

Chapter- 4

Conclusion

As it is plain that the first chapter titled “Introduction” tries to explore ‘disability’, its models, related terms with disability, ‘discourse’ as well as discourses on disability. Persons with impairments have been mistreated, misrepresented, misbehaved and misunderstood by mainstream society. There are many kinds of impairments understood at a level of physical, sensorial, psychological or intellectual, and as a result there are different persons impaired differently. A person’s physical, sensorial, and intellectual parts at any occasion, at the prenatal period, during birth or post the birth coming across any mishap or accident gets defected or impaired. Impairments can be natural, from the time of birth, or affected and caused by the world. An impairment makes a person appear different from others. An impairment in person’s body does not have any physical effect on the mind of others. In other words an impaired person cannot make others impaired consequently. Finally different impairments only can make an affected person behave differently at the physical, sensorial, psychological, and intellectual level.

Handicap is that condition of a person when he is disadvantaged or not benefited by the available opportunities. Handicap deprives a person or persons of benefits and advantages. The term handicap not only includes the impaired persons but persons with normal bodies, and all other marginalized class people who on any grounds—racial, social, cultural, political, economic, or ethical— are underprivileged in the community or society. The persons, having impaired physical, sensorial and intellectual parts, become handicap when they are not benefited or advantaged by the available social, economic,

cultural, ethical, and political opportunities or governmental schemes and planning. To lose available beneficial opportunities is to be handicap.

Disability is that condition of a person when he finds himself unable to perform daily-activities as normally as average or normal persons are expected to do. At one time a person may be able for a task but the same person may be disabled for different task. But as a trend the term 'disability' is attached to the disability of person with some impairment. Before taking its present form disability has had a long journey from primitive society to civilized one. In the primitive society, people being uneducated and illogical, impairments in a person's body were considered to be result of any serious blunder or sin committed by the impaired person. Such person was considered to be sinner and was not given preference at any scale and consequently became disabled and the impairment as a cause of disability. Charitable model put a person with impairment in an organization which was run by people's charity or donation and the person was not given chance of participating in mainstream community and as a result became a person with disability. With the passage of time people were educated. The educated people looked at impairments with logical glasses and consequently the medical model came into existence and impairment was considered as a subject of treatment. The medical model looked at impairments as base of the impaired person's disability. The disability rights activists came forward and as matter of fact under the condition of human rights the impairment was perceived as making the impaired person different and not disabled. The right-based model or social model took responsibility of society towards impaired persons making them persons with disabilities. Disability is the construction of mistaken perceptions or attitudes of people looking only at the impaired or defective parts of the impaired person. The mainstream

people's wrong perception make persons with impairments out of hearts to consider themselves disabled. So disability can be taken as a socially constructed phenomenon.

Discourse is written or spoken fiction or truth about a particular topic or area. There are different discourses of disabilities in written or spoken form in different subjects and areas as in history, philosophy, humanities, sociology, medical, legal, written and visual literature. Here selected movies as visual discourse of disability have been taken into consideration. Movies, TV programmes and other visual literature have been very influential and effective from the initial period to present time. The second chapter titled as "*Black: Exploration of Potentials and Discovery of Dignity*" tries to explore the hidden potentiality of girl-child with multiple disabilities. It is very important for audience to notice how family and social barriers come into play with an impaired person's journey of exploration of aspirations and simultaneously how social cooperation induces covered or unexplored talents and suppressed natural instinct to come out on the surface to get recognition and achieve an individual identity.

The second chapter *Black* presents historical discourse of disability, educational discourse of disability and family discourse of disability. As historical discourse this movie presents Michelle's parents stereotypical and conventional perception towards disability. As family discourse the movie presents the positive and negative roles of family members on the mental formation of a person with disabilities. In this movie the educational discourse of disability plays a very crucial role in shaping transforming Michelle from a disabled to an abled girl. Michelle is always at logger heads with adversities and difficulties resulted consequently from her multiple impairments. The social model is at work in

enabling Michelle and taking her out from abysmal depth of critical situation to normal situation. Michelle's parents are under stereotypical influence and initially intends to put her in asylum. The movie *Black* is like a bildungsroman dealing with development of a child from birth to her age of achieving an individual identity and position. She does her best in learning Sign Language and Braille script to express herself in every way. It's education which confers her upon status and position from where she can speak to the society about her needs.

If all the national and international Educational Policies and Acts are materialized and practiced, the question of identity of persons with disabilities can be rightly resolved and respected. Jayna Kothari rightly says:

The constitution of India under Article 21A guarantees the fundamental right to free primary education 'for all children' from the age of 6 to 14 years. Article 21A states as follows: "The state shall provide free and compulsory education to all children of the age six to fourteen years in such as a way as the state may, by law, determine. (Kothari 62)

Education is the greatest tool through which a person can recognize his/her power and stamina to perform the societal duties and responsibilities to be accepted in it.

The third chapter titled "*Margarita with a Straw*: Discovering the 'Self'" tries to explore the sexual discourse of disability. The protagonist, of the movie *Margarita with a Straw*, Laila, with cerebral palsy attacks on the preconceived mind set of people regarding sexuality of a person, impaired with cerebral palsy, spending life in wheelchair. The successful sexual exploration of Laila refers to the sexual needs and emotional

requirements of all persons with disabilities. The disabled persons' becoming victim of any physical impairment does not refer to their becoming sexually defective. Historically, the Bollywood cinema have represented disabled characters in several movies but in dealing with the sexual aspects of them it has been failed. The media always have been the attention seeker without knowing the good as well as bad effects on the inclusion of persons with disabilities. The educational deprivation of any person, especially a person from marginalized class, can lead him/her to the wretched point. The person with disability is kept away from the information of sexual and reproductive awareness. The person with disability should be provided with all the necessary information to make him/her abled person. The PWDs' acceptance in the all agencies of society is the demand of the time. The persons with disabilities should be given social, political and legal rights to explore their fundamental rights along with sexuality. The Indian Constitution, National Policies on Education and RTE give guarantee to provide free and compulsory primary and upper primary education to children of the age of 6 to 14 and to the children with disabilities of the age of 6 to 18. The persons with disabilities feel sexual needs to the extension as persons with normal bodies feel. The underprivileged measurement or assessment of persons with disabilities have led them think themselves asexual.

Most commonly, it is parents of girls with disabilities, who are concerned about managing menstruation and safeguarding their daughters from abuse. Parents of adolescent boys with disabilities worry about controlling activities such as masturbation and inappropriate touching of either the boys' own or others' body parts. (TARSHI 27)

Disability is very considerably critical issue to be thought all over the world. Persons with disabilities have been considered as comprising minority or one of the marginalized classes. Persons with disabilities have always felt deprived of enjoyment of full gamut of economic, political and social rights. Providing the rehabilitation or welfare measures is not enough to solve the problems faced by persons with disabilities. Abolition of barriers to persons with disabilities and providing them economic, social, and other right to live with dignity is not a matter of charity or benevolence: they all construct the fundamental aspect of human rights. The persons with disability need to be understood. The process of normal persons' inability to understand the ability and capacity within the PWD refers to the condition of disability within the normal person. This type of disability is called the reverse disability. All of the normal persons need to go beyond the conventional philosophy of looking at disability. The right-based model should be taken into account seriously. There have been many legislations and governmental policies which give preference to social model perspective of disability.

Despite India has been signatory of UNCRPD from 2007 the Government of India has still not succeeded in creating any solid law for persons with disabilities. The PWD Act 1995 has so far been service-oriented and completely constructed on the foundation of medical model of disability. PWD Act lacks the social environment, and reasonable access to cultural, social and political participation of persons with disabilities. Although the PWD Act is very useful yet there are lacks of public cognizance and consciousness of how to deal with the rights and needs of persons with disabilities at standard of family and community.

The Government bodies of every country should seriously take into consideration of the rights of persons with disabilities and to implement them there should be amendments in the existing Acts and policies. In the Indian context there should be inclusion of the specific term 'disability' in the Articles 15 and 16 which deal with the prohibition of discrimination on any ground. To deal with persons with disabilities equally at universal level there should be abolition of varied definitions in different Acts and Policies and there should be a uniform definition of disability adopting the definition given by the UNCRPD.

The educational rights of persons with disabilities should be taken seriously with full effort. Education can enhance the ability of PWD and can make them eligible for the employments and other opportunities given on the grounds of social, economic and political equality. The proper access to education of the PWD depends on the proper availability of accommodation, additional support and other infrastructural modification. The proper availability of education can lead the PWD to seek employment opportunities and to living with dignity. The RTE Act has no proper provision of education of children with disabilities so it needs amendments.

Poverty and disability are very closely interrelated. Poverty leads a person to malnutrition and poor health which are contributing aspects to give birth to disabilities. The Governments, at national and international level, should take effective steps to abolish and eradicate all these ills and problems of the society.

Girl and woman with disability in every country, especially in India, have been doubly marginalized and discriminated due to the patriarchy system and social inequality. Girls

and women with disability are socially culturally, economically and politically disadvantaged. So if any law or policy is made in any country, this extremely discriminated and marginalized group of people must be kept in mainstream of consideration of policy makers.

The Acts and Policies making are not enough on the part of public and Government it is also very crucial for public to abolish negative perceptions and attitudes to disabilities and persons with disabilities. The public have to create a culture of belonging by attitudinal changes. As PM Narendra Modi used the term 'Divyang' (divine/ extraordinary power) for person with disability. His calling a PWD with different positive term is a glaring step towards public's attitudinal change regarding disabled persons and their disabilities.

The last but not the least the persons with disabilities are integral and contributing part of our society and nation. Every effort and provision should be made to include the persons with disabilities in the mainstream society to make them indispensable to a society. Their educational, social, cultural, political and economic development should be taken in to account with reasonable parameters. The media in the form of literature, drama, film, and other literary, visual as well as non-visual performance as discourses of disability need to take into account this issue of great importance to make society full of heterogeneous persons with heterogeneous attributes.

Works Cited

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