

The Dis/Embodiment of the refused Bodies: Conceptual Disability and Posthumanism Anshula Upadhyay

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Abstract: Dis/ability can be reimagined at a conceptual level. The concomitance of decolonised bodies in the Post-Colonial discourse with the denounced Bodies may envisage a new critical tool to enunciate the textual silences on Onto-Epistemological Dis/abilities.

Keywords: Posthumanism, Critical Disability Studies, Postcolonialism, Epistemology of Disability, Ontological Dis/embodiment, Representation Dis/ability.

Dis/ability as a critical tool has been forced into watertight compartments, mostly reductive and restrictive. The multiple approaches have been drafted to appease each 'radical' movement sporadically spread across the Twentieth century. The sheer incommensurability is blatant in the critical conduct varying from resisting the corporeal, embracing the metaphorical or transcending the categorisation. Disability as a narrative prosthesis has acted as a pioneer for the Literary evisceration of Textuality to read beyond and behind its covers. Myriads of text have profusely articulated their textual dependence upon the presence of Disability either through characterisation of the Dramatis Personae, the anachronistic context, non-teleological plot or thematic incongruence.

However, the complete abnegation of Dis/ability as a critical presence enveloping the conjunction amongst corporeality, embodiment and dis-embodiment had been pervasive. The ubiquitous critical location of Dis-ability within pre given motif has denigrated the concept into a putrid and obsolete critical tool. The rethinking of Dis/ability as an ontological category. The bodily transgressions are borderline exclusions, unentitled to any narrativization. Dis/abled bodies are often textual exclusions and incumbent erasure in a civilisational canon.

The much appreciated 'Ecriture' Literature is covertly restricted and unavailable to any forms of Representational Disability.

Dis/ability as a presence-absence pertains to a critical redefinition of the continuum of identities. Disability Aesthetics are not limited to textual constraints of Representation.

Bodies, dis/abled and non normative, have been dispersed and renounced. Representational Disability concurs to respond to these bodies, bodies that refuse the

archetypes. Bodies, denied and pathological, bodies which are both 'Pre-Ecriture' and 'Post-Ecriture.' The re-affirmation and re-definition of the term Disability in this context, as Tanya Titchkosky elucidates in 'Clenched Subjectivity: Disability, Women, and Medical Discourse,' appear towards an Epistemological representation to such bodies.

The Post-Humanity of these dis/abled bodies and the concomitance with the 'Post-Ecriture' ontological re-representation may prove to be a necessary decolonising force. A pre-requisite to spearhead a Posthuman Disability Studies.

Re-reading the marginality of representation, the epistemological disobedience and Post ontological dis/embodiment may conjecture a new Critical tool of conceptual disability. A concept deferring toward the bodily, post bodily and onto-epistemology of dis/abled bodies. Dis/ability as an anti narrative haunts the Postcolonial and Diasporic texts. The spectre conjures up as soon as there are 'Fantasies of Identification' with the absent representation. The sick woman theory espoused by Johanna Hedva reflects upon the gendered nature of Dis/ability discourse. The ethic of caregiving and lacunae of representation are overtly narrativized in the dis/abled narrative.

Textual haunting and spectres can be given a solicited representation through the critical tool of Conceptual Disability. A Post-conventional space of 'de-essentialised (un)becoming' may cater to this Representation Dis/ability.

Polysemic and multilogic experiences could be justifiably represented through these textual ruptures and gaps, wilfully ignored by the mainstream criticism. Concomitant with the same, Disability as a concept has been revisited by Critics like Erving Goffman who reacquainted literary representation with Conceptual Disability. Disability transcends the categories of impairment to reiterate upon multiple levels of Mis-representation envisaged in Conceptual Disability.

There is a need for the critical Research to reconceptualise a gyno-gaze towards the much-ignored Conceptual Disability operating at both ontological and epistemological levels. It tends to obliterate the wilful amnesia around 'Disabled Psycho topographies.'

It may interrogate the semblance of decolonisation, lagging modernity and traumatic liminality of Indian Postcolonial female subjects, ensnared by critical misinterpretations of the Disabled bodies. On another tangent, a hyperbolic trauma narrative or a narrative denying trauma is superimposed upon the Dis/abled bodies. Their Ontologies need a critical reassessment to represent the 'Post Bodily' bodies. Posthumanist Critical Disability studies re-envisage a pertinent platform for resisting the vicious cycle of re/decolonisation. The Rhizome like Epistemology of Conceptual Disability is a testament to the 'Deformed' and Pathologised bodies, the bodies condemned, and the bodies imperialised. A complex Dis/assemblage of these Bodies which tend to jettison Humanised humanity of humanism, these refuted bodies are a holler call, a war cry to restructure Disabled Conceptuality as a tool to analyse Post Colonial Positional ties. De-Positionalisation as an art to recuperate forgotten subjectivity and interrogate palimpsest erasures. The Disability Assemblages in the words of dan Goodley, revisits and completely debunks the Able Bodied Historiography and literary narrativisation.

Mairian Corker and Tom Shakespeare question the ‘theoretical deficit’ regarding the conceptualization of disability. The loaded silences in the Post Colonial voices are enunciated by the critical tool of Conceptual Disability. The un-articulated discourse, the unnarratable, the non-sequitur textualities are conducive to this Posthuman Critical Disability Studies. The Episteme of Dis/ability is reviewed by Critics like Susan Flynn who restructure the Knowledge behind Dis/ability as an identity marker. Current Research work urges to question the episteme of disability in relation with fractured narratives of Postcolonial Indian women.

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