Proposed Cultural Model: Analysis of Article 32 Literal A) to “Convention of the Persons with Disability” in Latin America, so that it Flows and is Effective

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Abstract
The present article deals with the birth of the cultural model in Chile. Likewise, it will be seen how the NGO of Development Bioscorpore, designs, manages this model. Is of relevance for Chile that besides being of this origin the author has an emiparecia product of four stroke. Since the article has an experiential, culturalist and historical methodology. And this paper designing a important cultural inclusive model for Latin american region explain to disability.

Introduction to Cultural Inclusive Model
To speak of inclusive culture and overcome, the inequalities that the New Public Management( NGP) and the New Institutional Economy ( NEI), within a neoliberal economic and political model persist; It is proposed to generate knowledge from the social sciences “inclusive cultural model”, for inclusive policies that promote good living in the developing countries of the Latin American region.

In response to UNESCO. In chile was born the NGO of debelopment Bioscorpore, designed the following theory, which answers the question; How this inequality is reproduced?:

The culture of Latin American society transits into a postmodernism is a social phenomenon, where its main axis, for anthropology: language as Clifford Gertz said [1].

For international relations, it is framed in the line of reflectivism, belonging to the fourth debate of these [2].

It is in these two disciplines, from which comes this foreign and domestic policy proposal, called an inclusive cultural model:

"Inclusive development” according to Sunkel, Larrain, Ceccini and Martínez is a joint effort of institutions of Civil Society, Private and Public Sector to maintain a well-being, focused on the economic. In order to maintain cooperation between sectors, national and international. Sunkel and Larrain talk about an inclusive development strategy, propose a new approach to economic analysis, aim to make it more focused on the human being [3].

At present postmodern or post-structuralist, an international treaty arises: «The Convention on the Rights of Persons with Disabilities,» in its article 32 deals with a complex issue, «cooperation.» Within that article specifically in the literal (a), a concept, transcendent: The inclusive development. Which will be seen as an identity problem according to Hansen (2012), as postmodernism is treated by Tomassini (2010).

Framework to Cultural Inclusive Model
Inclusive development originates to support development in disability, from which social problems originate, as pointed out by the President of Chile on inclusive development.

Continuing with the phenomenon of disability and according to the convention is a problem: social, then, with this treaty, the focus is on these Persons with human rights, from being disabled to being disabled, that is the great difference between a Old look: biological model and a new one: social.

This last model separates the disability of the person leaving in the environment, “disability” paradigmatic change originates there [4].

This work, picks up that paradigmatic change, that as it was seen in the first chapter; Is a matter of sustainable development. It is questioned, what is in the environment, with it poses an even greater change; Towards an inclusive cultural innovation model. As he said in Erving Goffman (1962); To disability, is treated as a deteriorated identity, or rather as a deteriorated humanity [5], since there are 650 million people, in the world with some disability and...
85 million in Latin America.

In the region, it still remains a «stigma» because a «welfare» vision and treatment persists [6]. This chapter aims to overcome that glance. With the model of inclusive cultural innovation. It looks at and reflects on the person with disabilities, as corporeally unconventional people (PCNC). Identifies them within an identity process; Enter into a porous and permeable structure given by this postmodernism, these PCDs or PCNCs may or may not be a "stigma". Describing the corporeally unconventional, in the process that will come next:

It is designed, with the help of the concept of culture wielding: Clifford Geertz, and Luciano Tomassini. These say that culture, is a framework of meaning [7], this concept together with the research carried out Warren, Slikkeveer and Brokensha in 1999, account for a cultural dimension of development, and its null or axis Structural, is the sociocultural phenomenon of disability.

The cultural structure or context is also highlighted in a United Nations workbook, Educational, Scientific and Cultural Organization (UNESCO), «The Social Dimension of the Culture of Development.» In its definition, the social dimension of culture is defined as: cultural skills and values, inherited from generation to generation by the community and over time is mutating, by the current members of the community. These influence how people express themselves in relation to others and how they engage in social interaction [8].

This definition focuses on the social outcomes of culture that are shared with other people and reflect the relationships between them (eg, the extent and quality of relationships with others), or how a community is respectful of others, Coherent and capable of empowering its citizens” [9]. This is an inclusive innovation, as an adaptive advantage.

The model of inclusive innovation, reflects the ideas raised in the previous paragraph and distinguishes; Between a world and a subject, separates and removes different cultural elements that exist in a world of disability. It is worth mentioning that this model can be performed in any situation and country of Latin America and is fully operational. These elements exist in the intersubjective relationship, to identify the identity of the person with disability according to CIF or corporeally unconventional according to the model [10], said elements:

Demoralization / resilience
Instrumental / communicative rationality
Solidarity / charity
Exclusion / inclusion
Normality / abnormality

Identity / experience
Disability / disability
Stereotype / archetype

These elements are created in the inter-subjectivization of language, it is a purely symbolic question. In a psychic process, according to Tzvetan Todorov (2003) or rational according to Robert Ulin (1999), that allow to visualize the identity of the group of people with identitarios letterheads according to Frederik Barth (1969) that characterize them or "unconventional corporeal form" [11].

These and the society produce a dynamic dialogue in their social relations that ontologize these elements turning them into abstract social figures, but that influence enormously in the construction of the definition of them and of the world. They intervene both positively and negatively depending on the appropriation process and the barriers or challenges posed by the exterior or society.

These can be favorable as unfavorable. These concepts, if taken by society under an instrumental rationality [12] are negative or unfavorable, for the PCD or PCNC, because it occupies a logic that occupies certain means, to arrive at determined ends and are favorable or positive. When the PCD or PCNC, appropriates these positive elements, through a communicative rationality, that would be an informal logic shared by a community of speakers (Ulin, 1999), given by its closest nucleus or by the same self-belief Or will that gives the sense of resilience.

Positive elements are, for example, normality or inclusion. Configuring an identity that goes beyond the concept of disabled person of the ICF / OPS / OM (2015), that is why it has been defined, unconventional corporeal person or PCNC.

Those who appropriate these elements are: people who study work, go ahead (as is commonly identified, these people) are preferred to be called “disqualified” by the author, because they did not lose the ability to do something but lost Some grace or dexterity, according to the Royal Academy of the Spanish Language (RAE). These subjects are limited of a bodily ability, but acquire another in another sense, for example, the blind or blind people, who develop more their touch or people With hemiplegia that develop more their intelligence or reflexivity, like the Selknam who considered to the corporeally different or unconventional people, wise men [13].

What is exposed here is extracted from the Chilean reality, more precisely Santiago. An ethnographic exercise, with the help of a qualitative methodology, will be carried out using techniques of data collection, such as: ethnography, interviews, and autobiographical accounts, to conform to this world and subject corporeally distinct or unconventional.

The story will see the process of appropriation of the subject and the process of appropriation of society. In order to explain this
process more fully, examples of these techniques of qualitative data collection will be available.

**Blind People in Santiago of Chile**

Blind person, 65 years old, woman. For 35 years, he asks for alms in the center of Santiago. It is located, usually in State, between Company and Orphans, next to La Casas de las Guaguas and the Matte Passage. Sometimes you change to Ahumada with Orphans, if the atmosphere is better.

She sings slowly and quietly, holding in her hand a small jar of iron enlozado green. The jug is jumped on the outside of the bottom. He wears a metal stick widely used by blind people with a black rubber handle. He does not wear glasses, he is gray-haired, with a white complexion; Opens one eye and the other keeps it completely closed. She takes her hair with a handkerchief over her head.

He has a small radio that he puts in his ear, hears the time, he keeps it in a black plastic bag, which he holds on his skirt.

She wore a blouse with flowers, a white sleeveless waistcoat, a thin polyester skirt and homemade coffee chalas. Under the skirt is a white plastic bag.

At times he falls asleep, lowers his head, wakes up, becomes restless, looks for the watch in his bag, opens it, closes it. Sing again without radio and without guitar, just the chapel.

He uses the braille system, learned at the school for the blind Santa Lucia, from the Paradero 9 of Great Avenue. In this school he attended until the 6th grade.

She is widow. She married at age 31, her husband was also blind. He has a daughter and a son, both seers. He has four grandchildren aged 10 - 4 - 3 and 1 year old. She was alone and lives with a niece. Daily travel alone in the buses of Recoleta to the center, between 12 and 20:30 hours. They met with her husband, in this same bus route.

He has a pension of $ 38,000 - monthly, and must ask for alms, because the pension does not reach him. Eliana is neat, nice, changes her clothes frequently.

He was born a seer, but at eleven months he was blind as a result of the earthquake of 1939.

Blind person 68 years old, man. Ask for alms in State with Orphans, outside the Hush Puppies store. She wears a blue gender jacket. Say please help! ... addressing the passers-by.

Use a pink plastic jug and a clear lead metal rod. It has a breast pocket, a blue "promotion of the Medical School" bag. He is sitting on a red plastic floor. He keeps both his eyes open but lost, sometimes turning white. He is gray, fat, short, about 1.60 meters.

In the hand it has a red keychain type whistle; is supposed to be to call the guards the ride, in case of problems or assaults. Conversation with "the vagrant of the portal": He sits with his feet slightly apart, wears good black shoes, he is well dressed and clean; Wear green water polo shirt It says “please help”, to beg for alms. He does not wear glasses. He retires from his post, between 15 and 16 hours, to have lunch nearby, according to him.

Count the coins and throw them in the bag; He heats the coins and only returns the 10 pesos to the jar; The 500 and 100 pesos, stores them in the bag.

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Your call to the public is “please help”

An in-depth interview was held with the Anthropologist L. P. The attached summary is an excerpt with the most relevant information that he gave, regarding his experience and feelings as a corporeally unconventional or different person.

I identify myself as part of the deaf community, within it there are different types of deafness. My deafness is hearing loss, that is, low hearing. They are people who listen a little more than half, 50%, however, this type of deafness is not recognized by the deaf community.

For many years I thought I was deaf and recently realized that I did not qualify as deaf. The majority of people linked to associations of deaf, have no hearing and only speak sign language. I found myself with people who are also hard of hearing and do not fit into the community. There is no intermediate point, which is precisely us: if you speak, you are listener, if you hear, even half, you are listener.

We are in the middle. At this time we are struggling for hearing loss to be considered as a type of deafness, yes, as a type of deafness, because it is a dysfunctionality within hearing impairment. We hear half, and we have the ability to perceive more broadly the visual, as a way to recover what we can not hear. We realize things that other people do not realize. The same happens to deaf people, but with the difference of communication, they do not speak and have a very restricted language.

I see that most listeners do not understand that we do not get 100 percent of the words, even with a hearing aid. They do not understand the problem of hearing, which isolates the listening world.

I believe that disability, in general, is a problem and a problem. The first is because there is no culture that understands disability, and the second is something not solved at all, it is always projected to the future the understanding of disability. A social problem, not personal.
I try to project myself as a hearing-impaired person, with an auditory deficit, and who always strives to understand when I do not grasp certain things.

To us as people with disabilities, we see ourselves as not part of society, a segmented part as dysfunctional because we are not capable of certain things, yet we have skills to perform others and those other things are generally not seen. For me, as a disabled person, I think we are limited, mainly because they limit us, society itself limits us, does not think we can develop other skills (first key to the concept of disability). There is a disability of society, for example, to confront the world of work from society.

Now, for example, if I worked as an anthropologist, of course I know my limitation, I will not be able to listen to what the community says “x”. To describe what they say, I can visually capture it, but to listen, I can not work on it.

For example, when I was studying, in order to work in my house, I asked for notebooks or talking to my classmates, but it did not always work. I would not call it discrimination in a hard sense. But my companions did not share well with me. For a while they did, but then they did not do it again, only one person could continue to lend me the notebook. Then, due to lack of maturity perhaps at that time, I did not continue to participate with my colleagues (leads me to conceptualize the, Human Quality in another article).

The general problem that we have deaf people and hearing loss, is the wording. Yes we have the general ideas, but we do not put the sentences correctly from the grammatical point of view, a writing problem. Another problem that deaf people have is the lack of understanding, for example, there are certain things that I find difficult to understand, unless I talk to the person in detail to try to understand what it is that he is trying to tell me, in order to understand And opinion or anything else.

I have not wanted to fit into a world that is square, for example, to work on manual skills - usually the deaf are very good at that - for the simple fact of saying “I am deaf”, but I have always wanted to go a little Later on, by a way in which doors can be opened to me, even if they are difficult. That happens generally within the deaf community or hearing loss because it is closed, and do not want to understand the middle point as I was passing.

From this point of view I do not totally identify myself in the world of the hearers, nor in the world of the deaf.

When I was younger, I suffered a lot when I saw my classmates laughing at me when I misunderstood a word. For example, a teacher told me that he had to write down what he dictated. Generally I was embarrassed by the laughter of my companions when I was mistaken in some words. At that time I was not mature enough to face that they really did not have to make fun of me, if I did not listen at all.

In my personal life I have felt lonely for not being understood by some people, who does not understand that I do not hear all the words. When I got to adulthood I just started having more contact with people, especially in college. For example, when I was in school I did not feel able to make a simple exhibition, because I was ashamed, self limited as a deaf person, I could not and could not. My self-esteem was very low, it took me a while to understand that and try to reverse it.

Now I am in the middle, because since I have no job there is no one who values me. I can not say that I feel 100 percent sure, because as I have not worked or demonstrated that I can be capable of it, there is no one who values me.

At first I wanted to study psychology, when I lived in Costa Rica, there I did a special exam for people with disabilities and I passed the exam, but my score was not enough for me to enter the psychology degree. Then I did not want to stay with my hands crossed, my mother thought the same. So I did another exam to see my more specific skills, and it turned out I had more ability for history. From there I came to anthropology, I liked anthropology better.

To further clarify how it separates; To the person of the world of disability, a small analysis will be made from the ethnomethodological point of view to see the separation of this world (of disability in general) in relation to the disabled person.

The research will show the presence of the elements of the world of disability interacting with the person with special characteristics, for it will rely on the ethnography discussed above.

**Biographical Reports**

But three examples will be shown, which will be used to highlight the world of disability around the disabled person. For this purpose the ethnomethodology will be used, using the following concepts of this:

- Context of experience.
- World of life.
- Multiple reals.
- Indexicality.

**The First Example**

After I gave the aptitude test, the director of the University of the Pacific’s journalism school, a friend of my father’s, told me well in advance that he would not mind the score he got, that he could still study at that university. But when I arrived at the University he told me that he could not; First because of my physical difficulties, and secondly, that it would be very difficult for him being a disabled person to study that career, because I would have to give myself the grades and make the race easier, which would be unfair to the
other students.

The Second Example

It happens that I was walking by the subway station, when suddenly an auxiliary comes to me and says: “listen to my son you know where you are going.” I looked at him strangely, and I began to explain that my disability was not of the mind was of the legs, I said to him: “you saw me with rucksack walking by the meter, as I will not know where I am going”.

The Third Example

A young man of about 33 years suffers from Hydrocephalus; Living a time in Holland developed a concept of disability in a society more respectful, so he assumes his life with some independence, without so much paternalism. So, one day in Chilean reality, walking in “micro” suddenly came up two lords who were obfuscated, who knows why, and they sat right behind this young man and began to analyze their situation, how bad they were And commented: “pa worse, compadre, we play a fool here forward” so the young man came crying to his house”.

Proposal: Cultural Analysis from the Social Sciences

These examples can be analyzed according to the concepts drawn from the ethnomethodology discussed above. Of course, in all three examples, conventional social actors took disability as a problem, either directly or indirectly.

The corporeally conventional people, start from the base of assuming that the difficulties would be a problem for the corporeally unconventional actors, since they assumed them starting from the categories of them.

For example, if someone lacks a spleen, a self says, look, the shoes are not going to be able to be tied, but the unconventional person can pose as a challenge what the other person calls a “problem.”

Thus, the corporeally conventional person, comes to establish a category a priori in this case disability, loading attributes and presenting it as a problem, even served to pigeonhole them into a stereotype of the disabled. For example, in the case of the young man with hydrocephalus, he was explicitly labeled “fool.” They took a clear sense of indexicality, since they assumed something about the biography of this person, and acted with a wrong concept, and consequently came to the conclusion that those had a problem, and even a problem for them normal people, because, They took the standard from the parameters of conventional ones.

Here also comes into play the multiple realities outlined by Peter Winch, where social actors in their “normal” world or in their order, see corporeally unconventional people as anomic objects, and produces a certain inadequacy to their reality. Thus, its interpretation is the following: “we must help it or we must exclude it”. Thus, actors who move in the world of life from what they believe to be “normal”, build from these canons all their symbolic universe.

Therefore, it is already beginning to elucidate a separation of the physically unconventional or disabled person and the “world of disability” in general. Another concept that is exposed, is the one of the multiple realities, since the different social actors contribute with their particular realities. For example. The auxiliary had a different reality to the corporeally unconventional person, by different factors. However, the main factor, operating from a concrete reality and articulated in a symbolic differentiation that is born from a physical attribute.

With these elements, a world of life is configured, a social reality that harbors different realities. All these actors have particular experiences and life histories, which articulate different ways of seeing, organizing, classifying, including and excluding the world through a whole psychic or rational configuration. This leads to discriminate (positively or negatively) the different, accepting it or not accepting it, including or excluding it.

In a certain group, for example, they can accept a person who is physically unconventional, however, there is a distance to include it in their activities. The same goes for the exclusion, some people with these characteristics can be accepted, but in a short time, can be excluded from the group activities.

The concept “discrimination” was created recently, added to the definition that is a historical process, which occurred with the formation of politically more complex societies. The difference is that it occurred in a society with remnants of a feudal tributary mode of production, which led to a capitalist mode of production [14].

To would have been stronger in Latin America, for having a Judeo-Christian ideology, following Mary Douglas (1973), discrimination would be in symbolic terms “a thing” that messes up the purity of the everyday social environment.

The corporeally unconventional person, from a Christian Judean ideology without great transformations, it is enough to see the behavior that they have against the disability in the USA, (Protestant) compared with the Latin American (Catholic) case. But how do you prove that?

Alain Touraine, (1994) in the text «Critique of Modernity», shows in one of its chapters how a modern ideology is configured. He points out that this modernist ideology was forged using a scheme drawn from rationality with a clear sense of materiality. That is, an instrumental rationality [15]. This author cites:

“Christianity separated temporal power and spiritual power instead
of confusing them, and to support the emperors in their struggle against the popes modern thought must be formed, one of whose branches leads to Luther. Christianity breaks with classical Greek thought to which modernist ideology is tied if it is recognized that it identifies good with social utility and man with the citizen" [16].

But what indicates that in this society a modern ideology has been given without change? In public or politically correct discourse, we want to show that there is an apparent solidarity, when what is in reality is charity. These forms are established that Christian Judean ideology occurred throughout America, but with different characteristics.

In connection with this partnership, Sonia Montesino; Each culture has different configuration in its ethos; Who is the one who delivers content and practice to everyday life [17]. Well, the ethos in Latin America was configured differently from the American ethos. According to this author, the Latin American ethos conforms under the Marian mantle, which immediately creates a distinction. This ethos comes from the Christian Judean ideology, specifically feudal Catholicism, practically Spanish. But this has to do with discrimination? This ethos, has a basis in a paternalism, a charity disguised as solidarity. Touraine, speaking of the Catholic world, says: ending the paragraph "... He wants to lower the order of the spirit to face the order of bodies and the order of charity ..." [18].

Discrimination towards different social groups, as we know it today, is a valid concept for our society, was of recent date. But as a process in formation can be traced in Latin American society, since the first institution, "the hacienda", which hosted this ideology [19]. This was the one that began the process of social differentiation, and it there was a kind of paternalism that generates a charity and that makes possible social discrimination.

At present, stereotypes are created, as is the case of the young man with hydrocephalus, who was told «the worst compadre is playing a fool here» [it reproduces reliably, to continue with the logical concensus of the approach]. This stereotype of «silly» is created by a society that discriminates in this particular way, because silly contains a negative charge.

It is thus that social discrimination, a process that has been taking place for a long time, but is only now conceptualized. It is different how the social discrimination in this society, which, in societies such as the United States, because of the different historical conformation of their ethos.

There has been an ethnomethodological and symbolic explanation of how the elements of disability have been shaped, thus separating them from the subject with a different identity letter: “disabled”. Which acquires its identity, under an interaction with the elements of this conventional world.

The analysis of the ethnographic descriptions, will contribute to clarify the interaction between the concepts of disability and of the disabled. The elements are: demoralization / resilience, instrumental and communicative rationality, solidarity / charity, exclusion / inclusion, normality / abnormality, identity / experience, Disability / disability, stereotype and archetype.

Analysis of Ethnographic Descriptions

From the interview to L P and the blind people observations, it is possible to obtain the following conclusions, having as reference of concepts mentioned above

The case of the first blind person corresponds to a person who has the typical characteristics of a blind person in Chilean society. He has been blind for practically all his life and has the behavior that is usually seen, in the blind, disabled: begging; Travel by bus, from his house to the center, without company; Handles with adequate skill the personal elements that he needs. What distinguishes her from the common image is that she married a blind man and had two children who were clairvoyants.

Failure to wear glasses and show her eyes out of the ordinary, brand her immediately as blind when sitting in her usual place. To walk he uses a metal cane that in that case is his unmistakable letterhead of blind.

This lady, perceived as blind, has the behavior and quality of blind, such that is recognized by the community of the blind. From the point of view of the rest of society, it is also seen as blind.

The man shares with the woman, having the image and characteristics typical of a blind man, which does not generate discrepancies between his perception of being blind and the opinion that others have about his limitation and his social behavior. The community of the blind and society in general, they see him as blind, accept him as blind and his white eyes and lead stick mark him as blind. What would distinguish this person is that society from the elements of disability, would build a stereotyped image, making it disabled, and appropriate this people.

The testimony of L, is crossed by several of the concepts to consider to define the context of the disability; For example, she talks about her self-identification with the deaf community, however, that self-recognition hardly fits with the parameters of this rather sealed community, as evidenced by her testimony. She has the limitations of a deaf, though to a lesser extent. Being her partial deafness, she is not fully recognized within her community for what counts. She finds herself in a dilemma: her self-ascription within a group does not complement her recognition of her as a member. The deaf community catalogs it as a listener and the rest of the community (of society in general) sees it as deaf, that is, it is in a limbo between listener and deaf, it is a symbolic hybrid.
The group of deaf people does not accept half terms when classifying someone inside it, therefore, the hard of hearing are seen between two borders, not belonging to any socially instituted group; The hearing or the deaf; Or we should say, for the first case, that of “normal”; because the faculty of being listener is perceived as something natural, not even questioned from his point of view.

Not so for the non-listener, who at every moment perceives the boundary between both classifications, bordered to some extent invisible in the daily life for the listeners.

Non-integration from the point of view of the relative dysfunctionality of the disabled in relation to the world of work also appears in their testimony.

In a structural view of individuals in the social world, as Foucault observed, people are optimal, functional, only if they accept the criterion of «normality». Normality understood as adaptive capacity to the productive world, «useful» to perform tasks economically according to the social paradigm imposed. The incomplete integration of L into the world of work, for example, shows the presence of the axes of exclusion and inclusion, associated to the general concept of discrimination.

It is noted that Santiago society and Latin American in general does not recognize that there are special people, whose physical characteristics require a special way of communication, a specific tolerance, ie the elements of the world of disability in these first cases act negatively. Appropriating the stereotype of the disabled, thus failing to act.

Both Santiago and latin America society and the unconventional people themselves prefer the stereotyped image of the disabled, thus producing an accepted invalidation of society towards these people who want to be “disabled.”

However, there are people who resist this negative appropriation by society, breaking the stereotype of the disabled and an automated construction of a self.

References