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<i>This essay lays out how normality came to hold powerful sway over the way we think about the mind and body. Calling on scholars and students to rethink the disabled body so as to open up alternative readings of culture and power, Davis signals the critical approach to this Reader in general while discussing historical and social perspectives in particular.</i>	
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As many as 40 percent of current Americans can trace their ancestry to Ellis Island, a place that Jay Dolmage asks us to consider as a “rhetorical space.” Dolmage argues that the policies and practices at Ellis Island created new and influential ways of seeing the body and categorizing deviations.

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This essay analyzes the reality of incarceration through the prism of disability by comparing health institutions to prisons. Both structures house people plagued by psychiatric, intellectual, and physical disabilities, and both also produce either abolitionists, those who are against or escape the system, or Foucauldian docile bodies, those who conform to the system. Ben-Moshe suggests the pressing need to expand notions of what comes to be classified as “incarceration.”

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ERVING GOFFMAN

*In these passages from *Stigma*, Erving Goffman suggests that a stigma is really a special kind of relation between an attribute and the stereotype that causes a person to be “discredited” by others. Drawing on the testimony of stigmatized individuals, Goffman focuses on the moments of interaction between the stigmatized and “normals.”*

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Chronic illness is a major cause of disability, especially in women. Therefore, any adequate feminist understanding of disability must encompass chronic illnesses. Wendell argues that there are important differences between healthy disabled and unhealthy disabled people that are likely to affect such issues as treatment of impairment in disability and feminist politics, accommodation of disability in activism and employment, identification of persons as disabled, disability pride, and prevention and "cure" of disabilities.
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This essay argues that postmodernism has failed to deconstruct the schizophrenic, keeping a monolithic view based on some canonical writings rather than seeing the schizophrenic as part of a new emerging group that is active, multivocal, and seeking to fight for its rights.

- 17 Deaf Studies in the 21st Century: “Deaf-Gain” and the Future of Human Diversity 242

H-DIRKSEN L. BAUMAN AND JOSEPH J. MURRAY

This essay provides an overview of the field of Deaf Studies as it has emerged in the latter part of the 20th century, and then provides a new rhetorical frame for future directions that this field may take in the 21st century, the cultural attitude shifting from “hearing loss” to “Deaf-gain.” “Deaf-gain” provides a rationale for the positive side of sign language and the continuing existence of Deaf culture.

- 18 Aesthetic Blindness: Symbolism, Realism, and Reality 256

DAVID BOLT

For David Bolt, understanding aesthetics can be important in revealing the principles that socially disqualify and oppress disabled people. In this essay he argues that aesthetic blindness produces an ocularcentric social aesthetic—an aesthetic that disqualifies disabled people.

- 19 Life with Dead Metaphors: Impairment Rhetoric in Social Justice Praxis 269

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Tanya Titchkosky points out that many scholars who work for social justice still repeatedly use terminology, such as being “color blind” or “deaf to the call of justice,” that relies on ableism. In this chapter, she seeks to understand how socially aware people and their movements seem to need impairment rhetoric to drive social justice.

- 20 At the Same Time, Out of Time: Ashley X 282

ALISON KAFER

Alison Kafer focuses on the well-publicized case of a girl named Ashley X who was given estrogen treatments and surgery to stop her growth into puberty. The case offers an illustration of how disability is often understood as a kind of disruption in time. Kafer argues that Ashley’s parents and doctors justified her treatment by holding her imagined future body—one that they believed grew out of sync with Ashley’s mind—against her.

- 21 Centering Justice on Dependency and Recovering Freedom 305

EVA FEDER KITTAY

In Eva Feder Kittay’s view, justice provides the fair terms of social life, given our mutual and inevitable dependency on one another. The way to include disabled people in a model of justice is to focus on the vulnerability of all human beings.

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in a New Register 313
- TOBIN SIEBERS
- Using the ideas of post-positivist realism, Siebers argues that disability is a valid and actual identity as opposed to a deconstructive-driven model.*
- 23 Defining Mental Disability 333
- MARGARET PRICE
- The contested boundaries between disability, illness, and mental illness are discussed in terms of mental disability. Ultimately, Price argues that higher education would benefit from practices that create a more accessible academic world for those who may have able bodies but disabled minds. The excerpt included here explores the confines of naming and defining Mental Disability, offering a biographical account of the author's academic journey.*
- 24 My Body, My Closet: Invisible Disability and the Limits of
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- ELLEN SAMUELS
- This essay discusses the coming-out discourse in the context of a person whose physical appearance does not immediately signal a disability. Considering the complicated dynamics inherent in the analogizing of social identities, the politics of visibility and invisibility, and focusing on two "invisible" identities of lesbian-femme and nonvisible disability, Samuels "queers" disability in order to develop new paradigms of identity, representation, and social interaction.*
- 25 Integrating Disability, Transforming Feminist Theory 360
- ROSEMARIE GARLAND-THOMSON
- This essay applies the insights of disability studies to feminist theory.*
- 26 Unspeakable Offenses: Untangling Race and Disability in
Discourses of Intersectionality 381
- NIRMALA EREVELLES AND ANDREA MINEAR
- Erevelles and Minear draw on narratives exemplifying the intersections between race, class, gender, and disability. Through the stories of Eleanor Bumpurs, Junius Wilson, and Cassie and Aliya Smith, the margins of multiple identity categories are placed at the forefront, outlining how and why individuals of categorical intersectionality are constituted as non-citizens and (no)bodies by the very social institutions (legal, educational, and rehabilitational) that are designed to protect, nurture, and empower them.*

- 27 Compulsory Able-Bodiedness and Queer/Disabled Existence 396
- ROBERT MCRUER
- This essay points to the mutually reinforcing nature of heterosexuality and able-bodiedness, arguing that disability studies might benefit by adopting some of the strategies of queer theory.*

- 28 Is Disability Studies Actually White Disability Studies? 406
- CHRIS BELL
- Does the field of Disability Studies “whitewash” disability history, ontology and phenomenology? In this essay, Chris Bell proposes that the field is better labeled as White Disability Studies because of its failure to engage issues of race and ethnicity in a substantive capacity.*

- 29 Token of Approval 416
- HARILYN ROUSSO
- Harilyn Rouso describes her experiences working in a feminist group while also trying to represent the disability rights community. In this essay she suggests that women’s organizations and others like them become truly inclusive of disability only very slowly—if at all.*

PART VI: DISABILITY AND CULTURE

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- ANN MILLETT-GALLANT
- The author of this essay ponders how Alison Lapper’s monumental self-portrait statue of her pregnant, non-normative, nude body fits into the history and culture of public art.*
- 31 Blindness and Visual Culture: An Eyewitness Account 440
- GEORGINA KLEEGER
- Kleege critiques philosophers and critics who have exploited the concept of blindness as a convenient conceptual device, erasing the nuances and complexities of blind experience.*
- 32 Disability, Life Narrative, and Representation 450
- G. THOMAS COUSER
- Disability has become a major theme in memoirs and other forms of life-writing, opening up that experience to readers and taking control of the representation.*

- 33 Why Disability Identity Matters: From Dramaturgy to Casting in John Belluso's *Pyretown* 454

CARRIE SANDAHL

Carrie Sandahl addresses the use of disability in dramaturgy at both the level of the play (the words and actions of the play) and the production (who is employed and cast in the making of the play). In this chapter, she focuses on disabled playwright John Belluso and describes a "watershed" moment in the entertainment industry for disabled actors, directors, writers, and producers.

- 34 The Autistic Victim: *Of Mice and Men* 470

SONYA FREEMAN LOFTIS

*In this chapter, Sonya Freeman Loftis identifies the "fluid boundary" between fiction and reality when it comes to killing autistic characters and the way autistic people are treated in the real world. She examines the well-known character of Lennie Small from John Steinbeck's *Of Mice and Men* to argue for better acknowledgment of subjectivity for autistic characters.*

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In “The Magic Wand,” Lynn Manning focuses on a moment of disclosing his disability—“I whip out my folded cane”—that brings his identity as a black man into relief with his identity as a blind man.

40 “Biohack Manifesto” 519

JILLIAN WEISE

Jillian Weise’s 2015 poem “Biohack Manifesto” investigates notions of dysfunctionality, poetry, and the body.

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