

*From Inclusion to Justice:
Disability, Ministry, and Congregational Leadership*

Study Guide Created by Erin Raffety



Study Guide Overview

This guide provides background, resources, and suggested lesson plans that may be helpful to those leading a book study in their congregation or classroom on *From Inclusion to Justice: Disability, Ministry, and Congregational Leadership* by Erin Raffety. This study guide contains (1) a Leaders' Guide with further background, resources, and lesson plans; (2) a Study Guide with questions for readers to contemplate as they work through the book on their own; (3) a collection of Handouts to use for the lessons in the Leaders' Guide.

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Erin Raffety can be contacted via her website, erinraffety.com, for further information or requests for appearances and talks related to the book.

Thank you for reading and studying *From Inclusion to Justice*!

The guide breaks the book study into four sessions (Session 1: Introduction & Chapter 1; Session 2: Chps 2-4; Session 3: Chps 5-7; and Session 4: Chps 8-9 & Conclusion). However, if the congregation is quite unfamiliar with disability ministry, you may choose to start with an introductory session for which no reading is required that invites participants to share their motivations, fears, and hopes, and makes use of some of the Session 1 content. Of course, lessons can be combined, as well, but I chose a four session format because it seemed to be the minimum number of sessions necessary to cover the content in the book. Again, depending on congregational or leader familiarity or lack of familiarity with the topics, you may wish to supplement your preparation or the curriculum with the resources for further reading at the end of each lesson.

Each book study session is designed to last an hour and includes an opening prayer, a warm up activity, a review of the reading, prompts for discussion, a looking ahead activity, and a closing prayer. These sessions easily extend to an hour and a half of content.

Please don't hesitate to reach out and let me know how your study goes. Which activities worked? Which didn't? Any links that are broken? How can I help support your ministry?

Sincerely,



Leader's Guide

Session 1 Title: The Problem of Inclusion

Assigned reading: Introduction & Chapter 1

Materials needed: Computer and projector, Handouts of ADA (1.1, 1.2, 1.3), pens, and a Bible

Opening prayer (1 minute): “Dear God, Help us to approach the topics today with open minds and open hearts. Help us to listen and learn about and from our disabled siblings in Christ. Help us learn to seek justice alongside them and alongside Jesus as we study together. Amen.”

Warm up activity (10 min): Show [this short video of Vic Finkelstein's allegorical story](#) and invite folks to open their books to page 1 if they want to follow along.

1. Ask participants to share their reactions to the story.
2. Ask them what perspective this anecdote offers on disability, and how it challenges some of their prior assumptions or experiences with disability.

(Be wary of responses like, “disability isn't real,” “there's really no difference between disabled people and us,” “we're all disabled,” or “but some people with disabilities can't do things for themselves.” If these come up, say, let's come back to that when we discuss the reading today.)

Review of the reading (10-15 min):

1. Ask participants to find the section in the reading where Raffety discusses the terminology she uses, including disabled people, non-disabled people, ableism, and able-bodied (p. 3-5).
2. Invite responses as to whether any of these terms were new to participants, or if they learned anything in her discussion of why these terms matter.
3. Use this opportunity to set ground rules for discussion, reminding participants that both “disabled people” and “people with disabilities” are acceptable terms to refer to disabled people, but terms like “crippled,” “handicapped,” or the “R word” are offensive and outdated. Remind participants that euphemisms like “special needs” or “differently abled” aren't helpful because they undermine disabled knowledge and experience. Make clear that because the disability community is so diverse, it always makes sense to ask how people identify and of course, to call them by name. Assure participants that we're all learning together and give them clear direction for how to gently correct one another in the group if mistakes are made.
4. Ask participants to pair up and find the parts of the text where Raffety describes the “problem” with disability ministry. Why is she writing this book? (Feel free to pull from p. 2-3 and 15-17 for close reading.) Ask them to look into the first chapter, as well, to consider what kind of sources she will use to make her argument.

Discussion (10 min in small groups; 10 min large group discussion):

1. Begin by asking participants whether they learned about disability history and disability rights in school (p. 13-14).
2. Print and pass out the handouts for three sections of [The Americans with Disabilities Act of 1990](#). Divide participants into three groups (Sec. 12101 Findings—focus on first

3. section, a & b; Sec. 12102 Def; Subchapter I-Employment, Sec. 12111, Def.). Ask participants to read and study their section and answer the following questions:
 - a. What jumps out at you in reading the law for yourself?
 - b. What interpretation does Raffety offer regarding your particular section? (help participants locate p. 32-35 as necessary)
4. Staying in these small groups, ask one group to find and define the term “justifiable exclusion” (p. 37), another group to find and define “non-performative statements of inclusion” (p. 38), and another to find and define “ableist apologia” (p. 38)?
5. Come back to large group and invite small groups to share how reading the ADA helped them to gain insight into the arguments that Raffety is making.
6. Invite groups to share their definitions of the terms they studied.
7. Ask whether participants have heard people make “justifiable exclusions” against disability (p. 37), “non-performative” statements of inclusion (p. 38), or “ableist apologia” (p. 38) in your workplace, school, or even church? Now that you have these concepts to recognize such speech, what do you make of it?
8. (These two exercises are meant to help participants grapple with the intent versus the reality of “inclusion.” If this term hasn’t come up yet in your discussions, take a moment to define it for yourselves before moving onto the final activity.)

Looking ahead (10-15 min):

1. Ask participants to identify in the same small groups for this large group activity and invite someone to read aloud Mark 10:46-52. Before they read, instruct one group to listen as if they were inhabiting the perspective of Bartimaeus. Ask another group to listen as if they are the crowds. Ask the final group to listen as if they are Jesus.
2. Ask listeners to comment what they notice as they listen through this particular experience (Jesus group should go last).
3. Tell participants to watch for how Raffety’s interpretation of this text unfolds throughout the book as she considers different perspectives.
4. If you have time, you might invite participants to reflect on the value and limits of perspective-taking in reading scripture.

Closing prayer (1 min): “Jesus, Son of David, have mercy upon us when we have fallen short of beholding the humanity of our siblings in Christ, when we have settled for inclusion over justice, and when we have not listened to those who are crying out. Let us cry out alongside them, never settling for inclusion when you came into this world to truly transform it. Amen.”

Resources for further study:

- Read this short NPR article on [“How to talk about disability sensitively and avoid ableist tropes.”](#)
- Study or offer disabled activist [Lydia X.Z. Brown’s Glossary of Ableist phrases](#) to participants.
- Invite participants to view or host a viewing party of the documentary *Crip Camp* to learn more about the disability rights movement in America.

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Session 2: Letting Go of the Table

Assigned reading: Chps 2-4

Materials needed: Computer and projector, Bible, Baseball game projected onto screen, Twitter/Psalm closing prayer handout (2.1)

Opening prayer (5 minutes): Watch [disabled artist Gaelynn Lea and Dave Mehling's performance of "I Wait"](#) as your opening prayer/meditation today. Ask participants to listen for the prayers that the Spirit is lifting up through Lea's words by repeating a word or a phrase, following the video. Close prayers with an Amen.

Warm up activity (10-15 min): Divide the group into three small groups. Ask Group 1 to read Luke 14:1-11, ask Group 2 to read Luke 14:12-24, and Group 3 to read Luke 14:25-35. Next, ask the groups to rehearse how they will tell "their part of the story" in their own words and what it suggests to them about disability ministry. Invite the groups back to the large group to share and ask the large group two reflection questions:

1. How did hearing the "whole story" change your reading of your part of the story?
2. What questions do you still have about Jesus and disability ministry?

Review of the reading (10 min):

1. Begin by asking participants to locate a key moment from Raffety's interpretation of Luke 14 in the book (Chapter 2). Do you agree with her interpretation? Why or why not?
2. Raffety suggests that "letting go" of the table for able-bodied people begins with sitting at Jesus's feet like Mary (Luke 10:38-42). She goes on to tell the story of Pastor Brad and Michelle. Who do you most identify with in the opening story, Pastor Brad or Michelle? Why?
3. Describe transactional ministry and how we might recognize it. (p. 68-75)

Discussion (15-20 min):

1. Show clips of [this video from John Goldingay](#) on "The Psalms of Lament" (0-4:44; 7:16-9:51).
2. Ask participants what Goldingay thinks we're doing when we're praying the psalms?
3. Why does he think we object to the psalms that ask God to thwart their enemies?
4. According to Raffety, why is lament, like praying the psalms, so risky for disabled people, the church, and even relationship with God (p. 91-95)?
5. Do you pray these psalms at your church? How might you incorporate lament into your prayer and worship?

Looking ahead (10 min):

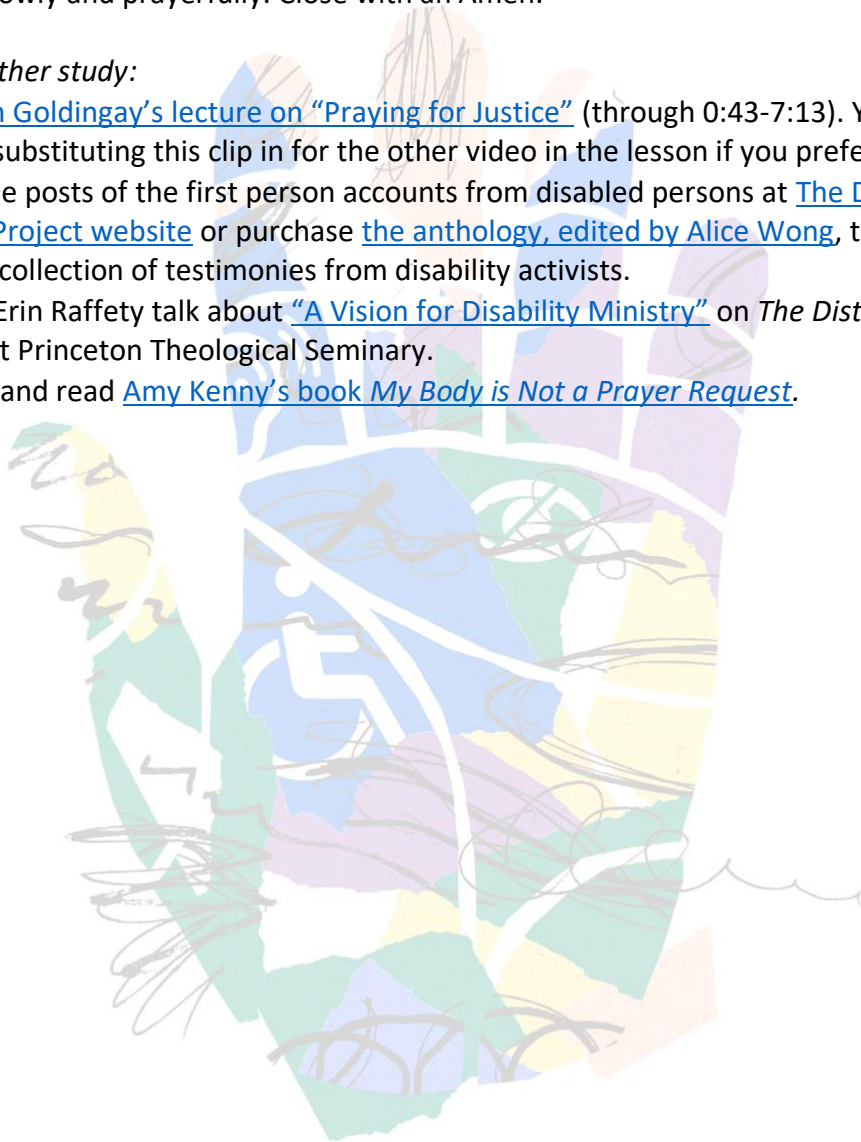
1. Project [this image](#) or one like it (there are many baseball memes like this!) onto the screen illustrating differences between equality, equity, and inclusion.
2. Ask participants to talk with a partner about what the images mean or which images are confusing.

3. Ask participants to try to draw a fourth picture of what justice might look like in this context.
4. Invite participants to share their reflections and drawings with the group, beginning to compile some visions of justice in disability ministry.

Closing prayer (5 min): Use the handout that intersperses tweets with Psalm 6 to close (2.1). Invite participants to go around the room, reading the verses from the psalms, followed by the Twitter verses, slowly and prayerfully. Close with an Amen.

Resources for further study:

- View [John Goldingay's lecture on "Praying for Justice"](#) (through 0:43-7:13). You may consider substituting this clip in for the other video in the lesson if you prefer it.
- Read some posts of the first person accounts from disabled persons at [The Disability Visibility Project website](#) or purchase [the anthology, edited by Alice Wong](#), that includes a diverse collection of testimonies from disability activists.
- Listen to Erin Raffety talk about ["A Vision for Disability Ministry"](#) on *The Distillery Podcast* at Princeton Theological Seminary.
- Purchase and read [Amy Kenny's book *My Body is Not a Prayer Request*](#).



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Session 3: Centering the Ministry & Leadership of Disabled People

Assigned reading: Chps 5-7

Materials needed: Computer and projector, Bible, Handouts 3.1, 3.2

Opening prayer (5 minutes): [Play this video](#) as an opening prayer meditation, disabled Christians reading 1 Corinthians 12. After the video plays, say Amen, and ask for any reflections on what participants heard the Spirit speaking through the scripture.

Warm up activity (10-15 min): Read through the "10 Principles of Disability Justice" handout (3.1) together, as well as the Beatitudes, Luke 6:17-26.

1. Ask participants in pairs to discuss the statements in each document that give them the boldest, clearest vision for what justice looks like.
2. After a few minutes, ask them to discuss which statements in each document stand out as the most challenging for your church community. Why?
3. Invite participants to share their reflections with the large group.

Review of the reading (15 min): Pass out the sample bulletins from Joyful Noise (Handout 3.2) and a bulletin from your worship service.

1. Ask participants in pairs to discuss the differences and the similarities in the two.
2. After a few minutes, ask them to reflect on how Raffety's chapter on worship (6) and this Joyful Noise bulletin invite them to think about worship in new ways.

Discussion (10 min): Returning to the large group, discuss the following questions:

1. What questions do you have about what Raffety is inviting churches to do differently when it comes to ministry, worship, and leadership?
2. What invitations do you hear in the chapters you read for today for your church?
3. Make a list together of potential avenues for change and remaining questions as you wrap up the book next week.

Looking ahead (10 min): Read Acts 16:11-25 aloud slowly.

1. Ask participants which character they identify with and why.
2. Ask them which character is the leader and why.
3. How might the enslaved girl retell the story from her perspective? What might we experience differently or learn if she were to tell it?

Closing prayer (1 min): "Dear God, Help us to be open to different ways of ministry, worship, and leadership, especially from disabled people. Help us to seek places of thriving and healing for disabled people in our communities so that we can learn from and participate in what God is already doing. Help us to behold our worship and our ministry with fresh and repentant eyes so that our ways of doing things would not be a hindrance to beholding the Spirit's leadership in our midst. Amen."

Resources for further study:

- Read Disability activist [Mia Mingus's essay, "Access Intimacy: The Missing Link"](#)
- Christian Century article on ["Joyful Noises: A worship service with children of all abilities"](#)
- Check out Princeton Theological Seminary's Institute for Youth Ministry's, ["Cultivating God's Brainforest," a digital course](#) for youth ministers that keeps neurodiversity in mind
- Purchase and Read [Naomi Lawson Jacobs and Emily Richardson's book, *At the Gates: Disability, Justice, and the Churches*](#)



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Session 4: Becoming Mirrors and Accomplices for Justice

Assigned reading: Chps 8-9 & Conclusion

Materials needed: Computer & projector, whiteboard/blackboard or other writing surface that can be seen by others, markers or chalk to write with, paper, pens

Opening prayer (1 minute): Lord, forgive us when we have been bystanders to or enablers of injustice. Help us to name, receive, and celebrate disabled leadership in our church and community. Help us to nurture mirrors and become accomplices in the kingdom of God. May that kingdom come and Thy will, not ours, be done, both in heaven and on earth. Amen.

Warm up activity (10 min): Watch a clip from [this video lecture from Rabbi Julia Watts Belser](#), where she talks about the difference between her elbows out and elbows in posture and the challenge and gift of taking up space. (1:07:35-1:10:26). Participants can follow along with the lecture on p. 177 of Raffety's book.

1. Why does Belser like to go first when she and a "strider" move through the crowd?
2. Why does she say that it's important for her to learn to take up space?

Review the reading (15 min):

1. In a large group, ask participants to generate a list of key terms Raffety uses to describe disabled leadership in Chapter 8 and what justice looks like in Chapter 9. (At a minimum, this list should include misfitting, mirrors, allies, and accomplices, and may or may not include collaborative leadership, Crip Nation, and transvaluation. Settle on no more than 8 terms.)
2. Invite participants to pair up to define 1-2 terms each, citing a particular page number where possible for the definition
3. Report back, filling the board with large circles with the terms inside and brief definitions beside them.
4. After you've defined all these terms, ask when they think back on the book, what other terms belong on the board, especially terms that were new for them? Invite participants to leaf through the book as needed. (Terms like ableism, inclusion, listening, transactional ministry, lament, justice, and disabled-led ministry may come to mind.) Leave these terms up for participants to see for the next activity.

Discussion (15-20 min):

1. In the closing chapters of the book and the conclusion, Raffety shares several stories about leadership. Which stories stuck out to you and why?
2. In Chapter 9, Raffety shares some of her own experience of recognizing her personal experience of disability. Why is it so hard for her to recognize her own experience? What is it like when she does?
3. Are you or someone else you know looking for mirrors or accomplices? No need to share unless you have permission to share or want to share! You can just say yes or no to this question.

4. Where are their mirrors in your community? What does it look like for your church to be accomplices in the kingdom of God?

Wrapping up (10 min):

1. Pass out paper and pens to all participants and as this is out last session together, ask them to journal about one key thing they learned from the book that they will take with them and one key action step they feel God is calling them to.
2. Before you give them time to journal, read from pages 190-191, in order to remind participants that “listening, lamenting, repenting, and nurturing are actions.” Therefore, an action that doesn’t move past disabled people but behind them, much as Belser teaches us, can be deeply faithful. (You may wish to give folks a couple examples like, “We can pray the psalms together,” “Maybe our church could research disability organizations in our area,” or “I can create listening sessions in our church.”)
3. Ask participants to do the first task individually and invite them to share. Then, ask whether they’d like to do the second task on their own or as a group.

Closing prayer (5 min): Instruct participants that you will open in prayer and then invite group members to share their words or prayers aloud. Close by saying Amen.

Resources for further study:

- Watch the entirety of [Belser’s lecture, “God on Wheels: Disability Liberation & Spiritual Leadership”](#) (Oct. 25, 2019).
- Access the [Disability Inclusion Toolkit](#) from the Presbyterian Mission Agency to give you some more ideas about how to seek justice alongside disabled people in your church and community.
- Share [“Disabling Lent: An Anti-Ableist Devotional”](#) from *Unbound* with your congregation.
- Consult [Kathy Black’s A Healing Homiletic](#) (1996) for folks reading and preaching disability scriptures.
- Read [Nancy Eiesland’s The Disabled God](#) (1994).
- Read [Erik W. Carter’s Including People with Disabilities in Faith Communities](#) (2007).

Study Guide Questions for Readers

Introduction

Questions to contemplate while you read:

1. On p. 2-3, Raffety asks whether solving the problem of disability is the point of ministry with disabled people? What do you think? Why does she pose the question in that way?
2. What does it mean to be able-bodied and what is ableism? (p. 3-5)
3. What does Raffety mean when she says she takes the church as an “empirical reality” and a “theological certainty”? (p. 5-6)
4. What are the problems with problem-solving ministry as Raffety hints at them on p. 11-12? Do you approach ministry this way?
5. Did you learn about the disability rights movement in school? Have you ever heard of Disability Studies? What do you recall about the passage of the ADA, the IDEA, or other pivotal moments in disability history? (p. 13-14)
6. (p. 15-17) According to Raffety and her research, what is the “problem” with disability ministry in churches today?
7. If God is calling us beyond a paradigm of inclusion in ministry, what might that look like?

Chapter 1: The Problem of Inclusion

Questions to contemplate while you read:

1. What can we learn from the two cultural scripts about disability ministry that Raffety introduces at the beginning of the chapter?
2. What was unique about the design of Raffety’s research study on disability ministry? (p. 24-25)
3. According to Raffety, why does the ADA offer “a legal pathway for disabled individuals and their allies to *pursue* accessibility, not a *promise* of accessibility” (p. 33-34)?
4. Have you heard people make “justifiable exclusions” against disability (p. 37), “non-performative” statements of inclusion (p. 38), or “ableist apologia” (p. 38) in your workplace, school, or even church? Now that you have these concepts to recognize such speech, what do you make of it?
5. After reading the chapter, what definition might you give for inclusion?
6. Even in the face of exclusion and inclusion’s shortcomings, why does Raffety argue that there is reason to hope? (p. 40-41)

Chapter 2: The “End” of Inclusion

Questions to contemplate while you read:

1. Why might ministries of inclusion be harmful to disabled people? (p. 47)
2. Why might interpreting Mark 10:46-52 as primarily about the social healing of the crowd be an ableist reading of the text? (p. 51)
3. How is Raffety and her research team’s unintentional silencing of disabled participants an example of inclusion? (p. 48-54)
4. What interpretation of the parable of the banquet text (Luke 14:12-24) does Raffety offer? (p. 54-60)
5. What “end” do you think the chapter title, “The ‘End’ of Inclusion,” is referencing?

Chapter 3: Listening Beyond Inclusion

Questions to contemplate while you read:

1. Who do you most identify with in the opening story? Michelle or Brad? Do you agree with Raffety's interpretation that Michelle and Brad may both be more like Martha than Mary? Why or why not?
2. What is transactional ministry and how might we recognize it? (p. 68-75)
3. What was so transformative about the listening sessions hosted by St. John Chrysostom? (p. 76-79)
4. What is one thing that churches can't say too many times in ministry with disabled people and their families? (p. 80)
5. Are listening sessions primarily for able-bodied people or disabled people? (p. 81)
6. What role can lament play in listening sessions and disability ministry? (p. 81-86)

Chapter 4: Listening Beyond Rebuke

Questions to contemplate while you read:

1. Have you ever been rebuked like Peter? What did it feel like? How did you react? What did you learn?
2. What is so risky about lament? (p. 91-95)
3. What does it mean that lament may risk even God? Is that okay for Christians to do? (p. 95-98)
4. What did Raffety learn about God through her own experience of lament? (p. 98-100)
5. Why is it that able-bodied listeners find lament so unpalatable? (p. 101-104)
6. Why are the listening groups in the previous chapter only a starting point for most churches? (p. 104)

Chapter 5: Following Jesus toward Justice

Questions to contemplate while you read:

1. What might be the pitfalls with able-bodied concerns around Jesus' healing? (p. 108-110)
2. How has the presentation of injustice (a la Bartimaeus) for disabled people been hidden in plain sight in your churches, communities, or country? (p. 111-112)
3. Why does Raffety argue that Jesus stopping to ask Bartimaeus the question of "What do you want me to do for you?" is a "radical reorientation in ministry"? (p. 115-116)
4. What is Raffety's critique of practices of friendship and theologies of belonging in this chapter? Why does she think they often fall short of justice?
5. What does it mean to center disabled ministry? (p. 119-120)
6. What is the movement for disability justice and why does Raffety see it as working to "decolonize justice"? (p. 120-123)

Chapter 6: Ministers Each and Every One

Questions to contemplate while you read:

1. In the first section of the chapter, Raffety gives numerous examples of the active role of disabled people (Rhonda, J'den, and Jeb) in Christian worship. What barriers prevent

them from fully participating in worship? What can their experiences teach us about Christian worship?

2. What are free spaces or disabled-led spaces? What do they do? (p. 136-138)
3. According to Raffety, what pastoral challenges do free spaces present to able-bodied leaders? (p. 138)
4. What examples does Raffety give of disabled-led spaces transforming “traditional” worship spaces?
5. Raffety argues that “approaches to ministry, like inclusion, that focus on integration but maintain the structures of power will always maintain the conditions for oppression” (p. 142). Can you think of approaches to ministry that transform structures of power? Where do you see these in your own contexts?
6. If the point of this chapter isn’t to argue for separate spaces or lay the groundwork for integrated spaces, what is it? What insights can you take from this chapter for your own approaches to ministry with disabled people?

Chapter 7: A Disabled Critique of Christian Leadership

Questions to contemplate while you read:

1. What do you think of the silencing of the slave girl in Acts 16:11-25?
2. What problems does Raffety name with existing conversations about Christian leadership (p. 150-152)
3. According to Raffety, what are the problems with teaching adaptive leadership in seminaries today? (p. 153-158)
4. How do leadership approaches from family systems theory enforce ableist assumptions? (p. 158-162)
5. How might the enslaved girl retell the story from her perspective? What might we experience differently or learn if she were to tell it?

Chapter 8: New Modes of Disabled Leadership

Questions to contemplate while you read:

1. What are some of the barriers, both implicit and explicit that Raffety names in the stories of Bailie’s and the Clarkes’ leadership? (p. 165-168)
2. What is misfitting and what is its relationship to the saying “God equips whom those God calls” (p. 169-171)
3. In what ways do Bailie and the Clarkes misfit in their leadership? (p. 171-175)
4. What does Belser’s example of “elbows out” leadership and Lisa’s taking of Maci’s arm teach us about (disabled) leadership?
5. What have you experienced the Spirit to be like in your own life and ministry?

Chapter 9: Mirrors and Accomplices in the Kingdom of God

Questions to contemplate while you read:

1. What does Raffety mean by mirrors and accomplices? (p. 185-186)
2. On p. 188 Raffety writes, “The trouble with the church, however, is that our paradigm for recognizing the Spirit is too narrowly restricted to one-off events like miracles or Pentecost, rather than the slow, pain-staking work of advocacy for justice that offends,

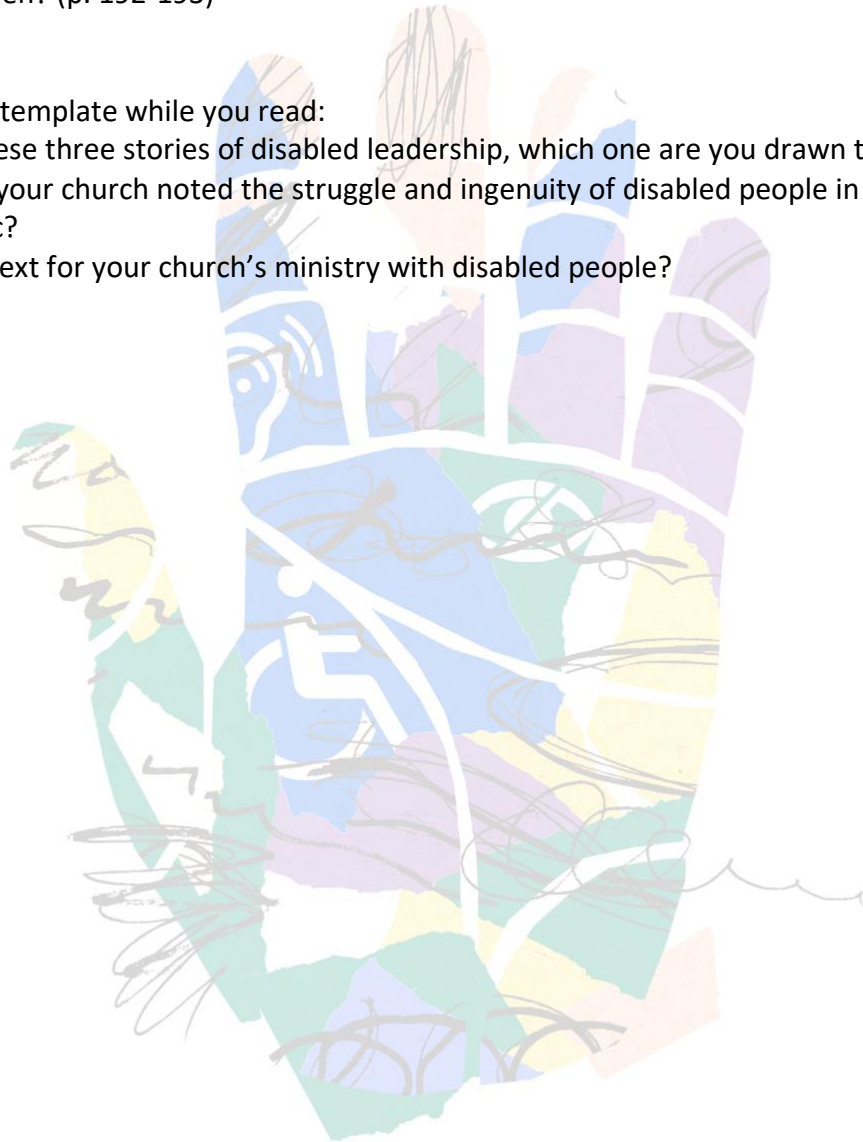
offputs, and convicts the status quo and conventional leaders in unsettling ways.” Do you agree? How is it that your church recognizes or partners in the work of the Spirit?

3. What is the problem with the institutional function of the Pentecost story for the church? (p. 189)
4. According to Reyma McCoy McDeid, what is the difference between being an ally and an accomplice? (p. 191-192)
5. Why, according to Raffety, are the stories of accomplices in the kingdom of God few and far between? (p. 192-193)

Conclusion

Questions to contemplate while you read:

1. Out of these three stories of disabled leadership, which one are you drawn to, and why?
2. How has your church noted the struggle and ingenuity of disabled people in the pandemic?
3. What is next for your church’s ministry with disabled people?



Handout 1.1 Group 1 ADA Excerpted (two pages)

TITLE 42 - THE PUBLIC HEALTH AND WELFARE

CHAPTER 126 - EQUAL OPPORTUNITY FOR INDIVIDUALS WITH DISABILITIES

Sec. 12101. Findings and purpose

(a) Findings

The Congress finds that

(1) physical or mental disabilities in no way diminish a person's right to fully participate in all aspects of society, yet many people with physical or mental disabilities have been precluded from doing so because of discrimination; others who have a record of a disability or are regarded as having a disability also have been subjected to discrimination;

(2) historically, society has tended to isolate and segregate individuals with disabilities, and, despite some improvements, such forms of discrimination against individuals with disabilities continue to be a serious and pervasive social problem;

(3) discrimination against individuals with disabilities persists in such critical areas as employment, housing, public accommodations, education, transportation, communication, recreation, institutionalization, health services, voting, and access to public services;

(4) unlike individuals who have experienced discrimination on the basis of race, color, sex, national origin, religion, or age, individuals who have experienced discrimination on the basis of disability have often had no legal recourse to redress such discrimination;

(5) individuals with disabilities continually encounter various forms of discrimination, including outright intentional exclusion, the discriminatory effects of architectural, transportation, and communication barriers, overprotective rules and policies, failure to make modifications to existing facilities and practices, exclusionary qualification standards and criteria, segregation, and relegation to lesser services, programs, activities, benefits, jobs, or other opportunities;

Handout 1.1 Group 1 Page 2

(6) census data, national polls, and other studies have documented that people with disabilities, as a group, occupy an inferior status in our society, and are severely disadvantaged socially, vocationally, economically, and educationally;

(7) the Nation's proper goals regarding individuals with disabilities are to assure equality of opportunity, full participation, independent living, and economic self-sufficiency for such individuals; and

(8) the continuing existence of unfair and unnecessary discrimination and prejudice denies people with disabilities the opportunity to compete on an equal basis and to pursue those opportunities for which our free society is justifiably famous, and costs the United States billions of dollars in unnecessary expenses resulting from dependency and nonproductivity.

(b) Purpose

It is the purpose of this chapter

(1) to provide a clear and comprehensive national mandate for the elimination of discrimination against individuals with disabilities;

(2) to provide clear, strong, consistent, enforceable standards addressing discrimination against individuals with disabilities;

(3) to ensure that the Federal Government plays a central role in enforcing the standards established in this chapter on behalf of individuals with disabilities; and

(4) to invoke the sweep of congressional authority, including the power to enforce the fourteenth amendment and to regulate commerce, in order to address the major areas of discrimination faced day-to-day by people with disabilities.

Handout 1.2 Group 2 ADA Excerpted (1 page)

Sec. 12102. Definition of disability

As used in this chapter:

(1) Disability

The term "disability" means, with respect to an individual

- (A) a physical or mental impairment that substantially limits one or more major life activities of such individual;
- (B) a record of such an impairment; or
- (C) being regarded as having such an impairment (as described in paragraph (3)).

(2) Major Life Activities

(A) In general

For purposes of paragraph (1), major life activities include, but are not limited to, caring for oneself, performing manual tasks, seeing, hearing, eating, sleeping, walking, standing, lifting, bending, speaking, breathing, learning, reading, concentrating, thinking, communicating, and working.

(B) Major bodily functions

For purposes of paragraph (1), a major life activity also includes the operation of a major bodily function, including but not limited to, functions of the immune system, normal cell growth, digestive, bowel, bladder, neurological, brain, respiratory, circulatory, endocrine, and reproductive functions.

(3) Regarded as having such an impairment

For purposes of paragraph (1)(C):

(A) An individual meets the requirement of "being regarded as having such an impairment" if the individual establishes that he or she has been subjected to an action prohibited under this chapter because of an actual or perceived physical or mental impairment whether or not the impairment limits or is perceived to limit a major life activity.

(B) Paragraph (1)(C) shall not apply to impairments that are transitory and minor. A transitory impairment is an impairment with an actual or expected duration of 6 months or less.

Handout 1.3 Group 3 ADA Excerpted (two pages)

SUBCHAPTER I - EMPLOYMENT

Sec. 12111. Definitions

(Sections 1-7 omitted for brevity)

(8) Qualified individual

The term "qualified individual " means an individual who, with or without reasonable accommodation, can perform the essential functions of the employment position that such individual holds or desires. For the purposes of this subchapter, consideration shall be given to the employer's judgment as to what functions of a job are essential, and if an employer has prepared a written description before advertising or interviewing applicants for the job, this description shall be considered evidence of the essential functions of the job.

(9) Reasonable accommodation

The term "reasonable accommodation" may include

(A) making existing facilities used by employees readily accessible to and usable by individuals with disabilities; and

(B) job restructuring, part-time or modified work schedules, reassignment to a vacant position, acquisition or modification of equipment or devices, appropriate adjustment or modifications of examinations, training materials or policies, the provision of qualified readers or interpreters, and other similar accommodations for individuals with disabilities.

(10) Undue hardship

(A) In general

The term "undue hardship" means an action requiring significant difficulty or expense, when considered in light of the factors set forth in subparagraph (B).

(B) Factors to be considered

In determining whether an accommodation would impose an undue hardship on a covered entity, factors to be considered include

(i) the nature and cost of the accommodation needed under this chapter;

(ii) the overall financial resources of the facility or facilities involved in the provision of the reasonable accommodation; the number of persons employed at such facility; the effect on expenses and resources, or the impact otherwise of such accommodation upon the operation of the facility;

(iii) the overall financial resources of the covered entity; the overall size of the business of a covered entity with respect to the number of its employees; the number, type, and location of its facilities; and

(iv) the type of operation or operations of the covered entity, including the composition, structure, and functions of the workforce of such entity; the geographic separateness, administrative, or fiscal relationship of the facility or facilities in question to the covered entity.



Handout 2.1 (two pages)
Psalm 6 Interspersed with Twitter Verses
(Compiled by Erin Raffety, Tweets by Disabled Activists)

¹ O Lord, do not rebuke me in your anger,
or discipline me in your wrath.

Twitter verse: Access laws for disabled people have been on the books for decades. Inaccessibility is not neutral. It is a willful, hostile, defiant act. (Gregory Mansfield @GHMansfield)

² Be gracious to me, O Lord, for I am languishing;
O Lord, heal me, for my bones are shaking with terror.

Cue screaming into the void: New euphemism for disabled: people with exceptionalities. (Lydia X. Z. Brown @autistichoya)

³ My soul also is struck with terror,
while you, O Lord—how long?

And the knowledge that people are aware that they cause irreparable harm to us, even kill us & they just don't care because it's about proving their invincibility through ableism. They hate us for being disabled because it's a constant reminder of their own vulnerability. (Heart Like a Canvas @Like Canvas)

⁴ Turn, O Lord, save my life;
deliver me for the sake of your steadfast love.

Refuse to normalize death and disability from COVID and Long COVID! (Myra Batchelder @myrabatchelder)

⁵ For in death there is no remembrance of you;
in Sheol who can give you praise?

"We need to get 'back to normal' for everyone's mental health," they insisted while expected high risk groups to indefinitely without a shred of mental health support. (Karli Drew @KarLeia)

⁶ I am weary with my moaning;
every night I flood my bed with tears;
I drench my couch with my weeping.

I'm going to keep fighting like hell, for as long as I am able, to save as many people as I can. But I'd be lying if I didn't admit it's feeling more and more futile. The burnout is real. (Stephanie Tait @StephTaitWrites)

⁷ My eyes waste away because of grief;
they grow weak because of all my foes.

The challenge we have in the Western church is, we built the church backwards. We think about disabled folks last, when Jesus tells us to focus on them first. (Lamar Hardwick @autismpastor)

⁸ Depart from me, all you workers of evil,
for the Lord has heard the sound of my weeping.

The elephant in the room isn't my wheelchair. It's all the manky ableism. (Nina Tame @Nina_Tame)

⁹ The Lord has heard my supplication;
the Lord accepts my prayer.

If we do not bless these bodies the story of a Savior is just words. (K.J. Ramsey @kqramseywrites)

¹⁰ All my enemies shall be ashamed and
struck with terror;
they shall turn back, and in a moment be
put to shame.

I will never, for the rest of my life, be able to get over how our government and our communities chose to just let immunocompromised people die in this pandemic. How vacations and parties were more important than people's lives. And still are. It will haunt me forever. (Mia Mingus @miamingus)

Handout 3.1: 10 PRINCIPLES OF DISABILITY JUSTICE¹ (two pages)

1. Intersectionality
2. Leadership of Those Most Impacted
3. Anti-Capitalism
4. Cross-Movement Solidarity
5. Wholeness
6. Sustainability
7. Cross-Disability Solidarity
8. Interdependence
9. Collective Access
10. Collective Liberation

INTERSECTIONALITY “We do not live single issue lives” –Audre Lorde. Ableism, coupled with white supremacy, supported by capitalism, underscored by heteropatriarchy, has rendered the vast majority of the world “invalid.”

LEADERSHIP OF THOSE MOST IMPACTED “We are led by those who most know these systems.”
–Aurora Levins Morales

ANTI-CAPITALIST POLITIC In an economy that sees land and humans as components of profit, we are anti-capitalist by the nature of having non-conforming body/minds.

COMMITMENT TO CROSS-MOVEMENT ORGANIZING Shifting how social justice movements understand disability and contextualize ableism, disability justice lends itself to politics of alliance.

RECOGNIZING WHOLENESS People have inherent worth outside of commodity relations and capitalist notions of productivity. Each person is full of history and life experience.

SUSTAINABILITY We pace ourselves, individually and collectively, to be sustained long term. Our embodied experiences guide us toward ongoing justice and liberation.

COMMITMENT TO CROSS-DISABILITY SOLIDARITY We honor the insights and participation of all of our community members, knowing that isolation undermines collective liberation.

INTERDEPENDENCE We meet each others’ needs as we build toward liberation, knowing that state solutions inevitably extend into further control over lives.

¹ Downloaded from Sins Invalid: <https://www.sinsinvalid.org/blog/10-principles-of-disability-justice>.

COLLECTIVE ACCESS As brown, black and queer-bodied disabled people we bring flexibility and creative nuance that go beyond able-bodied/minded normativity, to be in community with each other.

COLLECTIVE LIBERATION No body or mind can be left behind – only moving together can we accomplish the revolution we require.

