ableist ideas around autonomy and dependency

- people with functional diversity
- physical functional diversity
- mobility functional diversity
- person who uses a wheelchair
- wheelchair user
- motor functional diversity
- dexterity functional diversity
- visual functional diversity
- people who use screen readers as their primary means of accessing a computer
- people with a visual processing functional diversity
- auditory functional diversity
- mental functional diversity
- intellectual functional diversity
- cognitive functional diversity
- organic functional diversity
- circumstantial and/or temporary functional diversity
- person with a functional diversity
- persons without functional diversity rather than - normal or healthy
- people without functional diversity
typically developing children

different kinds of disabilities

different kinds of disabilities

different kinds of ideas around sickness and disability

different kinds of disabilities

different kinds of ideas around sickness and disability

and more importantly

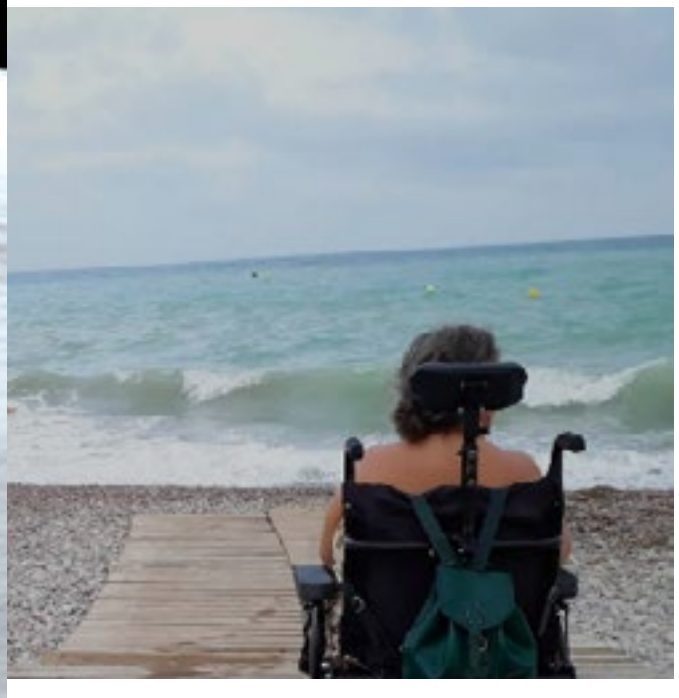
these conditions are always intersected by different oppressions, such as gender, race, class.

ableism oppression

ableism invented disability
like
normalcy invented difference

Soledad Arnaud

Johanna Hedva



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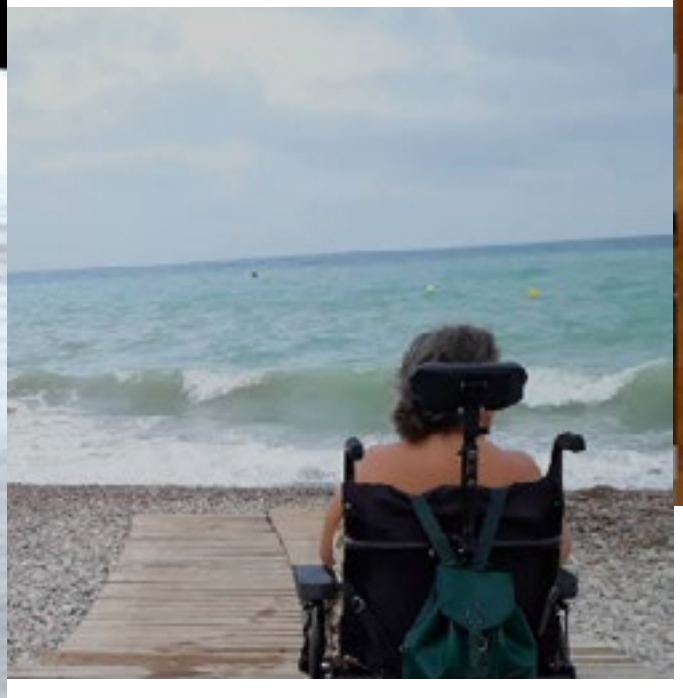
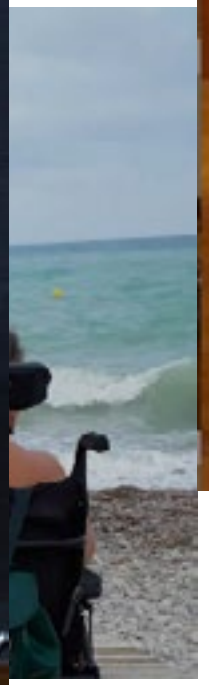


Soledad Arnaud

Oyirum

Johanna Hedva

Jillian Mercado



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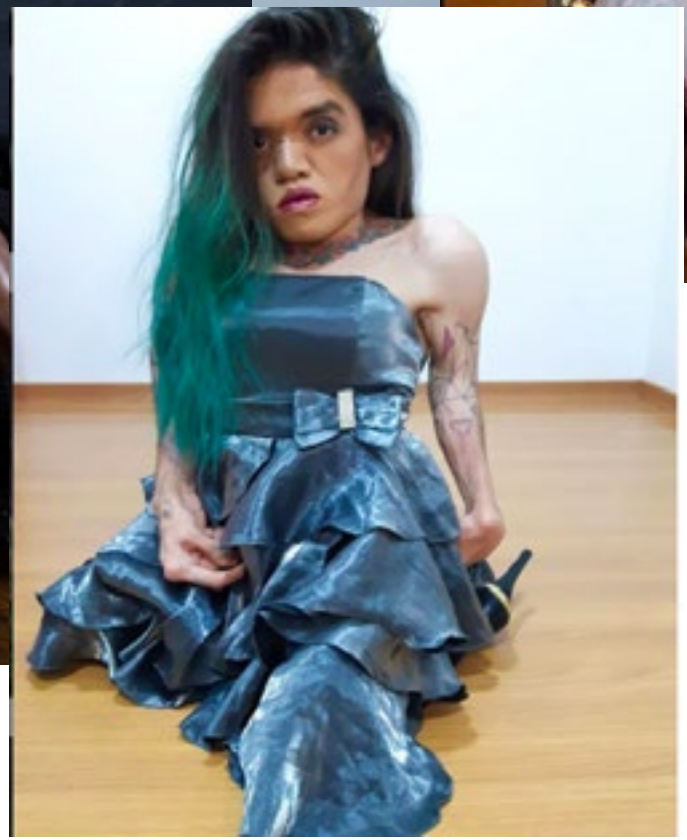
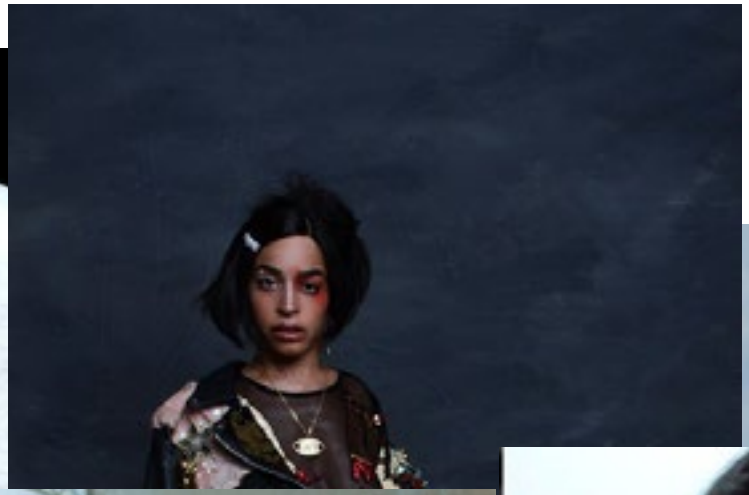
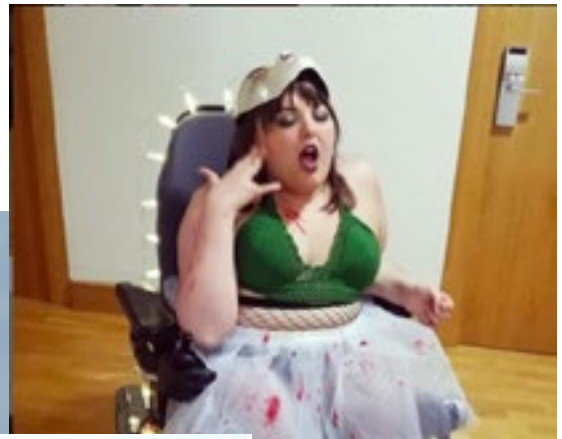
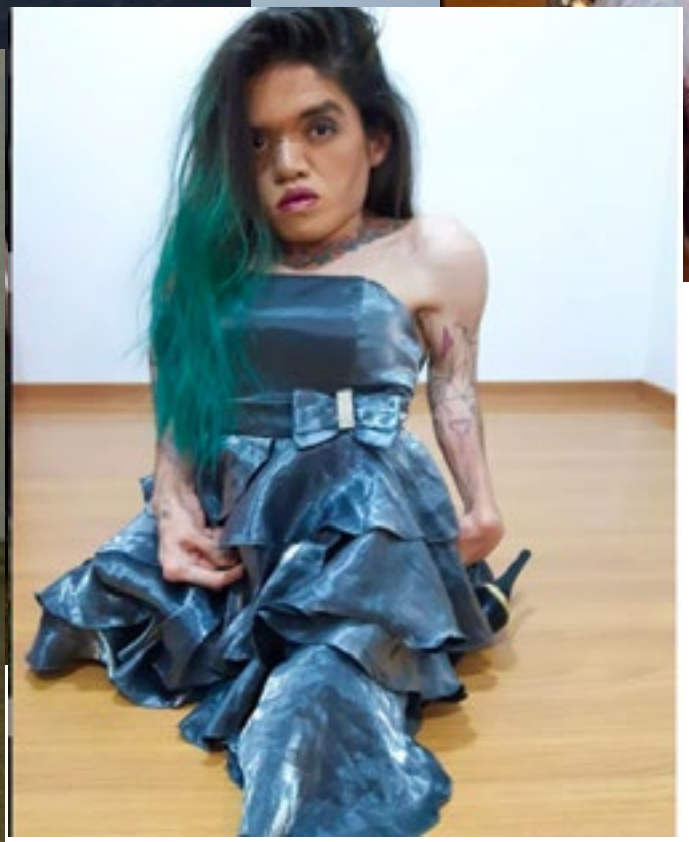


Leandrinha Du Art





Panteha Abareshi



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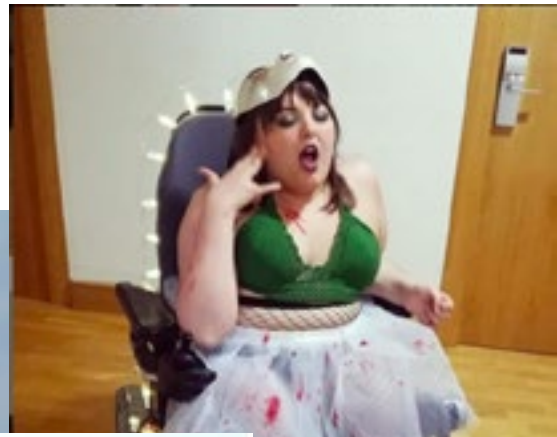
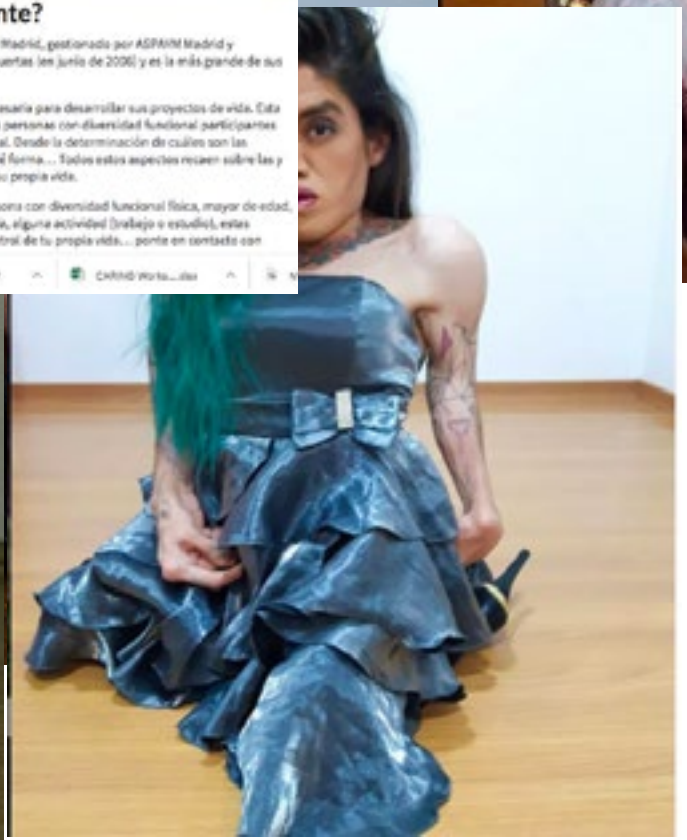


Panthea Abareshi



Leandrinha Du Art

Panthea Abareshi

aspaym madrid
Quiénes somos
Qué hacemos
Servicios
Oficina de V
Oficina de Vida Independiente (OVI)
¿Qué es la Oficina de vida independiente?
La Oficina de Vida Independiente (OVI) es un programa de la Comunidad de Madrid, gestionado por ASPAYM Madrid y cofinanciado por el Fondo Social Europeo. Fue la primera OVI en abrir sus puertas (en junio de 2006) y es la más grande de sus características.
Las y los participantes del programa disponen de la Asistencia Personal necesaria para desarrollar sus proyectos de vida. Esta Asistencia Personal se presta bajo la filosofía de Vida Independiente: son las personas con diversidad funcional participantes del programa las que auto-gestionan todo lo relativo a su Asistencia Personal. Desde la determinación de cuáles son las necesidades de apoyo, quiénes las van a cubrir, qué tareas, horarios y de qué forma... Todos estos aspectos recaen sobre las y los participantes que se convierten, así, en los auténticos protagonistas de su propia vida.
Existen unos requisitos de acceso al programa de forma que si eres una persona con diversidad funcional física, mayor de edad, tienes cualquier valoración dentro del Sistema de Atención a la Dependencia, alguna actividad (trabajo o estudio), estas comprometida con la filosofía de Vida Independiente y quieres tomar el control de tu propia vida... ponte en contacto con

YES, WE FUCK!

ASISTENCIASEXUAL.ORG
Tus manos, mis manos
La asistencia sexual para personas con diversidad funcional como derecho al propio cuerpo

aspaym madrid
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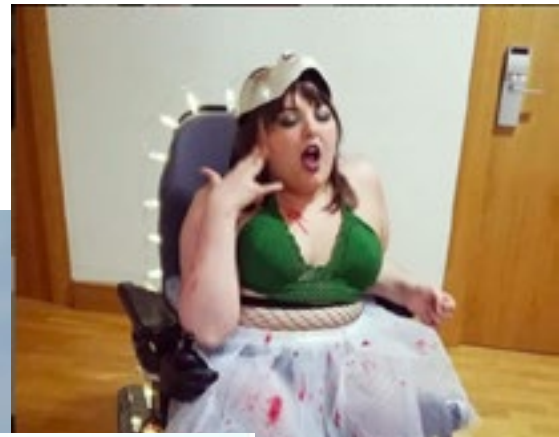

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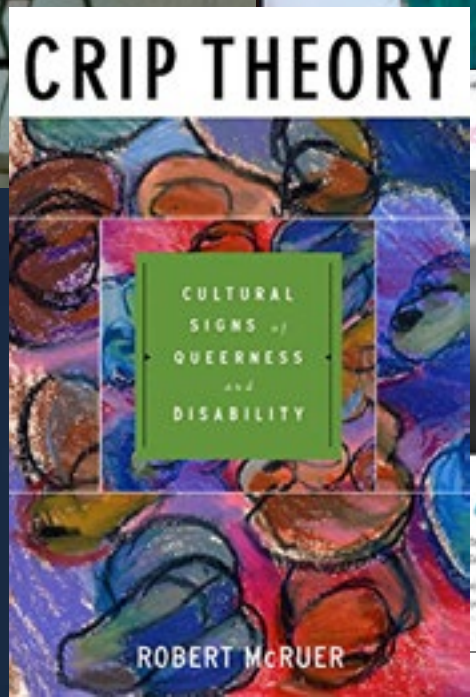
CRIP THEORY
CULTURAL SIGNS of QUEERNESS and DISABILITY
ROBERT McRUER

ASISTENCIASEXUAL.ORG
Tus manos, mis manos
La asistencia sexual para personas con diversidad funcional como derecho al propio cuerpo

World Health Organization (WHO):
Over a billion people are estimated to live with some form of disability. This corresponds to about 15% of the world's population.

World Health Organization (WHO):
Disabilities: an umbrella term, covering impairments, activity limitations, and participation restrictions. [...] participation restriction is a problem experienced by an individual in involvement in life situations. Disability is thus not just a health problem. It is a complex phenomenon, reflecting the interaction between features of a person's body and features of the society in which he or she lives."

World Health Organization

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Health topics

Disabilities

Disabilities is an umbrella term, covering impairments, activity limitations, and participation restrictions. An impairment is a problem in body function or structure; an activity limitation is a difficulty encountered by an individual in executing a task or action; while a participation restriction is a problem experienced by an individual in involvement in life situations.

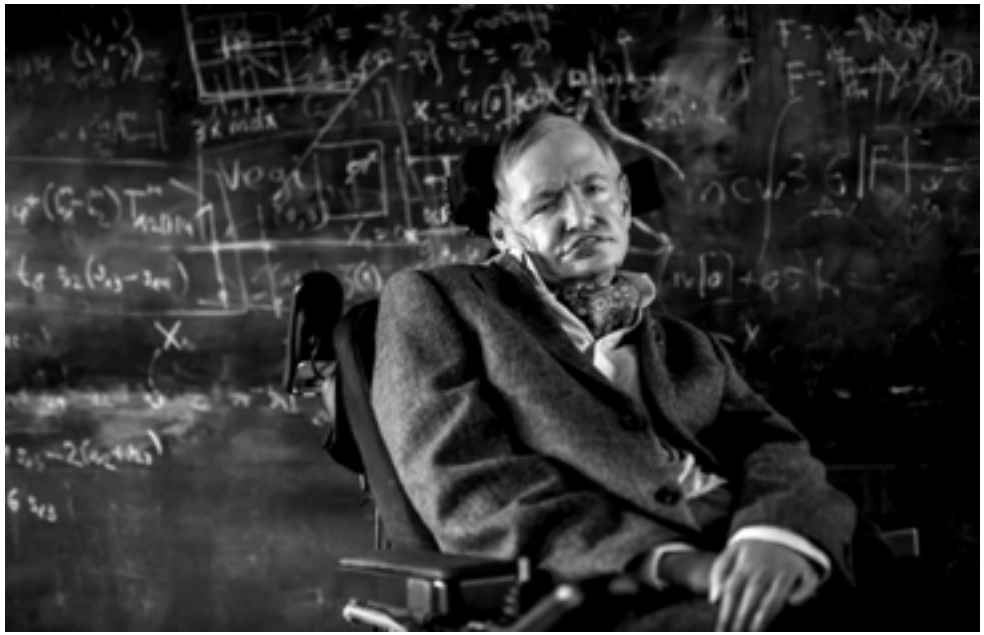
Disability is thus not just a health problem. It is a complex phenomenon, reflecting the interaction between features of a person's body and features of the society in which he or she lives. Overcoming the difficulties faced by people with disabilities requires interventions to remove environmental and social barriers.

People with disabilities have the same health needs as non-disabled people – for immunization, cancer screening etc. They also may experience a narrower margin of health, both because of poverty and social exclusion, and also because they may be vulnerable to secondary conditions, such as pressure sores or urinary tract infections. Evidence suggests that people with disabilities face barriers in accessing the health and rehabilitation services they need in many settings.

Why WHO is defining disability with his image?

despite his legs

extraordinary



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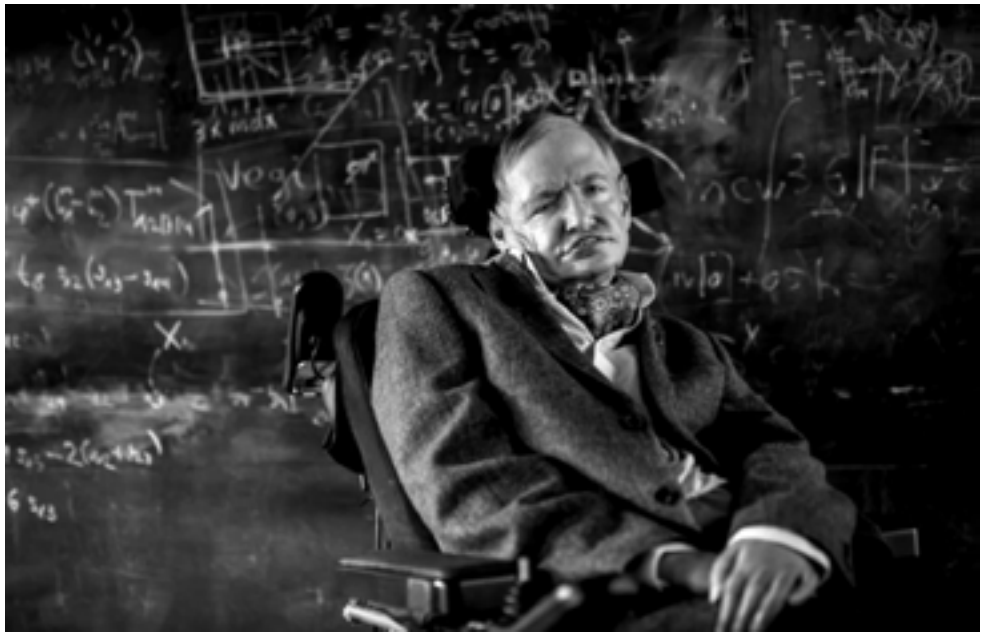

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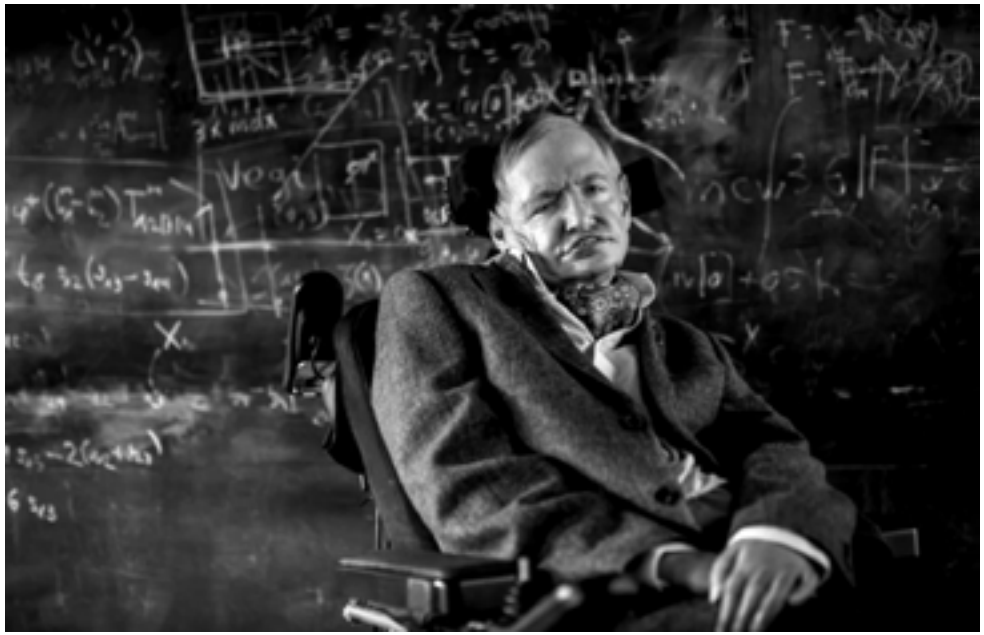

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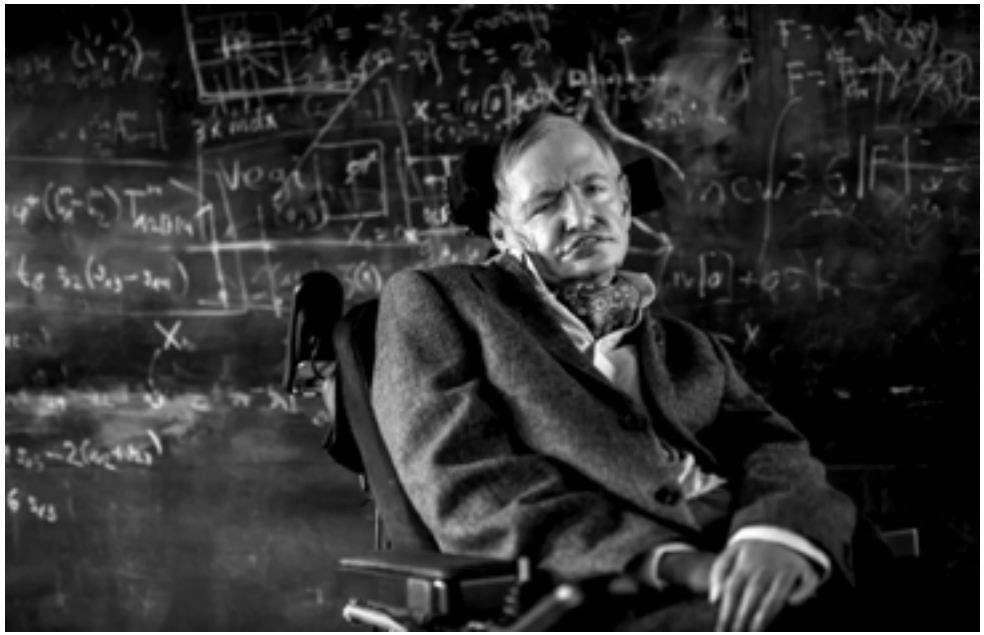

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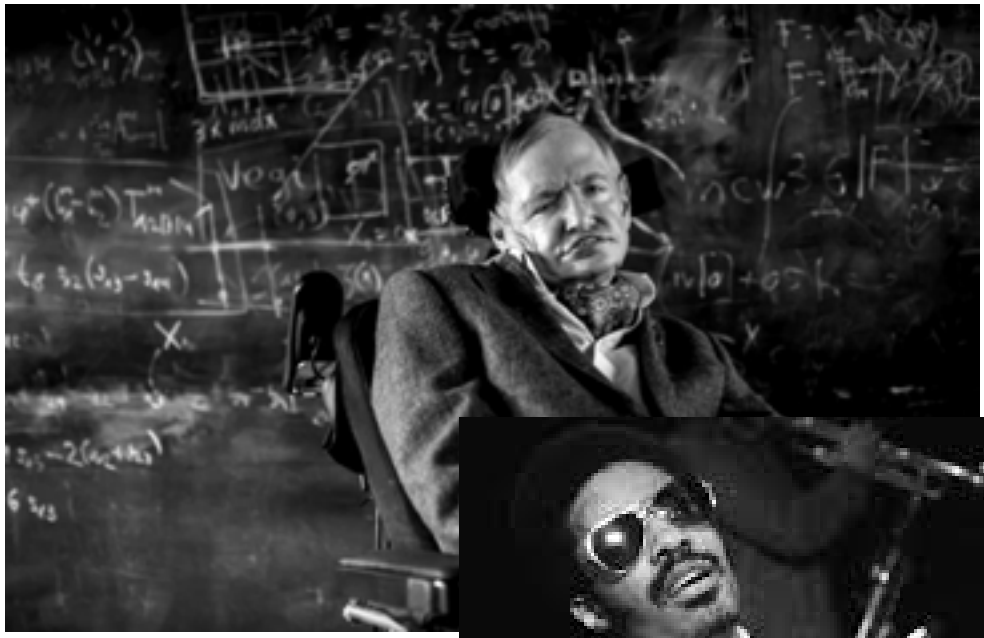

Where are his entangles of care?
How he manages environmental
and social barriers?

World Health Organization (WHO):
overcoming the difficulties faced by people with disabilities requires interventions to remove environmental and social barriers.

Adaptation for “special needs”

According to this logic, this specific part of the population is one of the groups seen as dependents on assistance. On the other hand, the necessities of the rest of the population –the so-called productive people– are normalized and naturalized

turn the attention to the so-called able-bodies

their dependency is hidden or invisible by the structure that supports them, which is taken for granted

food, home, vestments, genetic legacy,
psychologic support and desire

normative relationships of dependency are overshadowed in the domestic world

in public spaces they seem to be inexistent, since ableist infrastructures in the cities are naturalized as the best options for society

who can´t access them, get more and more enclosed in their homes or places we`ve arranged to feel safe and comfortable, and in some cases, the difficulty of finding an accessible home will force many to live in institutions.

public space as a battlefield

the situation of exception that some bodies are made to experience, not because of the difficulty of building shared, communal, accessible spaces, but because the institutions insist on forgetting certain kinds of bodies and instead treat them with difference

If going as a visitor is complicated enough, I ask myself if these cultural institutions in general have diverse bodies in their staff and how these bodies can manage their work routine within an ableist architecture.

Why are these spaces ableist?

To build elevators is as expensive as it is to build and maintain a lot of the other infrastructure

the difference being the group who benefits from these exclusionary policies. So the question should be: who do we want to support?

Covid´s interpersonal distance
=
space wheelchairs always require in a room

7 things Oyirum hates about being disabled:
-people look at you all the time;
-people believe you always have to thank them for their support;
-they push you to be inspiring;
-people display a paternalistic behavior and see you as asexual;
-no emergency procedures;
-no plans b
-the ever present small spaces

which bodies belong to the new-normativity?

But, strictly speaking, can someone answer affirmatively that she/he/they are independent? Behind a glass of water there are thousands of people holding it. Drinking it with your own hands or with those of the personal assistant, is the difference between 10,000 hands and 10,001, and therefore that should not be as relevant. Independence is a fantasy, an optical illusion created by a social system so complexly articulated to satisfy the daily needs of those who operate in a standard way, that the dense mesh of products and services that make it possible are made invisible by the mythological idea of the self-sufficient individual. We all depend on everybody, we all contribute to everything, nobody lives “on their own”, interdependence is the only real thing, it is impossible to be without the others.

autonomy

where my decisions are taking harmoniously with my surroundings

in a unconscious way, I relate autonomy to freedom

as a single mother, the few moments where I feel „autonomous“ they are actually enabled by - and are dependend on - the care-work that others perform in my place

autonomous being is not isolated from the group, he just builds autonomy in the relations with his surroundings.

"freedom" of movement and access

would stand for freedom

when i ride my bike

mediation

agency to actualize all the potentials I embody, not to be restrained from what I can do or whom I can become

I don’t believe in pure autonomy independent from all thew things surrounding me

reading; exploration modes

the absence of any caring responsability as a more autonomous way of living, where the interdependence does not become to crucial as in direct care-relationships

less inclined to using social media so often

when I decide what I will do, what I will eat, wear, and I am able to exercise these desires

i always read autonomy in reference to its greek meaning of self-rule and creating ones own laws

autonomy and dependence cannot be thought separetly, they are interconnected

the privilege of travelling, moving across national borders, moving around, not being denied access

autonomy and dependency are not exclusive. they can be combined. a communion of interests and positions can be based on interdependency, mutualism.

it doesn't have to be an opposition between autonomous individualism and dependent collectivities/ hierarchies.

seems unlikely!

‘Feel’ as distinct from actually being autonomou

spent energy according to its spontaneously felt level without fear of worsening

is needed individually, but usually overrated

i am not a huge fan of the term 'autonomy', the feminist understanding that we are all interdependent, albeit to different degrees. plus

anxiety, loss of control, loss of freedom to do what I feel is right/desired without needing anyone elses approval… especially when the reasons for a loss of autonomy are not chosen

anxious and frustrated. my joy of living decreases and that makes me very motionless and dull.

- autonomy

living in a community, sharing work and living space to some extent

have to ask for something

anger, frustration, sadness

rage

i just had an operation, that was very difficult for me, because i needed people to take care of me - go shopping, cook... i felt very dependent and really had difficulties with that fact/feeling

even though the autonomy and dependency are interconnected, the degrees of interconnection vary. When I see mothers with several small children, they husbands out and about most of the day, thats what I would consider a less autonomous „lifestyle“ than my own… and it gives me anxiety to only think about it.

it can be good and it can be bad. depends on which kind of autonomy.

loss of self, horror of me falling apart

dealing with bureaucracy in Germany!

i am really quite far up in an imagined hierarchy of less or more...

---

environment, material and immaterial conditions that have agency both to restrain and to reveal my potentials

geographical borders

In a unconscious way, I relate dependence on prison

as a privileged and mobile person I would be anxious to lose the liberties I have aquired

financial or other support for my daily life

have to wait for other people for anything - answers, food, timing, lines, service, anything

weakness

dependency

precariousness

when i feel precarious in my work or in my economy

I am dependent on for instance state apparatus, the national state, my citizenship rights, and capital. also on support from family and friends.

this is a difficult concept, because not-depending-on-anyone-or-anything is a very strong myth for me.

relationship between the individual and another being / thing, in which it is impossible to continue existing without the presence / action of this other