



Mini Review

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Disability as a Space for Creation: A Social Perspective

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Abstract

The present text seeks to draw a perspective of possibilities in overcoming the social consequence of disability, starting from the prism that the appearance of any injury or inability is mediated by the emergence of forces that seek social compensation in the field of limitations supposedly inherent to their disabilities. that these achievements can only be materialized in the field of the historical and cultural appropriation of human productions.

Keywords: Disability; Biology; Lesion; Society; Compensation

Opinion

Undeniably, the news or report that someone has a disability causes concern, commotion and arouses a sense of tragedy in the face of what will come. It is what is popularly known as disability as a personal tragedy. The development of studies on disability and the changes in the way of interpretation of the phenomenon promoted by the World Health Organization (WHO) softens this feeling that exists in everyday life, a fact that certainly had a positive role in the self-image sculpted by people with disabilities. disability in society, however, we believe it is necessary to shape a new understanding of the issue of disability in order to think about its holistic condition.

The first assumption that must be effectively contested is the false assumption that a given physical, cognitive, or sensory limitation synonymically entails a deficiency that constrains one's development in terms of the degree of one's loss. Now, supposed reasoning starts from a mathematics that completely disregards the capacity of the human being to transform his reality and, therefore, to himself through the process of appropriation of the surrounding culture. Humans revolutionize their pathways of development by creating a new field beyond the spheres of nature, entering into the developmental terrain that incorporates the variations of the species, as it could not but of its own, but enhances the same by incorporating the ocular dimensions. is & culture is to be spheres of unique ownership. And it is exactly on the basis of this transformation that we should focus on disability studies.

The first author to make a supposed movement in the academic fields was Vygotsky, even though there was no systematization of his concepts. Its main purpose was to counteract the idea of disability as a purely quantitative limitation of development and to point out that children who experience physical, sensory, or cognitive limitations do not develop less than "normal" children but develop other way. The novelty of the concept is that it considers the broader perspectives of development and is not tied to the distinction between species x gender. With this, it becomes evident that the human being develops by the evolution of the species, the transformation of society and the transformation of himself. Human development, to use one of its expressions, is a chain of metamorphoses.

As Vygotsky points out, the fundamental element found in the development of the person with some injury concerns the dual role it plays in their human formation. On the one hand, the injury is limitation, weakness, decline, on the other, precisely because it creates difficulty and stimulates new pathways of development and advances in other ways that open opportunities for compensation. This is the great find of the field of study that Vygotsky named defectology. In educational terms, the development possibilities are more important than their limitations, a fact that has the peculiarity of the development of the person with injury/inability, since it is given by overcoming the difficulties faced, generating a unique

and creative compound, sometimes deeply rare in terms of human development. In man everything develops out of necessity, this is the new logic that distinguishes the human being from any other species.

Hence the dialectic of human development itself; surrounded by the most diverse contradictions and with unique and often unforeseen results. Vygotsky's idea of compensation gives rise to a true theory of education or the educational act. What perspectives open to the educator when he knows that injury or inability is not only a lack, a deficiency, a weakness, but also an advantage, a source of strength and aptitude, that there is a certain positive sense to it. There is no truth that the person fits the injury, as Vygotsky portrays the child will want to hear everything if he has an abnormality in the ear, want to talk if he has speech difficulties, and a number of other examples can be inferred.

The a person's fate is not summed up his injury/inability, but the social and psychosocial consequences in relation to this condition, in other words, the ways in which a person can turn r from the challenges that arise, as well as how society can change in order to be a space for all. As the Londoners pointed out almost half a century later, the false idea of disability as a personal tragedy must be destroyed, for it is false, anistoric and one-sided.

Necessary to make Vygotsky to highlight from this perspective that both development as the child's education with injury/inability not guard as much to itself with injury/inability as much about the social consequences of same. For this reason, the author's understanding is correct that the child with injury is not necessarily a disabled child, a position that is related to the London writings of the group named Disability Studies. The condition for injury or inability to become disability will depend on the degree of compensation achieved, the transformation of which takes place principally through the appropriation of culture in various forms and, as far as society is concerned, its transformation. When direct compensation is not possible, a new developmental dynamic ordered by the social environment emerges, allowing the appropriation of what previously seemed impossible. On a par with the visual alphabet (used by almost all of humanity, which revolutionized the human condition in its relations with nature) the tactile alphabet with dotted characters accomplishes something similar to visually impaired people, to cite, allows the read and decipher codes can understand, interpret, mean and thus reorder the world (the important thing is not for the visually impaired to see the letters, but to be able to read and that this practice makes possible and the same access to the historical and historical consolidated meanings). culturally). Analogous phenomenon occurs in sign language. Evident that such systems have their unique quirks and are configured from a theoretical point of view as different psychological processes, however, fulfill the same cultural function, quote, allow to decipher their daily lives is dad to the possibility of reading the world. The statement by the

forementioned author that a point in the Braille alphabet did more for the blind than thousands of benefactors makes sense.

It is also important to note that not every injury or inability can be compensated at all levels and in its most varied forms, since as any human process there is no unilateral result. The process of compensation described is social par excellence insofar as human organs and senses are as well. Thus one has to strip away the popular false mystique of compensating for certain injuries by increments in other senses or functions. It is a false assumption that when nature deprives a human being of some sense, the development of analogous senses occurs immediately and naturally, such as if the visually impaired naturally acquired a sharper touch or the hearing impaired had a greater visual field if considered the same average, although average is not a good term when writing a text about disability. Believing in this kind of compensation holds a mistake in understanding the complex and lengthy process of human development.

Compensation occurs, but it is and will be primarily social. For this reason, Vygotsky points out that humanity will sooner or later overcome blindness, deafness and mental incapacity. But el to go beat them long before the plan social and educational than in intervention areas zi to and biologic to, without ignoring the importance of the development of these areas offers to society. Vygotsky asserts that graces to advances in health care and the social system changed mankind will reach a condition of life healthier. Perhaps blindness and deafness will definitely disappear. But long before that its effects will be socially defeated. Physically, blindness and deafness will still exist for a long time on Earth. The blind will remain blind, and the deaf will be deaf, but they will no longer be disabled because disability is a social concept, while biological injury marks. The injury itself does not render a person immediately disabled, but only in certain given social conditions of existence.

These assumptions allow us to think of a new level of social relations that values the concept of inclusion as the possibility of appropriation of all that already produced by humanity and of being in all places built by it, regardless of their biological condition. Like? In what way? Part. Making no matter about the greatest nothing about us without us. Writing a new story, this is the role of disability studies and practice so that one day, perhaps not so far, everyone can have access to everything that is human because it belongs to us.

Acknowledgement

None.

Conflict of Interest

No conflict of interest.