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Disability and denied equality: A study on selected memoirs, individuals and entertainment industry

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Abstract---Literature of all genres and ages includes elements of ableism. Several literary voices advocate for people with disabilities and question society's definition of "normal". The article studies the treatment of various disabled people across platforms such as entertainment, literature and social interactions, despite their accomplishments. The rights of people with disabilities are often denied in society, and their fight for survival still exists. Like Helen Keller, there are many disabled people facing both mental and physical hardships. A person with a disability can be remarkably talented and can lead a remarkable life despite incredible hardships. Social barriers, however, are more difficult to overcome than the impairment itself. If we are able to judge a person based on our human instincts, the world would be a better place that is suitable for both the abled and disabled.

Keywords---ableism, blindness, disability, Helen, society.

Introduction

Ableism is present in Literature across all genres and ages. Many cultural figures advocate for the disabled and challenge general societal idea of "normalcy." Disability literature reveals what our culture and society deem as "normal" and asks us to consider what makes us "human." Literature may help us comprehend

the impaired experiences and analyse our own and society's attitudes to disability (Marshall). The memoir wave of the 1990s included a substantial amount of writing regarding ableism and mental health. In those kind of writing, disability is viewed as a 'different' rather than a 'deficient' (Barker and Murray). Some books that moved disability from margins to centre are *Geek Love* by Katherine Dunn (1989), *My Left Foot* by Christy Brown (1954) and *The Giant's House* by McCracken (1996). For a theoretical technique, ableism is seldom responsible for any yardstick or rule for guiding normative conduct and hence readily locates itself in domains of knowledge-making and consolidation. There is scant unanimity in society about what attitudes and activities comprise ableism. In her *Claiming Disability*, Simi Linton describes ableism as "including the notion that a person's skill sets or characteristics are defined by disability or that people with disabilities as a group are inferior to non-disabled persons" (Linton 9).

Disabled people are minority groups, grossly neglected by all spheres of society, who live in isolation, segregation, poverty and charity. They stand out as easy targets for ridicule due to discrimination, stigma, stereotypical outlook and ignorance prevailing in the hostile social environment. Every disabled person has to confront three dimensions of struggle in their life. The first challenge is at the individual level, i.e., the physical or mental disability inherent in a person by birth or acquired later. The second struggle is at the social level, i.e., the social conflicts an individual has to overcome to survive in his life. The last challenge is the psychological or emotional handicap suffered by the disabled person as the external conflicts shape his internal psyche, mental stature and personality. The problems he has to encounter in society lead to the negative emotional bending of an individual, resulting in extreme depression, anxiety, anger, and self-pity. They are deprived of good education and employment. Individuals with disabilities are commonly exploited as easy targets, being blamed for consuming resources in order to conceal deficiencies in health, education, and welfare funds (Barker and Murray). The problem is not that there are persons with impairments; rather, society has failed to accommodate for the multiplicity of bodies (*Critical Disability Studies 1990s to Present*).

Some inspiring people made a mark in the world despite their disabilities, like Frida Kahlo, who suffered from spinal Bifida, Stephen Hawking and Stevie Wonder. 'Helen Keller,' a world-famous American novelist, educator, and advocate for the crippled, is another outstanding person. She was born in Tuscumbia, Alabama, but at the age of nineteen months, she lost her hearing and sight owing to a fever diagnosed by doctors as an acute obstruction of the stomach and brain, which might have been meningitis or scarlet fever (Halliday). Her first book, *The Story of My Life*, is still in print in over fifty languages and is a part of Disability memoir in Literature, telling the story of triumph over adversity. Helen's own words in her autobiography portray her as a person with a dual physical disability, i.e., seeing and hearing impairment. She was different from a typical pupil in the eye of society and had to face a series of conflicts with the domain of normalcy that surrounded her.

Hellen Keller – A Story of Survival

Due to her hearing impairment, Helen Keller had inaccessibility to external sounds and slowly lost her ability to proper speech. In comparison to an average child of her age, communication was quite challenging for her. Helen's hands made up for the loss to a considerable extent. A dire need for communication made her make crude signs. Thus, the language of signs became her prop. Since she had a dual disability, all the other senses heightened and keen sense of perception. Many accidents became an intrinsic part of Keller's conscience from childhood. Once she was drying the apron, suddenly her clothes were smouldering, lit by the flame. She could have lost her life if her old nurse did not save her. The intensity of natural calamities felt by her was more when compared to an average child. Once Helen sat amidst the branches of a wild cherry tree with her teacher's help. Immediately, the weather changed, and a rainstorm was approaching. Helen was catatonic but could not call for help as she was partially dumb. Miraculously, Sullivan rushed and helped her down or else it would have been a tragic event in her life. At times, disabled people need society's help to cope with the unannounced situations in their lives.

The well-being of society is rooted in the interaction between human beings. An average person expresses his emotions with the aid of sense perceptions. He learns about the social realm through the visual and auditory senses. So, these two processes are interconnected and challenging in a blind and deaf person. Language plays an essential role in expression. The denial of this medium of communication plunged her into a state of estrangement within her own family. It resulted in frustration, stubbornness and agitation, the impacts of physical handicap in the emotional bending of a person. One day, she overturned the cradle in which her little sister was sleeping, and the child might have been killed had her mother not caught her at the right moment (*Helen Keller: The story of my life questions: Q and A*). She became emotionally stunted and a victim of passionate outbursts due to her inability to communicate. In Helen's words, "when we walk in the valley of twofold solitude, we know little of the tender affections that grow out of endearing words and actions and companionship" (Keller 32). It shows that emotional maturity is connected to physical disability, and one cripple the other.

The social model of disability, as opposed to the "individual model of disability," locates disability problems within society. The principles underpinning the social model of disability were initially voiced by a group of handicapped socialists known as the Union of the Physically Impaired Against Segregation, as Slorach and Jaffee (2016) described (UPIAS). The UPIAS ruled that there was no causal association between physical limitations. For example, the incapacity to engage in society due to the loss of a limb or body function. They said in their statement, *Fundamental Principles of Disability*, that:

Physically disabled persons are disabled by society. Disability is something that is added to our limits as a result of the way we are unjustly separated and denied full participation in society. As a result, handicapped people are a socially marginalised minority (Dsouza 2).

The language learning pattern for a disabled child is different from that of a normal child (Wallach and Goldsmith). The hearing child learns the multitude of phrases in the language through continuous repetition and memorisation. Visual and Verbal communication was denied to Helen, and as a result, the natural exchange of ideas was also turned down. Such an individual cannot distinguish the intonations of speech or watch the expression on the speaker's face. Miss Sullivan taught her to read and write in Braille, where the words were printed in raised letters. The next step towards gaining language attainability was trying to speak. However, Helen could not hear the sounds, and she tried "to come out of the prison of silence where no tone of love, no song of bird, no strain of music ever pierces the stillness" (Keller 60). Miss Sarah Fuller, principal of Horace Mann School, helped her articulate each sound clearly (Schwimmer and Sies). Hurdles did dishearten her, but she continued to walk towards the destination of natural speech. Helen admits, "My soul, conscious of new strength, came out of bondage, and was reaching through those broken symbols of speech to all knowledge and all faith" (60).

A normal person learns with his sense of first-hand perception, but for a blind and deaf pupil, it is second-hand perception or duplication as the image of the works reaches him through others' eyes and ears. Due to the disability, all other senses got heightened in Helen, and she eagerly absorbed everything. In Helen's words, "Everything I found in books that pleased me I retained in my memory, consciously or unconsciously and adapted it" (Keller 67). So, she did not realise that she was slightly reproducing other's thoughts when she wrote *The Frost King* to Mr Anagnos on his birthday. Later it was discovered that a story similar to *The Frost King* called *The Frost Fairies* by Miss Margaret T. Canby had appeared in a book called *Birdie and His Friends*, and it was presumed that her story was plagiarism (Mills). As a result, Helen was brought before a court of investigation of the Perkins' institution and was cross-questioned to make her acknowledge that she did this consciously. This suspicion and resultant crucifixion plunged her into a state of grave suffering. For a long time, she lived in the anxiety of whether she could reproduce her original thoughts anymore. People with disabilities faces these trust issues in society. This is due to the social stigma that they cannot achieve anything noble or credible as a typical pupil. This develops a suspicion in society, and they will not be accepted though they perform precisely. Susan Wendell, who suffers from chronic fatigue syndrome, asserts in her book *The Rejected Body: Feminist Philosophical Reflections*:

When we inform people about our agony, we are reminding them of the reality of pain, the flaws and volatility of the body, the likelihood of their own pain, its finality... They may wish to feel they are not like us, that they are not subject to this; if this is the case, they will adhere to our distinctions, and we will constitute 'the Others' (Wendell 91,92).

Helen entered the Cambridge School for Young Ladies in 1896 to pursue higher education (*Helen Keller Paper*). She had to endure a series of conflicts as her instructors had no previous experience in teaching any but normal pupils. There were grave drawbacks to her progress as Miss Sullivan could not spell all the books in her hand, and it was difficult to get them embossed in time. Miss Sullivan was obliged to "interpret for the instructors, and for the first time in

eleven years, it seemed as if her dear hand would not be equal to the task” (Keller 81). After leaving from the Cambridge school, her preparation for Radcliffe carried on without any hindrance, under her tutor, Merton S. Keith. Individual attention proved more beneficial to her. What a disabled child expects from society is care and consideration for the flourishing of his talents. When Helen took her final examinations for Radcliffe College, the authorities did not allow Sullivan to read the question papers. “The braille worked well enough in the languages, but when it came to geometry and algebra, difficulties arose” (Keller 83), and the various signs in the American notation confused her as she had used only the English Braille. This shows the difficulties a blind person had to endure, which an average individual will face with great ease.

Keller set foot into the Radcliffe college with much eagerness and enthusiasm. However, soon her enthusiasm ebbed. Helen learned that college was not the romantic garden at Athens where Aristotle taught philosophy. Helen admits, “When one enters the portals of learning, one leaves the dearest pleasures-solitude, books and imagination-outside with the whispering pines” (Keller 85). She missed the individual attention she used to get in the lap of nature. Helen needed more time to prepare her lessons in the manual alphabet than other girls who whiled away their time in merrymaking. In *The Politics of Disablement* (1990), author Mike Oliver say: “disability has nothing to do with the body and is a consequence of social oppression” (35). According to the author, disabilities are not due to a lack of reason and knowledge, and they should therefore have the same opportunities to participate in public life as those without disabilities. As Helen explains, college explains the meaning of the different parts of a flower but does not teach to appreciate its beauty. Despite all this, Helen Keller picked up the golden lesson of patience from college life which taught that we should take education leisurely with our minds open to all impressions in nature.

The social model is consistent with Helen Keller’s (1920) thinking and political activism, in which she regarded “the blind man” as “not a single, independent individual whose condition can be remedied on its own, but a sign of societal maladjustment” (Keller 38). While handicapped individuals are commonly viewed as outsiders who disrupt an otherwise well-adjusted community, Helen Keller maintained that a Capitalist society is inherently maladjusted, and the figure of the blind man is only a symptom of this maladjustment.

Furthermore, the so-called ableist normality narrative impacts the way individuals such as Keller pens literature: “Trying to write is very much like trying to put a Chinese puzzle together. We have a pattern in mind which we wish to work out in words; but the words will not fit the spaces, or, if they do, they will not match the design” (Keller 28). Work and socially claimed normal life are linked in this scenario. The term “normal life” refers to a normative category in which impairment is an exception. Disability is demonstrated by behaviour that deviates from the declared norm. ‘Normality’ or ‘norm’, on the other hand, is used as a literary category of a culturally claimed life track and ‘end up outside of life’ due to disability. Disability is shown in opposition to the ableist narrative. Thus, both the story and the story writer (through deviant narrative style) are affected by ableist bias of society.

The portrayal of Helen Keller as a challenged and “normal” person who became disabled, raises problems for those wanting to combat ableism in mainstream culture. This emphasis on Keller’s loss of sight and hearing demonstrates the story’s misappropriation as a narrative of social mobility and individual triumph. “By narrativising an impairment, one attempts to sentimentalise it and attach it to the bourgeois sensibility of individuality and the drama of an individual tale,” writes Lennard J. Davis (3, 4). The “melodramatisation” of Helen Keller’s story into *The Miracle Worker*, as well as its ongoing popularity as a stage version, feature film and basis of over many television movies, demonstrates the ableist desire for visual narratives that supply the panorama of suffering. This becomes an opportunity to experience vicariously another’s hardships in order to exploit the emotional reactions such stories elicit for one’s own benefit. For example, David Adler’s *The Picture Book of Helen Keller* opens with a joyful vision of newborn Helen in a cradle, but illness soon disrupts this tranquilly, and worried adults stare down with sadness and confusion: “But Helen had changed... The world for her became eternally dark and quiet” (Adler 4). Similarly, Margo Lundell’s *A Girl Named Helen Keller* depicts its subject sadly seated in a corner, her outstretched hands touching the wall (Lundell 5). Mrs. Keller stares at her daughter with sorrowful resignation on the following page. She asks, “But how can we reach her? She is locked up inside of herself” (Lundell 8). Helen’s *Big World* similarly opens with an almost idyllic impression of Keller’s early existence, before her disability pushed her into a “dark, silent world” (5).

Liberation of Consciousness shows how daily subjugation affects people with an agency identity, and how this environmental component causes external stress on those who conform to the culture. It demonstrates how oppression shapes people’s lives. This component also reveals where the individual is in respect to himself or herself, the family, and organisations. It need activity in order to effect change. Jernigan (1997) expresses the voice of the visually challenged like Helen Keller in his speech. He raises self-awareness in both the visually handicapped and the sighted. The ableism that the blind confronts as a result of the sighted’s lack of understanding about the visually impaired spurred the invention of Kernel Books, which instruct the sighted on what it means to be completely blind. Concrete steps were taken to effect change:

At the core, all the people represented here are talking about the same thing. What they are saying is: In everything that counts we who are blind are just like you. As you read, you will recognize yourself in the story of our experience. We laugh and cry, we work and play, hope and dream, just like you. And although we don’t forget we are blind, we don’t constantly think about it either (Jernigan 646). Helen concludes that the essential advantage for every disabled person is companionship: “Sometimes, it is true, a sense of isolation enfolds me like a cold mist as I sit alone and wait at life’s shut gate. Beyond there is light, and music, and sweet companionship” (Keller 50). Helen’s companions changed her difficulties into privileges and encouraged her to walk calmly in the shadow cast by her hardships. Veronica Chouinard’s notes on disabilities and likelihood of marginalisation due to ableism is important here: “...ideas, practises, institutions, and social connections that presuppose able-bodiedness and, as a result, establish people with disabilities as marginalised... and essentially invisible ‘others’” (Campbell 380). According to Amundson and Taira, “ableism is a

worldview that falsely sees disabilities as essentially and intrinsically unpleasant and blames the impairments themselves for the problems encountered by those with them” (54). Currently, ableism can be viewed as a composite notion, identifying a method, process, and activity that develop and construct human 'abilities'. It thus necessitates a thorough understanding of oneself, one's body, one's relationships with other people, and one's surroundings. Helen showed that the disabled community needed acceptance merged with education for their true upliftment.

In 1915, she co-founded 'Helen Keller International' to combat causes of blindness such as starvation and assist individuals who are blind (Karlins). Then, she co-founded The American Civil Liberties Union (ACLU), an essential organisation in the U.S today. In appreciation of her achievements, she received the Presidential Medal of Freedom and a doctorate from Harvard. Keller motivated disabled people as she was consistent in her decisions. She altered the world's perception of the capabilities of the disabled through her autobiography. Helen proved that it does not matter if a person has a disability; he can surely make it with hard work, perseverance, determination, resilience, focus, grit, hope, and faith.

Indian Perspective on Disability

Disability is a fundamental concern that is often misunderstood in India even nowadays. According to the proposed study, persons with disabilities face significant social inequality and a lack of sensitization and understanding among the general population. Furthermore, the traditional concept of “disability and karma,” in which handicap is often seen as a retribution for transgressions in previous lifetimes or crimes done by the parents, is a widespread belief among both less informed and well-educated urban residents. In contemporary culture, there are several additional analogous stereotypes and superstitions. While some disability NGOs and activist groups have used various techniques to break down prejudices and raise awareness, it is undeniable that their success has been diminished.

For a long time, disability was largely considered a penalty in India, and this has been the most prominent image of disability in Indian entertainment. *Jeevan Naiya*, a 1936 Bombay Talkies film, was one of the first to depict disability as punishment. Niranjan Pal's scripting was inspired by the notion of social justice in cinema, and he utilized his screenplay to emphasize flaws with antiquated reasoning, notably those linked to Hindu orthodoxy. In the film, the main character renounces his wife because she grew up in a lineage of dancers. Following that, the husband is blinded in a tragedy and nursed back to health and contentment by the lady, who is shown to be the same loyal wife he deserted due to societal taboo. Likewise, in *Netrikkan* (1979), the conniving Rajnikanth finds up in a wheelchair at the close of the film as a fitting result for his lewd behaviour throughout the film (also highlighting the desexualisation of the disabled). *Kashish* (1972) is another instance in which the cruel brother Asrani, who mistreats his Deaf sister and brother-in-law, gets paralyzed as retribution for his actions. Rajesh Khanna, a rich and haughty atheist in *Dhanwaan* (1981), is

blinded and unable to afford a new pair of glasses for himself and only gets a generous donor when he shows remorse and submits to God.

There have been considerably more striking portrayals when disability has been shown as similar, if not worse, than death. For example, in the case, in *Mehboob Ki Mehendi* (1971), once the hero Pradeep Kumar arrives to murder his rival Iftikar, he encounters him in a wheelchair and concludes immediately that he is not worth murdering as he is already crippled and letting him continue living would be a severe sentence than execution. *Haider* (2014) reflects this attitude, with Shahid Kapoor opting against murdering his uncle notwithstanding his personal commitment to avenge his father's death, partially because of his mother's words, "revenge only results in revenge" and largely because he discovers his uncle badly disabled with his legs severed.

Every individual must live an optimal life, according to the Hindu *Dharmasastra*. It emphasizes morality and asserts that anybody who engages in wrongdoing must be prepared to pay the price since he or she will be born disabled in the future life (Wilson 4). It provides a foundation for adversely construing disability in the Hindu Value system. It is clear that, when read from the standpoint of a handicapped person, the major Hindu epics have devalued disability and the crippled in general. A disabled person played the villain in both epics. Manthara, a dwarf lady, was portrayed as bad in the Ramayana since Rama was forced to flee Ayodhya because of her interference. Shakuni, an orthopedically challenged man, was an important player in the war for kingship between the Pandavas and the Kauravs (Wilson 5). Furthermore, Hindu Gods such as Vishnu and Krishna have been accused of stigmatizing the disabled (Wilson 6).

Memoirs from the Realm of Blind

Blind children experience a lot more than sighted persons. Stephen Kuusisto recounts his childhood enthusiasm as a lonely boy in uncovering Caruso recordings in a basement in *Eavesdropping: A Memoir of Blindness and Listening*. Caruso and his songs remained a recurring topic all throughout novel. He also shows what it was like to be in the middle of the woods and hear the sounds that surround him. Kuusisto excels at delving deeply into what many others consider ordinary noises. One such experience is the breeze at a New York junction. "I was walking down Fifth Avenue, eavesdropping as I went... Then I was standing in the weird white noise of the Hudson River wind blowing from west to east" (Kuusisto 82). The anecdote concerning this location carries on across the next two pages of the text. Travel has an important role in *Eavesdropping*. Kuusisto discusses journeys as nearby as the gift of a portable radio and as distant from his Ohio residence as Iceland, among several other travels. *Eavesdropping* is a travelogue in several ways, from gaining knowledge to wander outside of his obviously depressing house as a small child, to literal travel as a blind person in venues ranging from a symphony hall in Reykjavik to a baseball game in Boston, to a cafe in Texas. Kuusisto entertains the readers along the road with what he observes, envisions, and ruminates.

Another important memoir is *Touching the Rock: An Experience of Blindness*, by John M. Hull. A certain scene recounts a marriage ceremony, where only the

wedding songs guide the author. The mother of the bride's chamber repeatedly comments the author, "What a pity you can't see the church! It really is so..." (Hull 45). This elicits the observational remark from the author:

This leaves me thinking about the behaviourism of sighted people... to be more specific, the pity is not so much the that I didn't see a thing, but even that... it was a pity to put in all that potential and end up making all those plans for doing nothing... It is hard to entice me to join in the common enthusiasm of what has been placed out to be appreciated. This is dreadful (Hull 45).

Given that the storyline contains multiple identical replies, one doubts whether they were included to demonstrate how easy blindness can inspire belligerence, or whether the opinions are taken seriously. Numerous narratives of the author's young children's endeavours to comprehend the blindness of their father are, in juxtaposition, both endearing and captivating. Young Thomas, for example, appears to have realised at one point that his father cannot see "things," yet he still asks, "Can't you see colours?" (Hull 60). He starts asking, at yet another point, "When I'm a lot older, say, about ten, will Daddy's eyes have got better?" (Hull 60). The author devotes few more words to the blind audience in his Preface. In them he asserts, "Blind people differ from each other as much as sighted people do. I do not claim to speak for you, only for myself" (Hull 65). Anyone who has lost their eyesight, however, may find anything of value here. Unfortunately, it is less likely that the same can be said for the innately blind.

However, just because visually impaired children are more aware of the existence of aural cues in discussions does not guarantee that they have correctly interpreted the underlying meaning. The process of adjusting to civilisation for legally blind youth will vary from that of regularly sighted children. In Belo Cipriani's novel, *Blind: A Memoir*, he recounts how sound affected him after the accident:

The music of a screaming ambulance was one of the first noises I learnt to recognise and completely comprehend. When those terrible sounds arrived in my modest environment as a child, I would flee toward the window.... "Someone is harmed; we should close our eyes and pray for them," Mom would regretfully respond. As I grew older, I recognised that these tremendous sound waves didn't simply warn one of another's injury; they also proclaimed that death was nigh and lurking in many situations. As I travelled throughout the world, I was fascinated to see that, regardless of the language spoken, that high-pitched music had the same meaning in every quaint, little hamlet and every magnificent metropolis. Working in San Francisco's financial sector desensitised me, and I was able to put all of my childhood worries and superstitions to rest. Those frantic warnings from speeding white vans and patrol vehicles were part of my everyday soundtrack (Cipriani 9).

Cipriani was beaten by school colleagues when he was twenty-six years old, and the incident left him blind. His pursuit for literature regarding disabled persons propelled him to a journalism career. He eventually invited other disabled authors to share their experiences. This selection is drawn from the many comments he got, and it reflects a wide range of disabling conditions: early-onset severe

rheumatoid arthritis, deaf, loss of vision, intellectual disabilities, high-functioning autism, and vehicular accidents. The chapter-length memoirs differ in both experience and voice. Whether they were disabled as young or middle-aged people, or realised they were different since infancy, every one of these writers went through their own “rites of passage,” the task of learning to manage personal connections and an inhospitable milieu, as Cipriani describes it (Cipriani 4). There is also a time of denial to overcome for people who are afflicted in adulthood – a reckoning with the massive and lasting upheaval in their circumstances.

Many disability theorists and activists see impairment as a personal reality with negative implications such as pathology, pathos, social death, paralysis, lack, restriction, loss, deficiency, or tragedy. The limitations of visually impaired children’s visual input influence their behaviour. Regarding mental well-being and solve to depression, Russel Targ’s memoir is worth noting here. In *Do You See What I See? Memoirs of a Blind Biker*, he states:

I dramatically decreased my personal sorrow, heartbreak, and loneliness when, at the age of sixty. I finally accepted the concept that “I provide all the meaning there is, to everything I encounter.” I began to realise that things were happening, but they weren’t happening to me. For example, the automobile in front of me on my motorcycle did not literally cut me off. I can make it mean whatever I choose. Maybe the driver didn’t notice me or doesn’t like tall, near-sighted Jews riding bikes. More than likely, it had nothing to do with me; he probably had no idea I was there... I have no Buddhist abilities; I have never served as a monk. I’m not even a squirrel. But I’ve been working on my blindness for many years (Targ 14).

Russell Targ’s autobiography is a monument to human potential’s promising potential. From his early role in the invention of the laser through his methodical investigation of extrasensory experience to the illuminating discoveries of his spiritual vision. Russell Targ is a trailblazer, as seen by his achievements in subjects as diverse as laser physics, parapsychology, and turbulence physics. As a result, it is not surprise that he has had an intriguing life, and his biography takes the reader on a great journey of discovery. Russell Targ’s intellect, inventiveness, and exceptional insight into what truly matters, is a hero’s trip – a trek into the unknown and a return that enriches all of people’s lives.

Conclusion

What stops disabled persons in society from enjoying normal lives, going to school, and celebrating special gatherings? working in various fields, taking part in political decision making is not the individual’s impairment but how society interprets and reacts to it. We need not keep the prejudices but should be ready to consider a person based on our human instincts. To achieve this, people need to be conscious of every type of person that forms our society. That means, people with disabilities should not be undermined or cast out as a minority class. A disabled life is one among many. Despite her ableism, Helen was precisely like any other pupil but only deaf-blind. Persons with disabilities routinely report a standard of living that is comparable to, if not better than, that of non-disabled individuals (*A point of view: Happiness and disability*). People with disabilities can be exceptionally talented and can lead extraordinary lives despite phenomenal

obstacles. Social barricades are more problematic than the disablement itself. If everyone understood this, we would become more accepting of disability and less stereotypical against the disabled community. As Keller notes in her 1925 speech in Washington D.C. for the American Foundation for the Blind: “The chief handicap of the blind is not blindness, but the attitude of seeing people towards them.”

As analyzed in *The Story of My Life*, disability is a mechanism that destabilizes identity on every level. There is a tension starting here between suppressing or avoiding disability and an optimistic hope for change that does not seek to stop the numerous insults directed at disabled people. In addition, the discussion would become more open since disability represents an instability in itself. This has resulted in a plethora of options for the creation of a new subjectivity. By adopting this alternative subjectivity, handicapped people can be evaluated based on norms that do not discount them. Hence, we should also question the obsession with body perfection, an undertaking that is doomed to failure by definition. If the disabled body can challenge the able-bodied standard, that maxim will be revealed to be an illusion. From a feminist standpoint, it is important to consider the link between modern concepts of individual autonomy and the specific trauma that disability may generate. While misery connected with disabilities has a negative significance, suffering placed on oneself intentionally in order to reach physical perfection has a positive significance. Women and men are discovering body, soul, and mind grooming everywhere. Everyday people seek aesthetic perfection for their bodies at beauty salons, gyms, and clinics that offer cosmetic surgery procedures. This is evidence of the body’s interaction with technology.

Both girls and the disabled have been harmed by the technology of prenatal identification of foetal features. Prenatal screening is becoming more common due to advances in technology. The modern reproductive technology has eugenic capacity because they promote the belief that mankind must strive for bodily and cognitive perfection. Most deviations are viewed as disadvantages under this perspective. Thus, disability serves as a reminder of one of technology’s restrictions. Exploring this mysterious system is thus a difficult endeavour that must be tackled with caution. As a result, both men and women must investigate our subjectivities through their own personal experience. Disabled people must challenge the negative perceptions of their bodies. A vital aspect to critiquing ableist ideology is the exclusion of the handicapped. The flexibility and diversity of impaired subjectivity must be considered when evaluating embodiment. The binary conflict between the whole body and nothing will become distorted once the strengths of the “disabled” are acknowledged.

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