

Disabilities Studies: An Introduction
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Lecture - 25
Gender and Disability Interviews with Prof. Anita Ghai

Hemachandran Karah: Hello, welcome all to this session on Gender and Disability. We have with us Professor Anita Ghai from Ambedkar University, Delhi. She teaches in the Department of Human Studies. Of course, she her teaching research and activism cuts across many fields, gender disability, film studies and so on. Well, welcome Anita.

Anita Ghai: Thank you, Hem.

HK: Can you introduce yourself and then maybe we can carry on from there about.

AG: Well, I, I am Ani like you said I am in school of human studies and I floated disability study courses as a. So, it is it is, it can go to different schools in AUD, which means that I can get students from English, from economics, sociology so on and so forth, so you know. So, that way they are like it is a interdisciplinary kind of a format in which I get. I started from 8 students and now this course I had 41 students.

HK: Wonderful.

AG: So, nice to know that it is developing further.

HK: Wonderful.

AG: I was 2 years old when I had polio. And of course, did my education in a very integrated kind of a school and all that but for only I think when I did my MA. And I wanted to apply for IAS the form and then I was told that I cannot apply. So, I think it was the first time when I realized that though my mind was ok, but my body was not.

And that is and then also I was part of the women's movement and I was I am interested in everything like whatever very many issues like you know eve-teasing, dowry at that time you know all these concerns were there, you know and also to create a curriculum like a woman's studies program, it was never used to be there at that time.

So, I think at that time I realized you know that somewhere women also, women studies, women movement and feminism also was not really taking up disability as a you know something which is a category, a social category that could have been understood. And you know we were also at that time, even I now of course, you know language and all is important and politics of the language is important

But at that time even I think I also remember doing a thesis where I called it mentally handicapped where that intellectually impaired right. So, you can say that my own terminology was where handicapped word was there at that time.

Can be in which was in 1980 81; I can talk about that. So, but slowly of course, you know I started realizing that while I might not think that I am disabled or whatever handicap but people do think of me as a disabled person. People do think of me as a whatever, whatever their language is handicapped, or you know child of you know the children of a lesser god. And all that you know terminology is there which is often utilized. So, and then I started teaching in Jesus and Mary College.

I taught there for 33 years but taught psychology.

HK: Ok.

AG: And the year I was there, I spoke to the head of the department of psychology and I said that let me give an optional paper for disability. But as it would happen I joined AUD in 2015. After I have left now disabilities the course optional course is being used in 2 or 3 colleges in IP college. In this thing that is my course, but they are using it. So, it is good to know

HK: Good to know, yeah.

HK: Of course as you know

I have been an advocate for the last almost you can say 25 years or so where I you know, but I have done one thing which I think is very different from others. I do go to conferences which have disability as well. But I also have not spoken too much to the converted.

AG: Ok.

HK: Because that was my way in which I thought that if I see if hem and I speak to each other that we know about disability right. We know, we could we could have a debate and all that. But I think it was going to people who would not know about disability. I think that has been one path that I took it up you know. So, whenever I are invited when I am invited for any of such you know conferences or workshops or seminars, I have never said no to that, you know because that is where I feel that the you know mindset has to be changed, not of us, but of people who are around.

HK: People who are around, yes. You know when I was thinking of interviewing you, I was thinking of calling the conversation excluded agendas.

AG: Yeah.

HK: Gender and gender and disability.

AG: Yeah.

HK: What I was having in mind was a remarkable moment, third world or developing world feminism and it is I would not say willful neglect, but unwitting neglect of the problem of disability.

AG: Yeah.

HK: So, can you say some more on that, Anita?

AG: Yeah, I think that is what I in fact in one sense I have gone into it already. Because even in the women's movement you know of could be many many issues. I am just not as if you know there is only one particular issue that we have to take into you know there can be so many.

And there are feminisms than feminism you know.

HK: Yeah.

AG: Many kinds yeah. And then also because you know this whole idea of that we are all sisters. And also the universal sisterhood, you know I mean like you know that everybody is a sister.

But somehow or the other some of the sisters did not understand, what a disabled body would be. Like you know what could be their issues. Of course, they would listen to you, they would you know maybe empathize also. But there is no idea about you know how infrastructure depends on our lived realities or whatever lived reality of pain of you know difficulties is on what the culture says.

So, I think it was very very important for us to understand for us to tell them that you know you got to listen to us, listen to us in a way in which you do not take your own understanding of non-disabled women who of course, are fighting. But you know fighting in a way in which they are not really I mean they are not really including the issues of disability in area one particular section.

HK: And why that happens, why that happens?

AG: No, it happens because they failed because it is a able bodied people I think by the hegemony which is there. It of both patriarchy that they were of course fighting for you know I mean like I think in India I think.

And I would say in the west also I mean they were not many people who would think about disability. So, the able bodied kind of a understanding was that the there are some few who are you know disabled and poor things like you know, and we can I mean, so there was a lot of pity and charity.

HK: And also create disability as an exception rather than a problem to be understood.

AG: Yeah exactly. It is more like you know as if you would you know find them everywhere and you know that.

HK: Yeah.

AG: Also was there.

And if I was there, I was brave and I was I mean quote, unquote, and I was understood as inspirational like you know oh, yes, Anita you...

HK: I get that.

So, much you know.

HK: I get that yeah.

AG: I mean like whatever.

But you know, but they would not understand that now I am not going to like for example, I started saying this in go on go into the women's movement where I was a member of the Indian Association of Women's Studies. Ok.

And in Goa Profesor Asha Hans actually and Meenu from Bangalore.

HK: Yeah Mumbani yeah.

AG: They, they somehow got funding. And did not had a symposium on disability in institute studies of women's studies. I mean a Goa conference you know I thought.

So, then I realized that all the people were again disabled people talking to each other and few you could say 3 to 4 or 5 women who actually were your friends because, maybe Niveditha was your friend. So, she would come and listen to you or whatever

But the rest were there like you know who did not you know kind of. So, it was like again converted talking to the converted.

So, I told in the recommendations I said that I am not going to come next time. Because I if I have to talk to converted, I will keep on talking to converted in you know then I do not need to go anywhere. And if you are not if you are going to keep these you know boxes like a disability is separate, class is separate you know religion is separate or whatever you know and there could be many many categories out there. Even land is separate you know and all that, labour is separate, care is separate you know.

So, then I said that if all the people cannot listen to me, then there is no and not me, I said too many of my fellow disabled you know.

HK: Yeah, I get that.

AG: You should listen to them only then it will make sense you know

Sense.

Otherwise it will not make sense. So, I think in the Lucknow conference which is you know they have conference once in 3 years. Ok. So, in 2008 there was a conference in Lucknow in which I was invited as a keynote speaker. You know you know I mean in a place where in a panel in which everybody was listening to them, no symposium or no personal. So, then they had you know I think.

And then they had caste, and then they had disability, still they were trying to kind of you know mix and match it, but still. I think when I spoke and I think it was my what you can say I remember it as a place where I mean in a panel where everyone stood up and you know applauded.

HK: I get that.

AG: So, some 500 women listening to you, and I think I did my best to whatever within 20 minutes was there as to what disability could be. And I think from that time I was also elected, so and I got elected and I became the President of Indian Association of Women Studies. And the next conference was in Wardha in 2011. You would not believe I did not mention disability anywhere.

But what we did was we did not we gave up on identity of politics. So, we did not get you know the you know caste as a category or what we did was we had land, we had labour. So, we took up the areas which are important where every disabled person could you know kind of.

HK: Connect with.

AG: Ok, but they had realized that they were there were 2 or 3 disabled women even in Wardha because for Wardha terrain is difficult like you know first you have to take a flight from Nagpur, and then Nagpur to you know Wardha, it takes 2 hours and all. And somehow the other you know it did not like you know I was not too happy about it you know. But then again I brought this question again up for them and I said that in the next conference which was in Guwahati, which was in 2014, I did a pre-conference workshop which was with northeast you know except for Sikkim, all 6 states women with disabilities were there, and that pre-conference also those women stayed on with the main.

HK: Feminism.

AG: You know conference also.

HK: Yeah, ok.

AG: So, I thought that I had taken one step ahead.

HK: Yeah.

AG: And then of course, a because of Chennai, after the Chennai there was a again a panel, you know and a major panel I mean in the sense for everybody I mean not as like you know some people are listening to. Though there was a symposium also, but both the things, symposium as well as you know general listening parallel also, but there because of that what is that jallikattu or whatever it is called. Because of that there was too much of disturbances and all while the seminar was there.

HK: Ok.

AG: But still we were kind of, but I still feel that even up till now at that time I felt that I was only a token, you know in one particular sense, but then I thought I mean I am also rebellious in one sense. So, I thought so let us use the token I mean like you know even if they are calling me a token it is and because.

HK: Then but sorry Anita what I want to know is given this huge experiences.

AG: Yeah.

HK: I would like to know what it is to put disability as a central theme or binding narrative in general politics. What will it do to general politics?

AG: Yeah, so that is what I am trying to say that to make it as a central theme and you know whatever binding I mean I am still feel that it is really I mean there are many people, now who write there are non-disabled people also who write on disability and all. So, I mean there of course, like for example, Renu is doing some work.

HK: Yeah.

AG: So, in this conference on violence, I mean I saw I was the chair, and there were many young girls who had the who are non-disabled, but were writing on disability and all that. So, one particular sense is that they are trying to think about disability. But I am not sure and this is where I bring in the question of epistemology. See because if you can understand feminist epistemology, then you also have to understand disability epistemology also.

And if disability cannot be understood as knowledge, then what you do is you tend to take up disability as a concessionary category know.

HK: What do you mean by disability as a knowledge, can you explain?

AG: Disability as where see we feel as if we have nothing to give to the people you know and there is only that we are taking from people you know ok. All the time they are caring for us you know, and they are I mean. So, if I take up care as an example. You all will say that they cannot be independent. They are always dependent.

HK: Right.

AG: But for me and feminism in that particular sense also taught me that it is actually the idea which is the idea of interdependence and not an idea of dependence and independence. Because nobody is fully dependent and nobody is fully independent you know. And even if it is severe disabilities also, there are things which you can give to them.

HK: Yeah.

AG: And also you know the feminist understanding is always been of unpaid you know labour.

HK: Unpaid.

AG: For disability.

I mean like you know as if mothers are working and all that are unpaid work you know it is there. But I feel that what happens to the recipients you know have you ever asked them that, what is the kind of care that they want you know you keep on caring for us without asking us what kind of care is it.

You know so, in one particular sense that the central narrative for example, even of care the central narrative of care and feminism in women's movement is if of non-disabled women, who are caring for children, who are caring for the older person, who are caring for the disabled person. But the central area central theme that even disabled people also care about others you know.

HK: Yes, they do.

AG: So, I still feel that the idea that the disability and that is why you know I picked this people.

HK: And caring with varying capacities.

AG: Yes precisely.

Which is why I think the course gendering disability was because even within general studies in my school itself you know they do not talk, they will just call me for a lecture or whatever you know and say that come and tell talk about body. Come and talk about you know care, come and talk about you know listening to people like women with disabilities. But as a course it is not there, they do not take disability into that you know.

So, I can tell you that even though they can be you can say little bit empathic more empathic than I think the other constituencies. But, I still feel that it is still not there, I have looked at the gender studies programs and all, no where they would have you know disability that is being taught you know in that particular sense.

So, I think my dream is and was that you know somewhere I could actually look at disability as a knowledge you know. So, the exclusion there is that of knowledge of disability and ignorance of disability you know which I think is very very important you know. And if I pick up peoples like you know Charles Mill and all, where they have looked at the race and there is ignorance of race. So, in that particular, same sense there is ignorance of disability also. And how disabled people themselves can contribute a lot you know.

To you know whatever you are doing when you are like, like for example, you know I can give you one example of.

HK: Sure.

AG: Two examples.

HK: Sure, sure.

AG: One which is Anita Desai's novel you know with my. So, there is you know the nation state as you know disability is being looked at it.

And there is a boy the brother who is disabled. And there are one who whose voice is never heard anywhere. But he has been to talked about almost everywhere you know. Another comparison is maybe you do remember the novel trying to grow by Firdaus Kanga.

HK: Yeah, Firdaus Kanga yeah.

AG: And the movie also Sixth Happiness you know I mean it could be wonderful if you could kind of you know show your students that movie.

HK: Sure.

AG: Because I think that movie is really wonderful because, it is from Bombay, it is from India actually you know that is why I find that movie very very meaningful. And they talk about you know for example, the knowledge is about you know how the you know there is a bagh baba, so which means that that there are and doctors you know you can go back to Sunil Kakkar also and all that. So, you can say that disability is there and they are trying to find for cure and cure as the central theme

HK: Theme.

AG: Always want disabled people to be cured.

HK: Cured.

AG: The cure does not happen you know it does not really.

HK: No.

AG: Though again women which say that what can be how can she be cured you know. And this brings me to especially the with the women studies to one major aspect which is that of where the PCPNDT act. You know where abortion came to India very easily not unlike America. It came very easily to us because we came to know that the amniocentesis test actually was a test of sex selection also.

And because it was a test of sex selection also they were very you know clear do that.

And they brought abortion into that and when they understood the difficulties of that particular test also. And there of course, we became like you know very aware of it. And, we thought that this particular test can only be used for you know you know defects which are there.

But to me this means that why you will not allow a women to get an abortion of a girl who is criminal right. But you would allow if there is a defect in the fetus and there is a disabled fetus then of course, we can allow the person. Now, again you can see the idea of selection is so different in women studies and in disability studies.

HK: But a feminist would say a women has right over her body, and she can.

AG: exactly, exactly.

HK: Yeah.

AG: But when, but Hem.

When the legislation itself says that you can you know abort; I might also say you know that I do not want to abort a disabled child. I want to live with that disabled child.

HK: Ok.

AG: You know.

HK: Cultivate a caring ethic where. A women would not go for that right.

Is that what you are saying.

AG: No, there are I mean I know it is this about three of them.

Who actually got the test done and came to know, but they did not want to abort.

HK: Yes, yes, of course.

AG: There are many.

HK: Of course, there are, yeah, instances.

AG: And also.

HK: Yeah.

AG: You and I know.

That heredity how much is the percentage.

I think 3 to 5 percent which is hereditary.

But when you think about land mines, when you think about the pellets in Kashmir.

Yeah.

When you think about you know disaster.

Yeah.

Both are manmade as well.

HK: Yeah, yeah.

AG: Yes it.

So, what happens then?

Disability is still there know.

In Delhi, my data says that every 3 minutes, there is an accident.

HK: I think that that is where your interesting work on post colonial theory comes in.

AG: Yeah, exactly.

HK: The nexus between gender and postcolonial.

AG: How can you talk about disability only as linked up to heredity. Because disability can happen and that is where I say that history can disability can happen to anyone and everyone at any time like you know, and then and you and I love that term know where we say that they are all temporarily able.

HK: Tab.

AG: that that in one particular sense.

You can be disabled at any particular point.

HK: Correct, correct.

AG; But then there is so much anxiety that they actually do not even take this up. I love Shakespeare's work on that where he says that so it is an anomaly you know. Because you feel that the fear is there in you that you could also be disabled you know and that is why you try not to think about disability as at all.

HK: Correct, at all, yeah, yeah.

AG: Right.

HK: Even as a formal engagement.

AG: Yeah exactly.

HK: Great. See, now in the post colonial nexus post colonial theory and gender politics. You rightly identify how third world politics is very different from the advance world.

AG: Yeah.

HK: And we need to take cognizance of that. Do you want to briefly say about that?

AG: Yeah I mean I have done a couple of papers.

HK: I did read them that is why I am.

AG: Yeah.

HK: They are very interesting.

AG: I have done a couple of papers.

HK: Yeah.

AG: Where I have written about Homi Bhabha.

HK: Yes.

AG: I have written about Spivak.

And.

Subaltern.

I have written about you know.

Fanon.

I mean I have written about all these people

HK: Yes.

AG: And Fanon particularly I mean I cannot quote it right now but

HK: That is fine.

AG: But simply just simply say that you know Fanon looks at the you know gives an example of course, black skin is you know where you are trying to say there are differences there know because then when the skin is black, that means, that they are some where you know the post colonial part you know because you are not a white skin you know it is the name of his book is Black Skin White Skin.

HK: Yeah, yeah.

AG: You know.

HK: Yeah.

AG: So, when I took Fanon, Fanon says that the soldier who has been who has come from the war you know, the soldier who is black also, there he has pity on pity for that particular person, but otherwise he fights for it, he fights for the colonial part. So, when I picked up that part, I said that why is it that you would look at the race, but you would not look at the disability, whereas it is very important to look at both disability as well as you know race if you have to.

HK: Both in conjunction know.

AG: Yeah.

HK: Yeah.

AG: Both in conjunction with each other you know.

HK: Correct, correct.

AG: And I think that this is a real problem because you know they would say that well you know like Spivak says you know that you can do this essential you know strategy like you know where essentialism like you know where you can say that you know you can look at you know I mean when you have had been when you suffered in a colonial times, there you have not spoken about the disability, but you talk spoken about the human beings you know.

That is (you know in many ways you know I mean whether they were slaves or whatever they. But if there is a slave, then they could they could also be disabled slave also.

Yeah.

HK: They could also be.

Because slavery is disabling anywhere because.

AG: Yeah exactly.

HK: It is a constriction, it is a.

It.

Torture, it is a everything you know.

AG: Exactly.

HK: Yeah, yeah.

AG: And I took the example of the movie called Black.

Where I said that you know if you look at Black, the objection of course comes from Kristeva you know that disability is abjection.

Of course you know and all that, but you know what they I mean in the movie, there is one particular example first of all the first half where the teacher I mean Amitabh Bachan of course, it comes from Helen Kellers the medicle worker the teacher. That was her name you know was there.

HK: Yeah.

AG: First half was as if you know we can only teach disabled students by shouting at them who cannot listen by you know aggressive with them all the time.

In the next half of course, you know there are two three parts which came to me, one is that at one particular point in time, she says that I finally passed which meant that there were three failures or four failures. And for once I was happy that they were not taking up the inspirational part that everybody can you know pass in.

HK: Yeah.

AG: First go and all that.

HK: Yeah.

AG: You know, but another part which comes up is where she says Rani Mukerji that I want to kiss you. You know when she says that, I want to kiss you. Now, kiss you meant that you know he is the teacher and he gets too scared and the abundance her you know.

Now, that idea itself for me I think in gendering disability I pickup sexuality as you know very important in the post colonial work where I say that a body could be disabled.

But any body could be like you know who you are trying to look at the human genome research, and you want a perfect child you know you want the eyes in a particular way, and you want like you know whatever I mean, and you want the breast to be sized to be a particular whatever you want, and the zero size weight or whatever. It cannot be like that and that means, that you are trying to say that if you if you have a perfect women you know who is there, then of course, you would be happy with that. But is it possible to get that perfection?

HK: Never.

AG: And I that juncture where they think about women as or disabled people as the you know a sexual or a hyper sexual. What whatever both ways we can think about them. And I it why I mean why is it we do not have the desires why would we cannot you know that we also looked at sexuality like any other person can do you know I mean you know which will be there, but, but again the understanding that [FL] sexual [FL]. Now, that is what where we are you know flabbergasting.

HK: Yes.

AG: Because you know.

HK: Yes, yes, it is.

AG: And the problem is Because we also are attuned to this whole understanding of being married. So, if marriage is not there, sexuality will not.

HK: Then it is “ho gaya”.

AG: And because marriage is so I meaning I am not saying it is now maybe some youngsters are opening up, and are married in that particular sense. But it did not happen to me. I mean I almost say sometimes that nobody ever me also I mean like you know.

HK: Yeah.

AG; It happened to my students.

But for me it did not happened.

And I did say about that.

You know. So, when we say that so which means.

That I can be abused.

But I cannot.

HK: But not otherwise not.

AG: You know.

HK: Seen as an object of attraction.

AG: Yeah.

Taken off.

You know where I could say.

That when I do you know and Nidhi the has used.

HK: Goel yeah.

AG: For this example, Nidhi Goel.

HK: Yeah.

AG: Have used this example where she says that she was, and I also have gone through this you know. And she says that this particular friend of hers who is a some, some South Indian they were making, and the guy says that no women can come into my house you know parents do not like it. You know, but one day I think they told Nidhi that you can come. So, she said why so, I mean why if they do not. So, he said he must have told them that well she is disabled you know.

So, in one particular sense that I am not women at all you know that very idea and they have invited her in that particular sense. So, once again and I am also gone through the same kind of experience where they say that you know I could actually and I do remember a brother in law not a first the cousin but the second. Who actually had the goal to say that I can make you happy but if you have to stay under the cuff. Now, see that issue I think I mean within women studies also that part I think is very serious one.

HK: Yeah, it is.

AG: Why in this we cannot be open we cannot actually say and for us desire is also as important as.

As other people.

HK: Correct, correct.

Well, end of the half an hour almost, but you know I want to let my our audience about something important that has happened in our conversation. Such passion that you spoke and I must say it will rekindles everyone's imagination to think about disability knowledge seriously.

AG: Yeah.

HK: Second the politics of desire; because it is not yet another way of looking at things, it is inverting the ways in which things have been discussed about especially.

AG: Yeah.

HK: Politics of desire.

AG: Yeah.

HK: And it is material reality that is very important.

AG: Yeah.

HK: Because desire cannot be seen just as a feeling inside cupped inside, it is not.

AG: Yeah.

HK: It is a real material.

You know that you can meet people.

AG; Yeah.

My father used to say you know.

You know find a find someone you could, but how will I find someone.

HK: Yeah exactly when the structures is are not friendly both.

AG: How will I find people?

HK: Yeah, I mean tradition, institutional structures, everything is against you are not friendly enough.

AG: Yeah, yeah.

HK: Then it is hard to get that done.

AG: Very difficult, very difficult.

HK: Yeah exactly.

AG: And also so I think one good thing which has happened is because I make maybe you can take this up as the skin stories which are there which is done by POINT OF VIEW and Bishaka and all these people.

HK: Yes, yes

AG: Have done these but where at least the narratives are coming off now from people you know.

They are trying to kind of say that what is my experience you know. In one particular sense we too come to know what the lived reality is, because for me I remember I am and I am 60 now, because I have had always you know only people who would come to me and tell me only the personal communications were there. But nobody would kind of you know actually come up and say that this is it you know. So, I think now the youngsters are maybe more adventurous.

HK: More adventurous.

AG; And are talking about and also because you see this is also after 1991.

HK: I would completely agree with that. More liberal.

AG: Yeah, yeah, yeah.

You know and the television came.

HK: Correct.

AG: You know.

And when the television came, I think there was also the idea that you know the women could be out you know on the television and they are doing various things. And at that particular time one work which I did was to actually monitor television, and see that where are disability representations. Are they there or not, you know and that is where I remember talking to star plus people may be I went there.

And the star plus person said that you are actually talking about these people or you are just kind of saying. And I had the recordings with me you know. When they watch the television and they say what their experiences are and all that. It was amazing that then the representations are there now even if sometimes there are bad representations also, but still I feel that they are now in that position that they will bring in a disabled person, they will actually show a person with the motorized wheelchair.

HK: I know.

AG: And all that in a serial or something like that.

So, I find that you know a big because of a maybe in the capitalist part, there are many problems, but capitalism also gave us some way of.

A window to.

HK: Yeah.

AG: Motorized wheelchair.

HK: Correct, correct.

AG: And getting a motorized wheel chair meant that my lifestyle also changes with that you know.

HK: Correct, correct.

AG: I can do lot of things which are there. And now I see that there are many friends because you can buy it in Delhi also, of course, they are expensive. But still I remember my sixth pay commission came and I kind of you know the first thing which I did was to buy the wheelchair you know.

HK: I get that.

AG: But the thing that you could buy them all you know in that particular

HK: Availability yeah.

AG: So, why there are problems about the capitalist this thing where I would bring in up something which Oliver, Michael Oliver used to call about this whole political economy of disability.

May be always say that you know the profit paradigm is so important you know. And, only if you can go to the workplace, and if the workplace is accessible only, then you can be in that work know. And an employment is so important for people with disabilities, and I mean we can say that they are all taxpayers or not, but many of them are not also know and many of them do need and the kind of stipend which they give to them is about 300 rupees and all which is like a pity you know.

HK: Yes.

AG: But the point is that for the workplaces ok, the government reservation and all that there, but the private places, the corporates you know how they look at it, do they look at it as only the profit paradigm, will they say that well you know a disabled people will actually add on to our you know costings you know, but now I believe that there are corporate, where they understand that actually their work quality is much better.

HK: Improves actually yes. Even I find I find disabled people even being employed in service industry now.

AG: Yeah.

HK: Where they were not there or were hidden from before you know.

AG: Yeah.

AG: But still I think they will never think about the fact that when they are you know making a building that building now, now of course, there are some legislations I mean you know the supreme court did it one this thing where they say that that you know somewhere the you know and heading that 2010 whatever they call it like.

HK: Yes.

AG: Every will do.

HK: Yes, yeah.

AG: Has to be now excessive.

HK: Yeah excessive yeah.

In that particular sense.

AG: But, but the when you refit the whole thing that time the thing is not the same as ever I mean like before. So, but the point is and that is where I think they think about you know how much it will be the money will be there.

But they are not thinking about the fact that there could be a universal design, and that universal design would also mean that there are older people, there are children, there are pregnant mothers you know all.

Who will all benefit by the same.

HK: All will benefit from that.

AG: Yeah.

It is not only the disabled people who will benefit.

I think.

HK: Yeah.

AG: That is what is called transformative politics is all about.

HK: Politics, politics yeah.

AG: Which I think even within the feminism I think I mean always I think of Bell Hook's you know.

HK: Yes. Great writer yeah.

AG: If I if I could just you know I had the book with me, if I could just read out one last.

HK: Sure, sure, Anita we will do that as a matter of conclusion.

AG: All and cannot remember everything.

Would be there.

So, you know this is where this is Rethinking of Disability in India.

My book.

Which is there.

It says Bell Hook reminds us achievement of colonialism does not require the assumption of power in someone else's country. And the post colonial part also which I take it up where I say rather colonization can be accomplished by dominant. And non-normative hegemonies to the social apart side and also standing of ignorance to remind us that the apartheid is always subject to constant revision. A perhaps the greatest challenge is to comprehend, but we have consciously or unconsciously oppress the academia, but choosing to stay with a singular discipline.

You know the visibility is never got in to that ok. It is only when we create intersections that we attack gaps which places limits on human beings more disabled and non-disabled. Then I searching for discursive space in the university and society can be very useful; otherwise it is an uphill task right in that particular sense.

HK: Wonderful.

AG: That is the I think that I would not read more right.

HK: Sure.

AG: Just only few lines that I mean I wanted to kind of you know see. So, I think now that I have brought this up into AUD.

AG: So, where we are saying that now I have readings and I you both west as well as Indian readings and you know, and we many of the non-disabled people tell me that we had never thought about this.

HK: Yeah, that is always the case.

AG: You know and when we say that.

HK: We never thought about this.

AG: They actually say I mean you know the takeaway which is for them is that they really want to go into disability.

HK: Correct, correct, correct.

AG: You know.

HK: Correct.

AG: And I think for me the engaged practice is like this you know that you have been able to create practitioners who can be non-disabled as well as disabled. But, they also try to understand and which I always do which I say that the disabling parts of each person is important you know whether you are talking about the material reality of the person or whether you are talking about the one who is able in that particular sense, but at least we can you know rethink and reflect on what could be our you know you could say the epistemic exclusion that has taken place. And that we must kind of you know rework on.

HK: Thank you so much Anita because I think we ended where we started a exclusion problem.

AG: Yeah.

HK: And I think that is this is a landmark of your contribution. Thank you so much Anita. I hope everybody will benefit from us.

AG: I hope it was ok.

HK: Yeah, of course.

AG: If you need anything.

HK: Yeah.

AG: Any time it can happen it is like thank you so much.

HK: Yeah.

Thank you.

AG: Yeah.

HK; Take care.

AG: Thank you.

Bye.

HK: Bye.Yeah.