
Cultural Locations Of Disability

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Enabling America
A Cultural History of Disability in the Renaissance

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A Cultural History of Disability in the Modern Age Bloomsbury Publishing

The Fourth Edition of the Disability Studies Reader breaks new ground by emphasizing the global, transgender, homonational, and posthuman conceptions of disability. Including physical disabilities, but exploring issues around pain, mental disability, and invisible disabilities, this edition explores more varieties of bodily and mental experience. New histories of the legal, social, and cultural give a broader picture of disability than ever before. Now available for the first time in eBook format 978-0-203-07788-7.

A Cultural History of Disability in Antiquity NYU Press

What, James Tyner asks, separates the murder of a runaway youth from the death of a father denied a bone-marrow transplant because of budget cuts? Moving beyond our culture's reductive emphasis on whether a given act of violence is intentional—and may therefore count as deliberate murder—Tyner interrogates the broader forces that produce violence. His uniquely geographic perspective considers where violence takes place (the workplace, the home, the prison, etc.) and how violence moves across space. Approaching violence as one of several methods of constituting space, Tyner examines everything from the way police departments map crime to the emergence of “environmental criminology.” Throughout, he casts violence in broad terms—as a realm that is not limited to criminal acts and one that can be divided into the categories of “killing” and “letting die.” His framework extends the study of biopolitics by examining the state's role in producing (or failing to produce) a healthy citizenry. It also adds to the new literature on capitalism by articulating the interconnections between violence and political economy. Simply put, capitalism (especially its neoliberal and neoconservative variants) is structured around a valuation of life that fosters a particular abstraction of violence and crime.

Crip Theory NYU Press

The Middle Ages was an era of dynamic social transformation, and notions of disability in medieval culture reflected how norms and forms of embodiment interacted with gender, class, and race, among other dimensions of human difference. Ideas of disability in courtly romance, saints' lives, chronicles, sagas, secular lyrics, dramas, and pageants demonstrate the nuanced, and sometimes contradictory, relationship between cultural constructions of disability and the lived experience of impairment. An essential resource for researchers, scholars, and students of history, literature, visual art, cultural studies, and education, *A Cultural History of Disability in the Middle Ages* explores themes and topics such as atypical bodies; mobility impairment; chronic pain and illness; blindness; deafness; speech; learning difficulties; and mental health.

A Cultural History of Disability in the Long Nineteenth Century Bloomsbury Publishing

Which theoretical and methodological approaches of contemporary cultural criticism resonate within the field of disability studies? What can cultural studies gain by incorporating disability more fully

into its toolbox for critical analysis? *Culture - Theory - Disability* features contributions by leading international cultural disability studies scholars which are complemented with a diverse range of responses from across the humanities spectrum. This essential volume encourages the problematization of disability in connection with critical theories of literary and cultural representation, aesthetics, politics, science and technology, sociology, and philosophy. It includes essays by Lennard J. Davis, Rosemarie Garland-Thomson, Dan Goodley, Robert McRuer and Margrit Shildrick.

Nothing About Us Without Us Routledge

Disability studies, a new field of inquiry in the human sciences, has the potential to unsettle many basic assumptions about the body, citizenship, capital, and beauty. This special issue of *Public Culture* explores disability criticism, an emergent subfield within disability studies. The articles in this collection build on recent work in the larger arena of disability studies and address such subjects as the hegemony of the concept of normalcy, the idea of the able body, and the constitutive place of disability in ethics, liberalism, and capitalism. *The Critical Limits of Embodiment* examines the commonsense foundations of disability studies, which tend to universalize Western norms and assumptions in which the normal is foregrounded and the able body forms the basis for the universal liberal subject. The broad geographic scope of these essays constitutes one of their greatest contributions to the field. In order to query the body-related universalisms of Western thought, the issue seeks to be self-conscious about cultural locations. The volume examines the figure of the disabled in the cultural imaginaries of a variety of historical, cultural, and disciplinary contexts including literature, anthropology, philosophy, and art history. Contributors: Renu Addlakha, Carol A. Breckenridge, Veena Das, Faye Ginsburg, Wu Hung, Eva Kittay, Celeste Langan, David Mitchell, Rayna Rapp, Susan Schweik, Sharon Snyder, Candace Vogler, Hank Vogler

Changing Social Attitudes Toward Disability Oxford University Press, USA

If eugenics -- the science of eliminating kinds of undesirable human beings from the species record -- came to overdetermine the late nineteenth century in relation to disability, the twentieth century may be best characterized as managing the repercussions for variable human populations. *A Cultural History of Disability in the Modern Age* provides an interdisciplinary overview of disability as an outpouring of professional, political, and representational efforts to fix, correct, eliminate, preserve, and even cultivate the value of crip bodies. This book pursues analyses of disability's deployment as a wellspring for an alternative ethics of living in and alongside the body different while simultaneously considering the varied social and material contexts of devalued human differences from World War I to the present. In short, this volume demonstrates that, in Ozymandias-like ways, the Western Project of the Human with its perpetuation of bodymind hierarchies lies crumbling in the deserts of failed empires, genocidal furies, and the rejuvenating myths of new nation states in the 20th century. An essential resource for researchers, scholars and students of history, literature, culture, philosophy, rehabilitation, technology, and education, *A Cultural History of Disability in the Modern Age* explores such themes and topics as: atypical bodies; mobility

impairment; chronic pain and illness; blindness; deafness; speech; learning difficulties; and mental health while wrestling with their status as unreliable predictors of what constitutes undesirable humanity.

Disability and Political Theory SAGE

The long nineteenth century—stretching from the start of the American Revolution in 1776 to the end of World War I in 1918—was a pivotal period in the history of disability for the Western world and the cultures under its imperial sway. Industrialization was a major factor in the changing landscape of disability, providing new adaptive technologies and means of access while simultaneously contributing to the creation of a mass-produced environment hostile to bodies and minds that did not adhere to emerging norms. In defining disability, medical views, which framed disabilities as problems to be solved, competed with discourses from such diverse realms as religion, entertainment, education, and literature. Disabled writers and activists generated important counternarratives, made increasingly available through the spread of print culture. An essential resource for researchers, scholars and students of history, literature, culture and education, *A Cultural History of Disability in the Long Nineteenth Century* includes chapters on atypical bodies, mobility impairment, chronic pain and illness, blindness, deafness, speech dysfluencies, learning difficulties, and mental health, with 34 illustrations drawn from period sources.

Culture - Theory - Disability Taylor & Francis

In *Cultural Locations of Disability*, Sharon L. Snyder and David T. Mitchell trace how disabled people came to be viewed as biologically deviant. The eugenics era pioneered techniques that managed "defectives" through the application of therapies, invasive case histories, and acute surveillance techniques, turning disabled persons into subjects for a readily available research pool. In its pursuit of normalization, eugenics implemented disability regulations that included charity systems, marriage laws, sterilization, institutionalization, and even extermination. Enacted in enclosed disability locations, these practices ultimately resulted in expectations of segregation from the mainstream, leaving today's disability politics to focus on reintegration, visibility, inclusion, and the right of meaningful public participation. Snyder and Mitchell reveal cracks in the social production of human variation as aberrancy. From our modern obsessions with tidiness and cleanliness to our desire to attain perfect bodies, notions of disabilities as examples of human insufficiency proliferate. These disability practices infuse more general modes of social obedience at work today. Consequently, this important study explains how disabled people are instrumental to charting the passage from a disciplinary society to one based upon regulation of the self.

Blackness and Disability Bloomsbury Publishing

Moving away from clinical, medical or therapeutic perspectives on disability, this book explores disability in India as a social, cultural and political phenomenon, arguing that this 'difference' should be accepted as a part of social diversity. It further interrogates the multiple issues of identification of the disabled and the forms of oppression.

The Disability Studies Reader University of Michigan Press

Popular films have always included elderly characters, but until recently, old age only played a supporting role onscreen. Now, as the Baby Boomer population hits retirement, there has been an explosion of films, including *Away From Her*, *The Straight Story*, *The Barbarian Invasions*, and *About*

Schmidt, where aging is a central theme. The first-ever sustained discussion of old age in cinema, *The Silvering Screen* brings together theories from disability studies, critical gerontology, and cultural studies, to examine how the film industry has linked old age with physical and mental disability. Sally Chivers further examines Hollywood's mixed messages - the applauding of actors who portray the debilitating side of aging, while promoting a culture of youth - as well as the gendering of old age on film. *The Silvering Screen* makes a timely attempt to counter the fear of aging implicit in these readings by proposing alternate ways to value getting older.

Disability Studies and Spanish Culture NYU Press

As this book shows, between 1910 and 1942, social feminists in New Jersey waged an unsuccessful campaign for legislation that would permit eugenic sterilization of 'feebleminded' and other 'undesirable' citizens. Church archives and religious periodicals described the conflict between Catholic and Protestant citizens regarding this issue. Reform-minded women persisted in their quest for such progressive state legislation despite repeated failures. Their number of potential voters was very small compared to the organized bloc of Catholic citizens who viewed such legislation as immoral and based on bad science, and threatened to unseat any legislator who supported such a notion. This insightful text highlights that public officials would only enact such laws when they were convinced that many citizens supported a particular eugenic goal and then would vote for legislators who satisfied this moral challenge. Public opinion was unprepared for such radical legislation in New Jersey, and legislators learned that to even consider a eugenic sterilization notion would be political suicide.

The Silvering Screen LIT Verlag Münster

"A study of the global oppression of people with disabilities and the international movement that has recently emerged to resist it ... A theoretical overview of disability oppression that shows its similarities to, and differences from, racism, sexism, and colonialism."--Jacket.

Disability and Digital Television Cultures Columbia University Press

Examining the intersection of disability and genre in popular works of horror, crime, science fiction, fantasy, and romance published since the late 1960s, *Disability, Literature, Genre* is a major contribution to both cultural disability studies and genre fiction studies. Drawing on recent work on affect and emotion, the book explores how disability makes us feel, and how those feelings shape interpersonal and fictional encounters. Written in a clear and accessible style, *Disability, Literature, Genre* offers a timely reflection on the rapidly growing body of scholarship on disability representation, as well as an innovative new theorisation of genre. By reconceptualising genre reading as an affective process, Ria Cheyne establishes genre fiction as a key site of investigation for disability studies. She argues that genre fiction's unique combination of affectivity and reflexivity makes it ideally suited to the production of reflexive representations of disability: representations which encourage the reader to reflect upon what they understand about disability, and potentially to rethink it. Examining the affective--and effective--power of disability representations in a wide range of popular genre fiction, this book will be essential reading for academics in disability studies, literary studies, popular culture studies, and the medical humanities.

Cultural Disability Studies in Education Oxford University Press

The fifth edition of *The Disability Studies Reader* addresses the post-identity theoretical landscape

by emphasizing questions of interdependency and independence, the human-animal relationship, and issues around the construction or materiality of gender, the body, and sexuality. Selections explore the underlying biases of medical and scientific experiments and explode the binary of the sound and the diseased mind. The collection addresses physical disabilities, but as always investigates issues around pain, mental disability, and invisible disabilities as well. Featuring a new generation of scholars who are dealing with the most current issues, the fifth edition continues the Reader's tradition of remaining timely, urgent, and critical.

The Disability Studies Reader BRILL

This introduction to disability studies represents a clear, engaging and consistently thought-provoking study of the field. The book discusses the global nature of disability studies and disability politics, introduces key debates in the field and represents the intersections of disability studies with feminist, class, queer and postcolonial analyses. The book has a clear and coherent format which matches the interdisciplinary framework of disability studies - including chapters on sociology, critical psychology, discourse analysis, psychoanalysis and education. Sitting alongside discussions on the global and glocal significance of disability studies these chapters include: Society: Sociological disability studies Individuals: De-psychologising disability studies Psychology: Critical psychological disability studies Culture: Psychoanalytic disability studies Education: Inclusive disability studies Each chapter engages with important areas of analysis such as the individual, society, community and education to explore the realities of oppression experienced by disabled people and to develop the possibilities for addressing it. Broad, dynamic and interdisciplinary in scope this book will be crucial reading for students, researchers and practitioners alike.

A Cultural History of Disability in the Long Eighteenth Century Ashgate Publishing, Ltd.

This dissertation argues that the psychic force that Freud named "the death drive" would more precisely be termed "the disability drive." Freud's concept of the death drive emerged from his efforts to account for feelings, desires, and actions that seemed not to accord with rational self-interest or the desire for pleasure. Positing that human subjectivity was intrinsically divided against itself, Freud suggested that the ego's instincts for pleasure and survival were undermined by a competing component of mental life, which he called the death drive. But the death drive does not primarily refer to biological death, and the term has consequently provoked confusion. By distancing Freud's theory from physical death and highlighting its imbrication with disability, I revise this important psychoanalytic concept and reveal its utility to disability studies. While Freud envisaged a human subject that is drawn, despite itself, toward something like death, I propose that this "something" can productively be understood as disability. In addition, I contend that our culture's repression of the disability drive, and its resultant projection of the drive onto stigmatized minorities, is a root cause of multiple forms of oppression. "The Disability Drive" opens with a question: "What makes disability so sexy?" This is a counterintuitive query; after all, the dominant culture usually depicts disability as decidedly unsexy. But by performing a critical disability studies analysis of Freud's writings about sexuality and the death drive, I theorize sex as an intrinsically disabling experience and suggest that fantasies of disability may have an unrecognized sexual appeal. These possibilities lead me to introduce a new interpretive framework, "the sexual model of disability," which I posit as an alternative to disability studies' prevailing analytic paradigm, the social model of

disability. While the social model defines disability as a system of oppression that isolates and excludes disabled people, the sexual model of disability goes deeper than this, locating the impetus for these exclusions in our culture's repression of the disability drive. Because disability may provoke an erotic excitement that the ego cannot bear to acknowledge, ableist culture is often torn between an urge to witness disability (e.g., by staring at disabled people) and an impulse to hide disability from view (e.g., by confining disabled people to institutions). The sexual model of disability has the potential to make interventions not only in disability studies but also in a range of other disciplines. In Chapter 1, I bring my account of the disability drive to bear on signal texts in queer theory. In doing so, I proffer an answer to a question that has long troubled disability scholars: given the many similarities between ableism and homophobia, why have queer theorists often been reluctant to engage with disability studies? Observing that founding texts in queer theory repudiate "feminist identity politics" and liken this discourse to madness and to figurative states of blindness and paralysis, I argue that these texts project the disability drive onto feminism, thus allowing queer theory to portray its own erotics as mobile, playful, and physically and mentally able. In Chapter 2, I show that the sexual model of disability can subvert a foundational concept in psychoanalysis: the disease category "hysteria." Analyzing Freud's case history Dora, which was published in 1905, in conjunction with *Beyond the Pleasure Principle*, which was published in 1920, I argue that Freud's notion of hysteria adumbrates his later theorization of the drive. The diagnostic category of hysteria, I contend, constitutes a projection of the disability drive onto people with what I call "undocumented disabilities," that is, nonapparent impairments for which mainstream western medicine cannot identify biological causes. One effect of this projection is that people with undocumented disabilities are figured as epistemologically disabled; that is, we are seen as distinctively lacking in the capacity to know ourselves. The social position of people with undocumented disabilities differs from that of the paradigmatic subject of disability studies: while people with undocumented impairments are often denied recognition of the disabling suffering that shapes our lives, people with disabilities that are visible and/or documented are frequently subjected to unwanted displays of pity. For this reason, "no pity" has long been a rallying cry of the disability rights movement. But is it possible to proscribe pity? In Chapter 3, I argue that instead of seeking to banish the affect of pity, disability scholars might do better to attend to the complex ways in which this affect can be incited and expressed. Toward this end, I propose a distinction between what I call "primary pity" and "secondary pity." The term "secondary pity" accords with the everyday understanding of pity, in which a person who feels pity is assumed to occupy a position of superiority in relation to a person who is pitied. Primary pity refers to a very different affective process, which is profoundly destabilizing to the ego of the person who feels pity. Derived in part from Freud's notion of "primary narcissism," my concept of primary pity occupies a liminal position between the erasure of the ego that primary narcissism entails and the buttressing of the ego involved in secondary narcissism. Because primary pity involves a complex process of identification, in which the subject and the object of pity risk becoming fantasmatically indistinguishable, this emotion threatens the ego's belief in its self-sufficiency and autonomy. I argue that primary pity's threat to the ego can be understood as a manifestation of the disability drive, and I suggest that the "no pity" position taken up by disability activists and scholars may be invested in a fantasy of overcoming the disability drive. This

dissertation argues that rather than seeking to overcome the disability drive, cultural critics and activists should work to acknowledge the myriad ways in which the drive determines us. It is important to recognize and acknowledge one's determination by the disability drive because denying or repressing the ways in which this psychic force governs us will inevitably lead to the drive's being abjected onto groups of stigmatized others. In Chapter 4, I argue that in contemporary US American culture fat people constitute one such group. This chapter focuses on the drive to eat, a compulsion that I define as inseparable from the disability drive. Dependence, (on food), loss of mastery (over the intensities of the pleasures of eating), and failures of control (over what, and how much, one eats) combine to make hunger a fundamentally disabling drive. But instead of acknowledging that we are all disabled by the drive to eat, our culture abjects this drive onto fat people, whom it depicts as being driven, in ways that thin people are assumed not to be, by an out-of-control compulsion to eat. US American culture's projection of the disability drive onto fat people is intensified by racially inflected assumptions about "primitive" versus "civilized" forms of embodiment and by heteronormative constructions of "perversion." Resisting fatphobia therefore necessitates an intersectional analysis of the disability drive, an approach that takes measure of the ways in which repressing the drive reinforces multiple forms of prejudice. The central aim of this thesis is to show that the disability drive is a force that we must understand if we are to effectively challenge the many intersecting and overlapping modalities of oppression that define present-day cultural and social relations. "The Disability Drive" offers an invitation, to scholars and activists in a variety of cultural locations, to consider the ways in which our own beliefs and practices may be implicated in a hegemonic cultural endeavor whose goal is to overcome the disability drive. Because denying the drive results in the reentrenchment of oppressive social structures, I maintain that it is imperative to develop political strategies that resist the impulse to overcome the disability drive.

Embodied Archive Intellect Books

Acknowledgments -- Introduction: crip times -- An austerity of representation; or, crip/queer horizons : disability and dispossession -- Crip resistance -- Inhabitable spaces : crip displacements and el edificio de enfrente -- Crip figures : disability, austerity and aspiration -- Epilogue: some (disabled) aspects of the immigrant question -- Notes -- Works cited -- About the author -- Index

The Feminist Political Campaign for Eugenic Legislation in New Jersey, 1910-1942

Cambridge Scholars Publishing

How has our understanding and treatment of disability evolved in Western culture? How has it been represented and perceived in different social and cultural conditions? In a work that spans 2,500 years, these ambitious questions are addressed by over 50 experts, each contributing their overview of a theme applied to a period in history. The volumes describe different kinds of physical and

mental disabilities, their representations and receptions, and what impact they have had on society and everyday life. Individual volume editors ensure the cohesion of the whole, and to make it as easy as possible to use, chapter titles are identical across each of the volumes. This gives the choice of reading about a specific period in one of the volumes, or following a theme across history by reading the relevant chapter in each of the six. The six volumes cover: 1. - Antiquity (500 BCE - 500 CE); 2. - Middle Ages (500 - 1450); 3. - Renaissance (1400 - 1650) ; 4. - Long Eighteenth Century (1650 - 1800); 5. - Long Nineteenth Century (1800 - 1920); 6. - Modern Age (1920 - 2000+). Themes (and chapter titles) are: atypical bodies; mobility impairment; chronic pain and illness; blindness; deafness; speech; learning difficulties; mental health. The page extent is approximately 2,000pp with c. 200 illustrations. Each volume opens with Notes on Contributors, a series preface and an introduction, and concludes with Notes, Bibliography and an Index.

Crip Times University of Toronto Press

From public transportation and education to adequate access to buildings, the social impact of disability has been felt everywhere since the passage of the Americans with Disabilities Act in 1990. And a remarkable groundswell of activism and critical literature has followed in this wake. *Claiming Disability* is the first comprehensive examination of Disability Studies as a field of inquiry. Disability Studies is not simply about the variations that exist in human behavior, appearance, functioning, sensory acuity, and cognitive processing but the meaning we make of those variations. With vivid imagery and numerous examples, Simi Linton explores the divisions society creates—the normal versus the pathological, the competent citizen versus the ward of the state. *Map and manifesto*, *Claiming Disability* overturns medicalized versions of disability and establishes disabled people and their allies as the rightful claimants to this territory.

The Disability Drive Cultural Histories

Cultures of Representation is the first book to explore the cinematic portrayal of disability in films from across the globe. Contributors explore classic and recent works from Belgium, France, Germany, India, Italy, Iran, Japan, Korea, Mexico, Netherlands, Russia, Senegal, and Spain, along with a pair of globally resonant Anglophone films. Anchored by David T. Mitchell and Sharon L. Snyder's coauthored essay on global disability-film festivals, the volume's content spans from 1950 to today, addressing socially disabling forces rendered visible in the representation of physical, developmental, cognitive, and psychiatric disabilities. Essays emphasize well-known global figures, directors, and industries – from Temple Grandin to Pedro Almodóvar, from Akira Kurosawa to Bollywood – while also shining a light on films from less frequently studied cultural locations such as those portrayed in the Iranian and Korean New Waves. Whether covering postwar Italy, postcolonial Senegal, or twenty-first century Russia, the essays in this volume will appeal to scholars, undergraduates, and general readers alike.