the freak show – and arguably, the entire enterprise – “both fed upon and gave fuel to imperialism, domestic racist policies, and the cultural beliefs about ‘wild savages’ and white superiority” (Clare, 1999, p. 99). While Meleke was constructed to appeal to people’s desire for what would have been called exotic specimens, “What Is It?” was insidiously constructed to feed into a white audience’s belief in black people being primitive. In both instances, a white western body/mind was promoted as ideal, and deviance indicated hypersexuality, grotesqueness, and more generally, moral wrongness.

Freakery and modernity. As the freak became more extreme, the bystander became more normal. “A freak show’s cultural work is to make the physical particularity of the freak into a hypervisible text,” wrote Garland-Thomson (1996), “against which the viewer’s indistinguishable body fades” (p. 10). The freak was, as such, used to define what a normal person looked and acted like in the industrial, modern, urban world in which freak shows performed. In this world, “the way the body looked and functioned became one’s primary social resource” (Garland Thomson, 1996, p. 12). As men needed to move a certain way for physical labor, women needed to look a certain way for domestic labor, and anyone who fell outside that binary had no place outside the freak show.

Disability as Disease and Deficit: Give Them to an Institution or Give Them Death

Along with the rise of pseudoscience in the late 19th century came the rise of medical science, spawning the *medical model* that “regards disability exclusively... as pathology” (Burch & Sutherland, 2006, p. 128). Taxonomy and scientific discovery labeled and searched for cures to disabilities, framing disability as an inherent deficit. As people came to associate disability with biological wrongness, disease, and death, they sought medical experimentation, institutionalization, and sterilization as avenues to eliminate disability from the human genome. “The exceptional body thus becomes what Arnold Davidson calls an ‘especially vicious normative violation,’ demanding genetic reconstruction, surgical normalization, therapeutic elimination, or relegation to pathological specimen” (Garland-Thomson, 1996, p. 4). Looking back on the religious model and growth of freak shows, the medical model is a historically understandable outgrowth of society’s disdain for and fear of difference, made possible – and socially acceptable – by scientific advancements.

Institutionalization was a form of the freak show, though it was hidden from the public eye. It represented a new kind of necropolitical cage where disabled people were kept under the control of medical workers and theoretically humanely removed from society, though conditions in institutions were known to be cruelly inhumane. Nielsen (2012) traced institutionalization back to the Civil War, after which many veterans were placed in hospital prisons as a result of bodily injury or mental illness. “Forty-five thousand veterans... survived the war and the amputation of at least one limb,” and many hospitals noted that psychological problems arose from “the War” – or as veterans termed it, “soldier’s heart” (Nielsen, 2012, p. 84). But while the institution may have begun as a

center for soldiers' rehabilitation, it devolved into a torturous system where many disabled people were violently abused and experimented upon by doctors and nurses.

As more people gained acquired disabilities through treacherous industrial labor, institutionalization spread and more mechanisms for hiding disabled people developed, as exemplified by the rapid spread of "ugly laws." Progressives put a premium on wealth and respectability, and cities across the U.S. legally banned the disabled and impoverished from public spaces. English professor Susan Schweik (2009) cited Chicago's 1881 ugly law for its model prose:

Any person who is diseased, maimed, mutilated, or in any way deformed, so as to be an unsightly or disgusting object, or an improper person to be allowed in or on the streets, highways, thoroughfares, or public places in this city, shall not therein or thereon expose himself to public view, under penalty of a fine. (p. 2)

These laws posed as a solution to the public face of the failing American dream. If the disabled or poor were not visible in public, then the dream was intact: the roads were paved with gold for those who worked hard; the land was filled with honey for those who waited patiently to take their turn climbing a rung on the ladder to elitism. In the words of disabled historian Brad Byrom (2004), "as America became increasingly urban, increasingly industrial, and increasingly confident that the United States was unique in the nations of the world" (p. 4), disability became unacceptable. As he wrote three years earlier, "dependent cripples symbolized the antithesis of American citizenship" (Byrom, 2001, p. 135).

Echoing colonial ideals of normality, the ugly laws perpetuated the illusion that America was a perfect place with a perfectly bodied citizenry, aesthetically flawless and

morally unimpeachable (Siebers, 2003, p. 198). Seeking solutions to the disabled besmirching that myth, doctors and philanthropists opened rehabilitation centers (Byrom, 2001). Progressive reformers – the source of many ableist social practices – identified “‘crippledom’ as a serious social and economic problem,” opening “hospital-schools” with the goal of eliminating cripples’ dependency on charity through means including surgery, therapy, and moral education (Byrom, 2001, p. 133). The *rehabilitation model* is thus part of the medical model of disability. “Those who employ this model,” wrote Byrom, “absolved society of any complicity in the exclusion of disabled people” and supported the belief that any disability constituted a biological abnormality (2001, p. 134).¹³

The professionalization of medicine as a cure for disability, especially in children, is one of the most visible components of this time period that lasts in the modern day. Since children were compliant, dependent on adult help and custody, and sentimental to wealthy philanthropists and benefactors, for highly regarded orthopedic surgeons, “indigent children made the ideal subjects for their developing medical specialty” (Byrom, 2001, p. 141). The practice of experimenting on disabled children continues in the 2000s. Kafer (2013) exemplified the case of Ashley X who, diagnosed with static encephalopathy, underwent a severe medical treatment program designed to completely

¹³ Social rehabilitationists differed slightly in their approach, positing that social attitudes often precluded disabled people from holding jobs and thus promoted campaigns with the goal that disabled people would be hired at the same rate as the nondisabled. Some socially focused professionals even filled their hospital-schools with adaptive equipment, like the Widener Memorial School for Crippled Children in Philadelphia, which had an adaptive gymnasium, elevators, smooth floors, and adjustable seating areas (Byrom, 2001, p. 146). However, these rehabilitationists still wanted disabled people to, as Byrom (2001) argued, “[conform] with nondisabled norms” (p. 136), so social rehabilitation is not equivalent to the social model of disability.

halt her growth so that her parents could more easily care for their “pillow angel.”¹⁴ In 2006, doctors performed a hysterectomy, bilateral mastectomy, and high-dose estrogen regimen on six-year-old Ashley, who did not communicate and could not give consent, informed or otherwise (Kafer, 2013, p. 49). While such treatment is technically illegal both federally and on the international level, parents who pursue such procedures are typically regarded with sympathy and understanding by the media and society at large, and are typically not prosecuted.

Despite the popularity of rehabilitation, many still believed disability needed to be stamped out of society, giving rise to “mercy killings” and the use of euthanasia on disabled people. In 1939 in New York, Louis Repouille (“a white immigrant from the Dutch West Indies”) and Louis Greenfield (“a Jewish immigrant from Austria”) both killed their disabled sons, Raymond and Jerome (Brockley, 2001, p. 293). They received no prison time for their crimes because they claimed “Jerry and Raymond were hopeless, without any potential for development or education” (Brockley, 2001, p. 295), and that the boys drained family finances and caused excessive stress (Brockley, 2001, p. 302). Raymond was referred to as “just a dead body lying around” by the newspapers (as cited in Brockley, 2001, p. 294) and as “lower indeed than all but the lowest forms of sentient life” by Judge Learned Hand in the U.S. Second Court of Appeals (as cited in Brockley, 2001, p. 299). The mothers, Florence Repouille and Anna Greenfield, both tried to save their sons from the murderous fathers, but were ultimately foiled, then

¹⁴ Kafer (2013) cited Ashley’s parents’ definition of pillow angels: “people with a cognitive and mental developmental level that will never exceed that of a 6-month old child... entirely dependent on their caregivers” (p. 53).

smeared by the press and viewed with suspicion by the juries as being “[excessively devoted]” to their sons (Brockley, 2001, p. 304).

The ugly laws, hospital schools, and murders of Raymond and Jerome are all indicative of America’s fascination with eugenics and state-controlled necropolitics – “massacre and bureaucracy, that incarnation of Western rationality” (Mbembe, 2003, p. 23). Consider Mbembe’s (2003) question: “What place is given to life, death, and the human body (in particular the wounded or slain body)” (p. 12)? Jerry and Raymond were considered by the 1930s public to have never been alive, to have not only deserved death but always been dead, and to have not had human bodies, but “lumps of flesh” (Brockley, 2001, p. 301). Inscribing upon Mbembe’s (2003) theory a disability lens, the medical model of disability inherently denies the humanity of disabled people and divorces them from participation in the demos, as they are considered to lack “self-understanding, self-consciousness, and self-representation” (p. 13). In doing so, the nondisabled person is co-constructed as the sovereign who possesses the right to kill those who threaten his life and security (Mbembe, 2003, p. 16-18). As eugenics were popularized and “divided [people] into either healthy or diseased classes,” such death was not only acceptable, but was also seen as progress (Ferri & Connor, 2007, p. 27). This logic set the stage for mid-20th century charity and cure campaigns, further permutations of society’s desire to eradicate disability.

Charity, Pity, and Supercrips

Ever since the first almshouse was established in colonial America to compensate for disabled people being perceived as unable to perform labor, disability has in part been associated with pity, and thus with charity. Colonial settlers immersed in the Protestant

work ethic established social security systems for disabled veterans, those with “defect in mind, failing of senses, or impotency of Limbs,” and “Idiots [and] Distracted persons” (Massachusetts Body of Liberties, as cited in Nielsen, 2012, p. 21). This *charity model* is marked by the association between disability and poverty, by the exclusion of disabled people from economic life to the point that they were made unable to subsist.

During President Franklin D. Roosevelt’s administration, the disabled president rejected pity through cloaking his disability, but started a campaign that normalized pity as *the* acceptable response to disability for decades. His organization, the March of Dimes, chose Cyndi Jones, now publisher and editor of disability magazine *Mainstream*, as its poster child in 1956. Appearing in print advertisements and on television, “she touched hearts—and opened wallets—across St. Louis when she dropped her heavy aluminum crutches at a producer’s instruction and walked a few wobbly and terrifying steps” (Shapiro, 1993, p. 13). Jones rose to poster child fame because she had polio. Of her childhood career, she argued, “It plays on fear. It says this could happen to you, your child, or your grandchild. But it says, if you just donate some money, the disabled children will go away” (as cited in Shapiro, 1993, p. 14).

While the freak show played on the public’s desire to consume disabled images, the poster child played on the public’s desire to eliminate disability from their otherwise uninterrupted lives. Clare (1999) argued that this pitying, fearful perspective on disability constituted a new type of freak show, one that

happens in hospitals and doctor’s offices. It happens during telethons as people fork over money out of pity... in nursing homes where severely disabled people

are often forced to live against their wills. It happens on street corners and at bus stops... when nondisabled people stare, trying to be covert. (p. 104)

Shapiro (1993) and Clare (1999) both showed that the charity model failed to treat disabled people as fully human, and furthered notions of disabled people as Other, as spectacle, or as less than human. The model continued an ableist politics of seeing whereby disabled people were considered unacceptable to the public's eye.

Shapiro (1993) framed the supercrip as “the flip side of the pitiable poster child,” citing the examples of Mark Wellman, a paraplegic who climbed mountains in Yosemite, and Terry Fox, who ran across Canada on an artificial leg (Shapiro, 1993, p. 16-17). This stereotype valorizes the disabled person's ability to move through the world and have achievements. Supercrips defy nondisabled expectations that they can do nothing by doing the simplest of tasks, or rise above what even nondisabled people can do and become inspirational (Kafer, 2013, p. 90). Speaking to the former stereotype, Clare (1999), born with cerebral palsy, reported, “Running cross-country and track in high school, I came in dead last in more races than I care to count... yet after every race, strangers came to thank me, cry over me, tell me what an inspiration I was” (p. 3). Supercrips are another form of poster child – or poster adult – who convince the nondisabled world that “All it takes is strength to survive, and thrive” (Kafer, 2013, p. 91), inadvertently reinforcing the idea that disability is a deficit that can be overcome.

Disability as Identity: The Social and Cultural Models

While the idea of the supercrip viewed disabled people as more human than earlier models, it still relied on the idea that escaping disability was necessary to live a decent life. This interestingly uncovers the fact that society is one of the constitutive

factors in disability being a supposed barrier to humanity. Clare (1999) compared this idealized path to normality to a mountain – a steep and indomitable force built on the labor of the marginalized, dominated and inhabited by the powerful, nondisabled normal people.

We hear from the summit that the world is grand from up there, that we live down here at the bottom because we are lazy, stupid, weak, and ugly... We lose the trail. Our wheelchairs get stuck. We speak the wrong languages... carry our bodies the wrong ways... love the wrong people... Maybe we get to the summit, but probably not. And the price we pay is huge. (p. 1-2)

Clare's prose cut open the idea that disabled people do not fit into society, and illustrated how society has been fashioned in sizes too standard for the diversity of human identity. He uncovered a historical topo map to explain that the peaks have been drawn so that the disabled may never reach them; the topography of society is inhospitable to the disabled. The mountain rejects the disabled and places them "down at the bottom," hidden from sight and too far away to be bothered with.

Clare's metaphor encapsulated the *social model* of disability, which argues that inability lies not in the bodies of the disabled, but in the structure of the society in which the disabled live, or as historians Susan Burch and Ian Sutherland (2006) describe it, how "disability is often less about physical or mental impairments than it is about how society responds to impairments" (p. 129). This negates the validity of moralizing disability, curing it, or putting it on display, and argues that the nondisabled, *not the disabled*, must reevaluate their attitudes toward bodies, speech, social norms, and esthetics. In Clare's

simpler terms, “The dominant story about disability should be about ableism” (1999, p. 3).

The social model advanced throughout the 20th century as movements for civil and human rights became popularized. Advancing the understanding that societal attitudes were more limiting than actually being disabled, the social model shifted the discussion away from focusing on disabled people’s limits and toward focusing on society’s perception of limitation or deficit. Out of this idea grew one even more potent: the cultural model, which frames disability as a cultural identity. Rather than seeking a cure or a fix, this model endorses pride. Former poster child Jones said, “The main thing disabled people need to do is to claim their disability, to feel okay about it... it’s part of your experience, it’s part of how you come to be who you are” (as cited in Shapiro, 1993, p. 14). Jones does not erase harsh experiences with discourses around morality, doctors, charity, or pity, but explains that in a world where there are no simple cures, disability becomes an identity, a consciousness, and a path to agency – a way to outlive the negative societal attitudes of the past.

Yes We Can, Yes We Crawl

In tandem with the momentous and proud fights for racial equality during the Civil Rights Movement of the 1960s, disabled people also sought equal recognition before the law and in the eyes of society. This is a story less often told, but equally transformative in legislative terms and public impact. First, the IL Movement began as disabled student Ed Roberts’s 1962 residence in the UC Berkeley infirmary fomented the organization of the Rolling Quads,¹⁵ and after the group of wheelchair-using, polio-

¹⁵ Since Roberts used an iron lung to treat his polio-related disability, he could not live in a dormitory because the floors were not strong enough to hold his 800-pound medical equipment. The director of

surviving students graduated, they rented an accessible space in town open to the community and centered around self-sufficiency. While the Black Panthers were organizing the Free Breakfast Program and community protection measures in Oakland, Roberts and his peers were organizing accessible housing just miles away (Shapiro, 1993; Nielsen, 2012).

The 1960s were momentous for activism around race, gender, and disability, but disability continually came in last place in terms of national recognition. While the Civil Rights Act of 1964 deemed discrimination illegal based on race, religion, sex, or national origin, it did not guarantee anti-discrimination measures for disabled people. Former Vice President Hubert Humphrey pushed for the inclusion of disability in the landmark act, but the Senate rejected his argument that, “No longer dare we live with the hypocrisy that the promise of America should have one major exception: Millions of children, youth, and adults with mental or physical handicaps” (Davis, 2015, p. 9). Similar to *Brown v. Board of Education*, the Civil Rights Act was able to pass due to interest convergence: white women and other non-black people saw that it would benefit them, and had come to identify with the shared humanity of black people (Bell, 1980). However, the interests of those in power did not converge with the disabled (whom U.S. history textbooks and social norms had framed as less than human) and disability rights were framed as more expensive than anti-discrimination laws (Shapiro, 1993; Annamma, Connor, & Ferri, 2013). Racial equality required a shift in attitudes, while disability equality required attitudinal transformations as well as larger doorways, curb cuts, different bathroom

student health services, Dr. Henry Bruyn, accommodated Roberts by letting him live in Berkeley’s Cowell Hospital. As word spread that Roberts had received this accommodation, more disabled students applied to Berkeley, and by the time Roberts was working on his doctorate in 1967, 12 other disabled students also lived in Cowell and dubbed themselves the Rolling Quads (Shapiro, 1993, p. 45-47).

stalls, and assistive technology. Still, the communities forged in the 1960s stuck together through the 1970s, a decade that laid the groundwork for people with disabilities gaining *de jure* civil rights through the ADA 26 years later, in 1990.

The roots of the ADA can be traced back to April 1977, when disabled activists banded together to demand signage of Section 504 of the 1973 Rehabilitation Act, staging the longest occupation of a federal building in U.S. history. Department of Health, Education and Welfare (HEW) Secretary Joseph Califano refused to sign Section 504, a 72-word sentence that partially prohibited discrimination against people with disabilities. “Over 100 disability rights activists occupied the San Francisco federal building for 28 days” in solidarity with activists occupying the other nine regional HEW offices under the leadership of disabled activists Judith Heumann and Kitty Cone (OToole, 2015, p. 55-56). This movement succeeded in forcing Secretary Califano to sign the regulations, largely due to its being anti-hierarchical and dedicated to intersectional issues. All participants were included in the movement decision-making process, and without a single centralized leader, the Federal Bureau of Investigation (FBI) failed to infiltrate it. Because of the movement’s dedication to justice across identity markers, it

was supported by the Black Panthers,¹⁶ Delancey Street Foundation,¹⁷ and the Butterfly Brigade,¹⁸ all of whom provided supplies throughout the occupation (Longmore, 2003, p. 107-108; OToole, 2015, p. 59).

Since Califano signed Section 504 at the same time that he signed the Education for All Handicapped Children Act (EAHCA), “schools were required to guarantee the best possible public education... to every disabled child,” resulting in a generation of college-education disabled people instrumental in the growth of a national movement for disability justice (Shapiro, 1993, p. 70). The greatest threat to this progress was that “In 1982, state and local governments were complaining of the expense of educating disabled children” and President Ronald Reagan tasked Vice President George Bush, Sr., with

¹⁶ Oakland, California’s Black Panther Party was organized in 1966 by Bobby Seale and Huey Newton. Under their leadership, the Party focused on armed self-defense, the prevention of police brutality through community patrols, and the provision of community services such as the Free Breakfast Program. The Party had offices in 68 U.S. cities by 1970 as their revolutionary, anti-imperialist message gained popularity among young black/African Americans. According to OToole (2015), the Panthers involved in the 504 sit-in included Brad Lomax, who was disabled, and his nondisabled attendant Chuck Jackson (p. 58). Labeled “the greatest threat to the internal security” of the U.S. by Federal Bureau of Investigation (FBI) director J. Edgar Hoover in 1969, the Party was defamed on an international scale; it declined through the 1970s and 80s due to internal factions, as well as arrests and assassinations carried out by the FBI’s Counterintelligence Program (COINTELPRO). For more about the history of the Black Panther Party, see Bloom, J. & Martin, W.E. (2013). *Black against empire: The history and politics of the Black Panther Party*. Berkeley, CA: University of California Press. For more about the rise of Black Power connected to the Party, see Jeffries, H.K. (2009). *Bloody Lowndes: Civil rights and Black power in Alabama’s Black Belt*. New York, NY: New York University Press.

¹⁷ Founded in San Francisco in 1971, Delancey Street Foundation provides residential recovery services for homeless people, formerly incarcerated people, and former substance abusers. The organization has philosophical connections to the Independent Living Movement as it works to support people in becoming sober in a self-sustaining community setting. Longmore (2003) described Delancey Street members risking arrest to bring donated food to the 504 protesters. To learn more about the Delancey Street Foundation, see The Delancey Street Foundation (2007). Our story. *Delancey Street Foundation: Enter with a History, Leave with a Future*. Retrieved from <http://www.delanceystreetfoundation.org/ourstory.php>

¹⁸ Longmore (2003) described the Butterfly Brigade as “a patrol against anti-gay violence.” They brought walkie-talkies to the 504 protesters, which would facilitate their communication with outside supporters and help prevent FBI infiltration (p. 108). Activist Hank Wilson founded the Brigade in the Castro neighborhood. For more about the Butterfly Brigade and related LGBTQ self-defense organizations, see Hanhardt, C.B. (2013). *Safe space: Gay neighborhood history and the politics of violence*. Durham, NC: Duke University Press.

cutting federal spending. The first federally funded program Bush looked to was Section 504, leading to national outcry (Shapiro, 1993, p. 120). When Bush met with disabled activist and lawyer Evan Kemp, Jr., he was apparently surprised to hear, “Disabled people want independence... They wanted to get out of the welfare system and into jobs” (Shapiro, 1993, p. 121). This conversation forged an alliance between Bush and Kemp of tremendous utility to the activists who would take to the capitol steps to demand passage of the ADA when Bush became president in 1989.

The ADA built on earlier legislation to guarantee sweeping anti-discrimination law for disabled people, including the end of “employment, access, housing, and educational discrimination against people with disabilities” (OToole, 2015, p. 72). To the earlier point of interest convergence, though, awareness campaigns made clear that the ADA would benefit “parents with baby strollers and people pulling wheeled suitcases” as well as the disabled, since wider sidewalks and curb cuts were necessary not only for power wheelchairs, but also for quotidian reasons, like navigating baby strollers through city streets (Annamma, Connor & Ferri, 2013, p. 17). While this act was intended to guarantee non-discrimination and access to public services for people with disabilities, it had to be marketed as useful for society writ large (Asch, 2001; Guinier & Torres, 2002).

The ADA was signed only after a protest very similar to the 504 sit-in – the Capitol Crawl, which also “occupied federal space, disrupted government, inconvenienced politicians,” and demanded disabled people’s right to full equality before the law (Steinborn, 2016b, p. 14). On March 12, 1990, hundreds of disabled protesters ascended the steps of Washington’s capitol building, chanting “ADA now,” and four months later, Bush signed the act with Kemp by his side. This was a victory for disabled

people by disabled people, in a community-centric and inclusive movement where the path to justice was forged “by walking, rolling, prancing, crawling, limping along it” (Lamm, 2015).

Closing one chapter of U.S. disability history with a momentous legislative win, the passage of the ADA signified new opportunities for disabled Americans to be included in society and given the accommodations necessary to realize their potential and live independent lives. CCW, movement building, and the tools of an enriching education were all mobilized at this juncture to envision and realize a new future for disabled people. The religious castigation, white supremacy, pathologizing logics, and necropolitics of the previous 400 years had not killed the disabled spirit – rather, the knotty and rich history of disability in the U.S. had been on a long arc toward justice that was partially completed with the passage of this law.

Having briefly reviewed this rich history, one central question arises: why are these narratives, atrocities, and successes absent from mainstream history books? The sources, individuals, and academic literature for DS certainly exist, but few, if any, of the aforementioned topics make it into K-12 curricula or teacher education. The next subsection explores this question by digging into the history of disability in American schools, connecting the dots between eugenics, *Brown v. Board of Education*, the Individuals with Disabilities Education Act (IDEA), and segregated Special Education classrooms.

Civil Rights and Special Education: Disability in Schools Today

Based on social attitudes and law, disabled people have been allowed into, segregated in, included in, and barred from American schools since the nation was

founded. As eugenics were popularized in the early 20th century, a “social cleansing” ideology pervaded American schools, fomenting the rise of academic tracking and the explicit division between GE and SPED. Students with disabilities were tracked toward academic failure or total exclusion, just as people with disabilities in society at large were tracked toward poverty and death. “In a merging of medicine and education, schools became... increasingly entrusted with controlling, diagnosing, and policing difference” (Ferri & Connor, 2007, p. 29).

In 1954, *Brown v. Board of Education* deemed separate schooling unconstitutional based on the 14th Amendment. Following the *Brown* decision, a woman wrote a letter to the editor of the *New York Times* observing that the court case would open the classroom to five million students of color, and simultaneously to five million disabled children, citing 40 states with laws excluding disabled students from school (as cited in Ferri & Connor, 2007, p. 24). However, the rise of Special Education ensured that inclusive and equal schooling would not become a reality in the 20th century. As educational scholars Beth Ferri and David Connor (2007) uncovered by analyzing mid-20th century media, deficit-centric discourses about disability drew upon primitive freak show and racial science arguments to promote more insidious and pseudo-scientifically based markers of difference following the historic court case. Non-white students were rapidly assessed as having learning disabilities and cognitive disabilities, and the predominantly white teaching force pushed those students into segregated SPED classes, so while “the students were technically being ‘included’ in the school, they were barely going to be breathing the same air as the other students” (Ferri & Connor, 2007, p. 7).

Spearheading the Children's Defense Fund in 1973, almost 20 years later, Marian Wright Edelman found that the 750,000 American children who did not attend school were disabled, adding fuel to Ferri and Connor's observation that SPED ensured the failure of *Brown* for students with disabilities. "Schools had simply turned them away" (Shapiro, 1993, p. 165). Mobilizing parents and educating the public about this injustice, Edelman contributed to the 1975 passage of the EAHCA, contemporarily reauthorized as the IDEA. This required all students with disabilities be educated in the least restrictive environment (LRE) – not in segregated schools, or in buildings on nondisabled students' campuses, but in fully inclusive classrooms where a student with cerebral palsy might sit next to a nondisabled student, or a student with dyslexia sits next to another who uses a wheelchair.

However, with SPED still on the rise, schools took to interpreting LRE as separate rooms with separate services, so "access for students with disabilities often stopped short of the general education classroom door" (Ferri & Connor, 2007, p. 24). While the system of providing Free and Appropriate Public Education (FAPE) has made incredible strides since the signing of EAHCA, inclusion has not been realized. Shapiro noted in 1993,

Some 67 percent [of disabled students] are still taught in separate schools, classes, and resource rooms, while only 31 percent spend most of their day in a regular classroom... [and] Forty percent of students with disabilities drop out of school, compared to only 15 percent of their nondisabled peers. (p. 174)

By the end of the 2013-2014 school year, that statistic was nearly unchanged, with 36.9% of students with disabilities failing to graduate from public high schools. The only

nondisabled cohort with a higher dropout rate was for students with “limited English proficiency,” whose dropout rate was 37.4% (NCES, 2015). Scholars agree, though, that disabled students do not lack intelligence; rather, their districts and teachers often refuse to accommodate them, have low expectations, and generally view them from a deficit perspective (Shapiro, 1993; Ware, 2011). Thus, SPED serves as a “neoliberal [practice] that [reinvents] segregation” wherein students are devalued based on their (dis)ability, race, gender, and socioeconomic status (Bacon, Rood & Ferri, 2016, p. 8).

This neoliberal segregation of disabled students is one of the most potent reasons why disability should be taught in K-12 schools: disability is an intersectional, cross-identity, multi-issue topic that concerns all members of school communities. When human rights, disability history, and disability justice are considered core narratives within U.S. history, the value of these subjects’ lives is reaffirmed and the idea of segregation is unveiled for what it really is – separate and unequal. Like ethnic studies does for students of color, DS reaffirms the inherent humanity and community cultural wealth (CCW) (Yosso, 2005) of students with disabilities. Integrating DS into standardized curricula is one crucial step in integrating disabled and nondisabled students to create inclusive education settings, which research has shown to be beneficial for all students on academic, social, and emotional levels (Lipsky & Gartner, 1995). In Maryland, the Anne Arundel County Public Schools’ inclusive classes co-taught by a GE and SPED teacher produced “significantly better results than general education classrooms in achieving academic requirements for high school graduation,” which may partially be associated with the teachers’ possessing both curricular and strategically adaptive skill sets (Lipsky & Gartner, 1995, p. 5).

As acknowledged by inclusion scholar Linda Ware (2004), inclusion requires “deep cultural transformation” in addition to changes in policy, school environment, and curriculum (p. 184). Inclusion is a long-term project built upon recognition of the human rights of disabled people that requires critical hope and resilience in the face of stereotypes that posit the disabled as a threat to the success of the nondisabled. Moreover, inclusion pushes students and teachers to interrogate societal discourses surrounding disability/ability and to ask reflexive questions, such as, ““what does the inclusion of disabled students in schools yield for society?” And conversely, ‘what have we learned as a society about the exclusion of disabled students in schools?’” (Ware, 2002, p. 151)? As they relate to teacher education and curriculum guides, these questions will be explored in the following section.

What Do Teachers Know About Disability?

A common critique disability studies scholars have for teacher education is that, with the exception of SPED, it completely neglects the topic of disability. Race and gender have come to be included in young teachers’ lexicons, but disability remains relegated to the “special” classes and “special” credential. GE teachers are taught that they will not have to interact with disabled students, and that such problem students are for others to deal with. With classrooms understood as “a microcosm of society,” teachers’ lack of knowledge of disability serves as a hierarchical force casting disabled students as Other (Ferri & Connor, 2007, p. 127).

Compiling a list of commonly used US history teaching guides, I took up Ferri and Connor’s (2007) question, “How do the cultural rules of classroom structures and practices influence who becomes ‘normal’ and ‘abnormal’” (p. 130)? Conducting

keyword searches to locate disability within these guides, I was disappointed (but not surprised) to find most resources completely lacked disability-related terms. When guides did reference disability, it was offhanded, most often in reference to infamous supercrip Helen Keller, as if participating in women's suffrage and advocating eugenics was the only path for a disabled person to make it into the history books. I will use a theoretical sampling of three teaching guides and two history textbooks to illustrate how disability is absent from teaching materials and how that gap perpetuates negative stereotypes.

In *California Common Core State Standards: English Language Arts & Literacy in History/Social Studies, Science, and Technical Subjects* (CCCSS, 2013), only two disability keywords surfaced out of the document's 98 pages. Those two words, illness and disease, appeared in the same sentence on page 49: "Taking care of your body: Germs, diseases, and preventing illness" (CCCSS, 2013). I found zero references to disability, disabled, mental, deaf, blind, polio, handicap, paralysis, amputee, wheelchair, asylum, institutional, equity, equality, justice, or rights. President Franklin D. Roosevelt, another infamous supercrip,¹⁹ was mentioned twice in the document in reference to his Four Freedoms speech and 1941 State of the Union Address, but never in reference to his having polio or spearheading the March of Dimes. These nuanced presences and absences support the notion that U.S. history textbooks erase disability from the fabric of the nation, eliminating it not just from the norm but from the national consciousness, and reference terms connected to disability only to promote their avoidance.

A less standard and more progressive online resource, *Teaching a People's History – Zinn Education Project*, fell into the same pattern (Teaching a People's

¹⁹ Refer to page 34 for examples of the term supercrip in context.

History, 2017). While disability keyword searches fruited zero results, equity merited five, equality merited 10, and justice merited a whopping 74 unique results. Disability did sometimes appear as a secondary search term for those three terms, but almost completely in reference to Helen Keller – only twice in reference to a teaching guide with one mention of disability (*Rethinking Our Classrooms: Teaching for Equity and Justice* and *Open Minds to Equality: A Sourcebook of Learning Activities to Affirm Diversity and Promote Equity*). In dissecting a hard copy index of Howard Zinn’s *A People’s History of the United States* (2005), none of the aforementioned keywords appeared. Scanning for related topics, I was able to find one reference to the Americans with Disabilities Act on page 629, though the 1990 act was framed as having passed Congress in the 1970s and 1980s. President Roosevelt was mentioned five times, always in relation to World War II, and Helen Keller was mentioned three times, all in reference to suffrage and socialism.

Of this sample, the teaching guide most peppered with references to disability keywords was Los Angeles Unified School District’s (n.d.) *11th Grade US History and Geography: Continuity and Change in the 20th Century* document. In its 345 pages, disabled appears three times, disease twice, mental three times, and blind once. Of these nine references, six are actually about disability, while the other three use disability as a descriptor (“color-blind,” “mental violence,” and “students are either empowered, or alternately, disabled”). The guide explicitly noted, “Children with disabilities are to be educated with children who are not disabled, to the maximum extent possible” (LAUSD, n.d., p. 289), referencing the LRE mandate. In connection to LRE, the guide briefly discussed “awaken[ing] and rous[ing] into life the mental capacities of all learners” through differential instruction methods (LAUSD, n.d., p. 283).

The curricular connections to disability were less explicit. In relation to disease, the guide mentioned malnutrition during the Great Depression and poverty in Native American communities. A critical DS read could frame these in relation to disability, but it is unlikely a GE classroom teacher would do so. The two other references to disability included transporting “seniors/disabled individuals” to voting polls (LAUSD, n.d., p. 344), and people being institutionalized during the 1930s because of nervous breakdowns related to poverty (LAUSD, n.d., p. 140). Though meager, these references offer much more potential for DS overlap than those in the *Common Core* standards or *Teaching a People’s History* resources. A teacher could scaffold these examples to address the connections between poverty, race, disability, and age, all of which are crucial identity points for understanding American citizenship and societal change in the 20th century.

Teaching guides often fall into the same trap as history textbooks themselves; written by an omniscient narrator, teacher and historian James Loewen (1995) pointed out, these texts “[insulate] students from the raw materials of history,” and similarly insulate teachers (p. 16). U.S. history is presented on paper as a series of facts and events in a traditional, linear, uncomplicated and unquestionable narrative.

In manually reviewing the glossaries and indexes of two textbook sources, *America: History of Our Nation* published in 2007 by Pearson Prentice Hall and *The American Vision* published in 2007 by McGraw-Hill, Inc., the trend of disability invisibility continued. In both texts, the sole explicit reference to people with disabilities appeared in one paragraph related to the Americans with Disabilities Act. Neither text described the decades of social activism that resulted in the passage of the ADA or specified the multitude of individuals involved in the law’s initial formulation. *America*

noted that disabled people's activism and disability rights organizations led to public accommodations, and that Congress passed legislation for people with "handicaps" and "impairments" (Davidson & Stoff, 2007, p. 897). *The American Vision* wrote even more briefly that President Bush, Sr. passed the ADA during a period of partisan gridlock (Appleby et al., 2007, p. 1006).

Both textbooks also indirectly referenced disability in relation to President Franklin D. Roosevelt. *America* noted that he was "stricken with polio" in 1921 and ensured his wheelchair did not appear in any photographs as to "appear strong" (Davidson & Stoff, 2007, p. 776). Roosevelt's disguising his paralysis was described more accurately in *The American Vision*, which noted "he was able to appear to walk by leaning on a cane and someone's arm and swinging his legs forward by moving his hips" (Appleby et al., 2007, p. 680). However, polio was therein also described as a "threat" that restricted Roosevelt's "freedom" except "when he swam" (Appleby et al., 2007, p. 680). The second indirect reference to disability was in relation to Dorothea Dix's advocating for mentally ill incarcerated people to be housed in "humane" asylums rather than "appalling" prisons (Appleby et al., 2007, p. 278; Davidson & Stoff, 2007, p. 417).

In addition to there being no other direct or indirect references to disability in either text, both defined no forms of prejudice besides racism (such as sexism or classism), and both defined integration and segregation only in relation to race, while a disability analysis shows the importance of defining both terms in relation to excluding people on a variety of often-intersecting identity characteristics, including ability, gender, class, and religion.

In an educational climate increasingly dominated by Common Core standards, the lack of adequate references to disability in teaching guides nearly ensures that teachers will continue to neglect the subject, maybe not because of outward prejudice, but absolutely because of societal norms and the manipulation of history.

Summary

With centuries of competing attitudes toward disability and a disturbingly absent set of tools to teach about it, a U.S. disability history curriculum will be valuable for teaching about human rights and true inclusion based on all the identity characteristics, and disability too. This project is part of Clare's (1999) vision of the revolution that turns the tide against ableism and toward a wholeness of humanity.

Someday after the revolution, disabled people will live ordinary lives, neither heroic nor tragic. *Crip, queer, freak, redneck* will be mere words describing human difference. Supercrip will be dead; the nursing home, burnt down; the metaphor mountain, collapsed in volcanic splendor. Post-revolution I expect there will still be literal mountains I want to climb and can't, but I'll be able to say without doubt... 'Let's turn around here. This one is too steep, too slippery for my feet.' (p. 13)

By filling in the disability gaps in teaching materials – by crippling curricula – this project takes part in the revolution. Drawing from the diversity of DS scholarship and the aforementioned historical examples, this project dives into a complex, often contradictory intersectional history that uncovers for students that the past is much more than the story of the winner (Ferri & Connor, 2007, p. 199).

To close this review of disability histories, I pose the following questions as threads to be incorporated into the fabric of the subsequent curricular guide:

- (1) How can students and teachers as learners build truly intersectional classroom practices where no identity characteristic is pushed to the background?
- (2) How can each story of disability recenter and redefine normalcy?
- (3) Considering the majority of school environments are non-inclusive, divided between GE and SPED classes, in what ways can this project transform ideas about (dis)ability and inclusion?

CHAPTER III THE SURVEY AND THE INTERVIEWS

Introduction

After I identified key concerns about teacher education and central figures in disability history in Chapter II, I designed a survey for history-social studies educators in order to assess familiarity with disability and determine what tools educators would use to bring the topic into their classes. The following section explains the methodology I utilized in my survey design and participant selection. Then, I review the questions posed in the survey alongside trends in participants' responses. I excerpt interviews with two of those participants, both of whom provided insight as to what misconceptions educators have about disability – namely, that it is a topic separate from regular history, and disrupts the thematic flow of history classes. I address a number of limitations in the survey and interviews and discuss their significance in reiterating the findings of Chapter II and guiding my design of the curriculum project described in Chapter IV.

Methodology

I surveyed history-social science teachers for this survey, requiring that participants have current or prior experience teaching any history or social science topics in pre-K through 12th grade, community college, university, graduate school, or adult education settings in the U.S. I selected my survey participants non-randomly, first using a convenience sample and then using a snowball sample, as it was time and cost-prohibitive for me to identify a random sample of history teachers from across the country (Ayiro, 2012, p. 220-221). I initially solicited participation via a Facebook post and emailed the survey to 14 people on February 22, 2017. I sent a follow-up email to

those who had not yet completed the survey on March 6, 2017. On March 10, 2017, I emailed the survey to social studies teachers at the high school I previously attended and solicited participation through a post on the International and Multicultural Education Facebook page. Despite the fact that these samples generate non-generalizable data, I wanted to ensure I had a trusting relationship with my participants and felt I could only achieve that in my limited time frame by reaching out to people with whom I already had a relationship. I ensured complete confidentiality, sent thank-you notes to all participants after they completed the survey, and sent all participants a copy of the final curriculum project to maintain a communicative relationship throughout the research process (Stanfield, 1999).

This survey solicited a mix of quantitative and qualitative data, generating percentages about participants' knowledge as well as narrative information about participants' backgrounds and desires. By employing a mixed-methods strategy through the questions I posed, I aimed to enact a "pro-meaningfulness" survey that would give participants the opportunity to assess their own knowledge and imagine what tools they would need in order to advance that knowledge (Patton, 2002, p. 573). I aimed to ask balanced questions that would focus on familiarity and personal background, rather than deficit-centric ideas about disability, and questions that would generate thought about tools for social transformation (Mertens, 2008, p. 80). Because of Institutional Review Board (IRB) requirements, participants were not required to answer every question and could skip those they did not wish to answer.

I strove to triangulate both my methods and my analysis throughout the survey process. Collecting mixed data types was a means of methods triangulation – ideally, the

quantitative data would support the qualitative data and vice versa, or one type of data would shed light on the potential (un)reliability of the other (Patton, 2002, p. 556-558). By including a long text-response space for participant feedback at the end of the survey, I hoped to achieve analyst triangulation whereby participants would constructively critique the format of my data collection (Patton, 2002, p. 560).

Data Analysis

Once I stopped collecting survey data and completed both my interviews, I began reading through each response and checking how many participants responded to each question to assess the reliability of the survey (Ayiro, 2012, p. 461). No more than two participants skipped any one question. I then determined what data to portray graphically and what to portray through descriptive statistics (Ayiro, 2012, p. 465). For some survey questions, I made generalizations about the information collected in order to increase readability – for example, for one question with a one to 10 scale, I described how many participants marked values below five and how many marked values above five. My descriptive statistics show a preference for highlighting the central tendency of each statistic; for most questions, I could easily identify a mean or mode that would make the information easily understandable to readers (Ayiro, 2012, p. 468).

The Survey

Survey Format

I developed an 18-question Google Forms survey to identify how my review of disability literature and teaching guides matched up with real teachers' experiences in teacher education and the classroom. Fifteen were formatted as bubble-in/check all that apply format questions, and three were short response. Depending on how much detail

participants provided, the survey could take between 10 and 20 minutes to complete. The survey was split into six sections.

Section 1 included a list of participants' rights and Institutional Review Board confidentiality information. I noted that those in need of a readable PDF should contact me directly if unable to access the Google Form. Rather than signing a paper form, participants entered their email address, selected "Yes" in response to the prompt, "I have read the above information. Any questions I have asked have been answered. I agree to participate in this research project and I will receive a copy of this consent form," and entered the date of their agreement.

Participant Demographics

Questions about participants' teaching backgrounds were asked in Section 2. The first question, "When did you begin your teaching career?" included answer choices in increments of five years and was answered by all 18 survey participants. Twelve of them began their teaching careers in the last 10 years, and 10 of that group began teaching in the last five years. Six participants had been teaching for more than 11 years, only one of whom started teaching over 36 years ago. With most participants being newer teachers, the likelihood they have been exposed to disability in literature or teacher education is higher (Fig. 1).

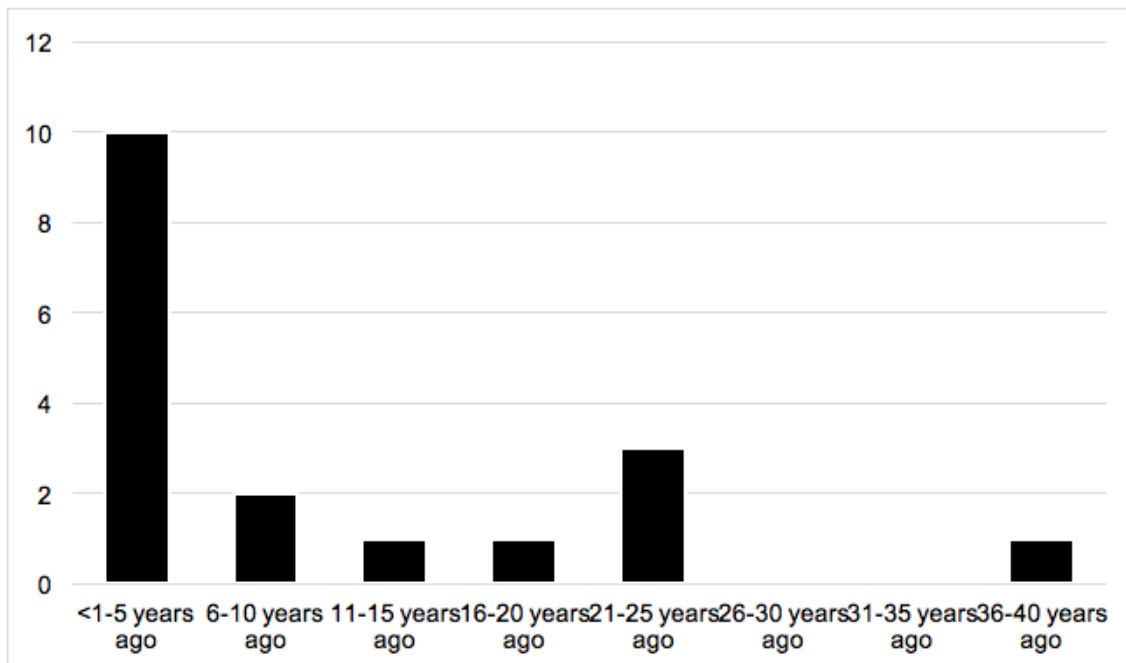


Figure 1. Bar graph showing the distribution of participants' responses to the question "When did you begin your teaching career?"

Questions 2 and 3, "Where did you receive your teaching credential and/or graduate degree?" and "Why did you become a history teacher?" were structured to determine participants' pathway into teaching and intentions in working in education.

Distilling the 16 responses I received to the question "Why did you become a history teacher?" I identified seven discrete categories into which participants fit (Fig. 2). Five participants described two different reasons for their becoming history teachers. Participants obtained their credentials and/or graduate degrees from a variety of institutions, only one of which was outside the U.S. Participants with accreditation from California and North Carolina made up the majority of the sample, making up 27% and 22% of the sample respectively. Illinois, New York, Ohio, and Washington were each represented by one participant, and Michigan by two participants.

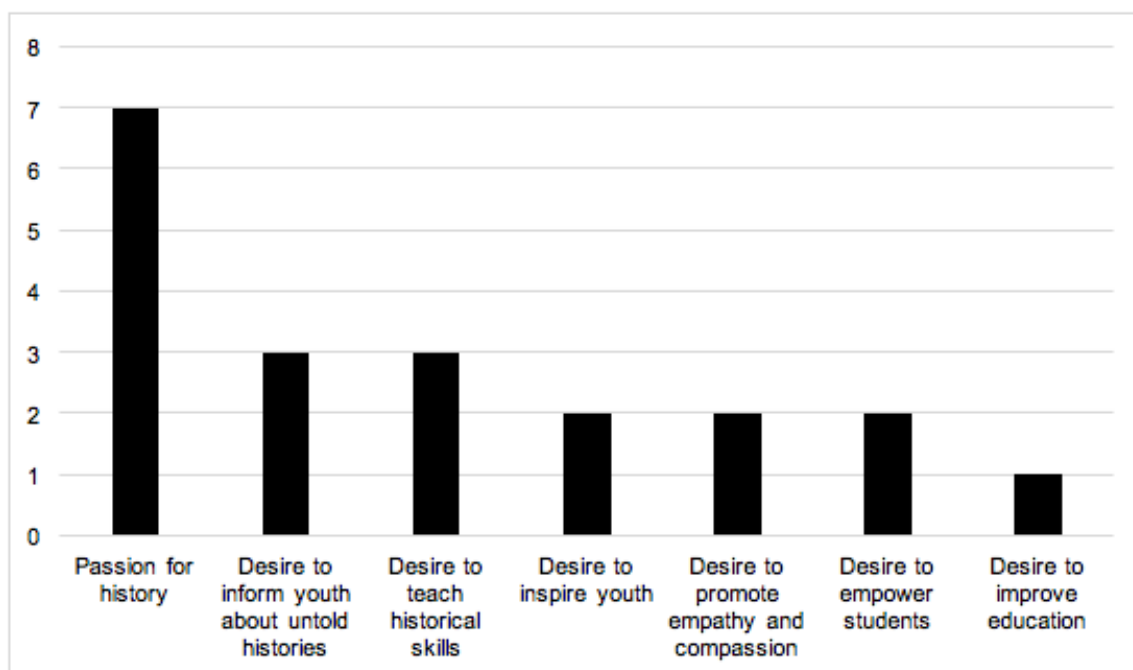


Figure 2. Bar graph showing participants' reasons for becoming history teachers.

Question 4, “Approximately how many history classes did you take prior to becoming a history teacher?” targeted participants’ familiarity with history in formal academic settings. Fourteen participants reported having taken eight or more history classes before entering the classroom, reflecting a possible connection between their personal passion for history and their own experiences in history classrooms. Just four participants reported taking seven or less classes before entering the classroom.

Demographics of Participants’ Classrooms

Section 3 focused on the demographics of participants’ classrooms. Questions 5 and 6, respectively, prompted participants to identify the state(s) in which they previously have or currently teach and the grade level(s) they did or do teach. The majority of participants have taught in California, Michigan, and North Carolina (Fig. 3). Nearly 65% of participants have taught high school and nearly 53% have taught undergraduate students (Fig. 4).

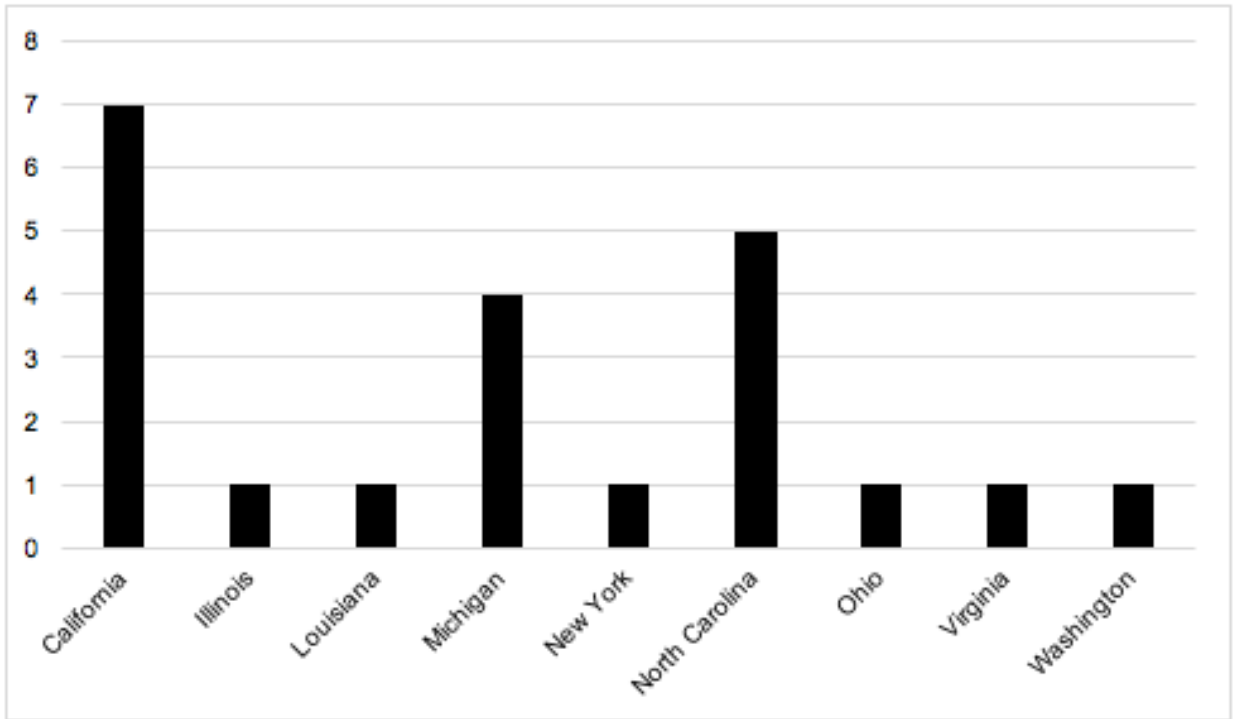


Figure 3. Bar graph showing the states in which participants have teaching experience.

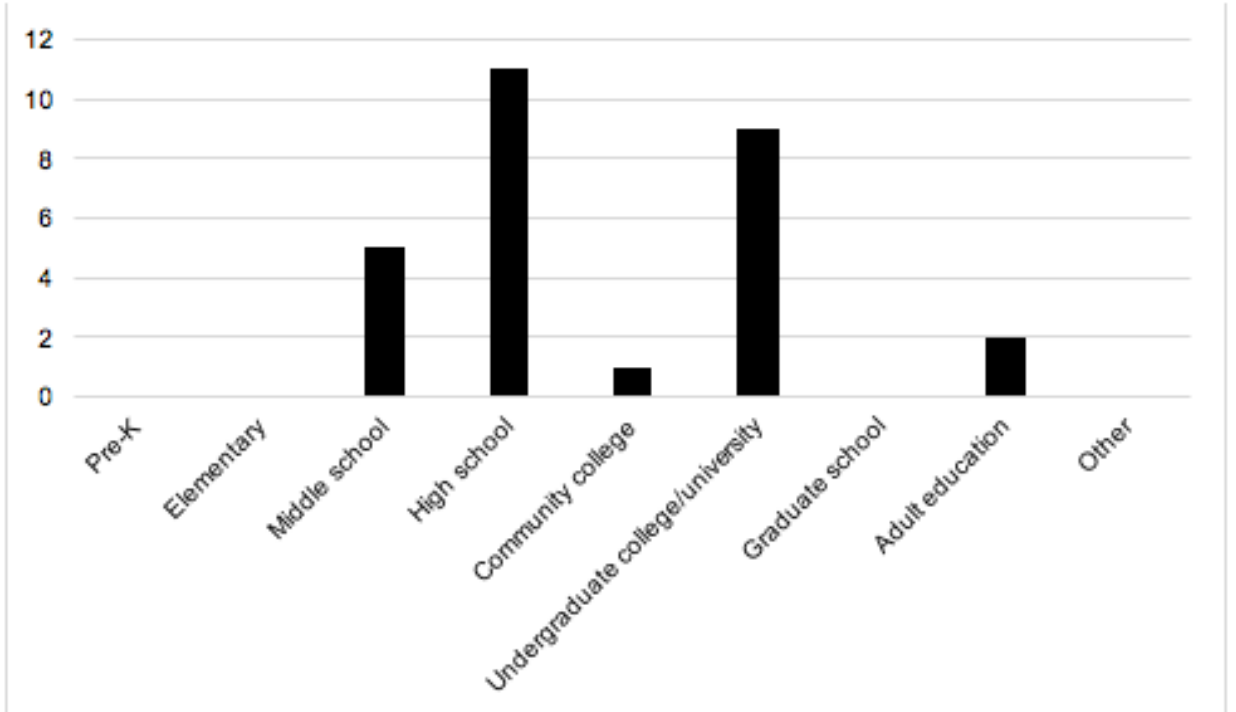
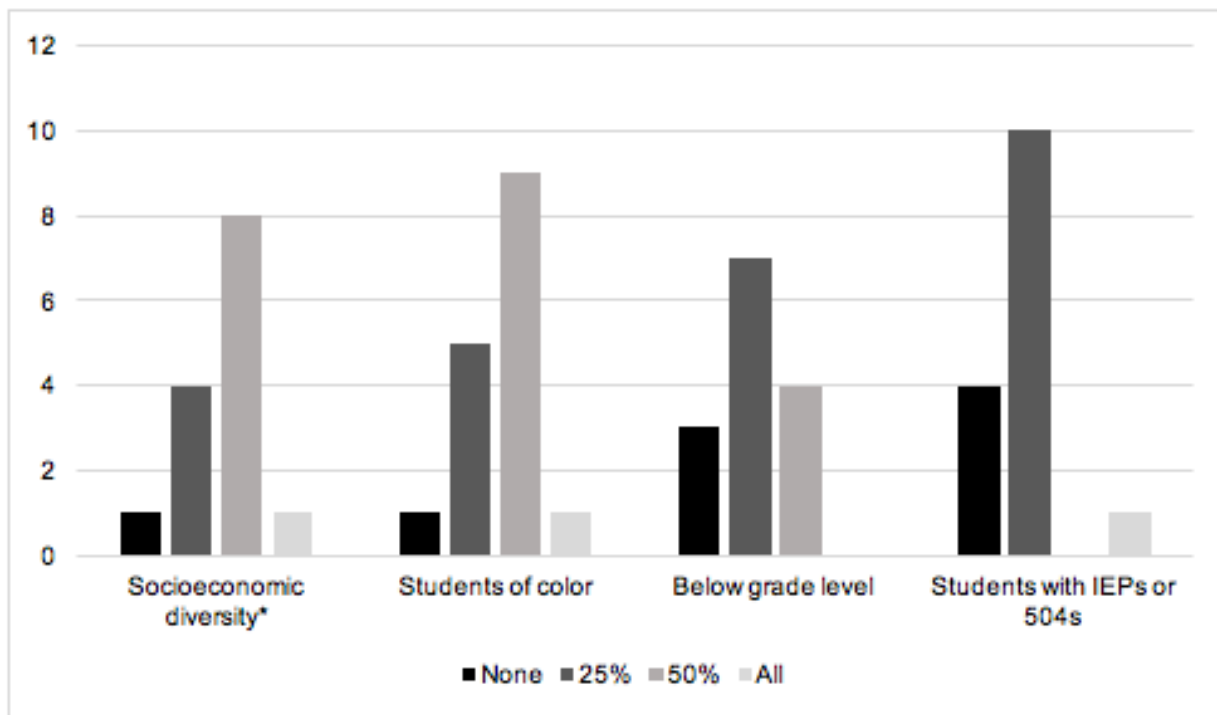


Figure 4. Bar graph showing what grade level(s) participants have taught.

Question 7 asked, “What courses do/did you teach?” and included this alphabetized list: African American History, African History, Asian American History, Asian History, Economics, Ethnic Studies, European History, Geography, Government, Latin American History, Middle Eastern History, World History, United States History, or fill-in-the-blank “Other.” The majority of participants have taught multiple courses, and an overwhelming majority of 77.8% of participants have taught U.S. history. World History came in second place, with 55.6% of participants having taught it, and Government and Economics in third and fourth place, with 44.4% and 27.8%, respectively.

Question 8 asked participants to identify whether none, about one quarter, about one half, about three quarters, or all of their students fit into the following categories: low, middle, or high socioeconomic status; students of color or white; having U.S. citizenship or being an immigrant; meeting or exceeding grade level, or performing below grade level; and having an IEP or 504 plan. Participants were given a long-answer text box at the end of this section if they wished to provide any additional information about their students. Due to the complexity of this data, I chose to lump categories together to ask larger questions of the responses given by each participant, of which there were 16 for this question. Is the classroom socioeconomically diverse, with no one class stratum making up more than 50% of the class? Is the classroom racially diverse, with 25% or 50% of the class being students of color? Is the classroom diverse in skill levels, with 25% or 50% of students performing below grade level? Does the classroom include students with IEPs or 504 plans? Figure 5 shows the results of this data disaggregation process.



*“None” signifies the absence of students of low socioeconomic status (SES) while “All” signifies the absence of students of high SES.

Figure 5. Bar graph showing the percentage of students of four diversity categories represented in 16 participants’ classrooms.

Participants’ Disability Literacy

Prompts focused on disability began in Section 4 with introductory questions 9 and 10, “Have you ever been labeled with a disability?” and “Do you identify as disabled/having a disability?” to assess participants’ personal stake in the project. Only one person had been labeled with a disability and identified as disabled. Three participants selected “Other” in response to the question, “Have you ever been labeled with a disability,” and two of those participants specified they had been labeled with what are commonly referred to as “minor impairments” – a speech impediment, poor vision, and asthma. All other participants – 13 for question 9 and 15 for question 10 – responded

“No.”

Question 11 asked participants to self-assess their level of familiarity with disability as a subject of academic study and provided a bubble-in scale, with one being extremely unfamiliar and 10 being extremely familiar. Seven participants selected numbers between zero and five, and 11 participants selected numbers between six and 10, skewing the responses to indicate that the majority of respondents felt more than somewhat familiar with the topic. The question did not specify whether participants were familiar with disability studies in the humanities, though, or disability as a subject of study in behavioral sciences or SPED. Narrowing this question to determine what perspective participants have been exposed to would elicit more telling results as to whether people have been exposed to value-added or deficit-centric ideas about disability.

Following that was question 12, “How did you learn about disability? Check all that apply,” with these answer choices: from teacher(s), from family, from friend(s), from myself, from news/social media, from books/literature, from art, and fill-in-the-blank “Other.” Almost 89% of participants learned about disability from teachers and 83% learned about disability from books and literature. Interpersonal relationships also taught participants a lot about disability, with family impacting 61% of participants and friends impacting 72% of participants. The news and media were formative for 61% of participants. Self-sourced knowledge and art accounted for the least amount of disability information, impacting just 22% and 17% of participants, respectively. A useful follow-up question to this would target the grade level at which participants’ teachers addressed disability and in what classes.

Disability in the Classroom

Section 5 built upon Section 4 by first asking, “Have you incorporated your knowledge of disability into your curriculum?” with answer choices including no, a little, a moderate amount, a great deal, and fill-in-the-blank “Other.” Participants’ responses to this prompt varied greatly, with 22% saying they have not incorporated disability at all, 33% saying they have incorporated disability a little, 28% saying they have incorporated it a moderate amount, and 11% saying they have incorporated it a great deal. One participant selected “Other” and noted that it depends on the subject being taught and the amount of curricular control given to the teacher. Seventy-two percent of participants reporting that they have incorporated disability to any extent is very promising for the growth of disability studies, but may be statistically unreliable since it is at odds with disability literature at large and participants’ interpretation of the question may vary. For example, participants may have felt the question asked whether they accommodate students with IEPs in their curriculum, rather than understanding its intended meaning – to ask about whether they incorporate disability history into their classes.

Targeting the purpose of the FAIR Act specifically, question 14 then asked, “If you were required to teach disability history in your classes, how confident would you feel about approaching the topic?” with another bubble-in scale, ranging from one (unprepared) to 10 (extremely prepared). Responses to this question contrast with responses to how familiar participants were with disability; 11 participants rated themselves between zero and five, and seven participants rated themselves between seven and 10 on the confidence scale (Fig. 6).

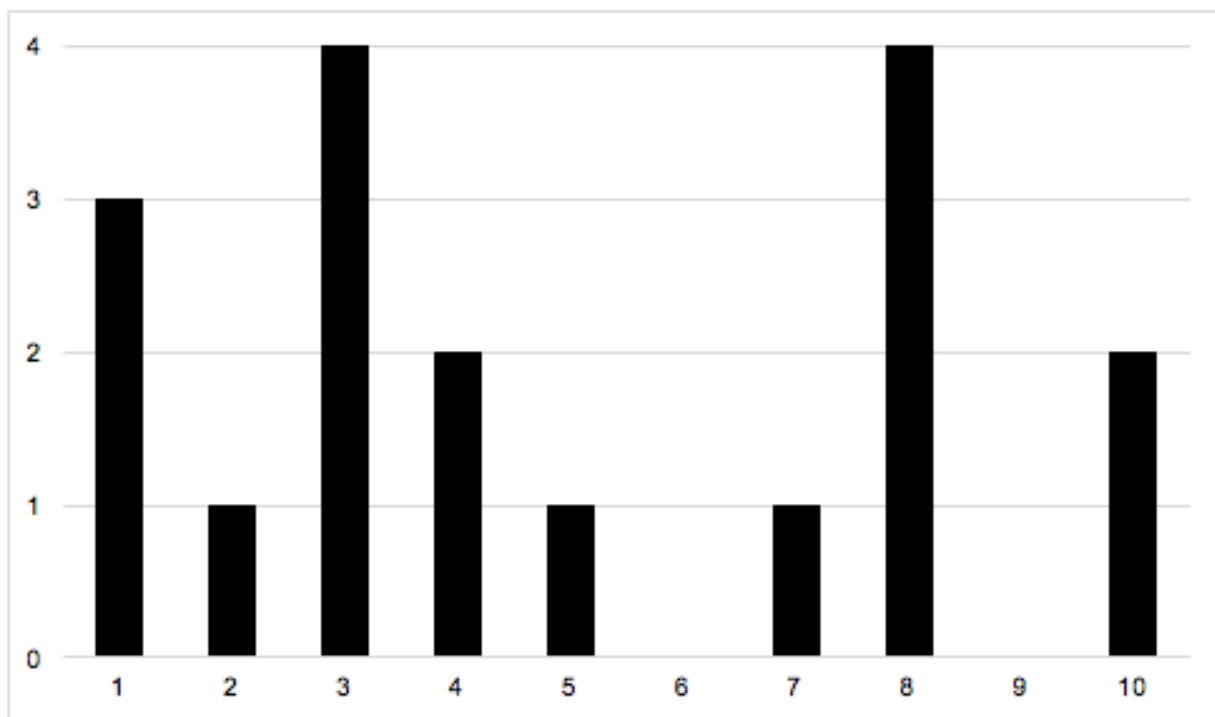


Figure 6. Line graph showing participants' confidence levels about approaching disability history in their classrooms. One is equivalent to completely unprepared/unconfident and 10 is equivalent to extremely prepared/confident.

Questions 15 through 17 prompted participants to identify how much they knew about a series of historical topics, individuals, and teaching strategies. Participants could select that they had no, a little, a moderate amount, or a great deal of knowledge. These three questions were structured to determine the accuracy of participants' self-assessment of how much they knew about disability and how prepared they would be to approach teaching disability history.

In the list of historical topics, I included a mix of mainstream Civil Rights events along with disability-related events and legislation, purposefully selecting events that intersected in history: *Brown v. Board of Education*, Civil Rights Movement, Independent Living Movement, Rehabilitation Act, Americans with Disabilities Act

(ADA), Individuals with Disabilities Education Act (IDEA), and Free and Appropriate Public Education (FAPE). All participants knew a moderate amount or a great deal about *Brown v. Board of Education* and the Civil Rights Movement, but simultaneously, the majority of participants knew nothing or a little about the Independent Living Movement and Rehabilitation Act. This information supports the idea that the Independent Living Movement and related legislation has been segregated from the civil rights discourses in U.S. history, despite the fact that these four items are from a shared time period and overlapped in membership. Participants expressed more familiarity with the ADA, IDEA, and FAPE (though six participants expressed having no knowledge of the latter two items), which may be explained by the fact that all participants are teachers who have to receive training in, and/or fulfill the requirements of, those laws.

In the list of individuals, I made a similar choice in selecting mainstream individuals, notorious supercrips (see page 34), and disability-centric activists: Helen Keller, Franklin Delano Roosevelt (FDR), Harriet Tubman, Judith Heumann, Ed Roberts, Brad Lomax, Stephen Hawking, Dorothea Dix, Alice Wong, Tammy Duckworth, Nyle DiMarco, and Paul Longmore. With the exception of three participants, all possessed a moderate amount or a great deal of knowledge about Helen Keller, FDR, and Harriet Tubman. Most participants also had some knowledge of Stephen Hawking, the renowned scientist, and Dorothea Dix, a Civil War nurse and mental health advocate whose role in institutionalization is controversial in disability history. Most participants had no knowledge of Judith Heumann, a disability rights activist who served as a Special Advisor to the U.S. State Department, Ed Roberts, who spearheaded the Independent Living Movement, Brad Lomax, a disabled Black Panther, Alice Wong, founder of the

Disability Visibility Project, Nyle DiMarco, a Deaf model who won the popular television show *America's Next Top Model*, or Paul Longmore, a seminal disability historian. Twelve people had some knowledge of Tammy Duckworth, a disabled veteran and junior Senator for Illinois, while six people had no knowledge of her. These responses seemed at odds with people's self-assessments about how familiar they were with disability as a subject of academic study; if a person does not know about key activists in disability history and only knows about mainstream figures in U.S. history who advocated for eugenics and disability cures, then they may be learning from a deficit-centric perspective that privileges certain kinds of disabled people over others.

Participants then assessed how much they knew about a series of teaching strategies that overlapped between General Education and Special Education strategy: scaffolding, chunking, Special Education, Inclusive Education, accommodations, modifications, and Individualized Education Plans (IEPs). This question included the knowledge category "enough for daily reference" to determine whether participants put any of the strategies into action in their classrooms in addition to possessing knowledge about them. At least one participant reported using each strategy on a daily basis. Accommodations were the best-known strategy, while chunking and Special Education were the least known.

Identifying Desired Resources. Section 5 ended with a long-answer text question, "What professional development or curricular materials would you need to include disability in your instruction?" This question was posed after participants read through lists of disability-related topics and answered questions about their personal positionality as well as their students' identities in order to elicit more critical ideas of

what teachers might need to be effective in teaching to this topic. I distilled the long-text responses to this question into six general categories (Fig. 7). Five participants expressed a desire to learn more about disability history themselves in order to incorporate it into their classes, which is categorized as “continuing education.” Five participants also expressed a desire for more instructional materials, including primary and secondary sources, online and text sources about disability legislation, and videos about disability. Universal Design for Learning (UDL) support in the form of professional development, workshops, and personal practice was identified specifically by four participants, indicating they already had a baseline of understanding about how to accommodate different learners in their classrooms and associated teaching disability history with being more inclusive of disabled students. Two participants noted they would need support from senior faculty or administrative staff in order to bring disability topics into their classes.

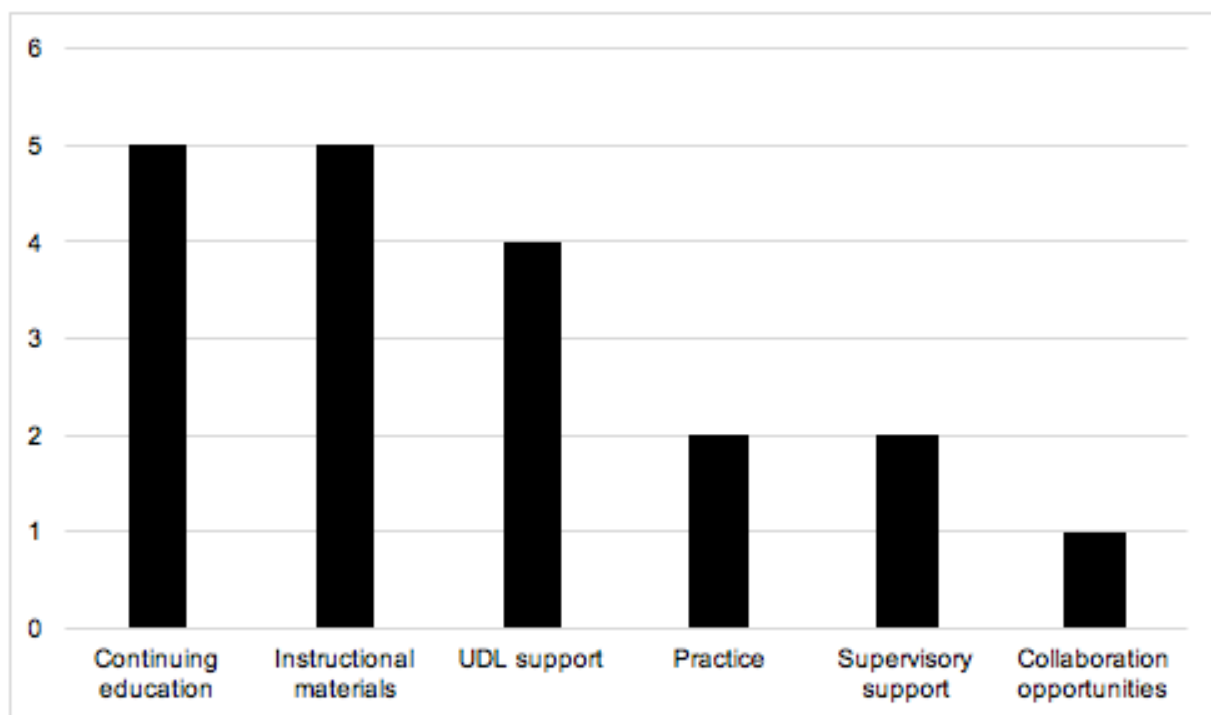


Figure 7. Bar graph showing how many participants desired different types of professional development or curricular tools.

Section 6 included a “Thank you!” to participants and gave them the option of leaving their phone number or email address if they were open to participating in a brief follow-up interview. I also included a long-answer text box for participants who wanted to provide feedback to me directly; four noted their appreciation for having the opportunity to participate and two expanded briefly on their survey responses.

The Interviews

Using purposive sampling, I interviewed two of the 14 people who were open to participating in a narrative follow up – Megan, a high school history teacher in Northern California, and Alan, a high school history teacher in Southeastern Michigan.²⁰ I reached out to these two participants because their survey responses suggested a higher receptivity to disability studies; both expressed a significant familiarity with disability as a subject of academic study (Megan self-assessed at nine and Alan at seven on the scale) and high self-confidence with incorporating disability into their curricula (both self-assessed at eight on the scale). Moreover, Megan reported incorporating disability into her curricula a moderate amount, Alan reported incorporating disability a little, and both mentioned UDL in their desired resources answers. I wanted to know how they had already incorporated disability, how their students responded to it, and whether they envisioned more spaces to bring disability into their classes. My interviews with Megan and Alan were informal and conversational; I spoke with each of them over the phone for 20 and 30 minutes, respectively, asking open-ended questions and letting them do the

²⁰ Megan and Alan are both pseudonyms used to protect the participants’ privacy.

majority of the talking.

Both Megan and Alan's desire for more UDL-related resources indicated they knew that bringing disability history into their classrooms required meaningful engagement with disabled students, who made up about 25% of each of their classrooms. In listening to descriptions of their teaching praxis, both revealed a very thorough implementation of UDL guidelines, including using assistive technology, pairing up students to foster collaborative learning, reinforcing material through multiple formats, and being flexible with allowed assignment formats.

Alan noted, "I write my objectives in a more open way, so not privileging the form over the mastery or the learning," and explained how he splits his learners up by reading level and gives them differentiated tasks. He expanded,

So for my students who might have a limited writing ability and it's cumbersome to write an essay... They might be able to do a recorded pitch or an interview... For the Enlightenment, I had students take on and research a different Enlightenment thinker and then do a rap battle. I taught them to write a song, then they could create a dialogue – or a written script between two philosophers.
(personal communication, March 18, 2017)

In his description of having students perform a rap battle or write out a dialogue to indicate their understanding of Enlightenment philosophy, Alan showed his ability to forecast how students could best express their learning through different intelligence styles. He also crucially noted that no one format was given more value than another; in his classroom, what students learn is more important than the format in which they can express that learning. This varies greatly from rigid assessments that can set students up

for failure if they do not have mastery in a specific skill area like writing, as Alan mentioned.

While Alan placed his UDL usage in an “exceptionality” discourse, Megan connected her use of UDL directly to social justice:

I feel like as a newer teacher the message I got throughout grad school was practice social justice, practice social justice and it's like, okay, you're not exactly telling me what your form of social justice is and what it means and how to do it in an environment where I'm teaching students of all needs. You're just telling me to do it and taking it from a framework that I need to help students of color, not all students who have all types of learning needs. (personal communication, March 19, 2017)

She interestingly pointed out that she had been certified in a social justice-centric program, but that program had failed to show her how to enact intersectional social justice in her classroom so that students with different skill sets would have equal access to her curricula. This mismatch parallels disability literature, which points out that disability is typically left out of social justice conversations and is framed as a separate topic.

Megan went on to describe how her school's accessibility focus made it easy for her to transition from her program to a classroom with many students with IEPs and 504 plans. She noted that the school had many elevators for mobility access and that her classroom is on the ground floor, equipped with a microphone and rolling desks. Of her teaching practice, Megan noted,

I make sure there are directions on the board and verbally stated. I'm constantly moving around to help any student that needs it and I try to change what I'm doing every 20 minutes or so... There's usually three different forms of reinforcement – they usually read it, it's said, and then there's an activity to bring it all together, and either a formative or summative assessment along the way. My seat pairings, because I have so many students with learning needs, are done in a way there's always help for them if they need it. Everything is super intentional. (personal communication, March 19, 2017)

While Megan said that accessibility was made easy at her school, she also noted that she was “super intentional” to reinforce it throughout each class (personal communication, March 19, 2017). As any teacher with a full course load knows, it takes significant time, forethought, and practice to ensure that every concept is reinforced textually, verbally, and kinesthetically – as well as a great deal of self-discipline to consistently survey the classroom, rather than taking a break to grade assignments during the non-stop, usually more than eight-hour work day. The school site may have good infrastructure for accessibility, but it is still up to the teacher to ensure that infrastructure is incorporated into the classroom.

One component of Megan's testimony that was most telling of her approach to disability was her continued use of the phrase “so many students with learning needs” (personal communication, March 19, 2017). Rather than emphasizing how many disabled students she had, or how many accommodations she was expected to design, she pointed to the fact that her students had individualized requirements that matched up with their ability to process information. She saw how an accessible classroom facilitated positive

learning experiences for all students because UDL allowed everyone's needs to be met.

Megan surmised, though, "I do a lot, but what I do, I don't associate with being UDL, I just associate it with good teaching so every student can learn" (personal communication, March 19, 2017). Her simultaneous inclusion of disabled students and avoidance of disability-specific language was interesting in conversation with Alan's similar avoidance of disability language. She referred to "learning needs" and Alan noted, "exceptionality is the language we're using here" (personal communication, March 18, 2017). While they discussed being extremely receptive to DS, why did they shy away from disability language? Did they see "disability" as a dehumanizing or deficit-laden term? Was this discursive choice done at the request of their disabled students, or because of PD wherein they were told what words to avoid making people feel more comfortable? Ware (2011) called these alternative labels "charity discourses" that transmitted a weakened and lesser image of disabled people (p. 195). Literary scholars David T. Mitchell and Sharon L. Snyder (2000) further cautioned that framing disability as a "special situation" – or an "exceptional" situation – disempowers disabled people and "situates people with disabilities in a profoundly ambivalent relationship to the cultures and stories they inhabit" (p. 47). What impact, then, might this discursive choice have on their teaching practices?

Megan and Alan's equating disabled with abnormal was most visible in their struggle to identify ways that disability could be linked to larger historical themes. When I asked Megan what disability studies resources she would like in her classroom, she responded,

It's hard to bring in the hidden curriculum when there isn't a direct connection to what everyone expects you to do... having more resources to... make those links without having to do a ton of research on your own would make it a lot easier... Being able to do that with disability studies because it's hard to find in the news and in history – in the mainstream – would be really awesome. (personal communication, March 19, 2017)

Megan had already taught her students about President Franklin D. Roosevelt having a disability and they had responded very positively to that. She was also planning to incorporate the lesser-known Ed Roberts into a unit on the Civil Rights Era. While she was incorporating disability, she felt that resources for connecting disability to other parts of history, and especially to the present, were few and far between. Alan made a similar comment about incorporating disability in his World History course:

A challenge I see is connecting the individual stories with the greater understanding of disability. I can see case studies of how different cultures have dealt with disability as being promising, but that's a challenge I've come to again and again in World History where so much is on the table: having students walk out of the classroom with some enduring understandings. They're making those linkages between individual stories, like Helen Keller and FDR, and placing *them* in a greater framework of the history of the world – but nested within that, disability? I have a lot of ideas, but not a lot of solutions. (personal communication, March 18, 2017; emphasis added)

Like Megan, Alan knew that Keller and President Roosevelt were important in mainstream historical narratives and he could imagine students finding their personal

stories interesting, but struggled to find connections between them and larger historical themes (personal communication, March 18, 2017).

It is unsurprising that Megan and Alan struggled to connect disability to larger themes in history and the present; disability was not taught in their pre-college classrooms, and disability was treated as a separate subject in their graduate programs. For Megan, ableism materialized as the absence of disability from social justice, and for Alan, it materialized in an “exceptionality course,” where disability was not named as disability, nor was it taught about in cohesion with strategies for nondisabled learners (personal communication, March 18, 2017). When disability is either absent or segregated, it is understandable that teachers have trouble weaving it into their courses. These responses reinforce the textbook analysis I performed in Chapter II, “What Do Teachers Know About Disability?” wherein I argued that the absence of teaching materials about disability contributes to teachers’ neglect of the subject, which may not be related to explicit ableism, but is related to the manipulation of historical texts and norms in teacher education (see p. 46).

Limitations of the Data

These survey and interview results are primarily limited in having been collected from a small audience of people who I know personally or who participated in the survey because they were sent the survey link by someone I know. Most of these people are engaged directly in education for social justice or are acquaintances of another person engaged in social justice. This group is likely to agree with disability studies to a greater degree than the population at large.

The second limitation of this survey is that the majority of its questions only

required participants to check a box or rate items on a numerical scale. Most participants provided very brief narrative data, even though most question included a fill-in “Other” option through which they could explain their answers in more detail. I understood this limitation while I was creating the survey, and believe that I would not have gotten as much participation had there been more long-text questions.

While the interviews provided an opportunity for participants to expand on their numerical self-assessments, the interviews were still limited by being relatively brief, lasting no more than 30 minutes. Both interviewees expressed being very busy at that juncture in the semester due to a combination of mid-semester grades being due and personal commitments. With an extended interview time, I would have asked more follow-up questions about the trends I noticed, especially regarding exceptionalism discourses and the belief that there are no thematic connections between DS and other subjects.

Another potential limitation is that this survey required self-assessment and self-reporting, which is sometimes less reliable than assessment done by a researcher. Participants’ responses to questions like, “If you were required to teach disability history in your classes, how confident would you feel about approaching the topic?” or “How much do you know about the following historical topics?” may have been influenced by a desire to augment the appearance of their confidence or knowledge about certain topics. I believe this limitation may have been mitigated by the brevity of the survey and confidentiality of the results; participants likely clicked through the survey quite quickly and had confidence their results would be somewhat anonymous, so saving face may have been less of an issue.

Significance of the Survey and Interviews

The data garnered from this survey is important to disability scholars and history teachers since it affirms the fact that disability is excluded from mainstream curricula and is viewed as a separate topic, only tenuously connected to the rest of U.S. or even World History. Confronting teachers with the existence of this absence and these stereotypes has the power to convince them of the importance of further professional development and curricular innovation.

Putting the survey results in dialogue with Megan and Alan's commentary also shows the importance of integrating differentiated instruction and UDL as strategies for all learners, instead of separating them out as strategies that need only be used if one has disabled students. All classrooms can only be truly inclusive and accessible if UDL is viewed as the norm rather than the exception.

In response to the needs expressed by my survey and interview participants, I strove to highlight thematic connections between disability and mainstream historical topics, to holistically integrate UDL, and to provide primary and secondary disability history sources in my curriculum guide. Chapter IV: The Project and Its Development explains how these survey and interview results came together with my review of the literature to inform my project.

CHAPTER IV THE PROJECT AND ITS DEVELOPMENT

History aspires to construct and tell true stories about the discovered past. Of course, truth about the past remains elusive and approximate. We can never be certain that we have understood the past correctly. But historians always seek the truth about the past insofar as that is possible.

—Robert C. Williams, *The Historian's Toolbox*

Introduction

Reflecting on the results of the history-social science teacher survey and the interviews I conducted with Megan and Alan, I knew that my curriculum project would need to be a plainly written resource that addressed the bare bones of DS and accessibility, and showed disability as interconnected to mainstream struggles for social justice and civil rights in U.S. history. Teachers expressed the need for background information on disability history, a wealth of online and text instructional materials, and specific lesson plans, so I pared down my academic description of DS to make it quickly readable; gathered multimedia sources, including historical photographs, videos, articles, and secondary source chapters; and wrote detailed multi-day lessons that highlighted disability within mainstream topics, such as governmental aid for veterans and the 1960s Civil Rights Era.

The following chapter provides an overview of the tools I used to accomplish this and fulfill participants' desire for resources that connect disability history to larger themes in U.S. History and larger social justice issues facing students today. I first

address who this curriculum is intended to be used by and how it can be adapted outside of U.S. history classes, highlighting the interdisciplinary and intersectional nature of DS that shows its relevancy to everyone's histories, not just those of disabled people. I also explain the structure of the project. Drawing from my personal experiences and observations from providing educational support services, I reiterate the necessity and utility of the project in fueling the aspirational capital of disabled students. I explain how I combined state standards and UDL principles to organize lessons and fit them into a typical U.S. history class structure, seamlessly weaving together multiple identity markers and such as disability, race, gender, and class with a discussion of legal, political, and military issues.

Description of the Project

From the responses of my 18 survey participants and the literature reviewed in Chapter II, I developed “Reimagining America: Reading U.S. History through Human Rights and Critical Disability Studies,” a high school-level U.S. history curriculum guide focused on unpacking the formation of disability-related racial, gender, sexual, and religious norms from the colonial era to the present. The content of “Reimagining America” is a stepping stone in the long path toward inclusive education – a system where all students are supported as full members of their school communities with equal worth and opportunities. The curriculum is designed to complicate and disrupt ableist narratives that simplify or erase the systemic oppression present throughout U.S. history, bringing intersectional histories into public school classrooms to show how no single identity characteristic exists in isolation, but instead how the threads of history weave a complicated, multi-dimensional fabric with overlapping and sometimes contradictory

parts. In this vein, “Reimagining America” inculcates students with historical-mindedness and historical literacy, which historians Conal Furay and Michael J.

Salveouris have defined as the following:

- Sensitivity to how other times and places differ from our own.
- Awareness of basic *continuities* in human affairs over time.
- Ability to note and explain significant *changes*.
- Sensitivity to multiple causation.
- Awareness that all written history is a *reconstruction* that inadequately reflects the past as it really happened. (1988, p. 16)

In order to fulfill Furay and Salveouris’s five tenets of historical-mindedness, this curriculum is organized chronologically and asks thematic questions that draw connections between time periods, which motivate students to develop nuanced explanations for historical events and question the one-dimensional historical narratives with which the public is typically presented.

“Reimagining America” is geared toward use in 11th grade U.S. history classes in public schools in California. Ideally, teachers will use the materials contained herein as an overlay with their existing course structures, weaving the subjects and lessons into their units in a way best suited to their school community and students. Teachers are encouraged to centralize discussions of disability throughout their course and embed it in a human rights discourse. Teaching guidelines can be pulled from this curriculum to be incorporated into professional development, and lesson plans can be pulled out and adapted for World History, Government, Economics, or English classes, but the core philosophy of this curriculum – that disability is a valuable identity worthy of study and

respect – should not be altered.

This curriculum guide is written in a conversational tone and structured to be easily accessible and quickly digestible for high school teachers. It begins with a foundational introduction to disability history and HRE for teachers, pointing out the connections between why teachers entered the profession and what DS offers. The idea of disability as a value-added characteristic is contrasted with typical deficit narratives teachers learn about in teacher education and PD, and that background is used to show how human rights are a utilitarian and necessary means through which disability should be studied. I then provide a glossary of key terms about DS and HRE. “How to Get Started” anticipates push back that teachers often express in the form of statements like, “I can’t even imagine how disability fits into my class” and responds with a series of guiding questions for each mainstream unit in U.S. history, from Native American History, to the American Revolution, Western Expansion, the Age of Industry, the World Wars, and the HIV/AIDs epidemic. These questions are structured to be asked of teachers and between colleagues; they encourage teachers to imagine how disability can be drawn out across U.S. history and how disability questions are connected to larger themes about national identity, settler colonialism, racism, classism, and health. In the spirit of Longmore’s (2003) perspective on disability history,

It offers a new angle of vision regarding not only conceptions of equality and community, minority status and justice, but also individualism and independence, fitness for citizenship and the ‘health’ of the body politic, as well as gender, appearance, and sexuality. (p. 6)

Responding to survey participants’ desire for UDL, the section “Teaching with

Accessibility in Mind” includes a simple checklist for fostering an accessible classroom environment that responds to students’ physical and intellectual needs, encourages constructive teacher-student relationships and dialogue, and supports equitable assessments that centralize student learning over rigid rubrics.

A sample syllabus is then provided that weaves together HRE, disability topics, and mainstream U.S. history topics in a year-long class format. The syllabus includes a course description that addresses the FAIR Act (FAIR Education Act, n.d.), human rights, and History’s Habits of Mind (NCHE, 2016), as well as four framing thematic questions that embed the study of disability in the study of what it means to be American and how rights have been enjoyed or violated throughout U.S. history. A list of recommended texts is provided, including DS literature alongside African American Studies, Asian American Studies, Latin@ American Studies, and Native American Studies books. While deep inquiry in each of these other fields goes beyond the scope of the project, it is important to show that DS texts should be just as typical in a U.S. history class as those regarding any other cultural/minority group. The syllabus then details the following: one foundational unit and seven topical units, including guiding questions that target understandings of specific events, individuals, and historical processes; standards published by the California Department of Education (CDE); and chapters from selected texts. Guiding questions address the mainstream historical information required by the CDE, DS topics, ethnic studies topics, and Lesbian, Gay, Bisexual, Trans, Queer, Intersex, and Asexual (LGBTQIA) studies topics. By weaving all these questions together in chronological and thematic units, teachers and students can see how disability holds crucial meanings across time and how it is tied to other identity characteristics.

I included four options for culminating projects at the end of the sample syllabus, which are designed to allow students flexibility in showcasing what they have learned by the end of the school year. Option 1: Design a Diorama gives students the opportunity to pull from what they already learned about in class and make a visual project. Option 2: Write a Memo suits students who prefer a textual format, letting them identify a passion issue amongst the diversity of topics studied during the year and write a legal memo that will prepare them for the writing required in 12th grade Government and Economics. Option 3: Make a Video pushes students to research a topic they wish they had studied more during the school year and share it with their classmates in a video format; students who are more confident with talking than writing may find this suitable for expressing the skills they have gained over the year. Option 4: Choose a Format asks students to identify a socially constructed border in U.S. society and represent it in any format, such as a model, written narrative, or video format. Each of these project options supports students in making history relevant to current-day spaces – like a museum, court room, or digital video-watching platform – and makes them use historical tools such as research, source analysis, argumentative writing, and public engagement.

Next, teachers are provided with lesson plans that include formative assessments and cumulative projects. The materials are structured in the chronological order that teachers are encouraged to teach them. First, students should learn about human rights and have open discussions about the moral viewpoints from which they are reading history. Then students will learn about historical thinking and writing, building a lexicon of historical methodologies they will draw from throughout the class. Once students have a solid foundation in both human rights and historical methods, they will begin exploring

topical lesson plans within three of the seven units.

The lesson plan flow is structured as follows:

- 1) Human Rights
- 2) Doing History
- 3) Institutionalization and Incarceration: Give Them Neither Liberty nor Death
- 4) The Spoils and Survivors of War: Disabled Veterans and the Development of the American Welfare System
- 5) “Unemployables”: The League of the Physically Handicapped Fight Employment Discrimination
- 6) Civil Rights and Social Exclusion: Community Activism for Black Power and Disability Justice in California
- 7) Rights, Ethics, and the Future of the Body Politic

Through these lessons, disability is focused on as an active characteristic that people have harnessed to fight for rights and justice, rather than a flat characteristic from which people suffer, as is commonly portrayed in popular culture. By studying disability as a complex and multi-faceted characteristic, students will also engage with how disability is informed by other characteristics, such as race, class, and gender, in order to grasp understandings of historical figures as full people. This challenges the tendency to reduce historical figures to single characteristics; for example, students should understand that Harriet Tubman was not only black, but was also poor, a former slave, and disabled as a result of a traumatic brain injury, and that President Roosevelt was not only a political reformer, but was also a wealthy white wheelchair user. The complex ways these multiple characteristics interact with each other to produce the historical figures we learn

about today are central to doing the work of history and deepening our understanding of disability.

Development of the Project

The professor asked, “How do you pronounce your name, again?” Crushed, the student signed to his interpreter, “I don’t know,” which she verbalized for him. “You really can’t be doing all of this gesturing back and forth during class,” snapped the professor, seemingly unaware of why a Deaf student would not know how to pronounce a word he had only ever said with his hands.

“You can’t come up here to ask me for anything! We are taking a test and she is interrupting it – it doesn’t matter if she’s in a wheelchair!” the professor shouted at me, as I approached him about proctoring in the hallway. My student had cerebral palsy. “She needs me to read the answers and fill in the Scantron for her,” I explained, “I promise we’ll be quiet. This is what I’m here to do.”

“You’ve got a little note taker, huh? Never thought I’d see THAT,” chuckled a woman, raising her eyebrows as I handed my student her spiral notebook at the end of class. “How are you gonna be a sports therapist if you can’t even write?”

“I hate rubrics – they’re too objective. The students with IEPs just aren’t performing at the level I want, and their grades are going to show that.” The teacher sighed. “They just need to do better work.”

“He’s ED, emotionally disturbed,” the counselor warned me, “A nice kid, but really nothing up there,” she said, pointing to her head.

“I’m so sorry,” I whispered, “The office said I can only be an extra set of hands – they won’t let me take notes for you on appointment days anymore.” His eyes told me he already knew. “It’s really hard, you know. I got all these shrapnel injuries in Nam and now I got cancer, and the VA can only see me during class. These kids are damn lucky.”²¹

Despite Section 504, the ADA, IDEA, the UDHR, and the CRPD, disability is continually marginalized in educational spaces. Professors and teachers refuse accommodations. Students’ peers raise their eyebrows and talk about how extended time

²¹ These vignettes provide insight to the stigmas and challenges disabled students face in school environments. All of these events are real; I observed these situations as an aide to disabled students at a community college and as a tutor and classroom volunteer to students at two different Title I school sites in Southern California between 2011 and 2016.

is unfair. Disabled students are literally and figuratively pushed to the margins of the classroom. They are placed in the corner in their wheelchairs, placed in segregated groups because of skill level, or kept out of mainstream classes altogether, subjugated to sheltered, i.e., isolated, SPED rooms. Along with all of this discrimination and mistreatment, disabled students are not given the opportunity to learn about themselves or their histories. There are no heroes for the disabled students to look at and say, “She looks like me. He walks like me. They talk like me.” They are not taught that the discrimination they face is a systemic, political, historical problem with a name: ableism.

This project shows that disability history *is* U.S. history – it is not isolated, but part and parcel with larger national narratives. Disabled students deserve heroes and history, and nondisabled students need to learn these narratives as well. Just as U.S. history must be multiracial and multiethnic, it must be fully multicultural; students with all different abilities and disabilities must learn about each other in historical context. Having witnessed how ableist attitudes from teachers and peers serve to push disabled students out of education, I have developed this project to showcase the cultural capital of disability and promote aspirational capital for disabled students. This project intends to advance a new norm of full inclusion and universal design, and imagines a world in which all students have access to the classroom on physical, emotional, and academic levels.

I have developed this project by drawing on my personal, professional, and academic experiences, all of which have affirmed for me that history must be relevant to its students in order for them to buy into the material and benefit from the class. I first experienced this when my eighth grade history class learned about the Holocaust. I recall

my friends asking me, “Did you know this happened?” and my responding to them in shock, “The Holocaust is why I am here.” As the granddaughter of a Holocaust survivor, I had grown up with stories about Nazis, concentration camps, the ovens, the starvation, and liberation. I waited until the age of 13, though, to learn about it at school, and for my friends to learn about it at all. Learning the history of my own people gave me a kind of stake in historical learning I had not previously experienced.

In my professional life, I have been exposed to systemic ableism in education from day one, ever since I began working as an aide to students with disabilities at the community college level and witnessed professors’ blatant dismissal of students’ disabilities or accommodation needs. When I worked in an afterschool homework program at a middle school, the program facilitators – full-time classroom teachers at the school – expressed fear toward their disabled students, remarking that the students were unable to learn or somehow infectious. They were often shocked when I sat next to students to help them with assignments, and blatantly disgusted when I brought snacks to share amongst the tutors and students. Professors’ and teachers’ misconceptions about disability showed me that they had never learned about disability in a positive light, likely had never received professional development about it, and associated it with laziness or low intelligence, despite the fact that students were visibly trying to succeed in a hostile environment by asking questions, visiting the tutoring center, or staying after class for extra help. I knew that there was a gap in teacher education that needed to be filled.

Once I began graduate school, I finally had the analytical tools and literary resources to identify and critique the larger ableist system that erased disability topics

from K-12 school and higher education. Disability did not appear in my HRE program syllabi, but I sought the topic out. I analyzed the literacy practices of SPED teachers for my Critical Literacy course in fall of 2015. That led me to research the history of disability rights and justice in the U.S. in my Social Movements course in spring of 2016, for which I read Ware's (2011) article about the lack of K-12 disability studies. It was then I decided to carry out this project and write about disability from an HRE framework. In fall of 2016, I researched international human rights law related to mental health and disability in the U.S., and subsequently transitioned into a directed study class, Disability Histories, during which I read a broad swath of disability studies literature. This series of classes and research projects is culminating in this curriculum project, where I am drawing together the diverse resources and topics I have studied to create a teaching tool for secondary education, which I identify as a crucial point in students' identity formation and intellectual development.

In addition to drawing from the literature I read during my undergraduate study of history and graduate career to create this project, I read extensively through the CDE's content standards (CSBE, 1998) and frameworks (CSBE, 2016a) and the Common Core State Standards for literacy in history/social studies in grades 11 and 12 (CCSS, 2017). While educational standards hold a tenuous position in social justice education and HRE, they are necessary components of curriculum for serving public school students – and, when read from an HRE perspective, hold a lot of potential for critical learning opportunities. By culling through the content standards for “United States History and Geography: Continuity and Change in the Twentieth Century,” I identified topics that students are required to know and likely have prior knowledge about because of their

prevalence throughout K-12 textbooks (CSBE, 1998, p. 40-45). I then identified inroads to studying disability within or alongside those standards. For example, students are required to know how the New Deal “changed the role of the federal government” and provided relief during the Great Depression (CSBE, 1998, p. 42). The League of the Physically Handicapped protested the Works Progress Administration, a key New Deal program, because it would not provide jobs to disabled people despite their skills and ability to work. Including a lesson on the League within a unit about the Great Depression draws together a topic students must learn about – and likely already know something about – with a disability studies topic in a way that teaches them about New Deal programs while challenging the common narrative that those programs were in some way flawless. Though Megan and Alan believed such thematic connections were difficult to find, delving into the rich and varied resources in DS leads teachers to find many similar historical examples of disabled people using their political power and social capital to advocate for justice. Since disability, women, Native Americans, and LGBTQIA people were all but excluded from the 1998 standards, I developed this project with the goal of filling those topical gaps with examples of how those groups have contributed to U.S. society, in line with the FAIR Act.

Promisingly, the 2016 HSSF²² was much more inclusive than the 1998 content standards, and “equal rights for racial, ethnic, religious, and sexual minorities and women” made it onto the front page after 18 years of revisions (CSBE, 2016a, p. 1), though disability was not mentioned until page 60 of the 79-page document. The guiding questions, lesson plan samples, and source recommendations covered a broad range of

²² See footnote 2 for a detailed explanation of the HSSF.

topics, focused on diversity, and prioritized the inclusion of ethnic studies and LGBTQIA studies. This document was instrumental in my development of guiding questions for each unit of the sample syllabus in “Reimagining America.”

Seeking information about UDL and access to incorporate into my project, I sought the support of the CSBE’s “Chapter 20: Access and Equity” resource (2016b) and The UDL Project (n.d.). The state’s access guidelines emphasized teachers’ “responsibility of ensuring equity for several populations of learners who are particularly vulnerable to academic inequities in history-social science disciplines” (CSBE, 2016b, p. 2). I drew on this idea of responsibility in my framing the argument for why teachers should bring DS and HRE into their classrooms. I also embedded the recommendations for teachers to maintain positivity, respect cultural backgrounds, and build English language skills through historical inquiry in each lesson plan (CSBE, 2016b, p. 3-4). Instead of building cultural engagement and language skills through traditional wrote methods, my project builds them in a UDL framework through multiple intelligences. Students interact with their peers to build language skills through textual analysis and verbal debate, and are given opportunities for kinesthetic, visual, auditory, and written engagement that draws upon their cultural wealth.

The Project

[Please refer to the appendix to view the full project.](#)

CHAPTER V CONCLUSIONS AND RECOMMENDATIONS

Conclusions

The surreptitious absence of disability from K-12 curricula has been instrumental in the perpetuation of ableism in the United States. Disability continues to be the one identity characteristic that is not included in textbooks or other curricular materials, though disability-related topics pervade mainstream education and there is room for crossover in every core subject. This curricular silence implies that disabled people are invisible, and in turn normalizes the exclusion of disabled people from not just educational settings, but also from public space, politics, the workforce, and community life (Longmore, 2003; Meiners, 2007; Annamma, Connor & Ferri, 2013). By teaching value-added perspectives about disability in K-12 settings, deficit-centric narratives and ableism can be dismantled, and disabled people can live in a society where their rights to life, autonomy, education, work, family, and culture are respected and upheld.

“Reimagining America” challenges and transforms attitudes about disability by telling the stories of disabled people in U.S. history, including those who were abused and killed, and those who survived and fought – those who took hold of the potential for a just future and promulgated social change. This project thereby fulfills the awareness-raising mission of the CRPD by not only teaching students about disabled people and their contributions to society, but also by fundamentally integrating the study of disability activism into the social movement history of the U.S. This focus on social change wrought by diverse activist groups creates an opportunity for all students to see themselves in the curriculum, and means that teachers are implementing an “interactive

pedagogical approach” that is humanizing of all groups and practical for relating to students’ lived experiences in and outside of school (Tibbitts, 2002, p. 162).

By learning about disability from a critical historical perspective and through HRE, students will learn about disability culture and pride and their intrinsic connections to human rights. Students will come to understand how the rights of disabled people are connected to the rights of all people. In this light, this is a project for HRE for Coexistence, as it teaches students about the integrity of all people, cognizant of racial, gender, socioeconomic, bodily, and mental differences. Students will “[cooperate] toward common goals, and [participate] in an institutional climate that [values] integration” by studying disability, ideally in inclusive classrooms (Bajaj, 2011 p. 493). It also lays the groundwork for HRE for Transformative Action, whereby disabled and nondisabled students work together to uproot ableism through social change and organizing (Bajaj, 2011, p. 491). Overall, this curriculum teaches students to accommodate each other’s learning styles and collaborate on projects that question societal power structures, and in doing so, fulfills the HRE social change frameworks identified by HRE scholar Felisa Tibbitts (2002): supporting students as change-makers, forging alliances between students, and empowering students through a restorative study of history (p. 161-162).

“Reimagining America” embeds disability, ethnic studies, and general human rights tenets in a U.S. history class in order to give students the possibility to imagine life paths divergent from those typically open to them. Students may develop a passion for social activism or a legal education. They may want to work with independent living organizations or accessibility advocacy groups, or provide translation or interpretation services at the UN. They may even want to explore international topics and work abroad

with non-profit aid organizations. HRE shows students that there are many inroads to working for social justice because its history is one of people rising up and doing the unexpected – lobbying for the rights of people who are oppressed by their governments and providing basic necessities like housing and food to those who may grow food but do not have the money to purchase it.

Historical learning spaces specifically give students the tools to forge community and imagine radical futures as they interact with controversial topics and engage in debates about democratic ideals, civic values, and morality (Alongi, Heddy & Sinatra, 2016). By enacting an engaging and personally relevant historical curriculum, teachers have the opportunity to draw upon the rich learning experiences most students have experienced outside of school through family conversations, visiting historical sites, and interacting with popular media. These non-academic experiences constitute most students' early childhood historical knowledge, and when teachers draw upon those familial, cultural, and social capitals in the classroom, they can show students “how people lived in the past [in order to] help students understand the broader developments that shaped their lives” (Barton, 2004). Historical learning overall “holds the potential, only partly realized, of humanizing us in ways offered by few other areas in the school curriculum” (Wineburg, 2001, p. 5), and that process of humanization is what makes K-12 history classrooms such a necessary space for studying disability and human rights.

Closing Thoughts from the Author

Developing “Reimagining America” continually challenged me to critique my own standpoint, language use, and expectations for student learning, and always forced me to ask, “How can I do better for the students we are serving in our public schools?”

The main challenge I encountered in this project was the fact that no two classrooms are the same, and no two students are the same. Every lesson will be met with unique questions, responses, and pushback, and every teacher will draw upon improvisation more than a plan to reach a set of learning objectives. While I focused on organizing specific lesson steps and materials for this project, most outcomes cannot be predicted and will be organic, based on students' contributions to the material. In completing this project, I feel its most important contributions include posing formative questions to educators, showcasing the richness of DS scholarship, and providing insight to teachers' backgrounds and familiarity with disability through quantitative survey data. I hope to implement this curriculum in my own future classroom and look forward to hearing about other educators' experiences with the project in their classrooms.

Another challenge I encountered was locating primary sources appropriate to each unit of U.S. history. The University of San Francisco's Gleeson Library collection had a dearth of disability-related books and did not have access to a number of the primary source collections I wished to use, such as important historical newspaper archives. A researcher with access to a disability-related archival collection could add greatly to the project by indexing a wealth of primary sources for use by K-12 DS educators. If DS had a source database similar to *America: History and Life*, for example, my curriculum development would have been much easier, and many more scholars could engage in similar work without digging through the annals of books to find disability under titles like "handicap," "cripple," or "idiot."

Recommendations

Implementation of the Project

I recommend that high school history teachers read through the entirety of “Reimagining America” before implementing this project in their classroom. Teachers must ensure they meet the accessibility guidelines in the guidebook before following through the lesson plans; if disabled students are not included in or welcomed in the classroom, then the ethics of teaching disability are severely diminished. After implementing the accessibility guidelines, it is suggested that teachers proceed through the lesson plans in chronological order – from giving students a foundation in HRE and historical methodologies to learning about disability during the 18th and 19th centuries, the World Wars, the Great Depression, the Civil Rights era, and the turn from the 20th to the 21st century. Students may not realize the implications of disability-centric oppression if they are not first exposed to universal human rights.

Teachers should also embed formative questions about disability throughout each unit so that the topic is weaved throughout the school year rather than being addressed in isolation. Moreover, teachers should continually look for new ways to incorporate DS analysis into typical analysis projects. When students begin studying the impact of major U.S. laws on the public, students must consider how that law impacted disabled people, as well as people of color, women, children, and other protected or minority groups. When students study the impact of the Digital Age on the transfer of information and goods throughout the U.S. and world economies, students should consider how such technology created new access points for disabled people. Searching for DS connections through every historical topic recenters historical norms and establishes a baseline of inclusivity in historical learning.

Evaluating the Project

Auto-evaluation. While I intended for this project to be evaluated in practice in a variety of high school history classrooms and wanted to elicit feedback from students, I was unable to do so due to the time constraints of the project. Because the learning goals of each lesson have not yet been tested in practice, teachers should feel free to adjust the flow of each lesson as best fits their student population. In classrooms where more students struggle with reading and may not be up to grade-level standards, teachers may need to chunk out lessons over longer time periods, develop minimalistic cloze-format questions to assess student learning, and have students complete culminating projects in small groups during class time rather than independently at home.

While I was unable to put these specific lesson plans into practice with high school students, I did present my project to a group of educators who were already interested in DS at the University of San Francisco's February 2017 Symposium on Engaged Scholarship. I shared my "How to Get Started" guiding questions with the group, as well as information about the FAIR Act and my keyword analysis of teaching tool databases. The group was surprised by the information about how disability is excluded from curricula and expressed interest in using the guiding questions in their classes. Though this opportunity did not provide me with any critical feedback about changes that should be made to the project, it did provide me with an early example of teachers' receptivity to DS and gave me hope that the project could be implemented with some degree of success.

User-specific effectiveness evaluation. While implementing this curriculum guide, it is recommended that teachers keep detailed field notes of their own experiences facilitating lessons as well as artifacts of students' learning, including assignments, exit

slips, and interpersonal communication notes. The following questions are crucial for guiding teachers' field notes: Where could I improve my explanation of background information, and how can I better draw upon students' prior knowledge? To what components of the lesson did students express alertness and engagement with the subject, and how can I replicate those reactions in future lessons? To what material or question types did students express dislike or disconnect, and how can I avoid or improve those experiences in future lessons? Were all of my students able to participate in the lesson and produce a cumulative project that showcased their personal learning style? How can I improve access to the lesson for students who expressed confusion?

Students should also record their experiences with "Reimagining America" curriculum by keeping reflection journals throughout the school year. Teachers should dedicate five minutes at the end of each class period or 15 minutes at the end of each week to journal time, during which students should be provided with prompts specific to that day or week's lesson content and teaching delivery. Students could be asked questions including the following: Is my background and/or perspective included in this lesson? If not, where could the lesson be improved to include information relevant to my personal experience? Were there any lesson materials that I would prefer to access in a different format (e.g., written, auditory, visual) so I could learn better? Did I have adequate opportunities to show the teacher what I learned about the lesson? What projects or activities would I like to have instead of those included in the lesson? What new themes or patterns in history can I identify from the lesson? What new source types did I read (e.g., photographs, newspaper articles)? How is the information in those

sources different from other sources I've read? What new questions do I have about this time period or the present because of material we learned about?

Teachers and students should share their reflections throughout the semester through informal, ungraded round-table discussions where all members of the classroom community are invited to read from their reflection journals and respond to each other's reflections. The discussions can be formatted as providing "a kiss and a wish" or "a rose and a thorn" to solicit both positive feedback and constructively critical recommendations. At the end of each semester, the teacher and students should work together to develop a plan for improving the curriculum by adding new lesson plans on topics of interest and reworking existing lesson plans to incorporate new sources and methodologies.

Areas for Future Development

Disability studies at the intersections. Teachers who utilize this project have the opportunity to dive deeper into intersectional components of history where disability narratives clearly intersect with other identity characteristics, such as race or gender. There is great potential to teach about disability in the history of slavery, for example; as the purchase and sale of Africans as slaves was justified through the language of mental and physical inferiority, the discourse of disability was born. A semester-long elective course about the history of slavery and disability could be developed, which could follow along the historical trajectory of Alexander's (2012) *The New Jim Crow* and show how disability has perpetuated the enslavement, oppression, and mass incarceration of black/African Americans.

Another course that provides many opportunities for historical exploration would be a history of the civil rights era through disability, which could focus on the many disabled people who were activists between the transformational 1950s and 1970s. Overlaps should be identified between the fight for equality for African Americans, Latin@ Americans, Asian Americans, Native Americans, disabled Americans, and LGBTQIA Americans. This study would promote an interdisciplinary view of the civil rights era, complicating the mainstream idea that the civil rights movement was only a movement about black and white racial divisions.

Scaffolding recommendations. Since this project was written using UDL guidelines and contains source materials and activities that draw upon multiple intelligences, it can be easily scaffolded to meet the specific learning needs of different classrooms, whether targeted toward English Language Learners (ELLs), honors students, AP students, or other unique populations. In an ELL classroom, teachers can provide additional handouts and visual aids that assist students in breaking down complex concepts, and can encourage more dyad work wherein students practice their conversational English skills. For honors or AP students, lessons can be adjusted to include document-based question (DBQ) prompts whereby students write brief analytical essays under time constraints and grade their writing with their peers. Teachers who specialize in working with students at these different levels can further develop the project to suit each population's needs.

Disability studies in other K-12 disciplines. The study of disability in K-12 classrooms must also extend beyond the history classroom. English classes are a natural next step for disability studies as many mainstream ELA texts, such as John Steinbeck's

(1993) *Of Mice and Men* and Harper Lee's (1988) *To Kill a Mockingbird*, indirectly bring up stories of disability that are typically left unexamined in coursework. What stereotypes are perpetuated through Steinbeck's description of Lennie Small as an accidentally homicidal intellectually disabled person? Is Boo Radley coded as a mentally ill or developmentally disabled person, and if so, how? These are just two examples of the many ways in which discourses about physical and mental deviance pervade American literature. If students learn how to read disability in fiction, they will develop tools to read disability in society and constructively critique language that oppresses disabled people.

While many public schools no longer have arts programs, arts are another venue ripe with possibility for disability studies. As one of Ware's (2011) research participants said of participating in disability arts, "I took my special needs and learned to fly" (p. 200). Scholars have shown repeatedly that arts are an empowering lens through which students can learn about themselves and physically represent their views of the world, and for disabled students, that self knowledge-making process can be even more valuable because it is usually not provided. Rather, disabled students are taught how to "just get by" in school and learn enough life skills and vocational proficiencies to survive outside the school system. DS arts curricula could be developed that would highlight the work of disabled artists, like Frida Kahlo, Jessy Park, or Peter Longstaff, provide students with adaptive art implements, and construct prompts to encourage students' self-reflection and self-representation in their art production.

Teaching disability studies in the sciences has potential to be transformational, but also has many potential pitfalls as science has historically been instrumental in the

oppression of disabled people. Best practices for teaching DS in the sciences could focus on the ethics of research and treatment. Complicating the idea of finding “cures” for disabilities is a significant potential area for curriculum development. For example, when learning about mental illness, students should read first-person accounts of mental health treatments and experimental surgical procedures. Students could also learn about the debatable utility of cochlear implants for d/Deaf people and debates within the Deaf community about cures for hearing loss from a minority-group perspective. This would create interdisciplinary avenues for learning as students would learn about the history and laws related to science as well as its practical applications.

In math courses, students can learn about disability through the lens of access. At what angle would a ramp have to be installed so a person using a wheelchair could enter a building? What is the velocity and speed of a person using prosthetic running blades during a marathon? At what distance from each classroom should an elevator be installed for students who need elevators to access the upper floors of a school? If a teacher’s voice reaches 10 feet back into the classroom and a student can only hear within a three-foot radius, in what parts of the classroom can the student sit in order to hear all instruction? Alternatively, what classroom adjustments or technology could be used so the student can access the instruction from any location in the room? Embedding disability in math classes through an accessibility framework normalizes access and promotes the idea that engineering should be targeted to universal use.

Furthering the DS Mission

Through its dedication to access and inclusion, DisCrit curriculum is fundamentally concerned with the educational experiences of disabled students and the

human rights consciousness of all students. This project shows students how the fruits of the past shape the present to make the future possible. This project tells students that if Ed Roberts went to college, they can too, and if people with chronic illnesses were able to organize a month-long occupation of a federal building, they too can successfully protest against injustice and segregation. Beyond all state standards and human rights laws, at the heart of this project is the fact that school knowledge shapes students' self knowledge. "Reimagining America" transforms historical learning spaces by disrupting the top-down process of regurgitating history and showing students the value of diversity and difference, and thus the value of themselves in creating a future in which all people are given the tools and rights necessary to thrive.

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APPENDIX

Reimagining America:

Reading U.S. History through Human Rights and Critical Disability Studies

If there was a country called disabled,
I would be from there.
I live disabled culture, eat disabled food,
make disabled love, cry disabled tears,
climb disabled mountains and tell disabled stories.
If there was a country called disabled,
I would say she has immigrants that come to her
from as far back as time remembers.
If there was a country called disabled,
then I am one of its citizens.
I came there at age 8. I tried to leave.
Was encouraged by doctors to leave.
I tried to surgically remove myself from disabled country
but found myself, in the end, staying and living there.
If there was a country called disabled,
I would always have to remind myself that I came from there.
I often want to forget.
I would have to remember... to remember.
In my life's journey
I am making myself
at home in my country.

—Neil Marcus

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Introduction

What are disability studies?

Why do you call them critical?

Why should I add yet another topic to my class?

These are all natural questions to ask when you are faced with new curriculum. Your time is constrained, your classes are overfilling, and you have so much else to do. You have a mountain of standards to climb and a shoestring budget for your class.

So think back to the reasons you became a teacher.

Did you want to change hearts and minds?

Did you want to provide students with the tools to better understand their histories and imagine their futures?

Did you want to help students develop new ways of thinking of themselves in historical and social context?

If so, this curriculum is the perfect open resource for you to bring into your classroom. By bringing together the studies of race, gender, socioeconomic status, and disability, this curriculum has an entry point for all of your students. It is fully inclusive, aligned with Common Core²³ and state standards, and accessible through Universal Design.

²³ All lesson objectives and assessment techniques fulfill Common Core standards, though the individual standards are not listed herein. Educators can identify all Common Core standards within each lesson to fulfill district and state requirements.

Disability and Human Rights

Underlying the study and practice of human rights education (HRE) is the belief that all people deserve a set of inalienable rights. This requires a political understanding of personhood, a concept historically tied to physical and mental ability. Because of that limited definition, personhood status has been systematically denied to people with disabilities because the “preference for able-bodiedness [is] the baseline by which humanness is determined” (Siebers, 2008, p. 8).

Despite national civil rights laws and international human rights agreements, people with disabilities in the United States are often treated as less than human and are denied rights. The U.S. signed the Convention on the Rights of Persons with Disabilities (CRPD), but has not ratified the convention or its protocol, unlike most of Latin America and half of Africa and Europe (OHCHR, 2014). The convention guarantees “fundamental freedoms and the need for persons with disabilities to be guaranteed their full enjoyment without discrimination,” but is not accessible to disabled people in the U.S. Similarly, the Americans with Disabilities Act (ADA) of 1990 guarantees civil rights for disabled people, but has diminished legislative power because of states’ different interpretations and applications of the law.

Though the CRPD does not have legislative force in the U.S., one of its articles is particularly crucial to understanding the case for disability studies in U.S. history: Article 8 – Awareness Raising. The international cadre of human rights activists and disabled people that drafted this convention knew that rights for disabled people could not be achieved without people being educated about disability and coming to see how disabled people have contributed to society. These are the tasks set forth in Article 8:

- (a) To raise awareness throughout society, including at the family level, regarding persons with disabilities, and to foster respect for the rights and dignity of persons with disabilities; [...]
- (iii) To promote recognition of the skills, merits and abilities of persons with disabilities, and of their contributions to the workplace and the labour market; [...]
- (b) Fostering at all levels of the education system, including in all children from an early age, an attitude of respect for the rights of persons with disabilities. (UNGA, 2008)

A disability-centric social studies curriculum engages a pedagogy of possibility that values characteristics typically viewed as deficits. When students have been told all their lives that they are less intelligent or less capable of achieving their dreams, a history curriculum that turns those stereotypes on their head becomes not just useful, but revolutionary.

Showcasing the political and cultural values of disability throughout U.S. history challenges status quo ideas of intelligence, hierarchy, and worth within educational spaces. Combining that with a HRE framework through which students learn about their rights, this curriculum shows students how the events of the past have contributed to the lives they lead today.

Glossary

Key Terms in Disability Studies Related to Education

Access/accessibility: the ability to physically, mentally, linguistically, or socially utilize an environment, text, product, or service (e.g., ability to roll a cart from the asphalt to sidewalk using a curb cut, ability to enlarge text on a computer screen, ability to use a ramp to enter the post office, ability to access a Braille book in a classroom, ability to have ASL interpreting services at the bank)

Americans with Disabilities Act (ADA): federal regulations passed in 1990 for ensuring disabled and d/Deaf people are not discriminated against and are given equal access and opportunities in hiring, government services, public and commercial spaces, and transportation (i.e., laws for ensuring access/accessibility)

Deficit model: social attitudes informed by medical professionals and/or (pseudo)science that frame disabled people as being mentally or physically deficient or incapable, or less than human

Disabled/disability: a physical, mental, social, or linguistic characteristic viewed as abnormal by the nondisabled society that may or may not interfere with mobility, speech, hearing, cognitive processing, vision, emotional regulation, and other processes (e.g., cerebral palsy, autism, stuttering, bipolar disorder, amputation, Down syndrome, epilepsy)

General Education (GE): mainstream track for nondisabled students in public schools, and for students with disabilities for whom the mainstream track has been identified as the Least Restrictive Environment (LRE)

Inclusion/inclusivity: the act of making all spaces and modes of communication equitably accessible to both disabled and nondisabled people

Inclusive Education (IE): educational setting where nondisabled and disabled students learn together in the same classroom; physically and academically accessible to students at all learning levels; often characterized by team teaching by a GE and SPED teacher

Independent Living (IL): social movement dedicated to ensuring disabled people have the ability to determine their own living and working conditions and make decisions in their own lives

Individuals with Disabilities Education Act (IDEA): federal law renewed in 2004 that ensures and regulates educational services for students with disabilities from birth to age 21, and is largely aligned with providing interventions to promote academic success in the LRE; connected to the Education for All Handicapped Children Act (EAHCA) of 1975

Least Restrictive Environment (LRE): classroom, home, or hospital setting for a student that has the fewest limitations possible to access to GE curriculum and experiences

Minority-group model: community-centric view of disabled people that acknowledges disability culture as a distinct way of viewing and moving through the world; not reliant on medical definitions of disability or medical interventions

Section 504: component of the Rehabilitation Act of 1973; earliest piece of civil rights legislation to prohibit disability-based discrimination in the United States

Special Education (SPED): segregated educational environment for students labeled with disabilities where students are taught by SPED teachers trained in differentiated instruction strategies and behavior management; more restrictive than GE

Social model: way of understanding disability as the result of barriers imposed by a nondisabled society, rather than disability being inborn to the individual

Universal Design for Learning (UDL): accessible pedagogy whereby content delivery and assessment is tailored to individual students' learning styles and goals

Key Terms in Human Rights Education

Convention: legal agreement between two or more countries; often unenforceable

Convention on the Rights of Persons with Disabilities (CRPD): convention adopted by the GA in 2008; outlines the human rights of disabled people; ratified by 173 countries (excluding the United States) as of April 8, 2017

Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW): convention adopted by the GA in 1979; details the protected status of women and the special rights accorded to them based on that status; ratified by 173 countries (excluding the United States) as of April 8, 2017

Covenant: formal legal contract between two or more countries; more enforceable than a convention

Empowerment: the process of gaining the tools and strength to speak one's truth to power and bring one's dreams into reality

General Assembly (GA): principal organ of the UN wherein all state parties have equal representation; central location for deliberating over international law and enacting UN policy

Global north: North American, Western European, and English Commonwealth countries viewed as more developed than the global south due to higher standards of living and access to goods and capital; people in power are typically white, have democratic values, and have gained their positions due to systemic racism and colonization in the global north

Global south: Central and South American, Eastern European, African, and Asian countries viewed as underdeveloped or less developed than the global north due to low standards of living and limited access to goods and capital; people in power are typically raced as non-white, have monarchical, republican, socialist, or autocratic government structures, and have sometimes been installed by colonial rulers or military regimes

International Covenant on Civil and Political Rights (ICCPR): international contract adopted by the GA in 1966; concerned with human rights related to people's rights to participate in government, vote, and be respected by government officials; ratified by 169 countries (including the United States) as of April 8, 2017

International Covenant on Economic, Social and Cultural Rights (ICESCR): international contract adopted by the GA in 1966; concerned with people's rights to fair work, right to assembly, freedom of religion, and cultural expression; ratified by 165 countries (excluding the United States) as of April 8, 2017

Office of the High Commissioner on Human Rights (OHCHR): office led by the High Commissioner – the UN's central human rights official – concerned with supporting state parties' upholding of human rights and making state parties more accountable to international law enforcement mechanisms; part of the UN Secretariat; led by Zeid Ra'ad Al Hussein from September 1, 2014 to the present

Treaty: formal agreement that has been ratified by two or more countries

Ratification: the process of formally consenting to a treaty, convention, or covenant; with regard to the UN – the process of a country absorbing international law into its national constitution or bill of rights so that it becomes domestic law (e.g., U.S. Senate ratifying the ICCPR so the rights codified therein are legally enforceable in U.S. courts)

Rights: moral and/or legal principles that entitle people to certain freedoms and actions

State party: a country that has agreed to a certain treaty, convention, or covenant through signature or ratification

UNESCO World Plan of Action on Education for Human Rights and Democracy: adopted in 1993; plan designed to mobilize global resources for human rights education; dedicated to spreading knowledge of the rights accorded by the UN

United Nations (UN): international governing body established after World War II to restore a global balance of power; split into six organs, the General Assembly, Security

Council, Economic and Social Council, Trusteeship Council, International Court of Justice, and Secretariat

United Nations Decade for HRE: global education program announced by the GA on December 23, 1994 and put into effect from 1995 to 2004; concerned with achieving global literacy and fulfilling Article 26 of the UDHR

Universal Declaration of Human Rights (UDHR): non-binding and unenforceable document containing 30 articles that outline rights to which all human beings are entitled without discrimination; adopted on December 10, 1948

Vienna Declaration and Programme of Action: non-binding document reaffirming state parties' dedication to establishing international cooperation mechanisms so that human rights may be enjoyed by all people and recommending the UN establishes the Office of the High Commissioner on Human Rights (OHCHR) to strengthen enforcement of human rights mechanisms; adopted on June 25, 1993

How to Get Started

You might be thinking, “I can’t even imagine how disability fits into my class. How am I – let alone my students – going to know what to do with this?”

Since most mainstream teaching materials do not include disability-related topics, it is understandable that this topic seems strange and unfamiliar. However, some of the most well-known Americans in this nation’s history have either been disabled themselves or taken actions that have significantly altered the lives of other disabled people.

Think of President Franklin Delano Roosevelt. Did you know he had polio and was partially paralyzed, so he used a wheelchair throughout his presidency?

Think of the U.S. military. Do you know how many people become disabled as a result of combat injuries?

Think even of the blue parking spaces you see around town. Do you know about the Americans with Disabilities Act, the law that requires the existence of those parking spaces so that disabled people can have the same access to public spaces and buildings as everyone else?

Disability is woven throughout the fabric of American life. Here are some guiding questions to get you thinking more about how it fits into your history classes:

- **Native American History**
 - How was disability viewed in indigenous nations? How have those perspectives changed over time and through the advent of settler colonialism and genocide?
 - What is the significance of Plains Indian Sign Language (PISL)?
- **Colonialism and Puritan Ideals**
 - How did discourses about disability factor into the European colonization of North America?
 - What do primary sources tell us about physical, mental, and social norms during the colonial era?
- **American Revolution**
 - Based on primary sources, how were ideals of strength, ability, and intelligence employed to assert the independence and nascent greatness of the United States?
 - How did society respond to disabled veterans, and what social services were developed for them?
- **Protestant Ethics and American Individualism**
 - Who was included in, or excluded from, the early American economy and labor market based on physical, mental, or social norms?
 - What hallmarks of American identity emerged after the Revolutionary War, and how were those characteristics tied to people’s ability to live independently on the quickly-expanding frontier?

- **Westward Expansion and Disability on the Frontier**
 - What were the characteristics of people who engaged in Westward Expansion?
 - What hardships did people face on the frontier related to their bodies and health?
- **The Worth of a Body: Civil War Discourse about Humanness**
 - How did northern abolitionists and southern slaveholders define “human” differently?
 - How did the idea that a person could be bought and sold reflect beliefs about the relationships between race, intelligence, and self determination?
- **The Age of Industry: Disability in a New Economy**
 - As the American economy became increasingly industrialized and factory work became popularized, what kinds of characteristics were people expected to possess to be good workers?
 - How were disabled people included in, or excluded from, the industrialized economy, and what rights did they have or not have in comparison to nondisabled people?
- **The Great Depression and President Roosevelt**
 - How were Americans impacted by the global economic downturn of the 1930s, and how was that impact felt differently by disabled and nondisabled people?
 - What characteristics were people required to meet to benefit from President Roosevelt’s recovery programs?
- **World Wars**
 - What discourses about humanness and disability were employed within the U.S. and throughout Europe to promote the atrocities that occurred during World Wars I and II?
 - What lasting impacts did the World Wars have on people’s physical and mental health, especially those who immigrated to the U.S. as refugees?
- **Activism, 1950-1979: Civil Rights and Independent Living**
 - What similarities in goals, tactics, and discourses did the Civil Rights Movement and Independent Living Movement share?
 - What were important sites for both of these movements, and what opportunities for solidarity actions were created in shared locations?
- **HIV/AIDs and the Americans with Disabilities Act**
 - How did public reactions to the “AIDs Epidemic” showcase people’s fears about homosexuality, race, and disability?
 - How were pro-ADA protests examples of intergroup activism, and what groups were guaranteed civil rights by passage of the law?

Teaching with Accessibility in Mind

This topic seems so complicated. How are my students going to be able to understand it?

I already scaffold so much; all my students are learning at different levels. How can I accommodate them all?

I agree with the idea that students with disabilities and nondisabled students alike deserve unfettered access to all the knowledge and tools school can offer, but I'm so short on time. Is there an easy way to make my classroom more accessible?

Building a space in which all students have their physical, emotional, and intellectual needs met creates a utopia for learning. Many teachers, though, are already playing a life-consuming balancing act to get all their work done and feel they do not have any extra time to plan for accessibility.

By building this simple guide into your daily practice, teaching with accessibility in mind will become second nature.

Accessibility Checklist²⁴

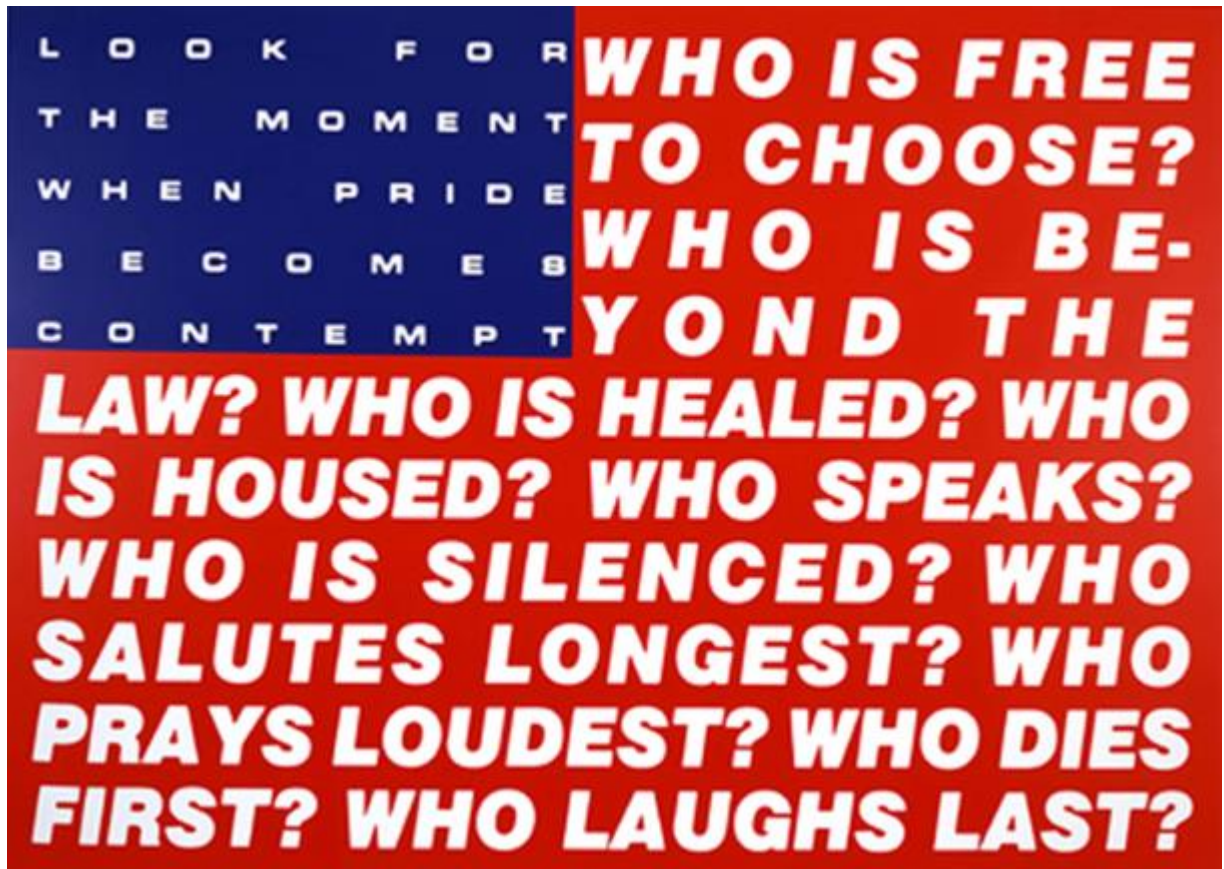
- Are desks and chairs organized so that a student using a wheelchair, crutches, walker, cane, or any other mobility device can comfortably move throughout the classroom?
- If I have any d/Deaf students, do I have a desk space for them and their scribe and interpreter?
 - Is this space integrated into the classroom so the student(s) can easily interact with me and their peers?
 - If my school does not have interpreters, do I have Communication Access Real-time Translation (CART) technology set up so that there is full access for my d/Deaf student(s)?
- If I have any blind students, do I have copies of all classroom materials for them in Braille?
 - If Braille printing is unavailable, do I have text-to-voice technology for my blind students?
- Do I have enlarged-text copies of all classroom materials for students who need them?
- If I have any Autistic students, have I ensured the room lighting is comfortable and does not cause any light sensitivity issues?
- Do my PowerPoints fulfill these accessibility guidelines?
 - Slides are a light, neutral color.
 - Slides include only black sans serif font faces.

²⁴ This checklist is a compilation of accessibility recommendations I have learned about in various educational support capacities. Primarily, these recommendations come from my work as an aide to disabled students at the community-college level, though which I talked extensively with students about the physical and academic support systems they needed in classrooms. I also learned about CART, enlarged text, and A/V accessibility concerns from collaborating with Emily Nusbaum, PhD, Professor of Learning & Instruction at the University of San Francisco.

- Slides are free of animated transitions.
- Slides can be accessed through a screen reader.
- All images include detailed and informative captions that can be accessed by screen-reading software.
- Have I written detailed and informative captions for all the images in my classroom?
- Have I ensured that all PDFs are readable so that students can access them with text-to-voice document readers?
- Are there accurate captions for all the videos I show in class?
- Do I help students organize their coursework?
- Do I help students identify learning goals at the beginning of the class, throughout the class, and at the end of the class?
- Do each of my lessons give students the opportunity to utilize at least two of the following intelligence styles defined by Howard Gardner (1983)?
 - Visual/spatial (e.g., reading or drawing)
 - Logical/mathematical (e.g., sequencing events)
 - Verbal/linguistic (e.g., listening to audio or a lecture)
 - Bodily/kinesthetic (e.g., moving around the room during a gallery walk, performing a skit)
 - Interpersonal (e.g., talking in a pair share or working on a group project)
 - Intrapersonal (e.g., reflecting independently through a free write)
 - Musical (e.g., listening to a song or playing an instrument)
 - Naturalist (e.g., searching for thematic patterns)
- Do I encourage and welcome students to ask questions about vocabulary, symbols, and images with which they are unfamiliar or need clarification?
- Do I support students to use context clues and reference books to decode language?
- Do I give students multimodal options for completing assignments, including through text, visuals, presentations, or other media?
- Have I given students consistent verbal encouragement to approach me about their needs for deadline extensions, accommodations, and alternative learning formats?
- Have I nurtured an environment wherein students feel comfortable with their peers and collaborate to improve their work and discuss their ideas?
- Am I giving detailed, fair, and equitable feedback to all of my students on all assignments?
 - Do my assessments provide specific means through which students can improve their work?
 - Do students have the opportunity to assess their own work and approach me about grading inconsistencies or other follow-up questions?

Sample Syllabus

REIMAGINING AMERICA
*Reading U.S. History through Human Rights and
 Critical Disability Studies*



Untitled (Questions)
 Barbara Kruger, 1991

Syllabus Developed by Maya Steinborn, May 2017

International and Multicultural Education Department
 School of Education | University of San Francisco

Reimagining America | Course Syllabus

Course Description

This survey course covers United States History from the pre-colonial era to the present day, analyzing the historical development of American identity tied to race, gender, socioeconomic status, disability, immigration status, and sexuality. By studying U.S. History in all its diversity, this class fulfills the FAIR Education Act passed in 2012:

§ 51204.5. Instruction in social sciences shall include the early history of California and a study of the role and contributions of both men and women, Native Americans, African Americans, Mexican Americans, Asian Americans, Pacific Islanders, European Americans, lesbian, gay, bisexual, and transgender Americans, persons with disabilities, and members of other ethnic and cultural groups, to the economic, political, and social development of California and the United States of America, with particular emphasis on portraying the role of these groups in contemporary society.

Our classroom community will begin this course by studying the human rights codified by the United Nations (UN) and learning History's Habits of Mind (HHM) codified by the National Council for History Education. By studying human rights, you will gain tools to understand how individuals' lives are impacted by historical events. You will also hone your ability to read, comprehend, and critique historical texts through HHM, improving your ability to convey ideas through logical argument. You will consider the moral and legal ramifications of the slave trade in the American colonies, for example, and debate the U.S.'s use of the atomic bomb in Hiroshima and Nagasaki to secure an Allied World War II victory in the Pacific theater.

After building a historically minded human rights framework from which to read history, our community will begin to study specific historical events, figures, and trends, beginning with an exploration of life in North America before colonization – when the U.S. was what some indigenous groups, including the Iroquois and Lenape, called Turtle Island. You will learn how government, economics, and society were structured in different indigenous nations before colonization. Once you gain a critical understanding of indigenous history, you will dive into texts about colonization, the American Revolution, and Westward Expansion. Main areas of inquiry throughout these three units will include American Exceptionalism, religion, and slavery. You will question how the Civil War then challenged the social ideals and economic norms that developed during the first American century, and examine the new or revised systems that evolved thereafter. Moving into the 20th century, you will look for patterns of inclusion and exclusion in American life and practice identifying racism, sexism, ableism, classism, xenophobia, and homophobia in historical texts.

These questions will be asked throughout the course:

- (1) What systems, institutions, or individuals determine who is American?
- (2) How have definitions of being American changed over time?

- (3) What forms of resistance have people used to advance their ideals in U.S. society?
- (4) What human rights have been enjoyed and violated throughout U.S. history, and how is enjoyment or violation predicated on the basis of race, gender, socioeconomic status, disability, immigration status, or sexuality?

Recommended Texts²⁵

- Alexander, Michelle. *The New Jim Crow*. New York: The New Press, 2010.
- Ben-Moshe, Liat, Chris Chapman, and Allison C. Carey, eds. *Disability Incarcerated: Imprisonment and Disability in the United States and Canada*. New York: Palgrave Macmillan, 2014.
- Bloom, Joshua and Waldo E. Martin, Jr. *Black Against Empire: The History and Politics of the Black Panther Party*. Berkeley: University of California Press, 2013.
- Clare, Eli. *Exile and Pride: Disability, Queerness, and Liberation*. Durham: Duke University Press, 1999.
- Dunbar-Ortiz, Roxanne. *An Indigenous People's History of the United States*. Boston: Beacon Press, 2014.
- Galeano, Eduardo. *Open Veins of Latin America: Five Centuries of the Pillage of a Continent*. New York: Monthly Review Press, 1997.
- Glendon, Mary Ann. *A World Made New: Eleanor Roosevelt and the Universal Declaration of Human Rights*. New York: Random House, 2001.
- Haas, Lisbeth. *Conquests and Historical Identities in California, 1769-1936*. Berkeley: University of California Press, 1995.
- Lee, Erika. *The Making of Asian America: A History*. New York: Simon & Schuster, 2015.
- Locke, Alaine, ed. *The New Negro*. New York: Simon & Schuster, 1997.
- Loewen, James W. *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong*. New York: Touchstone, 1995.
- Longmore, Paul K. *Why I Burned My Book and Other Essays on Disability*. Philadelphia: Temple University Press, 2003.
- Longmore, Paul K. and Lauri Omansky, eds. *The New Disability History*. New York: New York University Press, 2001.

²⁵ Footnotes herein are formatted according to the Chicago Manual of Style (CMS), as is customary in the discipline of history.

McGuire, Danielle L. *At the Dark End of the Street: Black Women, Rape, and Resistance—a New History of the Civil Rights Movement from Rosa Parks to the Rise of Black Power*. New York: Random House, 2010.

Moody, Anne. *Coming of Age in Mississippi*. New York: Dell Publishing, 1968.

Nielsen, Kim. *A Disability History of the United States*. Boston: Beacon Press, 2012.

Schweik, Susan. *The Ugly Laws: Disability in Public*. New York: New York University Press, 2009.

Washington, Margaret, ed. *Narrative of Sojourner Truth*. New York: Random House, 1993.

Zinn, Howard. *A People's History of the United States*. New York: HarperCollins, 2003.

Mechanical Guidelines

All assignments will fulfill these mechanical requirements:

- Typeface: Times New Roman, 12-point
- Paragraph format: Double-spaced
- Document format: One-inch margins
- Citation format: Chicago Manual of Style (CMS)

Foundations

In this image, [Human Rights Education] will be a distinctly autonomous, decolonizing, deglobalizing, heretical project in which the very act of learning will be simultaneously an act of insurrection aiming at the dissipation of imposed knowledges.

—Upendra Baxi

Topics covered:

- What are human rights, and how are human rights applicable to history and our personal lives?
 - o **Key Foundations Lesson: Human Rights**
- How is history created, and how can the reliability of historical sources be determined?
- What are primary and secondary sources?
- What are best practices for reading historical texts?
 - o **Key Foundations Lesson: Doing History**
- What topics are you most interested in studying?
- What outcomes do you want to achieve in this class, and what support do you need to achieve those goals?

Resources:

- Chicago Manual of Style Online. “Chicago-Style Citation Quick Guide.” Accessed March 17, 2017. http://www.chicagomanualofstyle.org/tools_citationguide.html.
- National Council for History Education. “History’s Habits of Mind.” Accessed April 8, 2017. <http://www.nche.net/habitsofmind>.
- United Nations General Assembly. “The universal declaration of human rights (UDHR).” Accessed March 17, 2017. <http://www.un.org/en/universal-declaration-human-rights/index.html>.
- United Nations General Assembly. “Convention on the rights of persons with disabilities (CRPD).” Accessed April 11, 2017. <https://www.un.org/development/desa/disabilities/convention-on-the-rights-of-persons-with-disabilities.html>.

Unit 1: Indigenous/Native American History

The ground on which we stand is sacred ground. It is the dust and blood of our ancestors.
—Chief Plenty Coups, Crow

We must protect the forests for our children, grandchildren and children yet to be born. We must protect the forests for those who can't speak for themselves such as the birds, animals, fish and trees.
—Qwatsinas, Nuxalk Nation

Topics covered:

- What nations and tribes lived on Turtle Island?
- How did the natural environment impact natives’ ways of life, and how did natives adapt to the environment?
- What different forms of government evolved in different nations and tribes?
- How were social roles shared amongst community members based on gender and age?
- How were disabled people treated in native nations?
- What is Plains Indian Sign Language (PISL) and who used it?

Resources:

- Davis, Jeffrey. “Hand Talk: American Indian Sign Language.” *National Science Foundation*. Last modified August 9, 2013. <http://www.pislresearch.com/>.
- Dunbar-Ortiz, Roxanne. “Follow the Corn.” In *An Indigenous People’s History of the United States*, 15-31. Boston: Beacon Press, 2014.
- Loewen, James W. “The Truth about the First Thanksgiving.” In *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong*, 75-97. New York: Touchstone, 1995.
- Loewen, James W. “Red Eyes.” In *Lies my Teacher Told Me: Everything Your American History Textbook Got Wrong*, 98-136. New York: Touchstone, 1995.
- Wang, Hansi Lo. “The Map of Native American Tribes You’ve Never Seen Before.” *National Public Radio*. Code Switch, June 24, 2014. Accessed March 16, 2017. <http://www.npr.org/sections/codeswitch/2014/06/24/323665644/the-map-of-native-american-tribes-youve-never-seen-before/>

Unit 2: Columbus, Conquest, and Colonization

Buffalo were dark rich clouds moving upon the rolling hills and plains of America. And then the flashing steel came upon bone and flesh.

—Simon J. Ortiz, *from Sand Creek*

We are perhaps the only nation which tried as a matter of national policy to wipe out its indigenous population.

—Martin Luther King, Jr.

Topics covered:

- Who was Christopher Columbus (Cristoforo Colombo/Cristóbal Colón) and what events in Europe contributed to his westward sea mission?
- How did indigenous people react to the arrival of Europeans, and how were they impacted by these new people?
- What social and religious ideals did Europeans use to justify their takeover and colonization of Turtle Island?
- How was life different for English, Dutch, French, Portuguese, and Spanish settlers?
- From what countries did people immigrate to North America, and what brought them there?
- What actions by the English monarchy and its representatives led to rebellion by English settlers in the colonies?
- Who led the colonial rebellions that led to the Revolutionary War and how were those leaders impacted by philosophical movements of the 17th and 18th centuries?
- What different factions played roles in the Revolutionary War and how did they contribute to important military events?

Standards addressed:

- CDE Standard 11.1 Students analyze the significant events in the founding of the nation and its attempts to realize the philosophy of government described in the Declaration of Independence.
- CDE Standard 11.3 Students analyze the role religion played in the founding of America, its lasting moral, social, and political impacts, and issues regarding religious liberty.

Resources:

- Dunbar-Ortiz, Roxanne. "Culture of Conquest." In *An Indigenous People's History of the United States*, 32-44. Boston: Beacon Press, 2014.
- Dunbar-Ortiz, Roxanne. "Cult of the Covenant." In *An Indigenous People's History of the United States*, 45-55. Boston: Beacon Press, 2014.
- Lee, Erika. "Los Chinos in New Spain and Asians in Early America." In *The Making of Asian America: A History*, 15-33. New York: Simon & Schuster, 2015.
- Washington, Margaret, ed. *Narrative of Sojourner Truth*. New York: Random House, 1993.

- Zinn, Howard. "A Kind of Revolution." In *A People's History of the United States*, 77-102. New York: HarperCollins, 2003.

Unit 3: Waging War and Westward Expansion

The object of your mission is to explore the Missouri river; & such principal stream of it, as by its course & communication with the waters of the Pacific ocean, may offer the most direct & practicable water communication across this continent, for the purpose of commerce.

—Thomas Jefferson, writing to Meriwether Lewis

A war of conquest is bad; but the present war has darker shadows. It is a war for the extension of slavery over a territory which has already been purged by Mexican authority from this stain and curse.

—Charles Sumner

Topics covered:

- What events precipitated the Mexican-American War, and what was the war's lasting impact on both countries?
- How did the U.S. forcing Mexico to sign the Treaty of Guadalupe-Hidalgo contribute to the goals of Westward Expansion?
- How did markers of identity – including race, gender, socioeconomic status, disability, sexuality, and national origin – impact what kinds of people engaged in Westward Expansion?
- How did new social norms on the frontier change national politics, and to what extent did the American West contribute to the beginning of the Civil War?
- What rhetoric did Americans employ in different regions to argue their side's position in the Civil War, and how did that rhetoric reflect regional values at the time?
- To what extent did the Emancipation Proclamation succeed or fail in its promise of freedom?
- What positive changes were black/African Americans able to make after the Civil War, and how were those changes reversed after Reconstruction?

Resources:

- Alexander, Michelle. "The Rebirth of Caste." In *The New Jim Crow*, 20-58. New York: The New Press, 2010.
- Dunbar-Ortiz, Roxanne. "Indian Country." In *An Indigenous Peoples' History of the United States*, 133-161. Boston: Beacon Press, 2014.
- Galeano, Eduardo. "Artemio Cruz and the Second Death of Emiliano Zapata." In *Open Veins of Latin America: Five Centuries of the Pillage of a Continent*, 120-126. New York: Monthly Review Press, 1997.
- Haas, Lisbeth. "Rural Society, 1840-1880." In *Conquests and Historical Identities in California, 1769-1936*, 45-68. Berkeley: University of California Press, 1995.
- Zinn, Howard. "We Take Nothing by Conquest, Thank God." In *A People's History of the United States*, 149-169. New York: HarperCollins, 2003.

- Zinn, Howard. "Slavery Without Submission, Emancipation Without Freedom." In *A People's History of the United States*, 171-210. New York: HarperCollins, 2003.

Unit 4: Industrialized Inequality

Beautiful credit! The foundation of modern society. Who shall say that this is not the golden age of mutual trust, of unlimited reliance upon human promises? That is a peculiar condition of society which enables a whole nation to instantly recognize point and meaning in the familiar newspaper anecdote, which puts into the mouth of a distinguished speculator in lands and mines this remark: I wasn't worth a cent two years ago, and now I owe two millions of dollars.

—Mark Twain

Those persons who refuse to act as symbols of society's folk ways, as counters in the game of society's ordaining, are outlawed.

—Randolph Bourne

Topics covered:

- What technological advancements significantly changed American life at the turn of the 19th century?
- How did race, gender, socioeconomic status, disability, sexuality, and national origin shape people's experiences with an emerging industrial economy?
- What factors contributed to urbanization, and how did life centered around large cities impact American culture and politics?
- What new systems of social control emerged in industrial America? Consider the development of, and changes within, laws, schools, prisons, mental institutions, almshouses, and tenement complexes.
 - o **Key Disability Studies Lesson:** Institutionalization and Incarceration: Give Them Neither Liberty nor Death
- What significant immigration laws came to the fore at the end of the 19th and beginning of the 20th centuries, and how were people from different countries impacted by those laws?
- What cultural and religious values were employed to shape public opinion about immigrants from Southern and Eastern Europe?
- What parallels can be drawn between the Gilded Age and modern-day inequality?

Standards addressed:

- CDE Standard 11.2 Students analyze the relationship among the rise of industrialization, large-scale rural-to-urban migration, and massive immigration from Southern and Eastern Europe.

Resources:

- Lee, Erika. "The Chinese Must Go!": The Anti-Chinese Movement." In *The Making of Asian America: A History*, 89-108. New York: Simon & Schuster, 2015.

- Nielsen, Kim. “Three generations of imbeciles are enough: The Progressive Era, 1890-1927.” In *A Disability History of the United States*, 100-130. Boston: Beacon Press, 2012.
- Schweik, Susan. “Introduction.” In *The Ugly Laws: Disability in Public*, 1-20. New York: New York University Press, 2009.
- Schweik, Susan. “Producing the Unsightly.” In *The Ugly Laws: Disability in Public*, 23-39. New York: New York University Press, 2009.
- Zinn, Howard. “Robber Barons and Rebels.” In *A People’s History of the United States*, 253-295. New York: HarperCollins, 2003.

Unit 5: The Great War, Great Depression, and Great Southern Revenge

In those days we did not trust anyone who had not been in the war, but we did not completely trust anyone.

—Ernest Hemingway

I wanted to teach English, or be a librarian, until I found out I couldn’t get a job if I were trained for it... But not because there was a Depression. I found I couldn’t get a job because I was handicapped.

—Sylvia Flexer Bassoff

Topics covered:

- What events led to World War I, and what role did the U.S. play in it?
- How did the U.S. react to and treat veterans who became disabled in action during World War I?
 - o **Key Disability Studies Lesson Plan:** The Spoils and Survivors of War: Disabled Veterans and the Development of the American Welfare System
- What events contributed to the Great Migration, and how did white Americans react to it?
- What trends contributed to the rise of the Ku Klux Klan (KKK) in the 1920s and how did the group’s influence seep into regional and federal laws that still operate in the modern day?
- What groups organized against racism in the 1920s?
- How did post-Civil War opportunities contribute to the evolution of the Harlem Renaissance?
- What seminal pieces of literature, art, and music were created during the Harlem Renaissance, and how did they challenge racial and social norms at the time?
- How did the Nineteenth Amendment come to be adopted, and who did or did not benefit from it?
- How did youth culture – and flappers in particular – challenge and change gender norms?
- What environmental and economic events led to the collapse of the global stock market and the resulting Great Depression?
- How did President Franklin Delano Roosevelt’s New Deal help the American people, and who was excluded from his economic relief programs?

- **Key Disability Studies Lesson:** “Unemployables”: The League of the Physically Handicapped Fight Employment Discrimination

Standards addressed:

- CDE Standard 11.4 Students trace the rise of the United States to its role as a world power in the 20th century.
- CDE Standard 11.5 Students analyze the major political, social, economic, technological, and cultural developments of the 1920s.
- CDE Standard 11.6 Students analyze the different explanations for the Great Depression and how the New Deal fundamentally changed the role of the federal government.

Resources:

- Erevelles, Nirmala. “Crippin’ Jim Crow: Disability, Dis-Location, and the School-to-Prison Pipeline.” In *Disability Incarcerated: Imprisonment and Disability in the United States and Canada*, edited by Liat Ben-Moshe, Chris Chapman, and Allison C. Carey, 81-99. New York: Palgrave Macmillan, 2014.
- Hickel, K. Walter. “Medicine, Bureaucracy, and Social Welfare: The Politics of Disability Compensation for American Veterans of World War I.” In *The New Disability History*, edited by Paul K. Longmore and Lauri Umansky, 236-267. New York: New York University Press.
- Locke, Elaine. “The New Negro.” In *The New Negro*, edited by Elaine Locke, 3-16. New York: Simon & Schuster, 1997.
- Longmore, Paul K. and Goldberger, David. “The League of the Physically Handicapped and the Great Depression: A Case Study in the New Disability History.” In *Why I Burned My Book and Other Essays on Disability*, 53-101.
- Zinn, Howard. “War Is the Health of the State.” In *A People’s History of the United States*, 359-376. New York: HarperCollins, 2003.

Unit 6: Becoming the Global Policeman

Speak softly and carry a big stick; you will go far.

—Theodore Roosevelt

When will our consciences grow so tender that we will act to prevent human misery rather than avenge it?

—Eleanor Roosevelt

Topics covered:

- What territories did the U.S. purchase and annex in the first half of the 20th century?
- What were the repercussions of foreign policy tactics such as Big Stick, Dollar, and Moral Diplomacy for U.S.-Latin America relations?
- What international political events transpired between the 1930s and 1940s that contributed to World War II, and in what ways was the U.S. complicit in those events, including Adolf Hitler’s rise to power?
- What major battles took place during World War II and why did the U.S. wait to intervene?

- What contributions were made by U.S. special forces during World War II, including the Tuskegee Airmen, the 442nd Regimental Combat Team, and the Navajo Code Talkers?
- What economic opportunities opened up for women and people of color in the U.S. during World War II?
- What comparisons can be drawn between the discourses used to justify the Holocaust and the Japanese internment?
- Why did the U.S. drop atomic bombs on Hiroshima and Nagasaki, and how were those actions justified to future generations?
- As the U.S. sought a victory abroad during World War II, what victories did marginalized groups seek on the home front?
- What role did the U.S. play in rebuilding the international political order after 1945, and how was Eleanor Roosevelt able to advance a human rights-centric agenda during that rebuilding process?

Standards addressed:

- CDE Standard 11.4 Students trace the rise of the United States to its role as a world power in the 20th century.
- CDE Standard 11.7 Students analyze America’s participation in World War II.
- CDE Standard 11.8 Students analyze the economic boom and social transformation of post-World War II America.

Resources:

- Galeano, Eduardo. “The Invisible Sources of Power.” In *Open Veins of Latin America: Five Centuries of the Pillage of a Continent*, 134-170. New York: Monthly Review Press, 1997.
- Glendon, Mary Ann. *A World Made New: Eleanor Roosevelt and the Universal Declaration of Human Rights*. New York: Random House, 2001.
- Lee, Erika. “‘Grave Injustices’: The Incarceration of Japanese Americans During World War II.” In *The Making of Asian America: A History*, 229-251. New York: Simon & Schuster, 2015.
- Nielsen, Kim. “We Don’t Want Tin Cups: Laying the Groundwork, 1927-1968.” In *A Disability History of the United States*, 131-156. Boston: Beacon Press, 2012.
- Zinn, Howard. “Self-help in Hard Times.” In *A People’s History of the United States*, 377-406. New York: HarperCollins, 2003.

Unit 7: A Nation That’s Sick and Tired of Being Sick and Tired

*The whole world is coming,
A nation is coming, a nation is coming,
The Eagle has brought the message to the tribe.*
—Lakota Ghost Dance song, “Maka’ Sito’maniyañ”

I got my civil rights!
—Marsha P. Johnson

Topics covered:

- How did U.S. involvement in the development of the United Nations, International Monetary Fund, World Bank, and General Agreement on Tariffs and Trade (GATT) lead to the U.S. securing global power for the course of the 20th century?
- Where did communism spread in the 20th century and why?
- What economic and social values were apparent in the U.S. reaction to the spread of communism, and how did that reaction carry over into new laws and political movements?
- Did involvement in the Korean War, Bay of Pigs, Cuban Missile Crisis, Vietnam War, and Afghan War strengthen or weaken the U.S. during the larger Cold War between it and the Soviet Union?
- What role did student activism play in historic court decisions and civil rights law between the 1950s and 1990s, including *Brown v. Board of Education*, *Regents of the University of California v. Bakke*, the Civil Rights Act of 1964, the Voting Rights Act of 1965, the Rehabilitation Act of 1973, and the Americans with Disabilities Act of 1990?
 - o **Key Disability Studies Lesson:** Civil Rights and Social Exclusion: Community Activism for Black Power and Disability Justice in California
- What strategies were most effective for social movements to have their goals realized in law between the 1960s and 1970s? Compare strategies used by the Independent Living Movement, Black Panthers, Student Nonviolent Coordinating Committee, Red Power Movement, Chicano La Raza Unida Party, the Mattachine Society and Daughters of Bilitis, and Delancey Street.
- What 21st century governmental changes and policy decisions have contributed to the reversal of much of the civil rights legislation of the 20th century, and how is that impacting the U.S. position on the global stage?
- How are people developing new strategies for resistance in the 21st century?
 - o **Key Disability Studies Lesson:** Rights, Ethics, and the Future of the Body Politic
- How can young students today harness the tools of history to advance social changes that will create a better future for their generation?

Standards addressed:

- CDE Standard 11.9 Students will analyze U.S. foreign policy since World War II.
- CDE Standard 11.10 Students analyze the development of federal civil rights and voting rights.
- CDE Standard 11.11 Students analyze the major social problems and domestic policy issues in contemporary American society.

Resources:

- Alexander, Michelle. "The Fire This Time." In *The New Jim Crow*, 221-261. New York: The New Press, 2010.
- Bloom, Joshua and Waldo E. Martin, Jr. "Breakfast." In *Black Against Empire: The History and Politics of the Black Panther Party*, 179-198. Berkeley: University of California Press, 2013.

- Clare, Eli. *Exile and Pride: Disability, Queerness, and Liberation*. Durham: Duke University Press, 1999.
- Dunbar-Ortiz, Roxanne. "Ghost Dance Prophecy: A Nation Is Coming." In *An Indigenous Peoples' History of the United States*, 178-196. Boston: Beacon Press, 2014.
- Lee, Erika. "Making a New Asian America Through Immigration and Activism." In *The Making of Asian America: A History*, 283-313. New York: Simon & Schuster, 2015.
- Longmore, Paul K. "The Disability Rights Movement: Activism in the 1970s and Beyond." In *Why I Burned My Book and Other Essays on Disability*, 102-115.
- McGuire, Danielle L. "Walking in Pride and Dignity." In *At the Dark End of the Street: Black Women, Rape, and Resistance—a New History of the Civil Rights Movement from Rosa Parks to the Rise of Black Power*, 84-134. New York: Random House, 2010.
- Moody, Anne. *Coming of Age in Mississippi*. New York: Dell Publishing, 1968.
- Nielsen, Kim. "I Guess I'm an Activist. I Think It's Just Caring." In *A Disability History of the United States*, 157-183. Boston: Beacon Press, 2012.
- Ware, Syrus, Joan Ruzsa, and Giselle Dias. "It Can't Be Fixed Because It's Not Broken: Racism and Disability in the Prison Industrial Complex." In *Disability Incarcerated: Imprisonment and Disability in the United States and Canada*, edited by Liat Ben-Moshe, Chris Chapman, and Allison C. Carey, 163-184. New York: Palgrave Macmillan, 2014.

Culminating Project

Option 1: Artifacts of History – Design a Diorama

We have engaged with a variety of sources during this class, including speeches, novels, poems, photographs, songs, videos, biographies, and more. What historical artifacts stand out in your memory? If you were to teach others about U.S. history, what sources would you want them to interact with? Choose up to 20 historical artifacts and display them in a diorama. Each artifact should be captioned with information about the author(s), title(s), date(s), and historical context.

Suggested materials:

- Poster board
- Construction paper
- Glue
- Computer
- Any desired art supplies

Option 2: Legislative Agenda – Write a Memo

Every topic covered in this class has been contested in the U.S. court system. From the right to vote to the right to bodily autonomy, the legal system has always been one of the main forums through which American social norms are legitimized or shifted onto a new course. What is one issue you believe should be taken to court? What actions should be made illegal, or what rights should be given further protection? Write a three to five-page

memo in which you state your case, provide testimony (from a specific individual, living or dead), address counterarguments, and appeal for a certain ruling to come down in your favor.

Suggested structure:

- Question presented – identify an existing law that you are applying to a specific situation
- Short answer – stake your claim about whether the law should be applied, should not be applied, or is unconstitutional
- Facts – provide testimony supporting your short answer
- Discussion – analyze the situation, citing other laws that support your position and addressing at least one potential counter-argument
- Conclusion – circle back to your short answer and restate why the court should rule in your favor

Option 3: Public Service Announcement – Make a Video

The nature of a survey course is that many topics are covered in a short time period. What topic do you wish you knew more about? Identify two new primary sources and one new secondary source that shine more light on this topic. What quotes stand out to you? How does this information impact your understanding of certain patterns in U.S. history? How is this topic related to other issues? Produce a three to five-minute video in which you excerpt your favorite parts of your new sources and tell your audience why this topic is so important and why it deserves more attention. Convince viewers that they should learn more about this topic and share the knowledge with their friends.

Suggested components:

- Lede – present an attention-grabbing fact or quote that makes viewers want to know more
- Context – explain where this topic fits into U.S. history
- Importance – explain why this topic is notable
- Evidence – cite primary and secondary source material that reinforces the topic’s importance
- Call to action – pose questions to viewers about how they can learn more or spread the word about this topic
- Visuals – film yourself talking and include images from your research (e.g., primary source photographs, secondary source quotes, infographics related to the topic)
- Captions – write out all of the dialogue included in your video
- Sound – include a catchy song in the background of your video that puts viewers in the mood of your topic (e.g., somber instrumental music for a topic related to war or death, dramatic music for an intriguing legal case)

Option 4: Borderlands – Choose a Format

Our reading of U.S. History highlighted many of the divisions that exist between social groups, including between white people and people of color, the upper class and working class, the disabled and nondisabled, and women and men. While we share many similarities as citizens and residents of the U.S., we often – metaphorically – live in

different worlds. The borders that often exist between disabled and nondisabled people's experiences in the U.S. may be stronger than national borders. Socially constructed divisions may be more entrenched than any physical border. Through any format, identify two groups between whom there exists a social border and chronicle the similarities and differences between the life opportunities afforded to them. You might use figurines or other small objects to create a model that visually represents this border, write fictionalized narratives from "each side of the fence," or record video footage in real life that shows the separation between two groups in action.

There are no suggested materials or structural components for Option 4. Be creative!

Foundational Lesson: Introduction to Human Rights

Outcomes

- Students will discuss what human rights are and how they impact people's daily lives.
- Students will understand the historical development of human rights, including the code of Hammurabi, the Magna Carta, French natural rights, and 20th century human rights.
- Students will know which historical events led to the codification of international human rights in 1948, and who the drafters of those rights were.
- Students will reflect on how they are personally impacted by human rights.
- Students will interview their peers to practice empathetic dialogue and oral history methods.

Prior Learning Connections

- Students have already learned about early civilization and World War II in their 10th grade World History classes.
- Students have learned about rights and law from personal and familial experiences.

Teacher Preparation

- Teacher should watch "The Story of Human Rights" YouTube video prior to the lesson and determine guiding questions to prompt student reactions.
- Teacher should review the historical context of World War II to provide a clear and concise narrative of main events to students.
- Teacher should read and take brief notes on the human rights treaties referenced in the lesson in order to answer students' questions and provide helpful check-ins to each jigsaw group.

Lesson Flow

Day 1: The Origin of Human Rights

- Teacher begins class by asking students what they know about human rights and writing a concept map on the board.
 - o Guiding questions: What are human rights? What human rights do you use on a daily basis? What are human rights violations? Where do you think human rights come from? Who decides what counts as a human right?
- Teacher summarizes main ideas from the concept map and transitions into showing "The Story of Human Rights," a video about the history of human rights.

- “The Story of Human Rights.” YouTube. Accessed April 5, 2017.
https://youtu.be/6XXGF_V8_7M/.
- Teacher solicits reactions to the video.
- Teacher delves more deeply into the how World War II catalyzed the codification of human rights on an international scale. Teacher addresses the various human rights violations and major military attacks that occurred during the war, including the bombing of Hiroshima and Nagasaki; the Nazi-led genocide against Jewish, Roma, communist, homosexual, and disabled people; the Blitzkreig; Kristellnacht; and others.
- Teacher divides class into seven small groups and hands out copies of seven main human rights treaties in EZ-Read format. Each group reads silently and discusses main points from the treaty.
 - United Nations General Assembly. “The universal declaration of human rights (UDHR).” Adopted December 10, 1948. <http://www.un.org/en/universal-declaration-human-rights/index.html>.
 - United Nations General Assembly. “Convention on the rights of persons with disabilities (CRPD).” Adopted December 13, 2006. <https://www.un.org/development/desa/disabilities/convention-on-the-rights-of-persons-with-disabilities.html>.
 - United Nations General Assembly. “International covenant on economic, social and cultural rights (ICESCR).” Adopted December 16, 1966. <http://www.ohchr.org/EN/ProfessionalInterest/Pages/CESCR.aspx>.
 - United Nations General Assembly. “International covenant on civil and political rights (ICCPR).” Adopted December 16, 1966. <http://www.ohchr.org/en/professionalinterest/pages/ccpr.aspx>.
 - United Nations General Assembly. “Convention on the elimination of all forms of discrimination against women (CEDAW).” Adopted December 18, 1979. <http://www.un.org/womenwatch/daw/cedaw/text/econvention.htm>.
 - United Nations General Assembly. “International convention on the elimination of all forms of racial discrimination (ICERD).” Adopted December 21, 1965. <http://www.ohchr.org/EN/ProfessionalInterest/Pages/CERD.aspx>.
 - United Nations General Assembly. “Convention on the rights of the child (CRC).” Adopted November 20, 1989. <http://www.ohchr.org/EN/ProfessionalInterest/Pages/CRC.aspx>.
- New groups are formed, containing one person who has read each treaty. Each group member explains the main points of their treaty and answers any questions posed by peers.
- Teacher wraps up class by explaining homework assignment.

Homework: Students write a page-long reflection on what they learned in class, noting rights they viewed as especially important and any rights of which they were critical. Reflection concludes with two open-ended questions about the topic of human rights.

Day 2: Human Rights Stories

- Teacher begins class by asking students to share out questions from their homework reflections. Teacher writes the questions on large sticky notes and posts them around the classroom.
- Students are given markers to participate in a gallery walk, whereby they circulate throughout the room and write their responses to questions that stuck out to them.
- After students have had 12 minutes to complete the gallery walk, teacher has everyone stop at the sticky note where they're standing and talk to the others standing around them about their thoughts on the question for five minutes.
- Teacher emphasizes the importance of students' personal opinions about human rights, using that note to introduce the next activity: dyad interviews. Students form pairs and interview each other about one human right they've enjoyed or not enjoyed in their lifetime.
 - o Below are guiding questions for main rights and identity characteristics students may want to discuss. Students should use these questions to interview each other, and can improvise follow-up questions as they see fit. Provided with each group of questions is a list of relevant human rights law.
 - o Students should use phones, tape recorders, or other accessible technology to record each other's stories. It is recommended that students do not write during the interview.

Disability

UDHR Art. 2, 4-12, 16, 18-19, 22-23, 26

CRPD Art. 5-30

ICESCR Art. 2, 6-7, 11-13

ICCPR Art. 1, 6-7

- Do you identify as disabled or nondisabled?
- When did you begin identifying as one or the other, or when did others give you this label?
- How has this identify affected the way you view yourself?
- How have others viewed you because of this identity?
- How has this identity impacted your experience at school and with your family?

Gender Identity

UDHR Art. 2-3, 5-12, 16-21, 23, 25-27

CRPD Art. 6, 12, 17, 19, 23

ICCPR Art. 1, 6-7, 23

CEDAW Art. 1-16

- How would you describe your gender identity?
- Do you identify with the gender you were assigned at birth or with a different gender?
- When did you first realize how your gender affected your life?
- How does your gender identity impact your experience at school and with your family?

Race/Ethnicity

UDHR Art. 2-28

CRPD Art. 5, 10, 12, 15-19, 23-25, 27-30

ICCPR Art. 6-10, 20-23

ICERD Art. 3, 4, 5

- With what race(s) or ethnicity(ies) do you identify?
- How did you learn about your race(s) or ethnicity(ies) – from family, friends, or teachers?
- How does your race or ethnicity impact your daily experiences, including those at school?
- Do you feel that your race or ethnicity gives you social advantages or disadvantages?

Socioeconomic Status

UDHR Art. 2, 4, 8, 10-12, 17, 20, 23-26

CRPD Art. 9-11, 16-17, 19, 23-30

ICESCR Art. 1, 6-8, 10-13

ICCPR Art. 11

- How many years of school do your parents or guardians have? What jobs do they have?
- Have you ever had a paying job that you needed in order to support yourself or family?
- How do your parents' jobs impact your home life? Do they have time to help you with homework or take vacations?
- Do you worry that your parents' jobs or your need to make money will negatively impact your future opportunities?

Citizenship/National Origin

UDHR Art. 2-15, 17, 21, 23, 26-28

CRPD Art. 10-15, 18, 27, 29-30

ICCPR Art. 12-16, 27

ICERD Art. 3, 4

- Were you born in the United States or in a different country?
- How do you feel about the country in which you were born? What is unique about your family history in relation to your national origin?
- Do you worry that your citizenship or documentation status endangers your family or your future?
- What advantages or disadvantages do you have because of your citizenship or documentation status?

Religion/Spirituality

UDHR Art. 2-28

CRPD Art. 10-15, 21-22, 29-30

ICCPR Art. 18-19, 22, 27

- How do you describe your religious or spiritual beliefs?
- Do you have the same religion or spirituality as your family?
- Do the majority of people in your community have the same religion as you?
- Does your experience at school respect or disrespect your religious or spiritual values?

- Might your future opportunities be positively or negatively impacted by your religion or spirituality?

- After students complete their interviews, they have five minutes to write down key parts of their partner's story as well as reflection points.

Cumulative project: Using notes and recorded dialogue, students write up the oral history that their partner created by participating in the interview. Students are encouraged to utilize color, font size, images, and other creative touches to highlight important parts of the story and bring life to the characters and locations in the story. Students will give the completed oral history to their partner upon completion.

Foundational Lesson: Doing History

Outcomes

- Students will utilize Chicago Manual of Style citation guidelines to document a variety of source types.
- Students will differentiate between reliable and unreliable sources, providing reasoning for each category.
- Students will know how to pose narrow, answerable historical questions.
- Students will know how to organize an historical essay that includes a reasonable thesis statement, argumentative topic sentences, properly formatted and analyzed quotations, and a strong conclusion that connects the topic to larger issues.
- Students will develop a class-specific list of historical-mindedness tenets.

Prior Learning Connections

- Students have already learned how to navigate citation style guides in previous English and History classes.
- Students have learned about the basics of essay organization in previous classes and have received feedback from teachers about how to improve their academic writing.
- Students have read a variety of sources online and in print, both for academic and social purposes, and have developed at least common sense means of assessing source reliability.

Teacher Preparation

- Teacher reviews the NCHE's History's Habits of Mind and develops a simplified text version of the list with guiding questions for students at different reading levels.
- Teacher prepares a worksheet with six different sources in different citation formats and an answer key where the sources are correctly recorded in Chicago style.
- Teacher identifies 20 prompts for History Jeopardy (see lesson flow for details).

Lesson Flow

Day 1: Rules for Historical Mindedness

- Class is divided into groups of five. Each group receives one large-text copy of History's Habits of Mind from the National Council for History Education (NCHE).
 - o National Council for History Education. "History's Habits of Mind." Accessed April 8, 2017. <http://www.nche.net/habitsofmind>.

- Each group does a popcorn reading of the Habits of Mind. Students highlight key words and phrases in the document during the popcorn reading.
- Each group reports out the words they highlighted and teacher records them on the board, using tally marks to indicate when words are reported multiple times.
- Students return to their groups and teacher hands out poster-sized sticky notes. Each group writes their own version of the Habits of Mind using keywords from the board.
- Students do a gallery walk to view their peers' different versions of the Habits of Mind.
- The whole class comes together to codify a classroom set of Habits of Mind by choosing one tenet from each group.
- New tenets are recorded on a large piece of butcher paper that are displayed prominently in the classroom. Teacher also types up the tenets and provides each student with a copy accessible through standard print, large-text, Braille, or audio.

Day 2: Tools for Historical Mindedness

- Students use classroom technology (computers or tablets) to access the Chicago Manual of Style online.
- Teacher hands out worksheets with six sources cited in different formats, including MLA and APA.
- Teacher shows students how to identify the different parts of each citation, including the author name, title, publication year, publisher, and permalink if applicable.
- Teacher tasks students with translating each source into Chicago style using the online guide. This is an introductory assignment so it is not graded.
- Once all students have completed their worksheets, teacher projects the answer key using the overhead projector and reads out each correct citation. Students self-correct their worksheets.
- Teacher elicits questions from the class about citation formats they found confusing or hard to decode.
- Teacher splits class into five groups and hands out a one-page history essay to each group. Teacher explains that all essays contain some citation errors as well as faulty arguments that violate the Habits of Mind they previously learned about. Each group is tasked with correcting the citation errors, highlighting the faulty arguments, and explaining how the student structured the essay. The group will then collaborate to write a summative assessment of the essay, explaining what it did well and what parts of it need to be improved upon.

Homework: Students write a checklist of all the mechanical and rhetorical items they need to ensure are present in their history papers based on the information learned over the past two days. Students will receive notes from teacher detailing any information that should be added to the checklist. Students are then expected to type up their list and use it to revise all future assignments before turning them in.

Day 3: History Jeopardy

- Teacher introduces the topic of the class: reviewing the citation and writing guidelines from the previous two days. Teacher splits the class into two teams.

- Teacher explains the rules for History Jeopardy. Each team will send up one member at a time to answer a given prompt. All group members must go once before any member can be sent a second time. The chosen member will be given a buzzer button. The first person to click the buzzer button after the teacher reads the prompt gets to answer first. Prompts will be formatted with the answer so that students will have to provide the leading question.
 - Sample prompts and questions:
 - Prompt = Author. Title in quotes. City, State: Publisher, Year.
Question = What is Chicago style for citing a monograph in endnotes?
 - Prompt = By analyzing the positioning of women in portraiture between the 15th and 17th centuries, women were intended to be viewed as subordinate and docile to their male counterparts; these divided gender roles marked domestic relationships throughout the time period.
Question = What is a thesis statement?
- Teacher tracks how many prompts each team answers correctly. The team with the most correct answers gets to choose a reward that the entire class will enjoy based on a list provided by teacher.
 - Sample rewards: one “get out of jail free” homework pass; one late assignment pass; one potluck celebration day; one historical movie day
- Teacher transitions into discussing the homework assignment that will tie together both foundational lessons: a brief human rights issue research paper.

Cumulative project: Students use their new historical-mindedness skills to write a brief research paper (two to three double-spaced pages) on one human right from the previous foundational lesson. Students should choose one right to research in a specific geographic and temporal context, and identify at least four sources to use in the paper. The paper must include a thesis statement, argumentative topic sentences, proper citations, and a conclusion that connects the right to larger issues.

Key Disability Studies Lesson: Institutionalization and Incarceration: Give Them Neither Liberty nor Death

Outcomes

- Students will practice primary source analysis techniques by viewing and analyzing 19th century primary sources.
- Students will use the concepts of the moral and medical models of disability to analyze political and societal reactions to disability between the 19th and 20th centuries.
- Students will analyze the human rights ramifications of non-consensual medical experimentation in the United States.
- Students will identify methods for promoting human rights through community-based projects that raise awareness about disability.

Prior Learning Connections

- Students have already learned about human rights related to integrity of the person, disability rights, and medical ethics.

- Students have learned how to identify reliable primary and secondary sources.
- Students have learned how to write concise, argumentative historical summaries and project proposals.

Teacher Preparation





- Teacher should read all sources cited in the lesson flow prior to the lesson, taking brief notes on each source and writing out guiding questions for each source to prompt student analysis.
- Teacher has watched Attitude's video about the Special Olympics.
- Teacher has identified other examples of disability advocacy organizations that students can use as inspiration for the cumulative project.
- Teacher has developed a rubric for the cumulative project that should be shared with the students during their dyad brainstorming time.

Lesson Flow

Day 1: Investigating Primary Sources

- Teacher introduces the historical context behind institutionalization, embedding definitions of key terms in the front-loading period and writing them on the board. Students are instructed to record the definitions in their notes.
- Students are introduced to two main disability theories: the moral model of disability and the medical model of disability.
- Students are split into six investigation groups, wherein they will receive and review one primary source and complete a worksheet.
 - o Guiding questions: Are components of the moral or medical model present in this source? Does this source paint a positive or negative picture of mental institutions? From what perspective is the author writing – patient, doctor, or advocate? How does the author's socioeconomic status, gender, or race seem to impact their perspective and experiences? What laws, if any, are mentioned in the source? Are disabled people viewed as human or not? What human rights are at stake in these sources?
 - o Bell, Charles. *Madness, or a Man Bound with Chains*. 1806. Prints and Photographs, National Library of Medicine. Accessed April 9, 2017. <http://www.disabilitymuseum.org/dhm/lib/catcard.html?id=2867>.
 - o Hunt, Isaac H. Hunt. *Astounding Disclosures! Three Years in a Mad House*. 1851. Patricia Deegan Collection. Accessed April 9, 2017. <http://www.disabilitymuseum.org/dhm/lib/catcard.html?id=2864>.
 - o "Asylum Life; Or, the Advantage of a Disadvantage." *The Opal*, August 1853. Accessed April 9, 2017. <http://www.disabilitymuseum.org/dhm/lib/detail.html?id=1309>.
 - o "Dix Memorial Presented to Congress." *The Congressional Globe*, June 25, 1850. Accessed April 9, 2017. <http://www.disabilitymuseum.org/dhm/lib/catcard.html?id=1219>.
 - o A., "Life in the Asylum, Part I." *The Opal*, January 1855. Accessed April 9, 2017. <http://www.disabilitymuseum.org/dhm/lib/detail.html?id=1240>.
 - o A.O. Wright, "The Defective Classes." Proceedings of the National Conference of Charities and Correction, 1891. Accessed April 9, 2017. <http://www.disabilitymuseum.org/dhm/lib/detail.html?id=2531>.

- Each group chooses a representative speaker and shares their findings with the class at large.
- Teacher projects a copy of the worksheet on the overhead and fills in findings from each group during the presentations.
- The class ends by discussing reactions to the sources through a Twitter-style activity, whereby they express their reactions in 140 characters or less, which can include images or links. Students compose one tweet that summarizes the decision and one tweet reacting to the decision. Tweets are written on paper. Students tape their tweets to their desks and circulate around the room, placing paper hearts on tweets with which they agree or post-it note replies on tweets with which they want to further engage.
 - o Guiding questions: How did the students feel when they read or heard about the language used to describe people in these sources? Do students feel the problems presented in these sources are still impacting people today? What do students want to know more about?

@ _____	Date: ____ / ____ / ____
 	 

Homework: Students will find one reliable online source about mental health care and institutionalization in the 21st century. The source may focus on improvements that have been made in mental health care or continuing abuses. Students will write a one-paragraph summary of the source and identify human rights related to the issue.

Day 2: Resistance to Institutionalization in *Buck v. Bell* (1927)

- Teacher transitions to discussing how institutionalized people resisted their treatment through legal channels, introducing the court case *Buck v. Bell*. Teacher passes out copies of the court case decision, providing large-text or audio versions to students who need them.

- After students read the court case, they form dyads to discuss initial reactions. Each dyad is instructed to identify two quotes from the decision that were formative in their understanding of why Justice Holmes handed down the decision.
- Teacher projects a copy of the court decision for the class to view as each dyad reports their chosen quotes to the class at large. Teacher highlights the quotes as they are read out, making tally marks next to quotes that are identified by multiple groups.
- Teacher opens up a discussion amongst the whole class, soliciting reactions to the quotes that have received the most attention.
- Teacher transitions into showing the impact of *Buck v. Bell* on 20th century politics and society. Students first listen to a radio story from *Democracy Now* and are provided with a transcript with which to read along.
 - o Shaikh, Nermeen and Amy Goodman. “Buck v. Bell: Inside the SCOTUS Case That Led to Forced Sterilization of 70,000 & Inspired the Nazis.” *Democracy Now*, March 17, 2016. Accessed April 9, 2017. https://www.democracynow.org/2016/3/17/buck_v_bell_inside_the_scotus/.
- Teacher has students write reflections for five minutes after listening to/reading the *Democracy Now* interview.
- Teacher concludes class by telling students how the modern repercussions of *Buck v. Bell* will be explored through research homework and the next day’s class.

Homework: Students choose one of the following historic cases of people in institutions being sterilized or experimented on without their permission:

- Tuskegee Syphilis Experiment (1932-1972)
 - o Newkirk, Vann R. “A Generation of Bad Blood.” *The Atlantic*, June 17, 2016. <https://www.theatlantic.com/politics/archive/2016/06/tuskegee-study-medical-distrust-research/487439/>.
- Vanderbilt Electroshock Experiments (1940-1953)
 - o Kaye, Jeffrey S. and H.P. Albarelli Jr. “The Hidden Tragedy of the CIA’s Experiments on Children.” *Truthout*, August 11, 2010. <http://truth-out.org/archive/component/k2/item/91211:the-hidden-tragedy-of-the-cias-experiments-on-children/>.
- CIA-led Radiation Experiments (1953-1967)
 - o Cockburn, Patrick. “CIA ‘destroyed files on radiation victims’: The public may never know full details of secret experiments on Americans during the Cold War.” *Independent*, January 5, 1994. <http://www.independent.co.uk/news/world/cia-destroyed-files-on-radiation-victims-the-public-may-never-know-full-details-of-secret-1404841.html/>.
- Sonoma State Hospital Radiation Experiments (1955-1960)
 - o Leung, Rebecca. “A Dark Chapter in Medical History.” *CBS News 60 Minutes*, February 9, 2005. <http://www.cbsnews.com/news/a-dark-chapter-in-medical-history-09-02-2005/>.

Day 3: Institutionalization in the 20th Century

- Teacher begins class by inviting students to share their reflections on the homework articles as a large group. Students split into four groups to share their reflections with others who read the same article.

- Each group shares out takeaway ideas from their article.
- Teacher transitions into discussing how medical experimentation and forced treatment has been considered mainstream, and not just something performed secretly. Students read about the case of Rosemary Kennedy, the sister of President John F. Kennedy who was forcibly sterilized by their father.
 - o Hapsis, Emmanuel. "Rosemary Kennedy: The Tragic Story of Why JFK's Sister Disappeared from Public view." *KQED Pop*, August 15, 2016. <https://ww2.kqed.org/pop/2016/08/15/rosemary-kennedy-the-tragic-story-of-why-jfks-sister-disappeared-from-public-view/>.
- Teacher transitions class into learning about Eunice Kennedy Shriver, who reacted to the maltreatment of Rosemary by advocating for intellectually disabled people and founding the Special Olympics. Students discuss Eunice's founding the Special Olympics as a strategy for awareness-raising and creating social change after watching Attitude's YouTube video about the Special Olympics.
 - o Attitude. "The Special Olympics Kennedy-Shriver Legacy." *YouTube*. Accessed April 9, 2017. <https://www.youtube.com/watch?v=qOmHOU9FRCs>.
- Teacher splits class into dyads for students to brainstorm other mechanisms for awareness-raising and social change related to disability-based discrimination and oppression. Each dyad will work together on the cumulative project, identifying U.S. and international laws related to disability protections and creating a project geared toward using that law to advocate for societal change. Class time is allocated to students researching pre-existing advocacy projects from which they can draw inspiration.

Cumulative project: Student dyads research current laws related to disability protections on both national and international levels. Students propose a means of using that law to promote change at the community level, specifying what groups or specific disability categories are affected by the law, what community groups will participate in the proposed social action, and what activities will be organized as part of the social action. Students create posters or videos summarizing their proposals, and prepare to present those to the whole class.

Key Disability Studies Lesson Plan: The Spoils and Survivors of War: Disabled Veterans and the Development of the American Welfare System

Outcomes

- Students will learn about society's attitudes toward disability following World War I.
- Students will analyze the language used to describe disabled veterans and the programs designed to support those veterans after World War I.
- Students will compare this historical instance of welfare for veterans to earlier ones, such as the welfare extended to soldiers following the Revolutionary War and Civil War.

Prior Learning Connections

- Students have already learned about the historical context of World War I, the main battles and diplomatic conflicts of the war, and the historical significance of WWI being a highly mechanized war during which chemical weapons were used for the first time.
- Students have already learned about the medical model of disability and modes of rehabilitation utilized in the early 20th century.

- Students understand the national social and political context of the post-World War I years, especially relating to economic livelihood and the impact the war had on the American psyche.

Teacher Preparation

- Teachers should fully read all the primary sources listed for this lesson. Teachers should then develop a brief guideline of potential responses to each source, as well as guiding questions to push students' understandings further.
- Teachers should read about Veterans Affairs (VA) from both the government's perspective and the perspective of the American public and press, looking at the VA website and controversies surrounding the VA from the past 20 years (see lesson flow for links).

Lesson Flow

Day 1: Gallery Walk

- Displayed on each wall of the room are large copies of four covers of *Carry On: Magazine on the Reconstruction of Disabled Soldiers and Sailors* from 1918 to 1919.
 - o *Carry On: Magazine on the Reconstruction of Disabled Soldiers and Sailors* Cover. June 1918. American Printing House for the Blind, Inc., M. C. Migel Library. Accessed April 9, 2017. <http://www.disabilitymuseum.org/dhm/lib/detail.html?id=3000>.
 - o *Carry On: Magazine on the Reconstruction of Disabled Soldiers and Sailors* Cover. October 1918. American Printing House for the Blind, Inc., M. C. Migel Library. Accessed April 9, 2017. <http://www.disabilitymuseum.org/dhm/lib/detail.html?id=3002>.
 - o *Carry On: Magazine on the Reconstruction of Disabled Soldiers and Sailors* Cover. January 1919. American Printing House for the Blind, Inc., M. C. Migel Library. Accessed April 9, 2017. <http://www.disabilitymuseum.org/dhm/lib/detail.html?id=3003>.
 - o *Carry On: Magazine on the Reconstruction of Disabled Soldiers and Sailors* Cover. March 1919. American Printing House for the Blind, Inc., M. C. Migel Library. Accessed April 9, 2017. <http://www.disabilitymuseum.org/dhm/lib/detail.html?id=3004>.
- The class is split into four groups to perform a gallery walk.
- Students are provided with a worksheet that contains guiding questions.
 - o Guiding questions: What is the main visual feature of this magazine cover? What words, besides the title and editor names, stand out to you on the cover? What graphic image appears on this cover? What is the meaning behind each component of the image?
- Students will spend seven minutes answering questions for each magazine cover.
- Students will then pair off in dyads to discuss their findings. One student will record similarities and differences between their observations. The other student will present the dyad's findings to the class at large.
- Students will discuss with the class at large what they learned about opinions toward disabled soldiers and the language used to attract support for disabled soldiers.

Homework: Students research modern media wherein veterans are represented and write a one-

page compare/contrast essay identifying the similarities and differences between modern and early 20th century media representation and disability tropes.

Day 2: Relief Proposals

- Students are split up to do a jigsaw reading of the following artifacts:
 - o “Committee of Leading Men Issues a Signed Appeal for Contributions.” *The New York Times*, April 9, 1916. Accessed April 9, 2017. <http://www.disabilitymuseum.org/dhm/lib/detail.html?id=2684>.
 - o Holt, Winifred. “Blinded Soldiers Find New Hope.” *The New York Times*, June 25, 1916. Accessed April 9, 2017. <http://www.disabilitymuseum.org/dhm/lib/detail.html?id=2673&page=all>.
 - o “A Degrading Conception of Pensions.” *World’s Work*, March 1904. Accessed April 9, 2017. <http://www.disabilitymuseum.org/dhm/lib/detail.html?id=2968>.
 - o McMurtrie, Douglas C. “The Duty of the Employer in the Reconstruction of the Crippled Soldier.” *Journal of Psycho-Asthenics*, March 1918. Accessed April 9, 2017. <http://www.disabilitymuseum.org/dhm/lib/detail.html?id=2703&page=all>.

Students are instructed to annotate their paper copies. Students using audio copies should take written notes or be assisted in marking down their initial reactions to the article.

- Students pair up with others who read the same jigsaw excerpt to discuss what they annotated.
 - o Guiding questions: What adjectives are used to describe disabled veterans? What methods are being used to seek support for the soldiers? Does this method seem constructive or negative? Do the authors have humanistic, altruistic, or pitying attitudes toward the veterans? How might the lasting impacts of the Civil War have shaped the government’s response to disabled veterans following World War I? How are these appeals for charity aid similar to charity messages we see today (considering the homework assignment you completed)?
- The jigsaw groups are then split up, and new groups are formed including a representative from each excerpt. The new groups teach each other what they learned from their excerpt.
- The class regroups and each group shares one finding about the article. The teacher writes each finding on the board.
- The teacher transitions into an assignment based off the article. In the same four-person groups, students will brainstorm alternative methods of gaining funds for disabled veterans. The group will then choose one method and outline it in any medium – through a speech, poster, article, or video.

Homework: Students work on their proposals with their group through online collaboration. Each group develops a rubric for how their project should be evaluated based on their claim, evidence, chosen medium for presentation, language as it fits the audience, and persuasiveness.

Day 3: Presentations and Historical Results

- At the beginning of the period, each group distributes their rubric to the other groups and the teacher.
- Each group presents and is evaluated by class members and the teacher. At the end of each presentation, students are given time to share one appreciation and one suggestion with the presenters.

- Teacher transitions into discussion of how the U.S. government actually responded to disabled veterans in historical context. Students read about the history of the U.S. Department of Veterans Affairs.
 - o U.S. Department of Veterans Affairs. “About VA: History – VA History.” Last updated August 20, 2015. https://www.va.gov/about_va/vahistory.asp/.
 - o Guiding questions: Are disabled veterans described differently than disabled people who did not fight in combat or serve in the military? Did the government seem enthusiastic or reluctant about providing services for veterans? Are the services provided to disabled veterans adequate for their needs? What unique difficulties to disabled veterans face after leaving the military?

Cumulative project: Students select one component of Veterans Affairs (VA) to research in more depth. Students can select a historical or contemporary issue to focus on. Students have the option to write a three to four-page research paper on their chosen topic, or to submit a project in a visual form, including video or art pieces, with a brief written artist’s statement.

Key Disability Studies Lesson: “Unemployables”: The League of the Physically Handicapped Fight Employment Discrimination

Outcomes

- Students will understand how people with disabilities were impacted by government policies differently than nondisabled people during the Great Depression.
- Students will identify which human rights the government violated in this situation.
- Students will identify which human rights were fought for by the League of the Physically Handicapped in this situation.
- Students will express what they have learned by writing a journalism article.

Prior Learning Connections

- Students have already learned about the events leading up to the Great Depression and the hallmarks of that era itself.
- Students know about the election of President Roosevelt and key aspects of his personal history, including his disability.
- Students have previously read and distilled their understandings of the UDHR and CRPD.

Teacher Preparation

- Read “The League of the Physically Handicapped and the Great Depression: A Case Study in the New Disability History” from Longmore, P.K. (2003). *Why I burned my book and other essays on disability*. Philadelphia, PA: Temple University Press.

Summary

- On May 29, 1935, young disabled people began protesting against disability-based discrimination in Works Progress Administration (WPA) jobs at the Economic Relief Bureau (ERB) in New York City. The WPA was refusing jobs to people with disabilities and President Roosevelt had deemed them “unemployable.”
- Most of these protesters limped, use leg crutches and/or canes, had polio, cerebral palsy, or amputations, and most were first or second generation Americans of eastern

- European descent. They challenged status quo ideas of disability (which at the time was referred to as being crippled, lame, handicapped, or invalid) and advocated for respect for disabled people, using slogans including “We Don’t Want Tin Cups. We Want Jobs.”
- Eleven picketers were arrested on June 6, 1935 and brought to trial, being called “the Communist cripples” by the press. More picketers were arrested as their protests continued throughout the trial proceedings.
 - Judge Harris, while presiding over the case, displayed confusion as to how to treat the protesters since their being disabled challenged his perceptions of who could carry out public political action. The public mirrored this confusion and vacillated between having sympathetic, pitying, and dismissive responses to the protesters.
 - Gaining widespread public attention as a result of their picketing and trial, the protesters organized under the name “League of the Physically Handicapped” and professionalized their mission, going on to protest discrimination in November 1935 as the WPA persisted in its *de facto* refusal to employ disabled people. By 1936, WPA director Victor Ridder was pressured to start giving them jobs.
 - The League continued to fight for equal treatment in the work force even as they got jobs, publishing the landmark document “Thesis on Conditions of Physically Handicapped” that called out the government’s general negligence of disability-related provisions. While the League’s recommendations were not adopted by President Roosevelt or the WPA, the WPA remained in discussions about increasing employment opportunities for disabled people. By 1938, the League essentially dissolved because of members’ jobs and political differences.

Day 1: Background Research

- Teacher begins by discussing how this lesson will address concerns and criticisms that people had of Roosevelt’s New Deal programs based on their being restricted from accessing the deal’s benefits.
- Count off students into groups of four. Allow time for students to move around the room to reorganize in their new groups.
- Pass out copies of Longmore’s “The League of the Physically Handicapped and the Great Depression: A Case Study in the New Disability History” chapter to all students.
- Direct students to retrieve their copies of the UDHR and CRPD.
- Students have 20 minutes to gut Longmore’s chapter, and are instructed to highlight all quotes from newspaper articles – most of which are from *New York Post* and *New York Herald Tribune* – in the chapter.
 - o Teacher provides recommendations for gutting, including reading the whole first and last paragraph of the chapter and then reading topic sentences only, skimming for quotes, reading discursive footnotes, and highlighting people’s names and dates.
- Elicit reactions to the article. What are students’ first impressions of the situation at hand?
- Direct students to take a few minutes independently to identify and/or write down the human rights they believe are at stake in this situation.
- Give students time to share their ideas with their small group and choose a representative speaker.

- Circle back for a large-group discussion. Have each representative present which rights they identified being at stake.
- Teacher records each right on the board as it is presented by each group. When rights are identified multiple times, teacher places a tally mark next to the right.
- Teacher explains that students will hold a mock trial the next day. The trial concerns whether or not the League should be prosecuted for their protest. Some students will represent the League and others will represent lawyers, some for the defense (League) and some for the prosecution (City of New York). Teacher will serve as judge.
- Students will pick a slip of paper out of a cup to determine which role they will play.

Homework:

Activists: Prepare notes for defense; distill events of the protest as first-person narrative.

Lawyers for the defense: Prepare notes for defense; identify one relevant piece of U.S. law, Bill of Rights, etc.

Lawyers for the prosecution: Prepare argument for sentencing; identify one U.S. law that supports incarceration.

Day 2: Mock Trial

- Arrange the room so that the defense sits on one side and the prosecution sits on the other. Maintain spatial accessibility.
- Arrange space for “witness stand.”
- Have students seat based on their assigned identities.
- Allow prosecution to present charges.
- Allow defense to plead guilty or not guilty.
- Allow prosecution to present evidence and relevant laws.
- Allow defense to call witnesses and present relevant laws.
- Allow for cross examination by each party.
- Allow for closing arguments by a lawyer from each side.
- Teacher hands down decision informed by evidence presented by each side.
- Students will have a closing conversation as a whole class about their reactions to the trial.

Cumulative project: Students choose one historical newspaper to represent as a journalist, and then write factual coverage or an op-ed summarizing the case and assessing its outcome.

Key Disability Studies Lesson: Civil Rights and Social Exclusion: Community Activism for Black Power and Disability Justice in California

Outcomes

- Students will identify similarities and differences between civil rights movements organized around disability and race as political identity markers in the mid-20th century.
- Students will represent their findings graphically by making posters that showcase the main symbols, goals, and figures in each movement.
- Students will utilize their historical decoding skills to read legislative documents and a first-person narrative of movement organizing.

Prior Learning Connections

- Students have learned about key events and organizations that propelled the civil rights movements of the 20th century, including the following: Montgomery Bus Boycott, Children’s March, Southern Christian Leadership Conference, Black Panthers, Nation of Islam, Black Power, Occupation of Alcatraz, Zoot Suit Riots, Chicano Movement/El Movimiento, American Feminist Movement, Black Cat Tavern Protest, Stonewall Rebellion, Gay Liberation, Delancey Street and the Butterfly Brigade.
- Students have learned about the key civil rights legislation of the 1960s, including the Voting Rights Act and Civil Rights Act, as well as the political background to those acts, including the assassination of President Kennedy.
- Students have learned about the Cold War and how tensions between capitalism and communism shaped the political landscape of the 1960s and the subsequent three decades.

Teacher Preparation

- Teacher has read all of the sources listed in the lesson flow – in their entirety – and has written brief bullet-point summaries, which can be provided to students experiencing difficulty decoding the texts and to English Language Learners who are unfamiliar with the vocabulary therein.
- Teacher has identified guiding questions for the entirety of the lesson flow, as well as follow-up questions to prompt students to deepen their analysis of the texts and complicate the information presented in their presentations to the class.

Lesson Flow

Day 1: Civil Rights for Whom?

- Teacher creates a KWL chart at the front of the classroom.
- Teacher begins by soliciting information from students regarding what they already know about the Civil Rights Movement between the 1960s and 1970s.
- Teacher then solicits students to ask questions about topics they want to know more about.
- Teacher explains that students will be comparing and contrasting the Black Panthers and the Independent Living Movement as two examples of Civil Rights-era organizations.
- Teacher splits the class into four groups. Two groups are assigned sources about the Black Panthers, and two groups are assigned sources about the Independent Living Movement.
- Students have seven minutes to read and annotate their sources.
 - o A Huey P. Newton Story. “10-Point Platform.” Accessed April 1, 2017. http://www.pbs.org/hueypnewton/actions/actions_platform.html.
 - o Berger, Maurice. “Reconsidering the Black Panthers Through Photos.” *New York Times*, September 8, 2016. Accessed April 1, 2017. https://lens.blogs.nytimes.com/2016/09/08/reconsidering-the-black-panthers-through-photos-stephen-shames/?_r=0.
 - o Hicks, Nancy. “Berkeley Turns Into Mecca for Handicapped Persons.” *New York Times*, September 8, 1976. Accessed April 1, 2017. <http://www.nytimes.com/1976/09/08/archives/berkeley-turns-into-mecca-for-handicapped-persons.html>.

- Edelstein, Wendy. “Ed Roberts, disability-rights leader and Cal alum, gets his own state day.” *Berkeley News*, July 27, 2010. Accessed April 1, 2017. <http://news.berkeley.edu/2010/07/27/roberts/>.
- Students spend five minutes discussing initial thoughts and key concepts with their group members.
- Teacher passes out one piece of poster paper to each group. Students are tasked with creating a poster that represents the movement they read about.
 - Guiding questions: What are main symbols of this movement? What kinds of people participated in this movement? Where did it take place? What rights were at stake? What goals did the movement express? Where did the movement find allies? What gains did the movement make?
- Students share their posters with the class. Every member of the group should contribute something to the presentation, whether that be explaining their color choice, use of text, symbol choice, or the overall message of the poster.
- Class regroups and teacher prompts students to share the knowledge they have gained to fill in the “Learned” portion of the KWL chart.
- Teacher ends class by explaining that students will next look at how each movement contributed to legislative change.

Homework: Students read select excerpts of the Civil Rights Act of 1964 and the Rehabilitation Act of 1973. Excerpts should be chosen based on students’ areas of interest and reading level. EZ-Read or plain text versions of the acts can be assigned to all students to ensure equitable learning opportunities and to maximize students’ comprehension of the complex texts.

Day 2: Legislative Change and Organizing Power

- Teacher begins class by having students share quotes that stuck out to them from each act. Teacher projects copies of each act on the overhead and highlights each quote as students share them out.
- Teacher solicits conversation about the repercussions of each act.
 - Guiding questions: Who benefited from each act? What rights were enshrined in each act? Who might have been excluded from each act? Are the acts comprehensive? Why might certain people have resisted or disliked these acts?
- Teacher transitions into discussing how each of these acts came to fruition. Students are instructed to form triads and use their textbooks and classroom computers to research the questions.
 - Guiding questions: What community groups or activists continually fought for this act? What alliances did they forge with outsiders to promote their goals? What political figures were instrumental in the passage of this act?
- Class regroups and each triad shares its findings with the whole class. Teacher draws a two-row, three-column grid on the board and labels each column with one of the questions in order to organize notes on students’ research findings.
- Teacher summarizes the findings and transitions into having students read a first-person narrative about securing Section 504 of the Rehabilitation Act in order to complicate students’ understandings of political action from secondary sources. Students spend the remainder of the period beginning this reading.
 - OToole, Corbett. “Flexing Power: San Francisco 504 Sit-In.” In *Fading Scars: My*

Queer Disability History, 54-73. Fort Worth, TX: Autonomous Press, 2015.

Homework: Students will finish reading “Flexing Power.” To demonstrate understanding, students will write a half-page summary or draw a picture, illustrating main points in the chapter.

Day 3: Summary and Project Design

- Teacher begins class by asking students to voluntarily share their summaries or illustrations of OToole’s “Flexing Power” chapter. Time is allowed for students to ask questions or share appreciations of their peers.
- Teacher transitions into discussing how OToole referenced cross-movement alliances that supported the Section 504 Sit-In. Teacher draws a T-chart on the board and asks, “What differences and similarities seem to exist between the organizing strategies used by the disability community, advocating for Independent Living (IL), and the Black Panthers?”
 - o Guiding questions: What people were involved in both movements? What strategies did the movements use – occupying federal buildings, protesting police brutality, advocating separatism, advocating self-protection?
- Teacher wraps up the comparison of the two movements by asking, “What could the movements learn from each other?” All ideas should be recorded on the board in a mind-map format.
- Teacher transitions into discussing the cumulative assessment for this unit, which will be a project based on one topic from either the T-chart or mind map. As a class, students pick five topics that they feel deserve further research and inquiry.
- Students choose one of the five topics to focus on for their project, and then group up with others who have chosen the same topic. In these groups, students brainstorm potential project formats.
 - o Guiding questions: Do you want to research other movements that have used one of the organizing strategies from the Civil Rights Era? Do you want to research particular individuals from this time period and do a biographical report on them? Do you want to research sites where activists were trained, such as the Highlander Folk School, and design a class that activists could take to learn about a strategy used by other movements?

Cumulative project: Students settle on their desired topic and identify a project format. In a three-page proposal, students describe their project, place it in historical context, explain why it is not studied more already, explain the utility of classmates learning about the topic, and provide an annotated bibliography of four sources. Students will complete their projects in a two-week period and present their findings to the class.

Key Disability Studies Lesson: Rights, Ethics, and the Future of the Body Politic

Outcomes

- Students will use their critical thinking and writing skills to write bills wherein they argue for the allocation of funding to specific issues.
- Students will understand how the historical treatment of disabled people has contributed to contemporary technological research and developments.
- Students will critique the utility of technology based on whether it promotes or violates

disabled people's human rights.

Prior Learning Connections

- Students understand the differences between the social, cultural, medical, and deficit models of disability, as well as the repercussions of each in disabled people's lives.
- Students have already learned about institutionalization, eugenics, disability-focused rehabilitation, and the treatment of disabled veterans.
- Students have learned about the Digital Age and technology-related development in the medical sciences.
- Students have learned about the March of Dimes and other national charity movements geared toward the cure of various disabilities.

Teacher Preparation

- Teacher has watched the trailer for *FIXED*.
 - o MakingChangeMedia1. "FIXED: The Science/Fiction of Human Enhancement – film trailer." Accessed April 2, 2017. <https://www.youtube.com/watch?v=Nl4CdnLue-k/>.
- Teacher has read news articles about human enhancement and assistive technology to prepare for students' questions about the topic and to provide resources for further reading.
 - o Friedman, Vanessa. "Fashion's Newest Frontier: The Disabled and the Displaced." *New York Times*, July 19, 2016. Accessed April 2, 2017. <https://nyti.ms/2jSbkQk>.
 - o Hui, Mary. "Tinkering with a mission: weekend inventors create affordable technology." *Washington Post*, July 24, 2016. Accessed April 2, 2017. <http://wapo.st/2aovkEr>.
 - o Lawrence, Lee. "Possibility unbound: 25 years of progress for those with disability." *Christian Science Monitor*, November 16, 2014. Accessed April 2, 2017. <http://fw.to/qrLlp7M>.
 - o Mattlin, Ben. "'Cure' Me? No, Thanks." *New York Times*, March 22, 2017. Accessed April 2, 2017. <https://nyti.ms/2nAoEey>.
 - o Weise, Jillian. "The Dawn of the 'Tryborg.'" *New York Times*, November 30, 2016. Accessed April 2, 2017. <https://nyti.ms/2kFVgSy>.
 - o Williams, Mari-Jane. "IPads especially helpful for special-needs students." *Washington Post*, April 18, 2012. Accessed April 2, 2017. https://www.washingtonpost.com/lifestyle/advice/ipads-especially-helpful-for-special-needs-students/2012/04/17/gIQAQn1iQT_story.html?utm_term=.51854830ec70.
- Teacher has identified guiding questions related to the overall topic.
- Teacher has identified four current or recent bills that argue for medical research, scientific research, or technological innovation geared toward disabled and chronically ill Americans. Teacher prepares simplified versions (half or full page briefs) of the bills for students to read in class.

Lesson Flow

Day 1: The Enhancement Debate

- Teacher begins class by discussing the connection between disability history and ethical, political, and scientific debates pertaining to disability in the current day.

- Teacher transitions into screening the YouTube trailer for *FIXED*, a documentary about science and technology labeled as “enhancements” for disabled and nondisabled people alike.
 - o MakingChangeMedia1. “FIXED: The Science/Fiction of Human Enhancement – film trailer.” Accessed April 2, 2017. <https://www.youtube.com/watch?v=NI4CdnLue-k/>.
 - o A transcript is provided for all students and the video is shown with Closed Captioning on.
- Teacher splits class into dyads to discuss reactions to the trailer and answer guiding questions. The dyads have five minutes to discuss each question and record answers, which will be shared out after 20 minutes.
 - o What does the term human enhancement mean?
 - o What does the term assistive technology mean?
 - o How do the terms “human enhancement” and “assistive technology” differ?
 - o Do you think society at large values “enhancement” over “assistance,” or vice versa?
 - o How do assistive technologies or human enhancements benefit or detract from the human rights we have learned disabled people should have?
- Teacher solicits main discussion outcomes from each dyad, which are recorded on the board for the class to view.
- Teacher transitions into having students read about views toward technology in newspaper articles written by disabled people. In each dyad, one student receives Mattlin’s article and one student receives Weise’s article. After reading independently, the dyad discusses the main points in each article and questions that they encountered.
 - o Mattlin, Ben. “‘Cure’ Me? No, Thanks.” *New York Times*, March 22, 2017. Accessed April 2, 2017. <https://nyti.ms/2nAoEey/>.
 - o Weise, Jillian. “The Dawn of the ‘Tryborg.’” *New York Times*, November 30, 2016. Accessed April 2, 2017. <https://nyti.ms/2kFVgSv/>.
- Class ends with students taking five minutes to write or draw about their closing thoughts in response to the question, “What side of the enhancement debate are you on? Are you a proponent or an opponent, or something in between?”

Homework: Students find and read/view two media sources related to this debate – one with which they agree, and one with which they disagree. Students compose a one-paragraph reflection discussing how the two sources impacted the perspective they identified with at the end of class. The reflection ends with any lingering questions the students want to share with teacher.

Day 2: Governmental Funding for Assistive Technology or Enhancements

- Teacher begins class by opening a round-table discussion about the homework assignment. Students share the perspective they held at the end of Day 1, the two sources they found, and how those sources impacted their perspective.
- Teacher keeps a tally showing how many students are proponents of enhancement, how many are opponents, and how many have an in-between perspective on the topic.

- Teacher transitions to the bill-reading activity, explaining that students will now explore how the perspectives they have developed can result in legislative change on national and local levels.
- Class is split into groups based on their perspective on the issue.
- Each group receives a bill in line with their perspective that argues for the allocation of research funds or medical assistance to specific disabilities or health issues, or that argues against such research funding.
- Each group prepares an argument in favor of their bill and prepares for potential counterarguments.
 - o Students have the option to read the bill silently, do a popcorn reading with their group, or listen to an audio recording of the bill.
 - o Students take notes during their bill review time.
 - o Students discuss their reactions to the bill and any questions or reservations they have about arguing in favor of it.
 - o One group member serves as a scribe and writes down each person's reaction.
 - o All notes are uploaded to an online document-sharing platform so that students can review and add comments to the group's materials for homework.
- Teacher wraps up class by explaining that students will debate their bills with the class at large the next day, and votes will be taken based on the arguments presented by each group.

Homework: Students review their group notes and write up formal remarks to make in the next day's debate. Students may propose amendments be made to the bill.

Day 3: Group Presentations

- Teacher resumes class by performing a check in to see if any students have questions about the previous day's material or the group assignment.
- Teacher allocates seven minutes for groups to meet and finalize their presentation plan.
 - o Groups choose who will introduce and summarize the bill, who will present the yea argument, who will present the counterargument, if anyone will present an amendment to the bill, and who will provide closing remarks.
- Each group presents for five to seven minutes.
- At the conclusion of each presentation, the whole class takes a vote on whether they would vote for or against the bill. Teacher tallies all votes.
- Once all groups have presented, students discuss what repercussions might be felt by different demographic groups and whether any of those repercussions could constitute human rights issues.
- Teacher transitions from discussion into introducing the cumulative project, for which each student will develop a community campaign to address human rights issues identified by the class.

Cumulative project: Each student chooses what kind of community campaign best suits one of the human rights issues identified during class and writes a proposal describing the campaign, which might be a fundraiser, awareness-raising meeting, lobbying, protest, or youth discussion group. Students will design two resources to go along with their brief proposal, such as a discussion group flyer or list of goals for a protest.