

REALTIME TEXT FILE

DISABILITY COMMUNITY PLANNING GROUP WEBINAR

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REMOTE CART CAPTIONING PROVIDED BY:

Lisa B. Johnston, RMR, CRR, CRC

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Edited

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>> CLAUDIA FRIEDEL: So, let's go ahead and get started. I know we're very behind. I apologize for the problem with access on this webinar. And we will do better in the future, we will have all our future calls on Zoom. My name is Claudia Friedel, I manage a portion of the Florida Disability and Health Program. Bryan Russell is the -- oh, I should be recording, I apologize, give me one second.

[Please standby].

>> We will be holding questions until the end.

Can everyone who needs to see CART, can you see that? It should be up.

Let us know if you can't see that.

I'm going to briefly introduce Dr. Noll and then we will get started, so let me pull that up.

[Pause].

>> Are you recording this, Claudia?

>> CLAUDIA FRIEDEL: I am. I just clicked record.

So, Steve Noll is a master lecturer in the history department at the University of Florida, where he received his Ph.D. in 1991.

Dr. Noll taught special education in the public schools of Alachua County for 28 years before moving over full-time to UF in 2004.

Dr. Noll studies both disability history and Florida history and has written topics ranging from Florida environmental policy, the ill-fated Cross Florida Barge Canal, institutions for the "feeble-minded" in the South, and the Disability Rights Movement of the 1970's.

In 2012, the Princeton Review named him one of the 300 best professors in the U.S.

And his presentation will focus on disability and American history.

Take it away, Dr. Noll

>> STEVE NOLL: It's great to be here, and we understand that technology can be a problem and be wonderful.

My talk today is about Ed Roberts and about disability history.

And Ed Roberts is somebody that all Americans should know, should know of, should honor, should recognize.

But because he is an icon of the Disability Rights Movement, he is almost an unknown figure, and we'll start here with his Google Doodle from his birth date of January 23rd to

tell us that maybe people actually recognize who Ed Roberts is. And this is a presentation to you guys about Ed Roberts and about disability history in general.

And you might see my cat kind of in the middle here, which is not very nice, so we'll have to deal with that, some of the joys of working from the home office. He is here helping me, so we'll... get away...

[Pause].

>> STEVE NOLL: Sorry!

Who is Ed Roberts? Well, in 1962, in September of 1962, two young men entered colleges at places where they were not necessarily wanted at. One is James Meredith, who enters the University of Mississippi as the first black man. And the other is Ed Roberts, who enters the University of California Berkeley as the first seriously, severely disabled individual.

Meredith is an important part of the American historical icon. He's taught in history classes; people know about that. It's important stuff.

On the other hand, not many people know about Ed Roberts what he does and what he did and his importance to not only Disability Rights Movement, but expanding opportunities for Americans all over, whether they're disabled or not.

This is what Roberts has to say about entering Berkeley in 1962: "We were told by a dean, 'we tried cripples before, and it just didn't work.'" And I apologize for the words. As I teach disability history, one of the hashtags I use is #wordsmatter, so when we talk about the word 'cripples', that's their word and not mine, but I will use the words that people used during that time period. So, you know, "we tried cripples before, and it just didn't work." I had to sue them to get in. The same year James Meredith was allowed into an all-white classroom, I was rolling into a classroom."

And Roberts becomes a group called The Rolling Quads, this group of people who are in wheelchairs, Roberts will call himself a polio, not a polio survivor, not a polio victim, again, a polio, again, #wordsmatter. In 1939, contracts polio at 13 and becomes fully incapacitated from the neck down, except the ability to move one finger.

He is prevented from going to high school. He has to take high school classes online, as it were, so we can commiserate with what's going on with that this year.

He succeeds in going to school, in high school, and as he moves onwards, he is told he cannot graduate from high school because, A, he cannot pass P.E., and B, he can't pass driver's ed. so his mother and father sue the school district and he ends up at UC Berkeley.

This is part of a larger movement about people with disabilities and we talk about that starting in the early part of the 20th century as we begin to see that disability becomes associated with congenital, hereditary defect, as it were, led by people named Henry Goddard who is a psychologist at the Vineland Training School.

He invented the word moron, again, #wordsmatter, and he brings the first IQ test to America designed to sort individuals and determine who can benefit from education and who can't.

And in 1912, he publishes this book which will kind of set the stage for what's going to happen in America regarding people with disabilities throughout the 20th century called the Kallikak Family, in which a man that he names Marvin Kallikak, taking it from two names, kalli meaning good, kak meaning bad, and he is a privileged individual who has a significant number of descendants who become doctors, lawyers, business people, all upright children.

On the other hand, he has a separate family that happens from his dalliance with a tavern maid and these are people associated with criminality, prostitution, et cetera, all

sorts of things as you can see here, the lowest types of human beings, which is at what some level people consider people with disabilities.

And by the middle of the 20th century, many of these people, physical disabilities, mental disabilities, intellectual disabilities, are warehoused in institutions, upwards of close to a million people are warehoused in these facilities into the mid-1960's, okay. The institutionalization then takes place, but certainly you can see this is a picture from Life Magazine, you can see what is happening here and how horrific people with disabilities are treated during this time period.

And certainly as we have seen in the past months that people with -- associated with racist remarks, with being racist individuals, groups of people have requested, demanded, protested that their names be taken off of buildings, that their statutes be removed.

But, you know, this haven't percolated down to the people with disabilities.

This is a quote from Michigan Governor Ferris in 1914, he not only has a building named after him, he has a college named after him, Ferris State University in Michigan.

This is what he has to say. "These Americans carry an inherent defect which are an industrial and social handicap, a danger to the nation, and a drag on society". Okay.

So, we have not moved to the point that people are concerned about the fact that powerful individuals are demonizing people with disabilities as well.

This is also a quote from a man who is associated with -- associated with the library at Yale University and his name is Elsworth Elliott and he says in 1930, "The necessity of the exclusion of the cripple, the blind, those who are likely to become public charges is self-evident."

And when we mean likely to become public charges, that means the assumption is that people with disabilities cannot work and they will always be dependent upon us.

This picture basically averts to that picture, upsets that picture, switches the narrative.

These are the people in the group, these are the paralyzed groups of American and this is a league in the 1930's and they are just like most Americans out of work during The Great Depression and they are demanding not necessarily a return to welfare-type situations, but jobs. We can work, we are willing to work, we want to work.

So, you know, they're pushing for the fact that we don't want your charity, we want to be able to participate in American society and be allowed to be independent.

And certainly this picture also tells us that the assumptions about the Disability Rights Movement coming out of the sect of the '60s and the Civil Rights Movement is true, and not necessarily true, along the Civil Rights Movement, people with disabilities are demonstrating for their rights even then. Not necessarily listened to but demonstrating for their rights and we need to understand that the successes in the '70s, '80s, '90s come out of the sacrifices that people in the '30s made as well.

So, we see opportunities for people with disabilities significantly circumscribed by the built environment and here we see opportunities for people in wheelchairs. We can't go anywhere because the environment doesn't allow us to do that. This is not because we don't want to, it's not because our wheelchairs won't allow us to, it's because society has not developed access for us to be able to go there.

And then the problem is then associated with the people in the wheelchairs themselves not necessarily the society itself adapting to people with special needs.

And, you know, again, here, this is 1955, an article from the Tallahassee Democrat, again, we see #wordsmatter, "New boost for cripples, designed to break through the barriers of society."

Barriers of society here is the problem, not necessarily the fact that wheelchairs are the problem. This is designed around fixing the person. The wheelchair, not necessarily

fixing society to accommodate to that wheelchair.

And certainly, we see the development of curb cuts, which certainly was one of the first things that Ed Roberts did after he graduated from the University of Cal Berkeley in 1966. This is what he has to say: "We secured the first curb cut in the country, at the corner of Dancraft here in Berkeley. When talked about the issue, curb cuts? Why do you need that? We don't see people with disabilities out in the streets. Who is going to use them? They didn't understand the reasoning was circular. The access for disabled people benefits others as well. People pushing strollers and people on bikes and elderly people who can't lift their legs so high. Many people benefit from this accommodation." This is what the concept of universal design is all about.

And certainly, you know, today we take these for granted, as if they have always been a part of the built environment, and certainly as someone who rides my bike to UF every day, well, when it was open! I take advantage of these all the time.

As someone who has grandkids in the past years, in the two years, and moving my stroller, these are wonderful things

But we have to understand that these were not always there, and they were put there by the advocacy of people with disabilities, particularly people like Ed Roberts, and these are not just for the benefit of people with disabilities. They're for the benefit of all.

And we need to understand that when we access, we allow access for people with disabilities, we improve society at large, not just society, not just making it better for particular groups of people but making it better for everybody within society at large.

So, Roberts becomes, at some level, a star, right? Roberts becomes a star. He graduates from Berkeley, goes, and gets his master's there.

As he goes to Berkeley, he can't live in the dorms. His wheelchair and his iron lung are too heavy.

So, you know, another impediment to opportunity for people with disabilities. So, what's he gonna do? Well, he ends up living on the ground floor of the infirmary at UC Berkeley.

And by the time he graduates, he has developed a cohort of other people who have taken advantage of the opportunities that Roberts has provided, and they live in one section of the infirmary there. That's their dormitory. They develop a program called the program for physical -- The Program For Students With Physical Disabilities At Berkeley. He gets his masters in sociology and social work, he's going on for his Ph.D. But decides that advocacy is better than academia and becomes developed -- becomes the leader to develop the first Center for Independent Living in the nation right there in Berkeley, okay.

And, you know, he talks about his relationship of the movement for disability rights that he is at the forefront at to other movements. "I learned a lot from the women's movement", this is Roberts speaking, "I remember them having to deal with stereotypes of weakness and passivity that society placed on them, like they placed on us.

Like gender, disability can be very powerful.

I remember talking with Leonard Pelitier, and he was a leader in the Indian unit before he was arrested and I spoke with others in the black power movement and I told them we were fighting for the same civil rights movement and I did. I understand it. Many people don't realize it. He is a really interesting character whose motion and emotion are benefitted by the fact that he is a really funny guy. He said this, where was I going to live? I was going to live in a coal hospital on the edge of campus." The movement was rising all around us right there, the free speech movement, anti-war movement, Roberts was right there.

Another member of the Rolling Quads, "I used to roll up to the police and when they

threatened to arrest us, we said how are you going to get us there? The buses were not handicapped accessible.”

Roberts not only becomes an advocate and a person pushing for disability rights, he becomes part of the establishment, becomes California's Secretary of Vocational Rehabilitation under Jerry Brown, as you can see Jerry Brown in the picture here as governor of California, and this is the same group that in 1962 told Ed Roberts that he would never be able to get a job and never be able to do anything except be on welfare, so the irony of him being in charge of this is rather profound and important.

And he becomes this advocate for people with disabilities, both pushing for it out on the streets, but also within the corners of power

The person in the picture on the right-hand side, I guess, is Judy Heumann, which if Ed Roberts is seen as the Father of Disability Rights Movement, Judy is seen as the Mother of Disability Rights Movement, she comes from New York and is the assistant director of Berkeley for Center for Independent Living in the 1970's.

Heumann is a graduate and in the Camp Jened, in Upstate New York, if you guys have not seen this movie, go and see it, it's called Crip Camp, about an hour and a half long and it's about living and learning and participating in this camp setting in the mid-1970's and how it affects people with disabilities and how it affects the Disability Rights Movement, it's a phenomenal movie that really presents people with disabilities not as victims, not as wonderful people, but just as people, people who can be nasty, wonderful, fun, angry, just people.

So, I mean, it's a great movie and it tells us, you know, that working together, people with disabilities can advocate for themselves, okay.

And certainly in 1977, this comes to fruition with the 504 demonstrations. In 1973, Richard Nixon signs, as President, signs Section 504 of the Vocational Rehabilitation Act. It's kind of a throw away part of the bill.

The bill is, you know, this big, this thick, right in the back there's a section that says any organization, any government agency, any public university that gets federal funding cannot discriminate against anybody by virtue of, again, here's those words, by virtue of handicap.

So, when people see this, they realize this is what, for people with disabilities, the Civil Rights Act of 1964 was. An opportunity to have the government be on their side.

But even though it's put into law, Richard Nixon does not sign the enabling legislation.

Gerald Ford, the next President, does not sign the enabling legislation. And the assuming is the next President, Jimmy Carter, a Democrat, is going to sign it. Well, he doesn't sign it.

And in the spring of 1977, right after Carter is President, people with disabilities, with all sorts of disabilities, ban together, take over federal buildings in California, San Francisco, in Washington, D.C., in New York, and demand that the Secretary sign the legislation to put 504 enact.

And once again, we have these wonderful stories about -- about the inability of the Government to understand what the needs of people with disabilities are.

They're in the federal building in San Francisco, it is the longest takeover of a federal building in American history. As they take it over, the Government wants them out.

How can we get them out? Well, we'll cut off the bathrooms. These guys said sorry, we can't use them anyway! They not handicapped accessible. They're on the fourth floor!

How do they communicate with people? There are no cell phones. Just like Ken is doing now, they can sign to the people on the fourth floor and communicate that way.

The Federal Government is flubbing. How do we do this? Finally, the Federal Government caves in and the legislation is signed.

And this is legislation in California and the words, #wordsmatter, patient no more, we will not be considered as a medical case, we are people. We will not be patient for someone to help us, we can help ourselves.

We shall overcome, taking over the words from the Civil Rights Movement.

504, ACCD, this is citizens, citizens, citizens mean we can vote and participate, we are fully accessible in American society, okay.

So Judy Heumann, one of the leaders of the 504 demonstration and this year when Time Magazine published a special issue with the 100 most important women of the 20th century, each one, from 1919 until 2019, when women get the right to vote, each year has a particular woman.

In 1977, that woman is Judy Heumann.

And she like Ed Roberts becomes an advocate and activist and government bureaucrat and works in the Obama Administration under the Bureau for People With Disabilities.

And also, individuals recognized and connect the Black Power Movement to the -- to the Civil Rights Movement. And you can see, it's in the Black Panther newspaper there.

And finally, in April of -- the end of April 1977, the enabling legislation is signed, victory, you can see, people with disabilities are excited and this is going to happen and people with disabilities will be treated fairly.

And certainly, we see the ability of individuals, African-American individuals, and some level they're under a double burden, both being discriminated against because they're black and also because they are -- they have disabilities.

Johnnie Lacy becomes the first board member of the Berkeley Center for Independent Living.

This is what she says, my black classmates have to accept my disability in the same framework as my colleagues, an oppressed minority. Nobody understood that I was under a double burden.

And the Black Panthers provide food for those people in San Francisco who are occupying the federal buildings and without their help, the demonstrations would have collapsed, and an important juxtaposition and connection there.

Certainly, tied into something that maybe people who Ken is talking to through ASL, Gallaudet University, the preeminent Deaf university, with big D, big D Deaf culture, never had a Deaf president. In 1988, a new president is going to be inaugurated, the Board appoints a hearing person.

Students of Gallaudet take to the streets in a program called DPN, Deaf President Now, utilizing the techniques of the Civil Rights Movement and Disability Rights protest a decade before.

And they succeed preventing this person from taking office and for installing the first Deaf president of Gallaudet in October of 1988, a man named I. King Jordan.

Interesting name. But he becomes the first Deaf president of the preeminent Deaf school in the nation.

Timing, we still have a time, timing the disability rights to larger demonstrations.

1988, kind of the same year, two years later from that, in 1990, we're gonna sign the ADA, the Americans with Disabilities Act. And again, the major public perception of this is people in both political parties saw how problematic it was for living with disabilities for Americans with Disabilities, and they decided that they would change the law and put into effect the ADA.

Well, certainly this belies that myth, and this is the capital crawl where people with disabilities demand that the ADA be signed, put their lives and bodies on the line for doing that right here.

And this is because of their activism, not necessarily because of the push from

non-disabled individuals in Congress, that the ADA is signed in July of 1990, giving rights to people with disabilities, opening up accommodations for people with disabilities, providing public transportation possibilities for people with disabilities. And, you know, there are non-disabled members of Congress who really pushed for this, among them Tom Harkin from Ohio who has a disabled brother and Harkin spoke at UF probably three years ago in a really moving motion -- a really moving speech about his participation and his relationship with his deaf brother. And Representative Pat Schroeder of Colorado said we forgot about people with disabilities when we passed the Civil Rights Movement. This is a bill that is long overdue.

So, the assumption is, once again just like with the passage of the Civil Rights Act of 1964, now that we've passed the bill, everything is okay. Everything is okay. Well, that's not necessarily the truth, okay.

This is Ed Roberts's wheelchair. Ed Roberts dies in March of 1995. He is 56-years-old. He has had a remarkable life, okay. He not only founded the first Center for Independent Living in Berkeley and not only worked in government in California, he founded the World Institute on Disability at Berkeley and he was named a MacArthur Fellow, if you know what that is, it's a Genius Grant, and he dies at 56 which tells us a lot about the issues of people with disabilities have.

Their lifespan is significantly shorter and he didn't get to do all that he wanted to do. And this wheelchair ends up in front of a door at the Smithsonian Institution three weeks after Roberts dies. And there's a note on this that says, I am delivering to you the motorized wheelchair of Ed Roberts.

And then it says: This provides a story of a pioneer whose amazing life tells an important story for the nation to behold.

And the guard says you can't leave it here! And he finally says look, buddy, Ed Roberts was the Martin Luther King of the Disability Rights Movement and it is left there and it is now housed in the Museum of American History, along with other iconic examples for the struggle of equality like the lunch counter for the Greensboro sitings for the right for civil rights.

So, this is an important, important part of what's going on here.

So once again, words matter. Original -- original signage on this says Ed Roberts is wheelchair bound and people with disabilities immediately fought against that and got it changed and said this isn't a device that binds us or limits us, it is an ally, an accommodation. It shows a disabled person's authority over their terms of mobility. It expands our horizons.

And Ed was very much in the world, around the world, out in the world, all over the globe.

And someone who is a co-founder with him in the World Institute of Disability had this to say about him: "When he came into the world, he captured people's attention, he moved his chair slightly, rolling it back and forth, lifting and lowering the foot pedals, raising and lifting it in the back, honking the horn and turning on the lights. Now that it's here, now that it's here, it's kind of sad. Because I remember just welling up, this is a person with disabilities, I remember just welling up how beautiful that chair was and now it was empty and there was no one driving it and it was still. And Ed was not a still kind of guy. He was a mover and a shaker. But the fact that this chair is here tells us a lot about how far we have come."

And how far we've come with people with disabilities tells us the celebrations of how far we have come since 504, you know, 1997, Roberts is dead two years, but we have the 20th anniversary of this.

And again, it's in San Francisco, Roberts's back yard, right.

2017, again, demonstrations, there's that picture of what happens with 504, but, you know, being real in an age of this is a word that most people don't know. We know racism now particularly, we know sexism, we even know ageism.

But ableism? What the heck is ableism? It's discrimination on the grounds of people with disabilities. We discriminate against them. We see ourselves, we who are non-disabled, as superior to those who are disabled. And it is a caste system, just like racism, just like sexism, and something that people without disabilities need to face up to everyday and be aware of and try to work over it, okay.

And, you know, five years ago, celebrating 25 years of the ADA. And it appears that things are going well.

But, you know, we still have significant issues, significant problems. The ADA has been watered down, just like the Civil Rights Bill of 1964, and just lining the Voting Rights Act of 1965 and people with disability have to work to ensure the ADA still has legs, still has meaning, still is able to do the things that it was supposed to do in 1990.

And Ed Roberts, again, his life, his legacy honored throughout all the time since his death, you know.

And this is 30 years of the ADA, last month, you know, I talked -- I gave this talk to a group of people on that very day, on July 26th, representing, you know, 30 years.

Global disability inclusion, you know, ADA in color, you know, there are people who are burdened by racism and ableism, burdened by sexism and ableism, burdened by ageism and ableism.

This is a timeframe, okay, and you can see, you know, all the things that have happened since ADA has been passed. Whether that has changed much, we're not sure, but certainly that's there.

And, you know when we see this, this is the development of Habitat For Humanity homes. Habitat for Humanity homes is now accessible from the beginning. When they're built, they're built with people with disabilities in mind. They're built so we don't have to retrofit houses. An example how houses should be built from the beginning with understanding of people with disabilities in mind.

Because at some level, one thing that the Disability Rights Movement and disability study groups and academia have said that, you know, everybody at some level is only tabs, temporarily able-bodied and all we'll all be like this at some degree in universal design and things will have to be retrofitted.

And part of his legacy is the Ed Roberts campus in Berkeley, in Berkeley, right at a -- right at a BART, barrier rapid transit station, easy access to trains and campus in Cal Berkeley at the university in Berkeley, and for the community as well

Right now, it's closed because of COVID, but it provides a really open, wonderful space for people with disabilities to feel that their needs are met first, not after the fact. And again, the fact that it's named after Roberts tells us how important he is.

And, you know, and, with this #disabledlivesmatter, the fact that disabled lives really don't matter. This is 2018, University of Mississippi Medical Center is going to be -- develop a new part of the campus. This is a place that was associated with the Mississippi State Insane Asylum, originally called lunatic asylum, many people buried in unmarked graves, their lives didn't matter.

And here in the past months with the acknowledgements of racism around and police brutality, certainly we see that disabled lives matter as well. That a significant number of those black lives which have been snuffed out by police are also black disabled lives.

So, we need to talk about that as well.

And certainly, we need to then remember Ed Roberts and his legacy.

And if I can find the papers, we can talk about Roberts -- this is Roberts on... on what happened when 504 was passed with the demonstrations, okay.

We got here together to begin talking about something that we knew we could do. We didn't come into this with weakness. We came to this movement to show strength, to show what we really are, which is people that have learned, from people with disabilities, from people being considered weak, from people being people who are discriminated against daily. We've learned how to be strong.

And we've demonstrated that to people of this country. We have to begin to think very clearly what we need to do is help raise the consciousness of our fellow Americans, both with and without disabilities.

For those to come out from behind, from the backwards, from the institutions, from the places, from the garbage heaps of our society. We have to stop the warehousing, the segregation of our brothers and sisters.

We have a long way to go, but we have achieved one giant step.

Together we have achieved something that relatively few people achieve in their lives. We have learned more than anything else about each other, how much we love each other, that commitment, that dedication to each other is carried through the rest of our lives.

We have a future for ourselves and many young people with disabilities who will find a new world as they begin to grow up. Who may not have to suffer the kinds of discrimination we have suffered in our own lives, but if they do suffer it, they will be strong and fight back.

And that's the greatest example that we who are considered the weakest, most helpless people in society are the strongest, we will not tolerate segregation, we will not tolerate a society which sees us as less than whole people.

And we will together reshape the image that this society has of ourselves. We are no longer asking for charity; we are demanding our rights.

We're victorious, we are strong.

So, with that, I will end and talk about how the movement for disability rights has been led by people with disabilities like Ed Roberts and we need to owe them a debt of gratitude. All people, all Americans, their story is our story. And Ed Roberts's story is the story of what it means to be an American.

Thank you.

>> CLAUDIA FRIEDEL: Thank you so much, Dr. Noll. Thank you, everyone, for joining us and for your patience as we tried to figure out how to be accessible for everyone and what platform worked for us. We will be using Zoom in the future.

We do have one question from Shelly Baer on the chat and says is there a difference between the disability civil rights movement and independent living movement? And the self-advocacy movement?

>> STEVE NOLL: I think they're all the same, the independent advocacy movement and the need for civil rights, basically it's a movement for citizenship and citizenship means being able to vote, being independent, to work, means not having to -- not having to... um... have somebody else do something for you. So, I think it's all tied together, yeah.

>> CLAUDIA FRIEDEL: Well, I don't see any other questions. And I just -- I want to be cognizant of everyone's time because I know we did get started late and we're a little past our ending time.

So, thank you all so much for joining us. Thank you, Dr. Noll.

>> STEVE NOLL: And my sign language is pretty awful but thank you.

>> CLAUDIA FRIEDEL: Thank you all. And the recording, we will be sending out the recording and the CART notes to the LISTSERV that we have and all the folks that

registered and we will be sending that out maybe this week or early next week.

>> STEVE NOLL: I hope this worked. Do people feel this was okay and positive and good?

>> CLAUDIA FRIEDEL: Yeah, I mean... thank you, guys. From what I'm reading, thank you, everybody, for ASL interpreting and captioning.

>> STEVE NOLL: Yeah, ASL is just wonderful.

>> CLAUDIA FRIEDEL: Thank you, Ken. And another thank you so much for the interpreter; wonderful.

Thank you, guys, all. We really -- thank you, thank you.

>> STEVE NOLL: Okay. Thanks!

>> CLAUDIA FRIEDEL: All right. Everyone have a wonderful day! Stay safe!

[Concludes at 3:14 p.m.]

** Edited **

Recommendations and Findings:

- Disability advocacy has a rich history parallel to civil rights advocacy but is not as widely known by the general public.
- People with disabilities in a minority racial group are under a “double burden” that is not necessarily fully taken into consideration by either identity group.
- Recommendations include further educating the public about disability history and taking an intersectional approach to advocacy.