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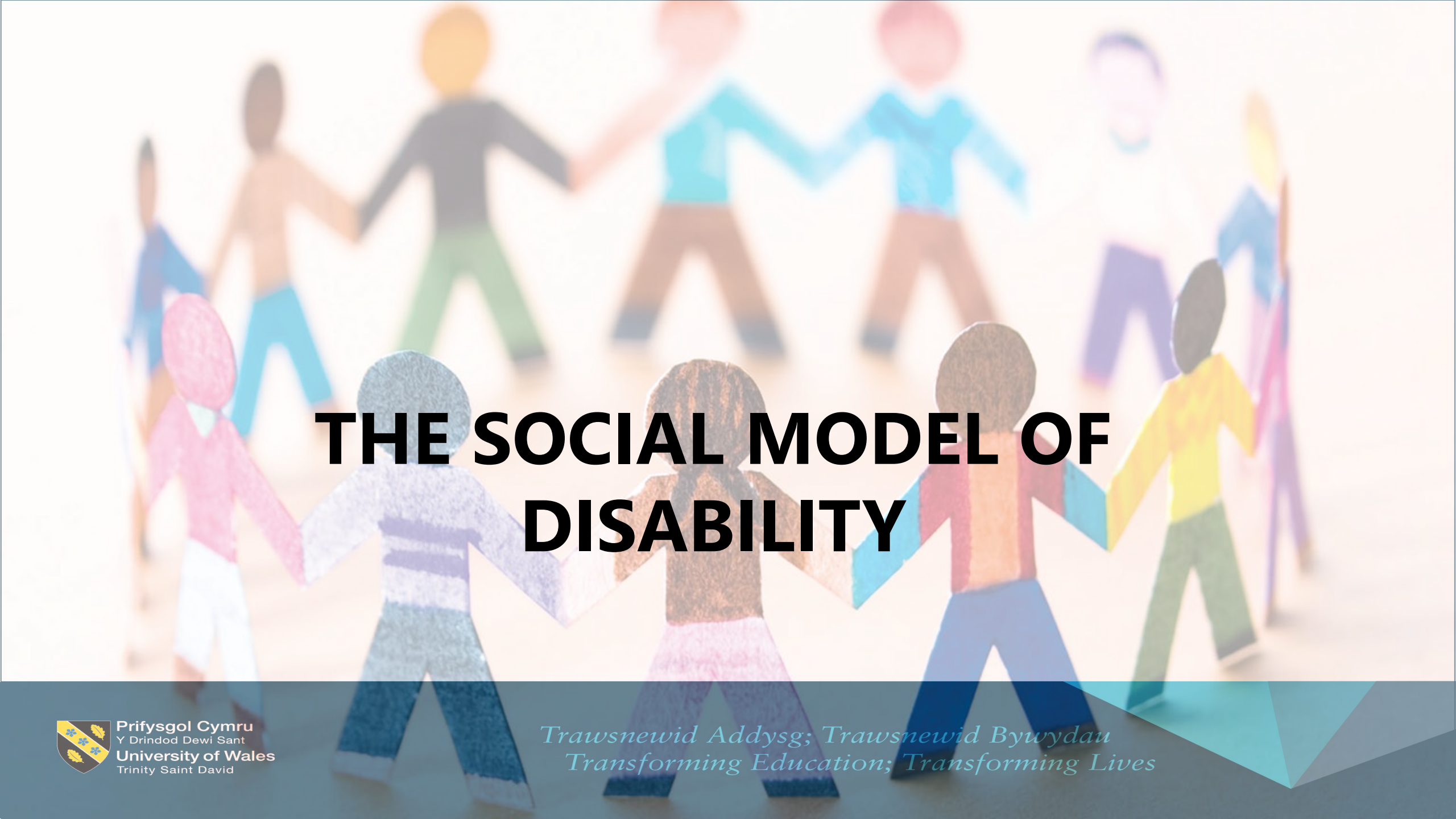
Health and Social Care: Disability and Wellbeing

Theme 1 Models of Health & Disability
Part 1: Social, Minority and Affirmative Models of Disability

Trawsnewid Addysg; Trawsnewid Bywydau
Transforming Education; Transforming Lives



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THE SOCIAL MODEL OF DISABILITY

This 'removal' came in the form of 'poor houses,' workhouses,' 'Asylums,' 'Institutions' etc.

The 'removal' also took the form of the Euthanasia of people with impairments in Nazi Germany in the '30s and '40s.

The two World Wars disrupted lives, families, social understanding, global economies and produced a great many people with impairments.

As such, attitudes towards people with impairments softened and 'society' began to view the treatment of people with impairments as a community issue.

Support services came from the state and voluntary services, but they were primarily centred on the individualist reductionism as was traditional amongst medical professional perspectives.

“...the systematic removal of disabled people from mainstream economic and social life.”

(Barnes in Watson, Roulston and Thomas, 2012, p. 13)

the social model of disability resists the medicalized
“personal tragedy” orientation, and advocates instead for an
orientation of social oppression.

From the social perspective, impairments are value-neutral bodily
conditions, made disabling through a society
which fails to accommodate a wide range of physical, psychological,
cognitive, and intellectual needs

(Manago, Davis and Goar, 2017, p. 170)

The Social Model

(Manago, Davis and Goar, 2017, p. 170)

British model

Argues the medical model individualises disability, which:

- Fails to capture the complexity of life
- Shrinks the socially, historically, economically and culturally constituted human being
- Sees human life as more than its biological components

According to the British activist Colin Barnes, many biomedical professions stipulate that impairment has a traumatic impact upon the person stopping them from achieving a reasonable quality of life.

People with a disability are treated as objects, not authors of their own lives

(Goodley, 2017, p. 8)

Origins of the Social Model

(Oliver and Barnes. 2012, p. 21)

In the last half of the twentieth century, people with impairments who had been institutionalised for much of their lives, the families of people with impairments and so on began to form groups in order to share experiences and support each other.

Once such group was the Union of Physically Impaired Against Segregation (UPIAS), established in 1974.

Members of this group were the disabled activist's Paul Hunt, Vic Finkelstein and Ken Davis.

In 1976 they produced a key document, perhaps you could say a manifesto, entitled *Foundational Principles of Disability*.

Impairment vs. Disability

UPIAS' most important contribution:

Impairment: 'lacking part or all of a limb, or having a defective limb, organ or mechanism of the body'

Disability: 'the disadvantage or restriction of activity caused by a contemporary social organisation which takes no or little account of people who have physical impairments and thus excludes the from participation in the mainstream of social activities.'

(UPIAS 1976, *cited in* Oliver and Barnes, 2012, p. 21)



Widening the definition

(Oliver and Barnes, 2012, p. 21)

The original UPIAS definitions of both Impairment and Disability clearly reflected the fact that many of the UPIAS were wheel-chair users and so there is an emphasis on physical impairments.



Subsequent definitions include sensory, cognitive and physical impairments



This recognises the intersection that all forms of impairment have on each other either overtly or covertly.

Widening the definition

- Disabled People's International (DPI, 1982):
- **Impairment:** the functional limitation within the individual caused by physical, mental or sensory impairment
- **Disability:** the loss or limitation of opportunities to take part in the normal life of the community on an equal level with others due to physical and social barriers.



(Goodley, 2017, p. 9)

‘In the broadest sense, [disability] is about nothing more complicated than a clear focus on the economic, environmental and culture barriers encountered by people who are viewed by others as having some form of impairment – whether physical, mental or intellectual’

(Oliver, 2004, cited in Oliver and Barnes, 2012, p. 21)

Disablism (structural and psycho-emotional)

Carol Thomas put forward the idea of 'disablism'

It refers to a form of social oppression through:

Social impositions restricting activity on people with impairments

Socially engendered undermining of their psycho-emotional wellbeing (Thomas, 2007, p. 73)

Thomas (2007) likens disablism to sexism and racism

Disability is produced through relational, cultural, political and socio-economic factors

Disablism: the psychological, cultural and structural crimes against disabled people

(Goodley, 2007, p. 9)

Structural disablism directly impacts on what people can *do* and refers to the disabling barriers which operate at the public level.

For example, exclusion from the built environment, discrimination in the workplace or information in inaccessible formats, in other words, the disabling barriers typically associated with the social model of disability.

On the other hand, psycho-emotional disablism operates at the private level, restricting who people can *be*.

For example, having to deal with hurtful comments, stigmatising actions of others and internalised oppression which can undermine someone's psycho-emotional wellbeing and sense of self.

(Reeve, 2012, p. 24)

The Social Model of Disability



The Social Model of Disability states that the oppression and exclusion people with impairments face is caused by the way society is run and organised.

Criticisms and responses

It ignores the realities of impairments

It is about the collective experience of disablement

Ignores the subjective experience of 'pain' of impairments and disability

It developed from the lived experiences of disabled people

Doesn't incorporate other social divisions (race, gender, ageing, sexuality)

It isn't intentional, it just hasn't been addressed

Is an inadequate social theory of disability

It was never intended to be a grand theory

(Oliver, 2004, pp. 8-9)



COMPARE AND CONTRAST THE MEDICAL AND SOCIAL MODELS OF DISABILITY

Medical Model says:

- You are a sufferer
- You are the problem
- Your impairment needs curing
- You cannot make decisions about your life
- You need professionals to look after you
- You can never be equal to a non-

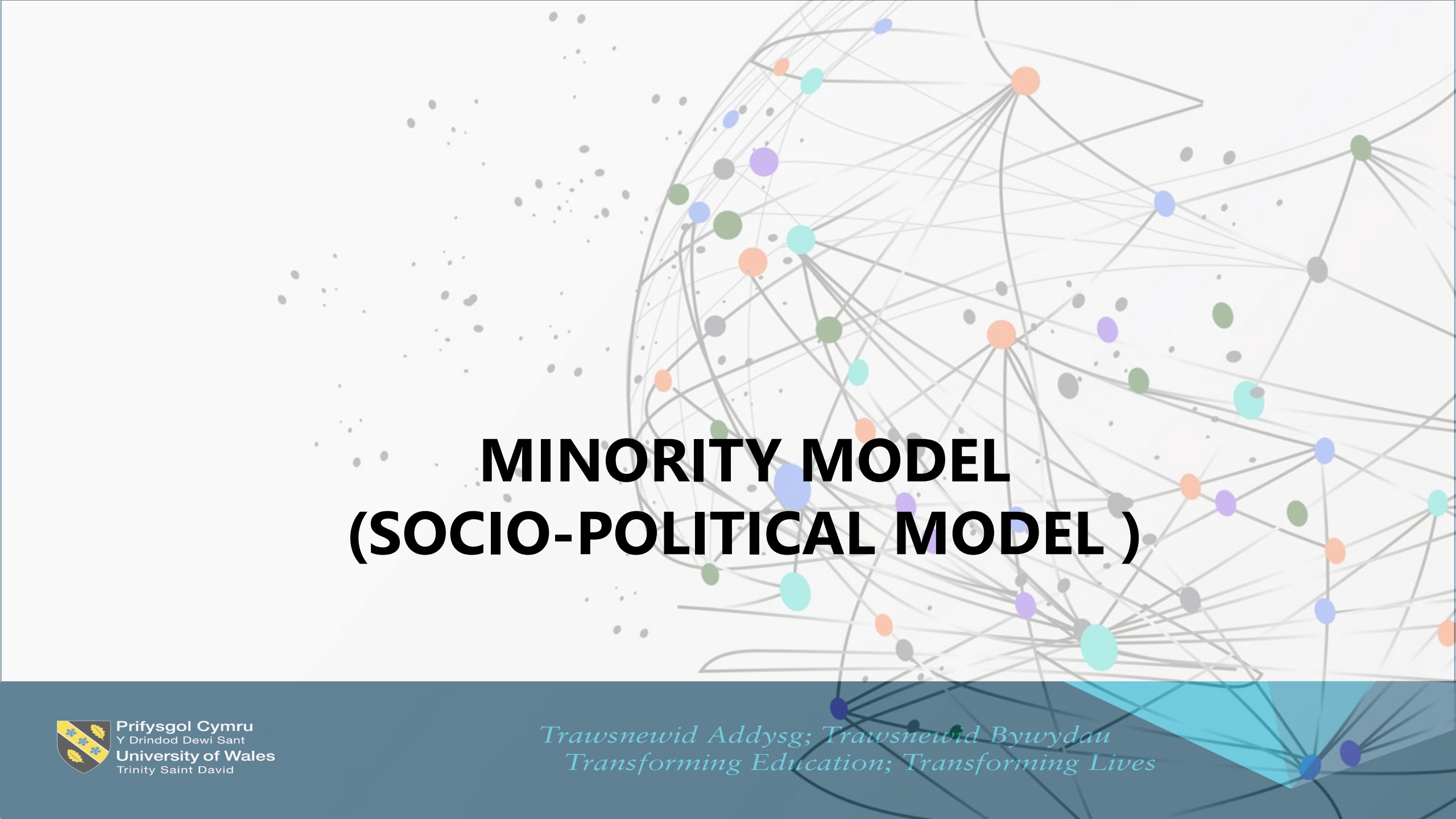
Social Model says:

- 'Disability' is not an individual problem
- Disabled People cannot compete on equal terms because society has constructed too many barriers
- Society has a duty to remove these barriers
- Disabled People should have the same RIGHT to full equality as all other citizens

Medical Model vs Social Model

Medical / Individual	Social Model
Focuses on impairment	Focus on society
Disability = impairment	Disablism over impairment
Individual deficiency	Societal deficiencies
Personal tragedy	Social tragedy
Individual adjustment	Social change and revolution
Professionals know best	People with disabilities know best
Medicalisation	Activism

(Adapted from Goodley. 2017, p. 12)



MINORITY MODEL (SOCIO-POLITICAL MODEL)

Overview of the minority model

- North American model
- Like the social model, it also recognises socio-political factors
- Influenced by the Civil Rights movements of the 1960s and 1970s
- It challenges 'ableism'
- Emphasises people first language ("people with disabilities")
- Combines neo-Marxism with theories of race and racialisation
- Social and minority approaches both:
 - Challenge oppression
 - Fuel activism
 - Were the genesis of 'disability studies'

(Goodley, 2017, p. 13)

WHAT DOES ABLEISM LOOK LIKE?



asking someone what is “wrong” with them — it’s nice to show you care and want to learn more but think about how you might ask or go about this.

@FINDYOUROWNHOPE

saying, “You do not look disabled,” or “You don’t look sick” — this is extremely damaging especially when said as though it is a compliment. It can also make individuals feel like they have to ‘prove’ their disability.

saying a person with a disability is **inspirational** for doing typical things, such as having a career — this can be very belittling and condescending

assuming a physical disability is a **product of laziness** or lack of exercise or simply **not trying hard enough**



What does Ableism Look like?

- Ableism is a huge, complex topic but its short dictionary definition is ... “**discrimination in favor of able-bodied people.**” Ableism is heavily engrained in our society and impacts everyone’s daily life.

(Find your Own Hope, 2022. np)

Yd Addysg; Trawsnewid Bywydau
Forming Education; Transforming Lives



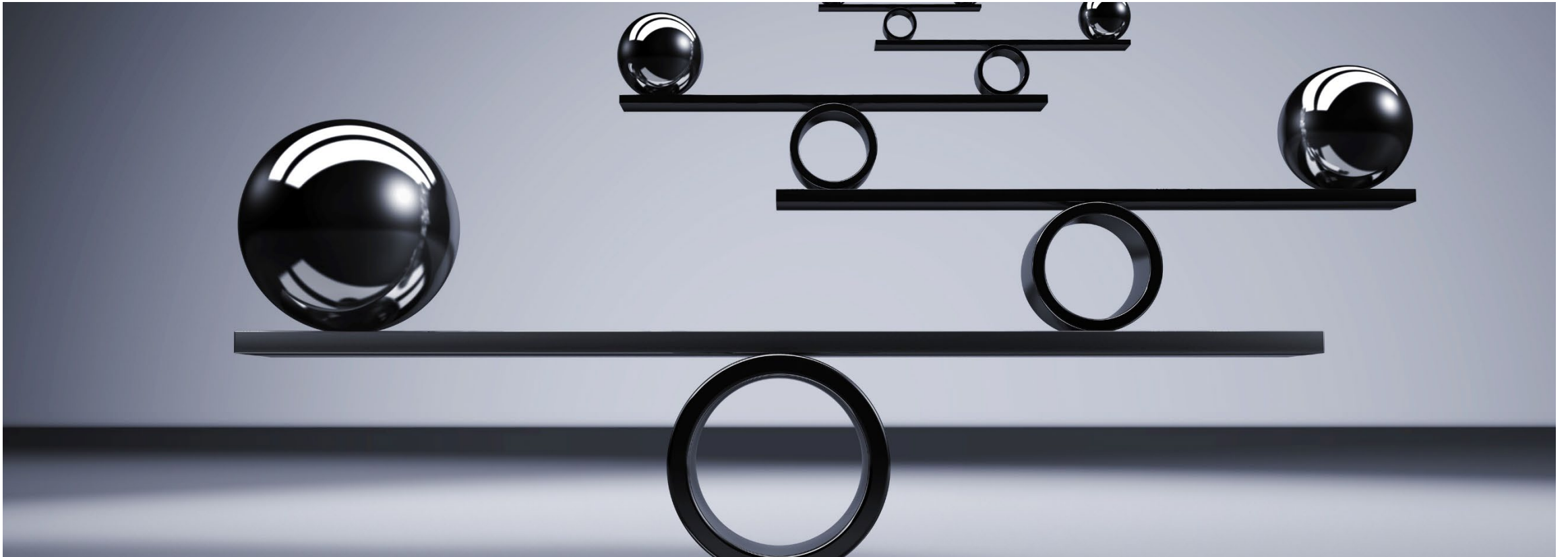
AFFIRMATIVE MODEL

Overview of the Affirmative Model

- Introduced by Swain and French (2000)
- Takes a non-tragic view of disability
- Challenge's person tragedy model and furthers the social model
- Swain and French (2000) argue that impairment and disability can have benefits (e.g., collective identity and activism)
- Rejects conceptions of 'normal', tragedy and dependency
- Reaffirms the value and validity of the lives of people with disabilities
- Asserts the right for control over one's body

(Goodley, 2017, p. 13)

(Critical) Disability Studies



Overview

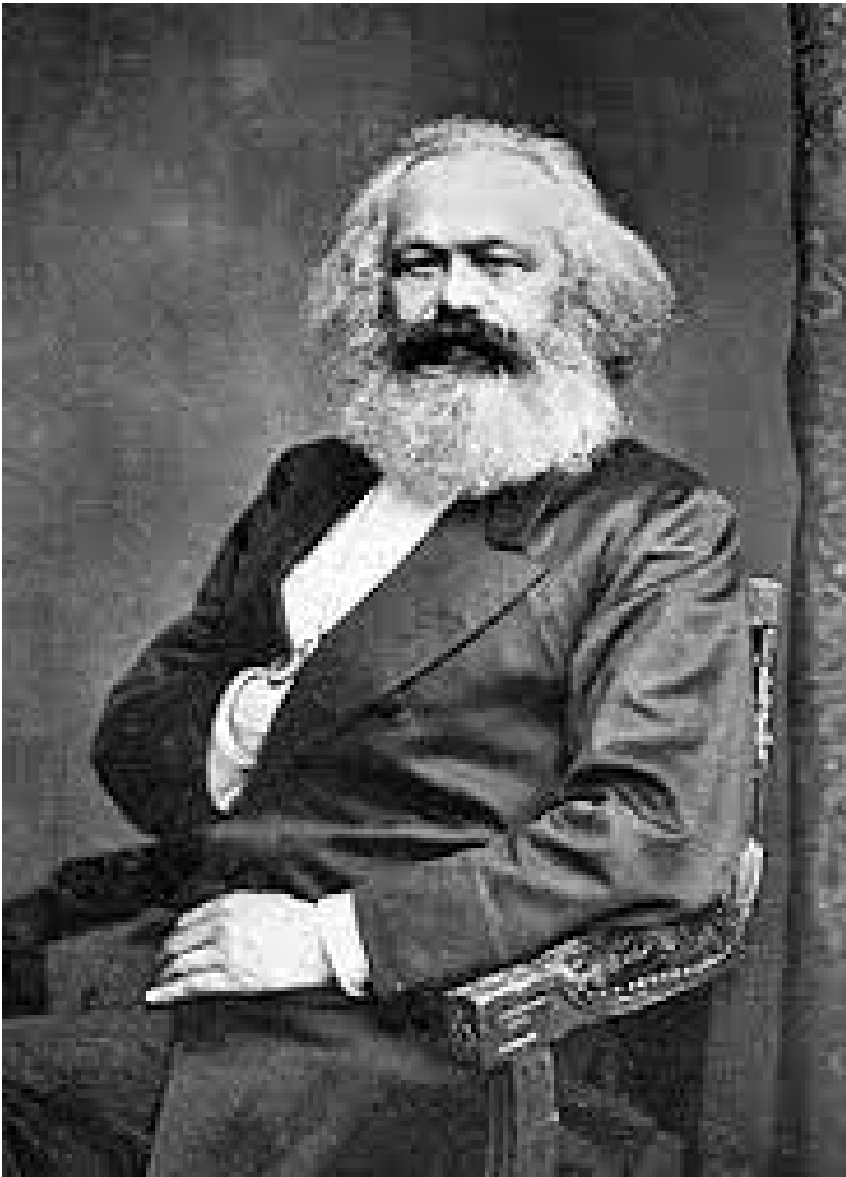
It is collection of voices from around the globe, it intersects:

Feminism, Queer Theory, Post-Colonial Studies, Critical Race Studies, Socialism and so on

Is a 'new' an exciting field that runs parallel to traditional Disability Studies

Seeks to add new/old/different voices to debate and conversation with regards Disability.

Is not critical *of* the Social/Minority Model but does offer critiques based upon a range of perspectives.



(Goodley, 2013, p. 633)

It is an imperative to recognize and celebrate Marxism's contribution to disability studies...

Key writers such as Mike Oliver, Colin Barnes and Vic Finkelstein unashamedly drew on neo-Marxist and Gramscian analyses of material barriers to work, education and community living experienced in everyday, often mundane, ways by disabled people.

In contexts where anti-discriminatory legislation was still only a dream, their analyses were a clarion call to activists and academics alike to overturn the material conditions of disablement

"Critical disability studies start with disability but never end with it: disability is the space from which to think through a host of political, theoretical and practical issues that are relevant to all."

(Goodley, 2013, p. 632)



Crip Studies (USA, Canada and Europe)

(Goodley, 2017, p. 193)

2000s onwards, emerging out of cultural models of disability and queer / disability activism.

Disability is renamed as a site of resistance that critiques 'the normal' and 'the abled'.

Connects with other disruptive positions including queer, anti-capitalist, union activists;

Affirmative identity rather than negative connotations associated with disability.

Key writers include Robert McRuer. Kristina Kolarova, Julie Passanante Elman.

Critical Studies of Ableism (Australia and USA)

(Goodley, 2017, p. 193)

2000s onwards

Disability is produced by wider standards of society, culture and economics that emphasise and idealise an ableist normativity.

Disabled people are excluded from communities, services and professional practices because they fail to meet the standards of ableist society.

Links able-bodiedness, whiteness, coloniality and the capitalist imperatives of labour and consumption.

Key writers include Gregor Wolbring, Fiona Kumari Campbell

Global South Disability Studies

(Goodley, 2017, p. 198)

2000s onwards

Disabled people living in low-income nations, often in the Global South, are excluded from global discourses and discussions about disability

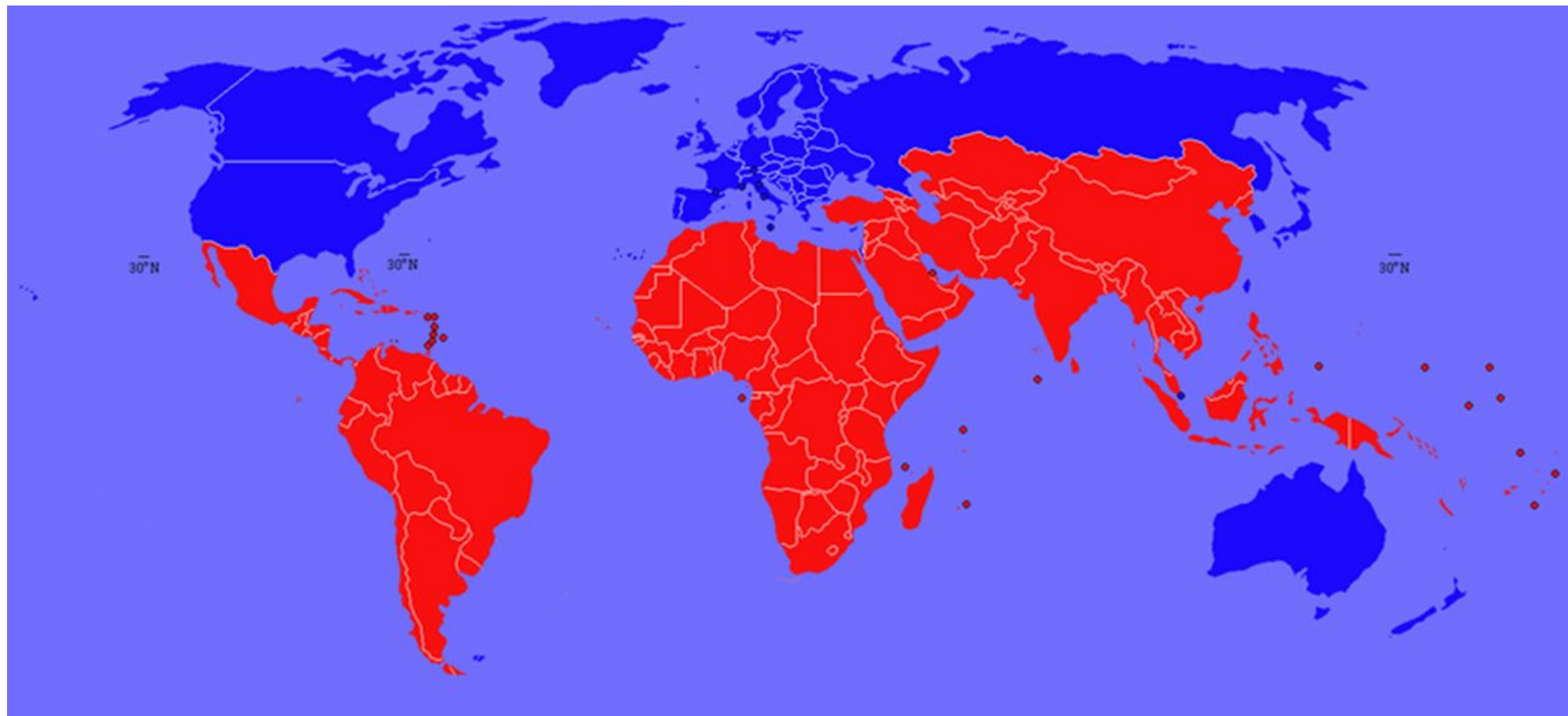
The production of disability is related to historical patterns of imperialism and coloniality with a number of effects including:

Incidences of impairment are higher in the Global South

Localised responses to disablism are ignored in favour of interventions devised in Global North nations.

Forms of indigenous knowledges and practices are silenced.

Contest Eurocentric and Americanised models of inclusion and disability access





**HAS YOUR
UNDERSTANDING
OF 'DISABILITY'
CHANGED?**

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