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VENTURIELLO, María Pía, 2016, *La trama social de la discapacidad. Cuerpo, redes familiares y vida cotidiana*, Buenos Aires, Editorial Biblos. 199 pp.

La trama social de la discapacidad forms part of recent social research on disability. From a perspective that dialogues with the biologicistic model, it argues that disability can only be understood in relation to other people and not in isolation. In contrast to the “medical model of disability,” which understands this as a biological and individual problem, the author places herself within the approach of the “Anglo-Saxon” social model. This model understands disability as a form of oppression and social exclusion. Thus, the purpose of her study is to investigate the socio-demographic characteristics of individuals with motor disabilities in the Greater Buenos Aires area, and explore the perceptions and experiences of adults aged 50 and older with motor disabilities – and those of their family members - in relation to the condition. At the same time, it looks at how these individuals and their families organize their family life in terms of the provision of care and rehabilitation.

In terms of methodology, her fieldwork took place between 2007 and 2010. Venturiello chose an exploratory and descriptive design based on qualitative primary sources and quantitative secondary sources. The qualitative sources consisted of in-depth interviews with persons with motor disabilities – 40 individuals aged 50 and older and their family members (17 in total), primarily spouses and children (11), who reside in the Greater Buenos Aires. The selection of the sample was non-randomized and balanced according to sex and middle and low income status. Through the interviews, the author was able to ascertain the perceptions of individuals with motor disabilities and their families about their condition as well as how they live their daily lives in relation to sociodemographic and economic metrics. These perceptions about disability are explored throughout the book, primarily with regard to three themes: social networks, living conditions, and the family.

As a result of the issues analyzed, it became clear that persons with disabilities form part of informal networks (families, friends, acquaintances) and formal networks (various rehabilitation, health, and work institutions). Within these networks, meanings about disability and the body are exchanged and expressed through the social interactions of those interviewed.

The secondary data, taken from the First National Survey of Disability carried out in 2002 and 2003, was analyzed by measuring the size of the population over the age of 50 with motor disabilities in Greater Buenos

Aires, and their sociodemographic characteristics. In addition, the author provides background information regarding the calculations of the size of the population with disabilities in Argentina and internationally, and the principal difficulties related to measurement and comparability (lack of data, low reliability). In the case of Argentina, the available data from the 2010 census and the Disability Module of the National Household Survey (EAH) 2011 are included.

Drawing on Michel Foucault's (2008) proposal regarding the existence of certain parameters and regimes of normality-abnormality that govern the internal functioning of modern societies, the author argues that the ways in which disability is perceived, both by men and women, is influenced by the meanings that societies assign to it. In this sense, disability is associated with the idea of abnormality, in which the physiological condition of the person is interpreted as a tragedy and a problem to be experienced individually. These social meanings constructed around disability give rise to certain social, cultural, and architectural barriers that are then expressed in the form of unequal access to work, social interaction, and a variety of institutions. The author then explains the ways that these barriers crystallize and reproduce social marginalization.

Among the background information referred to are disability studies such as the Anglo-Saxon social model of disability, and the studies conducted in Argentina by Liliana Pantano. Disability studies, part of a movement that developed in England and the United States in order to defend the right of people with disabilities to live an autonomous life, defines this condition as a restriction to living a full life caused not by the physical deficiencies of the individual, but rather by a specific type of social oppression. In contrast to this approach, the International Classification of Impairments, Disabilities, and Handicaps (ICIDH) of the World Health Organization (WHO) has a biopsychosocial conception of health in which disability has been reformulated over time; the current version is called the International Classification of Functioning, Disability and Health (ICF) (CIF, 2006). Uniting the two approaches is the Convention on the Rights of Persons with Disabilities (2006) which is a legal and conceptual framework that provides a rights perspective for the analysis and resolution of the problems faced by persons with disabilities.

At the same time, Venturiello employs Liliana Pantano's distinction between the "situation of disability," which refers to the quantitative and qualitative aspects that disability incorporates as objective attributes in a particular context; and the "condition of disability," which refers to the individual, subjective experience of persons.

Perhaps one of the most interesting themes developed in this work is the clarification that there is no single model of disability and the explanation and discussion about the diversity of “habitus” that exist. The author gives special attention to two of these: the habitus of tedium, characterized by isolation and feelings of devaluation, and the habitus that incorporates experiences of self-valuation through shared practices and links constructed with peers in rehabilitation centers.

Throughout this book, Venturiello describes how these ways of experiencing disability express different nuances, according to the various social, cultural, and economic circumstances of individuals and the social links that influence how disability is experienced. At the same time, she explains that individuals experience their condition according to the social and cultural characteristics of their families, as well as the way that the disability affects the rest of the family members. Another important contribution of this book is that it analyzes the interrelationships of three elements: the body, family networks, and daily life in relation to how motor disability is experienced, as voiced by the subjects themselves.

Future research could take up the author’s proposal and study other ways of experiencing disability and other economies of family caregiving, constructed according to different age groups. At the same time, research into the ways of living and giving meaning to relationships and practices in cases of other stigmatized physiological conditions, such as blindness, would enrich our understanding of the world of disability.

Valentina Ahumada
Universidad Nacional de Salta, Salta
valen.ahumada@gmail.com