

Please choose one of articles and answer the questions

### **Article 1**

Patrik Devlieger mentioned several theoretical concepts directly influencing the cultural model of disability: Foucauldian approach, Derrida's ideas, Marxian concept of progress towards recognising the difference. Obviously, he recruits so diverse ideas in order to argue his notion of disability as a special type of culture towards transhistorical point of view – Devlieger highlights the temporal measurement of evolving the ideas around disabilities. Do you agree that the culture of disability belongs to the modernity, and it is a direct outcome of our civilisation?

Then, he explores medical and social models of disability as (ir)relevant to different stages and localities. What do you think which signs of social environments would be the arguments in favour of the humanistic approach? Does it mean that we would be able to practice cultural model of disability or farther strategies within humanistic approach only within particular circumstances? What would be if we apply this approach in "inappropriate" space? Could we bring the cultural model of disability as a toolkit in order to provide the recognition of disabled people?

### **Article 2**

Baglieri et al put forward the diversity of models regarding disability and focus on two different camps of thinkers, incrementalists and reconceptualists, presenting the plurality of perspectives. What are main differences between these two camps and what are common traits? Which models do the authors apply discussing the concept of disability – functionalist, revolutionary, interpretivist, radically humanistic?

Compatibly with Devlieger, Baglieri et al stress the role of history, but they deconstruct the past and present in other dimension – précising the place and contexts. Regarding which contexts do they develop their arguments? What do you think – could this approach be useful in other socio-cultural and political contexts, for instance in your country?