



evropský
sociální
fond v ČR



EVROPSKÁ UNIE



MINISTERSTVO ŠKOLSTVÍ,
MLÁDEŽE A TĚLOVÝCHOVY



**OP Vzdělávání
pro konkurenceschopnost**

INVESTICE
DO ROZVOJE
VZDĚLÁVÁNÍ

Dis/Ability in Popular Culture

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Models of dis/Ability

- medical, charity, tragedy, rehabilitation, legal, social, human rights, poststructural

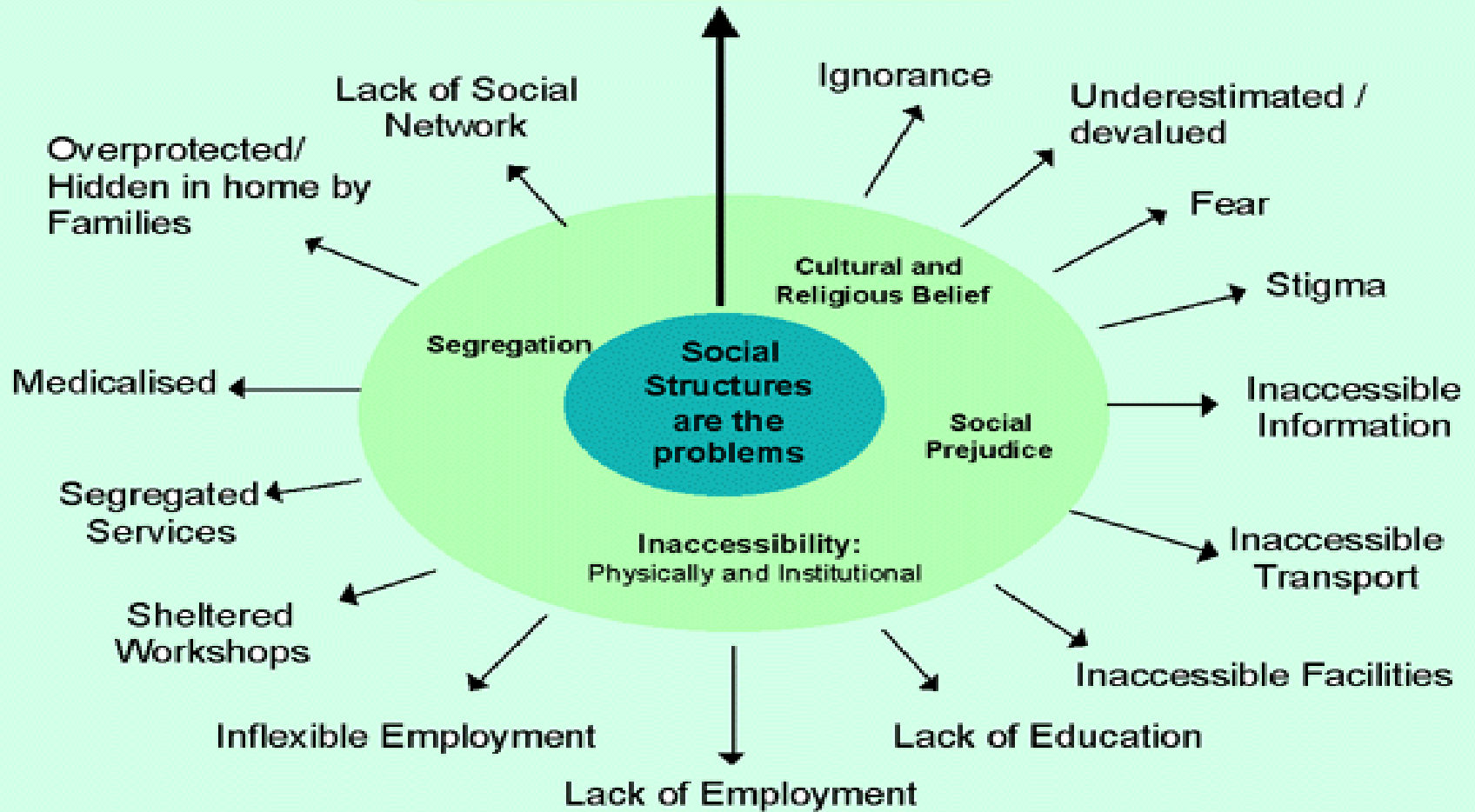


Social model

The social model of disability proposes that systemic barriers, negative attitudes and exclusion by society (purposely or inadvertently) are the ultimate factors defining who is disabled and who is not in a particular society. It recognizes that while some people have physical, sensory, intellectual, or psychological variations, which may sometimes cause individual functional limitation or impairments, these do not have to lead to disability, unless society fails to take account of and include people regardless of their individual differences. The model does not deny that some individual differences lead to individual limitations or impairments, but rather that these are not the cause of individuals being excluded. The origins of the approach can be traced to the 1960s and the disabled people's Civil Rights Movement/human rights movements.

DISABILITY

Problems are situated in social structure
Emphasise on socio-political context



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Kennedy, Michael – The Disability Blanket

- M.Kennedy is a person with severe form of cerebral palsy who uses motorized wheelchair and needs assistance most of the day. He was labeled retarded as a child but proved people wrong by advocating for his and other PWD's rights
- What did you learn from the readings?

Medical and rehabilitation models

- The **medical model of disability** is a model by which illness or disability is the result of a physical condition, is intrinsic to the individual (it is part of that individual's own body), may reduce the individual's quality of life, and causes clear disadvantages to the individual.
- As a result, curing or managing illness or disability revolves around identifying the illness or disability, understanding it and learning to control and alter its course.

Charity and tragedy models

- The Tragedy/Charity Model depicts disabled people as victims of circumstance, deserving of pity. This and Medical Model are probably the ones most used by non-disabled people to define and explain disability.
- From tragedy and pity stems a culture "care". Although highly praiseworthy in many respects, it carries certain dangers. Numerous charities exist to support and care for people with a particular type of disability, thereby medically classifying, segregating and often – as with the Medical Model – institutionalizing many disabled people. Over 400,000 adults in Great Britain are affected by institutionalization. Given the choice, many, if not most would opt for community life with adequate support.
- The idea of if being recipients of charity lowers the self-esteem of people with disabilities. In the eyes of "pitying" donors, charitable giving carries with it an expectation of gratitude and a set of terms imposed upon the beneficiary. The first is patronizing; the second limiting upon the choices open to disabled people. Also, employers will view disabled people as charitable cases. Rather than address the real issues of creating a workplace conducive to the employment of people with disabilities, employers may conclude that making charitable donations meets social and economic obligations.

Legal model

- Legal model is created by the existing laws and regulations surrounding disability in particular countries
- E.G. In the US this model is strongly individualized, in Welfare European states the emphasis is on family and collective responsibility to care for PWD

Human rights model

- In more recent times, the notion of 'disability' has come to be conceptualized as a socio-political construct within a rights-based discourse. The emphasis has shifted from dependence to independence, as people with disability have sought a political voice, and become politically active against social forces of ableism. Disability activists, in engaging in identity politics, have adopted the strategies used by other social movements commanding human and civil rights, against such phenomena as sexism and racism.

Religious model

- The Religious Model views disability as a punishment inflicted upon an individual or family by an external force. It can be due to misdemeanors committed by the disabled person, someone in the family or community group, or forbears. Birth conditions can be due to actions committed in a previous reincarnation.
- Sometimes the presence of "evil spirits" is used to explain differences in behavior, especially in conditions such as schizophrenia. Acts of exorcism or sacrifice may be performed to expel or placate the negative influence, or recourse made to persecution or even death of the individual who is "different".
- In some cases, the disability stigmatizes a whole family, lowering their status or even leading to total social exclusion. Or it can be interpreted as an individual's inability to conform within a family structure. Conversely, it can be seen as necessary affliction to be suffered before some future spiritual reward.

Economic model

- Under this Model, disability is defined by a person's inability to participate in work. It also assesses the degree to which impairment affects an individual's productivity and the economic consequences for the individual, employer and the state. Such consequences include loss of earnings for and payment for assistance by the individual; lower profit margins for the employer; and state welfare payments.
- The Economic Model is used primarily by policy makers to assess distribution of benefits to those who are unable to participate fully in work. In recent years, however, the preoccupation with productivity has conflicted with the application of the Medical Model to classify disability to counter fraudulent benefit claims, leading to confusion and a lack of co-ordination in disablement policy.
- The challenge facing the Economic Model is how to justify and support, in purely economic terms, a socially desirable policy of increasing participation in employment. Classical economic laws of supply and demand stipulate that an increase in the labor market results in decreased wages. Arguably, extending access to work through equal opportunities reduces an employer's labor costs, but other factors come into play.

Post-structuralist model

- It goes beyond the social model which excluded impairment. In fact, people do lack abilities due to their medical and physical impairments. It is not only disability but also impairment that is socially constructed.
- The model also challenges a stable disability identity and says identity is always fluid, it develops and changes



Example of models: d/Deafness

- *“The troubled-persons industries construct the deaf person as disabled – first medical professions by diagnosing and assigning hearing aids or cochlear implants, then special educators, then welfare bureaucracies.”* (Resource: Lane, 1995, p. 178)

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- Deaf people think of themselves as cultural and linguistic minority, they are like foreigners with their own culture (theater, Sign language, songs in Sign, art, etc).
- Both disability and deafness are handicaps only under certain social conditions
- Deaf people have some shared experiences of disabling society: Bogdan’s and Biklen’s term ‘handicappism’ (1977) resembles Lane’s term ‘audism’ (1992)



What is (not) Disability Studies?



- An interdisciplinary field of study or academic discipline that promotes the study of dis/Ability in social, cultural, and political contexts. Disability Studies recognizes that dis/Ability is a key aspect of human experience, and that the study of disability has important political, social, and economic implications for society as a whole, including both dis/Abled and nondisabled people
- Disability studies is based on the premise that the disadvantage typically experienced by those who are disabled reflects primarily the way society defines and responds to certain types of 'difference'

Myths and facts



- Myth 1: People with disabilities are brave and courageous.
Fact: Adjusting to a disability requires adapting to a lifestyle, not bravery and courage.
- Myth 2: All persons who use wheelchairs are chronically ill or sickly.
Fact: The association between wheelchair use and illness may have evolved through hospitals using wheelchairs to transport sick people. A person may use a wheelchair for a variety of reasons, none of which may have anything to do with lingering illness.
- Myth 3: Wheelchair use is confining; people who use wheelchairs are "wheelchair-bound."
Fact: A wheelchair, like a bicycle or an automobile, is a personal assistive device that enables someone to get around.
- Myth 4: All persons with hearing disabilities can read lips.
Fact: Lip-reading skills vary among people who use them and are never entirely reliable.
- Myth 5: People who are blind acquire a "sixth sense."
Fact: Although most people who are blind develop their remaining senses more fully, they do not have a "sixth sense."
- Myth 6: People with disabilities are more comfortable with "their own kind."
Fact: In the past, grouping people with disabilities in separate schools and institutions reinforced this misconception. Today, many people with disabilities take advantage of new opportunities to join mainstream society.
- Myth 7: Non-disabled people are obligated to "take care of" people with disabilities.
Fact: Anyone may offer assistance, but most people with disabilities prefer to be responsible for themselves.
- Myth 8: Curious children should never ask people about their disabilities.
Fact: Many children have a natural, uninhibited curiosity and may ask questions that some adults consider embarrassing. But scolding curious children may make them think having a disability is "wrong" or "bad." Most people with disabilities won't mind answering a child's question.

Myths and facts



- Myth 9: The lives of people with disabilities are totally different than the lives of people without disabilities.
Fact: People with disabilities go to school, get married, work, have families, do laundry, grocery shop, laugh, cry, pay taxes, get angry, have prejudices, vote, plan and dream like everyone else.
- Myth 10: It is all right for people without disabilities to park in accessible parking spaces, if only for a few minutes.
Fact: Because accessible parking spaces are designed and situated to meet the needs of people who have disabilities, these spaces should only be used by people who need them.
- Myth 11: Most people with disabilities cannot have sexual relationships.
Fact: Anyone can have a sexual relationship by adapting the sexual activity. People with disabilities can have children naturally or through adoption. People with disabilities, like other people, are sexual beings.
- Myth 12: People with disabilities always need help.
Fact: Many people with disabilities are independent and capable of giving help. If you would like to help someone with a disability, ask if he or she needs it before you act.
- Myth 13: There is nothing one person can do to help eliminate the barriers confronting people with disabilities.
Fact: Everyone can contribute to change. You can help remove barriers by:

Ideology that constructs dis/Ability

- In every historical period, dis/Ability was constructed differently – remember killing babies in ancient Rome and Greece, the asylums in Middle Ages, the charity in 18th and 19th centuries, capitalism and its competitiveness and emphasis on individual labor and insurance, the Normalcy and IQ movements of 20th century, or the relativism and poststructuralism of our 21st century...

Institutionalization



- A way to confine people to usually large buildings with supervision and limited rights (prisons, mental health institutions, psychiatric wards)
- It is committing by a society of an individual to a particular institution such as a mental institution. The term institutionalisation is therefore sometimes used as a term to describe both the treatment of, and damage caused to, vulnerable human beings by the oppressive or corrupt application of inflexible systems of social, medical, or legal controls (Wikipedia).
- Until the late 1960s, people with „mental disabilities“ lived in large institutions in the U.S.A. until a law case in Willowbrook where 5000 people live with no clothes, nothing to do, in their own escraments and urine, with screaming and banging their head in boredom – and that was United States in the 1960s!!!
- Great resource on institutionalization is Erving Goffman’s book Asylums (1963)

Institutions and cage beds

Institutions in the Czech Rep. still exist and gather people with various labels, including those who were put there 50 years ago when they were little. You may remember the controversy around cage beds in the CR when people are closed to beds like on the picture. These institutions are called Ústavy sociální péče.

Genetic testing and abortion



- Genetic testing is a way to find out whether the fetus may be born with some kinds of disabilities, such as Deafness, heart disease, Down Syndrome, etc.
- Many families decide to abort the fetus in order to have „healthy“ baby, but, for example Deaf parents say: ‚It does not matter that my baby is Deaf, all it matters is that the baby is healthy!‘

Welfare state

- A model in which the state assumes primary responsibility for the welfare of its citizens. This responsibility in theory ought to be comprehensive, because all aspects of welfare are considered and universally applied to citizens as a "right".
- Welfare state can also mean the creation of a "social safety net" of minimum standards of varying forms of welfare.
- In terms of disability, PWD are often regarded as dependent on the state, its benefits, or even as a social burden.

Normalcy

- A word popular in American elections in the 1920s.
- Normalcy is now more „normal“ than „normality“ to describe the way things usually are or the way we think they ought to be – when referring to disability, it means that the general non-disabled society wants to make PWD the way it is „normal“, or general, or the most common

Capitalism and individualism

- Capitalism is based on the premises of laissez faire, where private individuals are free to exchange goods or services without intervention from the State (Wikipedia). It also emphasize labor and individuals.
- For people with disabilities, who cannot often participate on the labor market (due to their bodily limitations or discrimination from others), capitalism brings in oppression
- Oliver (1996) says that the economy through both the operation of the labor market and organization of social work, plays a key role in producing disability and structures of capitalism which themselves produce racism, sexism, homophobia, ageism, ableism.

Readings discussion

- What did you find the most interesting in the readings?
- Was there something you were not aware of?

Tyto výukové materiály vznikly v rámci realizace projektu INUL – Inovace studijního oboru sociální práce – KSP FSE UJEP Ústí n. L., reg. č. projektu CZ.1.07/2.2.00/07.0011, projekt je financován z prostředků ESF a státního rozpočtu ČR.