Chapter I

Introduction

Throughout history, those who live with disabilities have been defined by the gaze and the needs of the nondisabled world. Many times, those who live with disabilities have been isolated in institutions, experimented upon, exterminated. We... have been silenced by those who did not want to hear what we had to say.

--Lennard Davis

My aim to work on the fictional representation of disability is mainly to show the negative perception of people about disability, and to deconstruct the constructed image of disability in the select novels of Doris Lessing through the perspective of Disability studies. People have different notions about disability. Disability is the result of the God’s punishment for the sins committed in the previous birth or God’s forewarning against some calamities at home or in the country is the dominant belief of the nondisabled people. (Thomson, 1997: Renu Addlakha, 2013) Persons with disabilities are discriminated from social participation. They are denied their rights. People with disabilities are often considered helpless, dependent, incapable, and subhuman (Paul K. Longmore, 1985: Simi Linton, 1988 Barnes, 1992). Marilyn Martone says, “persons with disabilities generally have been treated poorly. They have been stigmatized, sometimes viewed as deviants, and in most cases suffered society’s rejection.” (231) According to Karen Hirsch like women and other minority groups, disabled citizens are distinguished by their exclusion from full participation in the society, and from certain economic, political, and social opportunities. The people with disabilities considered as others, outcast. They are denied access to many of the key sites of power and privileged.
There is a general attitude of showing disability in association with criminality. (Barnes, 1992)

The family members of the person with disability use to feel guilty. Disabled people were hidden in the dark areas of the house.” (Veen Das and Renu Addlakha, 2001) Even few states and countries banned the sight of disabled people from the public places. Suna Schweik explains how the Ugly Law of Chicago banned the disabled people from public places. Gerber observes persons without disabilities lack knowledge about disability because of their participation in the society which preferred to segregate the people with disabilities in institutions or kept secretly away from participation in public life by the family. People with disabilities are always treated with the attached stigma (Longmore,1985: Linton,1998: Davis. James C. Wilson, 2003). People notion of disability is based on the traditional approach. That says the individual is responsible for all his misfortunes. The disabled community is recognized through the medical labels. Most of them are loaded with negative meaning. ‘Handicapped,’ ‘crippled,’ ‘wheelchair bound/confined’ are the few examples. Disabled people are seen as weak, pathetic and in need of pity and sympathy when they are referred to as ‘cripples’ (S. Brisenden, 2007).

People with disabilities are seen through the image of medical record or through the records of the rehabilitation service providers. According to Tanya Titchkosky every image of disability is an image of culture. Simi Linton says, “devices used to sort human beings according to the social and economic needs of a society.”(7) Hirsch again says nondisabled people think disability as illness only and to be dealt by the medical and psychological professions. People look at the disabled person through labels, not as individual. This kind of objectification often turned the blame of disability towards the individual. The impairment of the person with disability is said as the cause of their failure both in personal as well as private life.) Sometimes the rehabilitation service providers used to bring stories of ‘super crip,’ persons with disabilities ‘overcoming’
their disabilities by adjusting with the barriers as if society does not disable them. Representations in literature and films depicted the disabled characters either as a "super crip or as a tragedy (Longmore, 2003, Linton, 1998)

Since the First World War, veterans with disabilities started disability rights movements (Kudlick, 2003). These movements began to demand their rights. The establishment of charity, philanthropy and rehabilitation services for the veterans with disabilities emerged only during the post war period (Stiker, 1999). British Disabled Veterans Association (BDVA and other government and non government organizations claimed for pension and other welfare funds from the government (David A. Geber, 2003). Longmore see it from the Second World War onwards: Since World War II, and with accelerating momentum during the last decade, disabled persons in the United States and other developed countries have begun to identify themselves not as victims of decease and disablement in need of and dependent on benevolent oversight, but rather as a minority group, stigmatized, discriminated against, segregated, and denied the opportunity to participate equally in society for reasons nor inherent to their medical condition. (22)

Following veterans with disabilities, civilian with disabilities also came to realize their poor condition in the society. People with disabilities came to exist through the voices of the nondisabled people for a long time. Lennard Davis states in the following lines, "The voice of the disabled people are absent from place not because they do not have voices but because there not given encouragement or opportunities to speak out. This creates an image that they are in need of voice from someone to voice their needs. ( ) By nineteenth century medical science

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with its labeling and institution started excluding the persons with disabilities. In addition industrialization has a major role in the life of the persons with disabilities in segregating them. Labour power and the division of ‘normal’ and ‘abnormal’ category were introduced by the bourgeois society to cause further damage to their life. (Lennard Davis, 1995: Barnes and Oliver, 1997)

Hirsch notes the present argument is regarding language in the community. He says the disabled community prefers the term ‘disabled’ to call them rather than ‘handicapped’ because it was given by the professionals, not by the disabled people themselves. Meanwhile the persons with disabilities came to be called as ‘special people’ which instead of inclusion excluded them from the mainstream. ‘Special school,’ ‘special buses,’ ‘special education,’ are examples of euphemistic terms whereas ‘person with physical impairment,’ ‘person with hearing impairment,’ known as person first language is the example per neologism. (Longmore, 1985: Linton, 1998: Kailes, 2010) Kailes, Longmore, Linton and many other disability studies theorists insist the necessity to work on the language associated with disability. Joan Blaska, Rose Galvin, and Linton point out that the recurrent use of stereotypical language also one of the barriers of disabled people. Following the demand to bring a change in the language, euphemism, and neologism are the new arrival in the language associated with disability.

Since 1970s activists of disability movements and disability rights started challenging the prejudice attached with the disabled people (Tom Shakespeare, 2006: Davis, 1997: Linton, 1988, Gabbard, 2011). According to Hirsch demedicalization of the people with disabilities to control over their own life was one among the basic reasons behind the birth of disability rights movement. He also says disability activists are consciously building a positive sense of an inclusive disabled community in which the idea of disability as stigmatizing is rejected. The
activists and scholars demanded also their rights for education, employment, and environment. They say disabled community is fifteen percent (15%) of the world population which is the second major population of the world. The activists and scholars of the disability rights movements refused their identity as marginal rather claimed it as a minority community.

People with hearing impairment do not include them as disabled. They call themselves as a minority community with sign language of their own. They prefer ‘Deaf’ instead of ‘deaf.’ (Davis, 1995) Activists and scholars say it is the fear or worry of the vulnerable body which makes the nondisabled people to treat the people with disabilities as ‘marginal,’ ‘other,’ and so on to go to the extremity of either institutionalization or exclusion (Karen Hirsch, 1995). Keeping in mind about the bodily vulnerability, activists call the nondisabled bodies as Temporarily Able Bodied (TAB). No one in the modern industrial society is completely independent for we live in a state of mutual interdependence. (Davis, 1997) Longmore puts it more clearly, “Disability happens around us more often than we generally recognize or care to notice, we harbor unspoken anxieties about the possibility of disablement, to us or someone close to us. What we fear, we often stigmatize and shun and sometimes seek to destroy.” (132)

History shows the active participation of the people with disabilities even in primitive age (Thomson, 1997). Activists argue that segregation/exclusion is the recent phenomenon (Davis, 1995). The activists worked against the social oppression and barriers, and sought the social inclusion. As a result different approaches were introduced to look at disability in different angles in real life and in representation. Some were accepted as valid and some were not accepted. For example, medical model approach put entire blames on the individual for his/her misfortune in life, where as social model argued disability is due to the social barriers. Tom

Shakespeare doesn’t agree with either social or medical model. He argues social model is invalid because it says impairment alone causes disability. His argument is, one cannot completely avoid impairment which is unique in this minority community, not society to be blamed entirely. Likewise he is against the medical model approach of seeing disability as a personal/individual tragedy. While analyzing the use and abuse of the models of disability, Llewellyn & Hogan are of the same opinion. They say;

[…] it is now recognized that the medical model in itself is incomplete and, indeed, an examination of the limitations of this model led to the view that it is within society that a handicap becomes a disability. As a consequence of this line of thinking the social model of disability emerged, but it can also be seen that the social model of disability is also incomplete. The goals of the social model could work on a wide scale if society was prepared to tackle its shortcomings in relation to the provision of services and environments for those with physical disabilities (8).

Gerber says the representation of disability has historically been heavily stereotyped with aversive images that evoke pity and fear.

There are many other approaches to disability which stress its goals and value (Tom Shakespeare, 2006). Wolffensberger’s formulation of normalization and social role valorization (SRV) states that the devalued people’s association with the valued things in the society elevates the devalued to a higher status which means that the disabled people’s association with the non-
disabled people will bring them to a positive position in the society. Michael Oliver says the concept of normalization was first introduced in Scandinavia in the 1960s as an attempt to improve the lives of the people who were referred to as mentally handicapped. Michael Oliver first used individual and social model. There is no medical model but the individual model had medicalization as one component in it. (Shakespeare, 2006) Individual or medical model and social model are the two major approaches. Traditional/Individual or medical model approach sees impairment of the individual as the cause of all problems where as the social model stresses the social, environmental and attitudinal barriers. Nondisabled people believed life with impairment is not worth living. Hughes and Paterson say discrimination and prejudice are the real cause of disability. Liz Crow says it is necessary to understand the difference between impairment and disability:

We need to focus on disability and impairment: on the external and internal constituents they bring to our experiences. Impairment is about our bodies' ways of working and any implications that holds our lives. Disability is about the reaction and impact of the outside world on our particular bodies. One cannot be fully understood without attention to the other, because whilst they can exist independently of each other, there are also circumstances where they interact. And whilst there are common strands to the way they operate, the balance between disability and impairment, their impact and explanations of their cause and effect will vary according to each individual's situation from time to time. (13)

Disability is the loss of limitation of opportunities resulting from direct and indirect discrimination. Impairment means the aspects of body do not function or it functions with difficulty. Impairment is the root cause of all the disadvantages and those disadvantages can be
cured by medical treatment alone. Interpreting impairment as personal tragedy creates fear of
impairment and an emphasis on medical intervention. This interpretation is the key part of
attitude which disables us. The disability movement and its theoretical expression in the 'social
model of disability' emerged in the 1980s according to (Oliver, 1983, 1990; Haughes and
Paterson, 1997)

To understand the important role of social model of disability I quote Liz Crow here:

For years now this social model of disability has enabled me to confront, survive
and ever surmount countless situations of exclusion and discrimination. It has been
my mainstay, as it has been for the wider disabled people’s movement. It has
enabled a vision of ourselves free from the constraints of disability (oppression)
and provided a direction for our commitment to social change. It has played a
central role in promoting disabled people’s individual self-worth, collective identity
and political organization. [...] Gradually, very gradually, its sphere is extending
beyond our movement to influence policy and practice in the mainstream. The
contribution of social model of disability, now and in future, to achieving equal
rights for disabled people is incalculable. (2)

Hughes & Paterson say, ‘the social model has succeeded in shifting debates about disability from
biomedically dominated agenda to discourses about politics and citizenship.’ Social model
approach is to increase the social inclusion, additional socially created barriers caused by
disability. Society is not organized in a way to take the needs of the persons with disabilities into
account. Negative attitude of the non disabled people maintains disabled people’s exclusion.
Social model demands focus on the attitudes of society. Social model replaced the medical
model (Shakespeare, 2006).
Tom Shakespeare says activists influenced the academics. Disability studies, an emerging field of inquiry, engages with disability not merely as a medical category or concept but as a socio-cultural, political and economic category. Disability studies scholars examine the constructed nature of concepts like 'normalcy' and to defamiliarize them. As a result a new discipline emerged to challenge representation of disability. Dwight Christopher Gabbard says, “Disability studies is a uniquely interdisciplinary field operating in humanities, social sciences, and legal studies as well as in public policy, education, health, and medicine.” (80) Karen Hirsch also says Disability studies is a growing interdisciplinary field. Seibers says changing the negative connotations of disability is the main purpose of Disability studies

Simi Linton says:

Disability studies has arisen in the past twenty years to focus an organized critique on the constricted, inadequate, and inaccurate conceptualizations of disability that have dominated the academic inquiry. Above all, the critique includes a challenge to the notion that disability is primarily a medical category (2).

Like women, queer, race studies, disability activists wanted to bring change in the attitude of public through academics so that disability studies emerged to challenge the constructed image of disability by claiming it as a socio-politically constructed category. It was born in opposition to traditional approaches of disability. This field grew out from disability movement in the 1970s and 1980s, but the designation disability studies came to exist in 1980s and became popular in the 1990s. (Dwight Christopher Gabbard, 2011: Linton, 1998) Simi Linton describes the purpose of Disability studies’ emergence in the following passage;
Disability studies has emerged as a logical base for examination of the construction and function of "disability." These scholarly explorations and the initiatives undertaken by the disability rights movement have resulted in new paradigms used to understand disability as a social, political, and cultural phenomenon.

Disability Studies challenges the assumption that the social and economic status and assigned roles of disabled people are a result of their natural inferiority. (Linton, 1988). Tobin Siebers states the job of Disability studies, "Disability studies does not decease or disables, hoping to cure or avoid them; it studies the social meanings, symbols, and stigma attached to disability identity and asks how they relate to enforced systems of exclusion and oppression, attacking the wide spread belief that having an able body and mind determines whether one is a quality human being." (4). According to Colin Barnes distorted and inherently negative view of disabled people is evident in literature and art, both classical and popular.

The encyclopedia reports the representation of disability in literature, cinema and media:

Since the close of the 1970s and with the emergence of disability studies as an academic discipline there has been a sharp increase in critical and historical work that address the ways in which disabled people are portrayed in culture, in particular in literature, cinema and the media. Recurring stereotypes are associated with impairment: "There was passively suffering angel of the house, the overcompensating supercrip, the tragically innocent disabled child, the malignant disabled avenger and the angry war veteran (Mitchell and Synder, 2001: 202) (1394-1395).
Simi Linton while talking about the distinction between 'disability' and 'impairment' insist the essential job of Disability studies clearly. She says disability studies serves a remedial function, necessary to correct omission, inaccuracies and faulty logic. In her article, “Disability Studies/Not Disability Studies” she states clearly the role of the discipline Disability studies. She considers the following faults as not disability studies - individualizing disability, disability as a problem, absence of subjectivity and agency, objectification of disability, essentialist and deterministic explanation of disability in social sciences and in applied fields, medicalization of disability, over emphasis on intervention, in curriculum there insufficient attention to disabled people as minority group, unequal treatment:

Therefore, to counteract deterministic narratives of disability, the field of Disability Studies should focus on the social, political and cultural context in which these 'individual' responses occur. This shift affords a more comprehensive view of society and human experience, and the attribution of significance to human variation. This type of analysis challenges the biological as well as the individual/psychological explanation of human experience, achievement and behavior. (233)

Hirsch's argument is disability should not be approached as an individual problem rather as a group's, a minority community's. Hirsch states Disability studies scholars are beginning to call for change in the prejudiced thinking which characterized the study of disability.

Linton says;

Explanations for any failure foreground the individual and give little consideration to the barriers, discrimination, negative imagery or lack of opportunity which shape experience. Within this framework, it seems more logical to help individual cope
with and adjust to their personal tragedies than to expend resources to alter the social terrain. To further cement this myopic view of the experience of disability, news stories about disability are invariably human interest tales of human accomplishment, dense in the rhetoric of ‘overcoming’ These are narratives of personal triumph over adversity, rather than analysis of needed social change. (232)

Courses in the Disability Studies would, of course, cover the political issues involved in the disability rights movement and the independent living movement, as well as the factors that impede political change. People with disabilities are often viewed with the attached stigma. The stereotypical stigma again distances the people with disabilities from the non-disabled community. Disability Studies is a newly emerged field of study in Humanities. It argues disability is a created category. Scholars and activists are working hard to remove the barriers of disabled people for their active participation in the society.

Here I quote her statement about the response of the discipline:

Disability Studies challenge the traditional disciplines of medicine, sociology and psychology with regard to the legitimacy of the knowledge they have produced about disability (Barnes, Oliver, Barton, 2002). The development of disability studies as an academic discipline is linked with disabled people movement began in 1970s (Oliver & Barnes, 2010). (5)\(^2\)

As the purpose behind any theory now is to deconstruct or reconstruct the prevailing concept of a concerned discipline, disability theory also means to do the same. Disability theory directs how studies of disability should be carried out in humanities and in social sciences. This theory

\(^2\) Davis Lennard Bending Over Backwards
explains how disability has normatively been viewed and how it should be viewed. It tries to show the function of prejudice in looking at disability since ancient times and the changing nature of its discourse in the present times.

It makes clear that disability is a social problem, not an individual one but it is a socially constructed category. It is constructed through function and appearance so that it insists on what is constructed can be reconstructed and this is what disability theory aims to do. Disability theory helps us to understand different concepts like “disability”-“impairment”, “normal”-“abnormal”, “social model”-“medical model”. All these terms are in use since the nineteenth century since the emergence of the enlightenment, evolution theory, industrial revolution, and scientific advancement.

Actually the social model makes difference between “Impairment” and “Disability”. These two terms are like the “medical model” and “social model”. I bring out here the definition of Tom Shakespeare from his book, Disability Rights and Wrongs under the chapter “Conceptualizing Disability” to make clear the difference between the two terms, “Impairment is defined in individual and biological terms. Disability is defined as a social creation.” (p. 34). Both the terms are intertwined with each other. To think about “impairment” without “disability” or “disability” without “impairment” is not possible. Tom Shakespeare critiques the social model approach especially because it looks at “disability” and “impairment” as distinct and separate entities. Tom Shakespeare says identity is crucial for the persons with disability.

The terms “normal” and “abnormal” have come to be used only in the postindustrial period. The word “norm” came into use somewhere between 1840 and 1860. The “norm” is constructed by the bourgeois hegemony. Lennard Davis, in his Enforcing Normalcy, under the chapter
"Constructing Normalcy" says, "It is part of the notion of progress, of industrialization, and of ideological consolidation of the power of the bourgeoisie." (p.49) Only the "norm" is considered the fittest while the non-normal is unfit for survival. So the notion behind the construction of "norm" is to sterilize the "abnormal" or the "deviant" from the society to promote the condition of it. It means the word "norm" is in a way equal in function with the Nazi scientific term, "eugenics" which aimed for better society by sterilizing the disabled community. In this way the terms "norm", and "abnormal" are constructed for and by the powerful in any society. So, at present to change the "norm"-based view is also one of the agendas of the people who are in the field of disability theory and its studies.

Davis talks about the novel form as a powerful medium in the hands of those who exercise power in the society. He emphasizes the need to deconstruct the stigmatic image of disability from the novels. Barnes says showing the disabled characters as harmful and evil, representation become obstacle to the disabled people's integration into the community. Though they is a large number of disabling characterization from literature, Shakespeare's Richard III, Dickens' Christmas Carol, Porgy in George Gershwin's opera Porgy and Bess, the old man in Herman Melville's Moby Dick, Frankenstein's deformed monster, Bronte's mad women in the attic, Nietzsche's philosophical grotesques, Hemingway's wounded war veterans, Borges' blind librarian and Hugo's Quasimodo are the notable examples. Since then large number of study began to analyze the literary genres through the perspective of disability study.

Disability theory looks forward to a change in the social attitude towards disabled people through the analysis of representations from literary works.
Disabling stereotypes which medicalise, patronize, criminalize and dehumanize disabled people around in books, films, on television, and in the press. They form the bedrock on which the attitude towards, assumption about and expectation of disabled people are based. They are fundamental to the discrimination and exploitation which disabled people encounter daily, and contribute significantly to their systematic exclusion from mainstream community life (Barnes, 1992, 39).

Longmore talks about the negative characterization of people with disabilities in the media representation. Hirsch says media is the powerful medium in the creation of discrimination through images of disabled people either completely negative or as heroes:

Television or films, the most powerful resources for the creation and discrimination of popular images, often portray disabled people as criminals or monsters, as children or angels—that is as asexual beings—or as inspirational heroes because of the superb adjustment to a severe disability or a physical feat in spite of one. (22)

How important the study of literary works, especially novel form is, can be understood through the following quote from *Enforcing Normalcy* by Lennard Davis, “the novel form, that proliferator of ideology, is intricately connected with the concepts of the norm.” (49). When looking at perceptions of people with disabilities, literature and mass media may be even more powerful than personal contacts because one’s interaction with disabled people may be restricted by the barriers of architecture, transportation or communication (Bowe, 1978: Dajani, 2001). The intention in applying this theory while studying any literary works whether fiction, play or non-fiction is to locate the disability theme in it to study them on the basis of its social, political, and cultural context. The aim of this study is to explore Lessing’s four novels under the
rubric of disability studies. Mitchel and Synder say that the researches of the analysis of negative images from the representations make clear that disability is socially produced.

Doris Lessing, the reputed British writer, the winner of noble prize, She was born on 22 October 1919 in Persia (now Iran). Her parents Alfred Tayler and Emily Maude Tayler were English. Soon after their wedding they moved to Iran to get a job. Alfred Tayler got the job as a clerk in the Imperial Bank of Persia. Lessing was born in Persia. Then they shifted to Rhodesia (the present Zimbabwe). They started the farm business with one thousand acres of bushes. But the farm business didn’t come as they expected. Taylors were left with disappointment. Lessing at the age of fourteen left her school. She left home at fifteen. Since then she took different jobs and started writing as well during this time. She worked first as, a nursemaid, then a typist, then in the year 1937 she went to Salisbury (the present Harare) to work as a telephone operator. She married Frank Wisdom and she gave birth to two children, John and Jean. But her first marriage ended soon after 1943.

Later she became a member in the Left Book Club. Here her link with communism began. This is where she met Gottfried Lessing. They married but this second marriage also ended in divorce in 1949. With this marriage she was left with a son named Peter. He worked as an East German Ambassador of Uganda. While on job Gottfried Lessing got murdered in a rebellion in 1979. The Zimbabwe government banned Lessing from the country for her campaign against nuclear arms and South African Apartheid. In the year 1949 she left Zimbabwe. She came to London, with her son Peter. She started her career as a full time writer. Here she published her first novel The Grass Is Singing in 1950 about white farmers’ hand over the black slaves of Zimbabwe. The very first novel of Lessing was successful, and got the attention of many people.
Following she published five of novels under *Children of Violence* Series and in between she published her most outstanding novel, *The Golden Notebook* in 1962. She also published her two novels, *If the Old Could* and *The Diary of a Good Neighbor* in 1984. She wrote them under a pseudonym Jane Somers. Her initial works were about social issues. She later on dealt with psychological themes that covers the period between 1956 and 1969. Then Idries Shah introduced Sufism to Lessing. It greatly influenced Lessing to write science fiction with Sufi theme. She wrote again five novels under *The Canopus in Argos: Archives* series in the years between 1979 and 1983. She wrote *Good Terrorist* in 1984. Since then she turned to write about social issues. Apart from her fiction, she also wrote many short story collections, plays, poems, autobiography and memoirs, and non-fictional works. She got almost all the awards of the British government for her literary achievements. She received the Nobel prize in literature for the year 2007. Nonia Williams clearly speaks of Doris Lessing's strength:

Doris Lessing is a difficult writer. She is one of the few whose work spans, and therefore problematizes, the supposed gap between literary and genre writing. In this attempt, according to her critics, some of the writings fail to convince. However, it might be that this chameleon-like characteristic, this desire to defy pigeonholing into any one category and therefore challenge the categories themselves is precisely her strength. (103)

My study takes up for analysis her four novels, *The Fifth Child* (1988), *Ben in the world* (2000), *The Cleft* (2007), and *Alfred and Emily* (2008) from disability studies perspective. Let me briefly introduce the theme of these novels. *The Fifth Child* depicts the way in which a fifth 'abnormal' child shatters the dream of a large happy family. *Ben in the World*, the sequel of *The Fifth Child*, tells the story of Ben's life away from his family. *The Cleft* is about men and women, their
difference, and their hatred towards each other. In this novel my inquiry will be into the question of language and the metaphor of disability. The fourth novel of my study Alfred and Emily, the so-called final work of Lessing, tells the hard life of Alfred and Emily, Lessing’s parents. Social inclusion will be achieved once the exclusionary capitalist system is replaced by a more equitable social system.

This study is an attempt to deconstruct the constructed image of disability in selected novels of Doris Lessing. Chapter 1 of this thesis presents the aim and scope of the study. It also introduces the difference between ‘impairment’ and ‘disability.’ This gives a brief sketch about disability movements, disability activism, approaches and theory. It also talks about the emergence of the academic discipline called, Disability studies, its goals and principles and its present engagement.

Chapter 2, “Disability as Monstrosity”: The Fifth Child and Ben in the World” discusses the theme, ‘monster’ from the concerned novels. This chapter discusses how different names of disabled people in different times came to exist especially ‘monster,’ its origin and meaning, and the employment of the term, ‘monster’ to refer disabled person. It studies the representations which makes the disabled body of Ben to ‘monster,’ and also presents how the family and society helps in the transformation of disabled body into a ‘monster.’ This chapter states that the stereotypical portrayal of disabled body constructs disability as well as ‘monster.’

The chapter 3 entitled, “Critiquing the Institution and Science in The Fifth Child and Ben in the World” is study of how institution and science excludes the disabled people from the above mentioned novels. This chapter argues that segregation of disabled people into institution is a modern trend, exist from the advent of industrialization. It critiques the stigmatized portrayal
disabled body in connection to institutionalization, object of medical treatment, burden, and pathetic and pitiable. Chapter 4, “Post World War Stress and Trauma of Veteran with Disability in *Alfred and Emily*,” is study of the representation of veteran with disability, his wife and children. It gives a overall view about the emergence of disability organization and services, and disability rights movements in connection to disabled veterans. This chapter sketches out the difference in the treatment of veterans with disabilities and civilian with disabilities.

Chapter 5, “Language as a Disabling Tool: *The Fifth Child, Ben in the World, The Cleft* and *Alfred and Emily*” is a study of how language acts as a barrier to disabled people. This chapter gives clear picture of the negative languages associated with disability and their use in novels. It also analyzed the metaphorical use of such words from the above mentioned novels. This chapter insists and suggests proper use of language with people with disabilities. chapter 6, the conclusion is a summing up of my study.

People’s attitudes disable them a lot than their impairment lewelyn & Hoga
Works Cited


