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DIGEST

2 Disability in East Asia

Edited by

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Professor Heng-hao Chang

Welcome

A Note from the Guest Editor

Heng-hao Chang

As Guest Editor, I am delighted to introduce this Digest version of Special Issue 2 of the International Journal of Disability and Social Justice (IJDSJ).

The IJDSJ seeks to bridge divides Within the disability studies community, globally - divides between academic and non-academic perspectives, academic disciplines and geo-political regions. The IJDSJ's first Special Issue, published in 2023, focused on Independent Living and Was proposed by an academic researcher Working in partnership With an organisation of persons With disabilities. Contributors included academics and activists. Interestingly, this first Special Issue, which included articles from and about the lives of persons With disabilities living in post-socialist states in Eastern Europe, shed light on certain limitations of Western disability studies. For me, it highlighted, again, the need for decolonial disability studies.

Coming from a background in political sociology, I found this Special Issue to be profoundly stimulating. The Work of Western authors has contributed to my intellectual journey, but Western perspectives and approaches are not always applicable to Taiwan, Where I am based, or to the diverse economic, cultural and historical contexts of East Asia. We must recognize the local formations of disability and learn from the voices, knowledges, and practices of persons with disabilities and researchers in different regions of the World.

This is What drove me to propose this new Special Issue, which provides valuable insights of disability politics in East Asia and highlights the important work being conducted by Disability Studies researchers across the region. I hope that this issue will serve as a positive step toward decolonizing disability studies and inspire more research to explore the politics of disability in East Asia.

I extend my sincere gratitude to all contributing authors and reviewers for their invaluable contributions.

作為特刊的客座編輯，我很高興向大家介紹《國際障礙與社會正義期刊》（IJDSJ）特刊第二期的摘要版。IJDSJ致力於促進全球障礙研究社群中不同觀點的對話——學術和非學術觀點之間、不同學術領域之間以及不同地緣政治區域之間。IJDSJ的第一期特刊於2023年出版，聚焦於東歐後社會主義國家的自立生活，由一位學術研究者與一個障礙者組織合作提出。投稿者包括學者和行動者。有趣的是，這一特刊包括在東歐後社會主義國家的障礙者生活的文章，顯示主流西方障礙研究的某些局限性。對我而言，它再次突顯障礙研究解殖的重要性。

身為政治社會學背景的學者，我發現這一特刊極具啟發性。西方學者的作品豐富了我的學術旅程，但西方觀點和方法並不總是適用於臺灣，我所在國家以及東亞多元的經濟、文化和歷史背景。我們必須意識到到障礙的在地化建構過程的差異，並從世界不同地區的障礙者和研究者的聲音、知識和實踐中學習。

因為這樣的信念，驅使我提出這一期新的特刊，特刊提供東亞障礙政治的核心議題，並突顯東亞障礙研究學者進行的研究工作。我希望這一特刊將為障礙研究的去殖民化向前邁出積極的一步，並激勵更多研究探討東亞的障礙政治。

最後，我向所有投稿作者和審稿人表示最誠摯的感謝，感謝他們的寶貴貢獻。

Heng-hao Chang is a Professor at the Department of Sociology, National Taipei University, Taiwan. He received a PhD in Sociology from the University of Hawaii, Mānoa. He is the founding President of the Taiwan Society for Disability Studies. His research interests include disability rights movements, representation of disabilities, and inclusive education. He currently serves on the Editorial Board of the International Journal of Disability and Social Justice.



In memoriam

Dr Mark Ross Bookman (1991-2022)

"Mark talked passionately of his dreams of making lasting change, not just by or for him self, but With a far-ranging movement that would profoundly affect every stratum of society. He Worked hard, and With great success, to bring his dreams to life.

His passing is an indescribable loss, and he is sorely missed by so many.

Please see
<https://bookmanresearch.com/> for
 more information on his ideas and

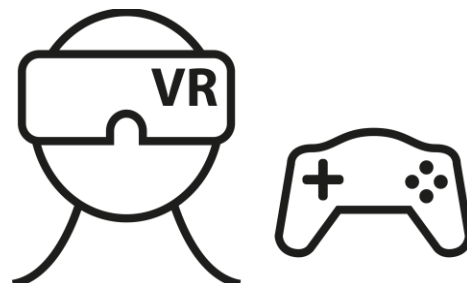


Frank Mondelli & Mark Bookman

01

Putting Virtual Reality to Disability Activism Co-Creation and Intersectional Pedagogical Usage in Japan

Mark Bookman, Frank Mondelli and Setsuko Yokoyama



Introduction

Japan currently enjoys a ‘VR boom,’ or an increase of commercial virtual reality programs. As disability studies scholars, however, We observe troubling discriminatory tendencies - such as programs that make false promises to ‘simulate’ the experience of disability. This article cautions against such stifling and one-dimensional approaches to disability and instead offers ideas for more expansive and transformative usages of VR.

Key Points

Our suggestions are:

- To embrace What We call a ‘VR co-creation approach.’ This approach emphasizes the technical, creative, and community-oriented power of disabled content creators and developers Who forge disability-centered community spaces. We suggest 1) gathering among disabled community members in currently existing VR spaces like VRChat; 2) modifying (or modding) existing games or applications to be more disability-friendly; and 3) creating brand-new virtual and online spaces for disabled communities from scratch. We argue all of these approaches led by disability community members Will help emphasize the diversity among lived experiences of disabled people more than many existing VR applications.
- To create and implement an ‘intersectional VR pedagogy’ that uses VR to invite students – regardless of their disability status – to 1) question existing biases towards disability in current VR programs and 2) identify their interrelated struggles in a society that can be ableist, cisheteronormative, and patriarchal. We offer concrete examples of one of the authors Dr. Mark Bookman’s pedagogy, Which aims at furthering students’ sense of political responsibility When Working in solidarity With disabled community members.

Conclusion

The article ends With a discussion of how pursuing a more disability-friendly approach to VR can lead to Wider social justice not only Within disabled spaces but also Within their queer and Womxn community counterparts. Finally, We discuss how COVID-19 has charged the VR boom, and conclude With our hopes for the reader to consider implementing our proposals.

はじめに

商用バナーチャルリアリティプログラムの増加に伴い、日本は「VRブーム」を現在経験している。しかし障害者研究者の私たちが、多くのプログラムの増加に伴う差別的傾向があると観察している。障害を「シミュレーション体験できる」という一面的なアプローチに警鐘を鳴らし、VRのより広範で変革的な活用法を提案する。

重要ポイント

私たちの提案は次のとおりである。

「VR共創アプローチ」の採用: このアプローチは、障害を持つ制作者や開発者の技術力、創造性、そしてコミュニティ指向の力を強調し、障害者中心のコミュニティスペースを構築することを目的とする。具体的には、1) 既存のVR空間 (例: VRChat) に障害を持つコミュニティメンバーで集まる、2) 既存のゲームやアプリケーションを改造 (modding) し、障害を持つコミュニティメンバーに使いやすいものにする、そして 3) 障害者コミュニティのために、全く新しい仮想空間やオンライン空間をゼロから作成するなどだ。これらのアプローチはすべて、障害を持つコミュニティメンバーによって行われる。そうすることで、既存の多くのVRアプリケーションよりも、障害者の多様性と実際の生活体験を強調することができる。

「交差性を考慮したVR教授法」の作成と導入: このアプローチは、自らの障害の有無にかかわらず、学生たちが1) VRアプリケーションのデザインに介入する障害に対する偏見を分析すること、2) それらの課題解決案を、複合差別や交差差別に配慮しながら追求することを目的とする。特に著者の一人であるブックマン・マーク博士の教授法を紹介し、地域社会の様々なコミュニティ間の連帯に求められる、学生各々の政治的責任感を高めるような授業方法を提示する。

結論

最後に本論文は、障害者により優しいアプローチをVRに追求することは、障害を持つコミュニティだけでなく、近隣するクィアや女性コミュニティにおいても、社会正義を模索できる可能性について論じる。COVID-19がVRブームを再度盛り上げたことを踏まえ、本論文の提案をぜひ検討してほしいという望みを読者に託して終わりとする。

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02

Realising Disability Rights in Non-Liberal Contexts

The Ritualistic Mobilisation of the CRPD in Singapore

Daryl W.J. Yang



The United Nations (UN) Convention on the Rights of Persons With Disabilities (CRPD), is the first UN human rights treaty to expressly emphasise the importance of civil society and non-governmental actors in realising human rights. It makes clear the role of disabled people and their representative organisations in the implementation and monitoring of the CRPD in their societies.

In this article I explore Why and how disability activists in Singapore engage With the CRPD. The idea of human rights is not popular in Singapore and civil society activism can be risky to those Who participate in this. However, the CRPD can provide disability activists With new Ways to push for a positive change in laws and policies.

I use the concept of ritualisation to explain Why the Disabled People's Association (DPA) - a cross-disability organisation that focuses on advocating for the rights of disabled people - engages With the CRPD. Ritualisation is an idea that comes from the field of religious anthropology. It describes how a Way of doing something becomes the main Way that people do something over time.

By focusing on the long-term goal of promoting disability rights in Singapore, I argue that DPA's goal in engaging With the CRPD is not to demand that the Singapore government follow everything in the CRPD immediately. Instead, it is to help the government and the public come around to the idea of disability rights, so that this can be accepted over time.

I study how DPA participated in Singapore's first periodic review before the UN Committee on the Rights of Persons With Disabilities (CRPD Committee). I argue that DPA engages With the CRPD through What I call 'tactics of ritualistic mobilisation'. This means that they justify their participation in the CRPD review process on the basis that they are required to do so by the CRPD, and do not push for changes to the laws or policies in Singapore that may make the Singapore government uncomfortable.

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03 The Implementation of CRPD Article 13 Access to Justice in Hong Kong The Experience of the Deaf/Hard-of-Hearing Community

Lake Yan (Kimberly) Wu



Introduction

According to the Convention on the Rights of Persons With Disabilities (CRPD) Article 13 ‘access to justice’, people With disabilities (PWDs) have the same rights as everyone else to participate in legal processes. They should receive the necessary accommodations and support, and the government should train officers to understand the needs and rights of PWDs.

This article explores Whether Hong Kong is protecting the rights of people Who are Deaf or Hard of Hearing (DHH) With regard to access to justice. We interviewed four individuals Who are DHH about their experiences in the criminal justice system. We also talked to a lawyer and a caseWorker about their experience Working With DHH clients.

Key findings

We found that there are gaps that hinder people Who are DHH from getting justice -

- 1) Legal information and legal service are not accessible to them - for example, people Who are DHH Were unaware that they could seek assistance from duty lawyers.
- 2) There is no system to identify the needs of people Who are DHH and provide appropriate support in courts, police stations, and detention centers. For instance, a Deaf defendant in court did not receive live-captioning and could not understand What Was being asked.
- 3) There are no effective Ways to monitor and address complaints. For example, people Who are DHH and lawyers struggle to clarify suspected misinterpretations during trials.
- 4) Court and police officers lack an understanding of the needs of people Who are DHH.
- 5) There is insufficient accessible information for individuals Who are DHH to learn about their rights.
- 6) Deaf people are not allowed to serve as jurors by law.

Conclusion

Hong Kong's justice system is not doing enough to protect the equal rights of people Who are DHH. It should make more efforts to implement Article 13 of the CRPD by establishing a comprehensive system that can accommodate the diverse needs of people Who are DHH, during legal processes.

引言

根據《殘疾人權利公約》（或譯：身心障礙者權利公約）第13條「獲得司法保護」，受障人士亦有權平等參與法律程序，並獲得需要的調適和支援；政府也應該培訓司法人員，讓他們了解受障人士的需要和權利。本文探討香港在保障聾/弱聽人士「獲得司法保護」的情況。我們訪問了四位聾/弱聽人士，了解他們在刑事程序中的經歷。我們也訪問了一位律師和一位個案工作者，了解他們協助聾/弱聽人士參與司法程序的經驗。

解他們在刑事程序中的經歷。我們也訪問了一位律師和一位個案工作者，了解他們協助聾/弱聽人士參與司法程序的經驗。

主要發現

現時仍有不少障礙，令聾/弱聽人難以享有「獲得司法保護」的權利：

- 1) 缺乏無障礙的法律服務及法律程序資訊。例如，聾/弱聽人士不知道可以向當值律師尋求協助。
- 2) 缺乏有效機制辨識聾/弱聽人士的需要；法庭、警局和拘留所也未能向聾/弱聽人士提供合理調適。例如，法庭在審訊期間沒有提供即時字幕給弱聽被告，導致他無法準確理解審訊時的提問內容。
- 3) 缺乏有效的監督和投訴處理機制。例如，聾人和律師在審訊期間懷疑傳譯員誤譯，但是沒法澄清和跟進。
- 4) 司法人員和警察不理解聾/弱聽人士的需要。
- 5) 缺乏通達和易於理解的資訊，令聾/弱聽人士未能了解自己的權利。
- 6) 根據法律，聾/弱聽人士不可以擔任陪審員。

總結

香港的司法系統在保障聾/弱聽人士的平等權利方面還仍有待改善。政府應更努力落實《公約》第13條的要求，在司法系統中建立一個全面的機制，就聾/弱聽人士的不同需要作出調適和安排，確保他們在法律程序中獲得公平對待。

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04 Exploring Indigenous Disability Experiences in Taiwan

Three Case Studies

Tasing Chiu

What are the traditional views of Taiwanese indigenous communities on disabilities, and how do the life experiences of indigenous people with disabilities change amidst social transformations? This article illustrates the diversity and complexity of these experiences through three distinct examples of indigenous individuals of different ages, living in different regions, and from different ethnic groups in Taiwan.

Firstly, through an analysis of a documentary film by Sinan Maniruei and ethnographic research by Yu-Yueh Tsai, insights are gained into the *Tao* tribe's beliefs. Despite attributing illnesses and injuries to evil spirits, the *Tao* do not categorize elderly blind individuals or young people who have a mental illness as disabled as long as their daily lives and work remain unaffected, prioritizing functionality over medical treatment. Secondly, the life of Lifok 'Oteng, an *Amis* writer from Taitung, reveals how his illness, said to be stemming from his family's failure to hold tribal ceremonies during the Japanese colonial period, led to extensive traditional healing practices being conducted, such as removing ancient Japanese coins from his body. Despite later adopting Catholicism and Western medicine, he remained dedicated to preserving *Amis* culture. Lastly, Maljaljaves Mulaneng, a *Paiwan* poet in Taipei, faced poverty-driven urban work and subsequent blindness without traditional community support. Resorting to massage for a livelihood, he used poetry to advocate for indigenous rights and highlight the challenges faced by people with disabilities.

From these cases it emerges that the type of medical care experienced by an individual does not have an absolute correlation with indigenous identity. Instead, what matters most is how that medical care affects a person's daily life, which can be different based upon age and where they live. Therefore, as Taiwan introduces the Convention on the Rights of Persons with Disabilities (CRPD) and formulates the Indigenous Peoples Health Act, it should take into account the actual living conditions of indigenous people with disabilities to provide appropriate medical and social services that meet their needs.

臺灣原住民傳統社會對身心障礙的看法是什麼？在社會變遷過程中，原住民身心障礙者的生活經驗又是如何？本文以三個居住在不同地域、不同年齡、和不同族群的原住民為例，來呈現臺灣原住民身心障礙經驗的多樣性與複雜性。首先從張淑蘭的紀錄片《面對惡靈》和蔡友月的民族誌研究可以看到，雖然達悟族會將疾病和身體損傷歸因於惡靈，但只要生活工作作息不受影響，不論失明老人還是精神障礙者，基本上都不被認為是身心障礙者，也不一定需要接受治療。其次是居住在臺東的阿美族作家黃貴潮，他年輕時因患病而不良於行，他的疾病被歸因於是家族在日治時期未舉辦部落祭典，才會遭受祖靈的懲罰。他嘗試過許多傳統療癒，如從身體取出古老的日本硬幣。後來他改信天主教並接受西醫治療，但仍積極保存阿美族傳統文化。最後是居住在臺北的排灣族詩人莫那能，他年輕時因家庭貧困到都市工作。在沒有傳統原住民社群支持下，並經歷過一連串不幸和造成失明後，他一方面和漢人一樣靠按摩維生，另一方面則透過寫詩為原住民族的苦難發聲，同時為身心障礙者爭取權益。從這些案例可以看出，採取何種醫療和原住民認同沒有絕對關係，但醫療與否對生活的影響才是原住民身心障礙者最主要的考量。臺灣在引進身心障礙者權利公約(CRPD)和制定原住民族健康法時，應該充分考慮原住民身心障礙者的實際生活情況，並提供符合其需要的適當醫療與社會福利服務。

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05

Between Global North and South

Global Grass-Roots Movements of People With Psychosocial Disabilities in East Asia

Kasumi Ito

Disability Studies emerged in the Western World in the 1970s and has spread to other parts of the World. In the 2000s, Critical Disability Studies emerged and it began to be acknowledged that theories and perspectives from the Global North Were not always relevant to the Global South; and that the experiences of people With disabilities and their political struggles varied internationally. To date, research into the social movements of people With psychosocial disabilities has been concentrated in the Global North. This research has analyzed these movements in relation to the drive for deinstitutionalization from the 1960s. In comparison, there is little research on the movements of people With psychosocial disabilities in the Global South, Where the drive has been to ensure access to medical treatment.

East Asia is a highly institutionalized region of mental health care, a region that does not share characteristics With either the North or the South. This study examines how the movements in East Asia have been active in the global movement of users and survivors of psychiatry and people With psychosocial disabilities. This is achieved via a discussion of the history of two global organizations - the World Network of Users and Survivors of Psychiatry (WNUSP), initiated by the Global North, and Transforming Communities for Inclusion Global (TCI Global), focusing on interests of people from the Global South. Although the number of participants from Asia, Africa, and Latin America in the General Assemblies of WNUSP has increased since the 2000s, the movements from East Asian countries Were participating long before that. In addition, the movements in East Asian countries have been involved in activities of TCI since its inception, as it gradually expanded its scope from the Asia-Pacific region to the Middle East and Africa.

The movements in East Asia do not share characteristics With either the Global North or South, but they have been in solidarity With global movements from both. Analysis of East Asian movements highlights the importance of questioning overly-simplistic dualisms - Global North and South - When it comes to disability movements.

障害学は1970年代に英米で始まり、その後ほかの地域にも広まっていった。2000年代に入ると批判的障害学と呼ばれる動きが生じ、障害者の経験や政治的活動は国際的に多様であり、グローバルノースの理論や視点が必ずしもグローバルサウスに適用できるわけではないことが指摘されるようになった。精神障害者の社会運動に関する先行研究は、グローバルノースに偏っており、その運動は1960年代以降の脱施設化の動きと関連して分析されている。他方、グローバルサウスの精神障害者の運動に関する研究は僅かで、代わりに精神医療のアクセスを保障するための研究が進められている。東アジアは、精神医療の施設化が非常に進んだ地域であり、ノースとサウス両方と特徴を共有していない。そこで本研究は、東アジアに注目しながら、2つの世界規模の精神障害者の社会運動組織の歴史を記述する。1つはグローバルノースの精神障害者が立ち上げた「精神医学ユーザー・サバイバーの世界ネットワーク（WNUSP）」、もう1つはグローバルサウスの精神障害者の状況に注目した「インクルージョンに向けた地域変革（TCI Global）」である。WNUSPにおいてアジア、アフリカ、中南米からの総会参加者が増えたのは2000年代以降であるが、東アジアの運動はそれ以前から参加していた。加えて、アジア太平洋から中東アフリカに徐々に活動範囲を拡大していったTCIの活動に、東アジアの運動は発足当初から関わってきた。このように東アジアの精神障害者の運動は、グローバルノースともサウスとも特徴を共有しないが、双方を中心としたグローバルな社会運動と連帯してきた。東アジアに注目した分析により、障害者の社会運動に関しては、グローバルノースとサウスという単純な二元論に疑問を呈することの重要性が明らかになった。

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Full length versions of articles and commentary included in this Digest are published in Volume 4, Issue 1 of the International Journal of Disability and Social Justice (IJDSJ).

The IJDSJ is an Open Access journal, free to read online.

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