

DISABILITY, ABLEISM AND RESILIENCE: A SOCIO-RELIGIOUS PERSPECTIVE

Kalu Ndukwe
Jeremiah Elekwachi Iheaka
&

Edwin O. Nwanchor
Department of Religion and Human Relations
Nnamdi Azikiwe University, Awka

Abstract

Persons with disabilities (PWDs) all over the world suffer one form of ableism or another. Ableism occurs in both secular and religious environments. Disability, according to Robin (2011:1930) is "a defect that prevents someone from participating in "normal" life activities. It could be a physical or mental problem and could have been life-long or one that resulted from an accident or illness later in life." Ableism, on the other hand, is defined by Natowicz and Deming (2024) as "the belief that bodies that don't look or work the same as others are less important or less valuable. It also suggests that our abilities and appearance determine our social worth." It is unfortunate that the Christian Holy Bible contain passages that exacerbate ableism. Thankfully, however, the PWDs have remained resilient in a bid to survive in the ableist world. This paper is set to critically analyze some biblical passages that help to fuel ableism with a view to encouraging the PWDS to remain resilient in spite of the hostile environment they live in. Data for this paper was drawn from secondary sources which included scriptural passages, newspaper, magazine and journal articles, books and Internet resources. Analyzed using documentary analysis, it was also based on the charity theory of disability which postulates that the PWDs survive solely on support. The paper concluded that, with ableism out of the way and some encouragement, the PWDs can lead normal and productive lives.

Keywords: ableism, disability, environment, Holy Bible, persons with disabilities, resilience

Introduction

Disability is one of the human conditions that limit a person's functionality. It affects the society in such a way that it has no boundaries. Disability, according to Watson (2002), encompasses:

The child born with a congenital condition such as cerebral palsy, the young soldier who loses his leg to a land-mine, the middle-aged woman with severe arthritis or the older person with dementia among many others. The health conditions can be visible or invisible, temporary or long term, static, episodic, or degenerating; painful or inconsequential (p.509).

On the other hand, the United Nations (cited by O'Reilly, 2003) defines persons with disabilities as "Those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others" (p.23). In spite of these disability-imposed limitations, persons with disabilities (PWDs) suffer discrimination from different strata of the society. This discrimination has been termed "ableism." Linton (1998) sees ableism as "discrimination and social prejudice against people with disabilities and/or people who are perceived to be disabled" (p.9). Furthermore, this paper refers to ableism as "the overt and covert discrimination in favor of the able-bodied persons which, unfortunately, are against disabled persons." It is unfortunate that the Christian Holy Bible contains passages that exacerbate ableism. These passages have been used in both Old and New Testaments periods to isolate the PWDs and create a hostile environment which impedes their survival. In a bid to survive in the ableist world, however, the PWDs have remained resilient and some of them have attained some heights in their chosen careers and contributing meaningfully to their immediate communities.

This paper is, therefore, set to achieve the following objectives:

- Critically analyze some biblical passages that help to fuel ableism with a view to encouraging the PWDS to remain resilient;
- Encourage the Christian church to stop the commercialization of healing miracles;
- Educate the populace, both secular and religious, on best practices that will help curb ableism;
- Encourage the government at all levels to implement the provisions of the extant local and international disability rights and conventions.

Theoretical Framework

This paper is based on the charity theory of disability. The theory states that there are so much misconceptions of disability by the society that it focuses on providing assistance

and support to individuals with disabilities through charitable organizations or initiatives. To this theory, disability is seen as a personal tragedy or a problem that needs to be solved through acts of charity and benevolence. Duyan (2007) states that:

The Charity theory sees people with disabilities as victims of their impairment. Their situation is tragic, and they are suffering. Able-bodied people should therefore assist PWDs in whatever way possible, as they need special services, special institutions, etc., because they are different (p.71).

Although the theory is not attributed to a single proponent or a definite date, scholars believe that this theory of disability emerged in the early and mid-20th century when people started organizing charities and philanthropic efforts to assist individuals with disabilities. Johnstone (2012) notes that "It was influenced by societal perceptions of disability as a personal misfortune and the belief that disabled individuals were in need of help from non-disabled people" (p.79). Disabled individuals were often excluded from mainstream society, and their well-being relied heavily on charity and philanthropic efforts. Organizations and institutions were established with the aim of providing care and support to these individuals, but they often did so without considering their autonomy or the importance of their inclusion in society. Retief and Letšosa (2018) have noted that:

Many people in the disability community regard the charity theory in a very negative light. The theory is often seen as depicting them as helpless, depressed and dependent on other people for care and protection, contributing to the preservation of harmful stereotypes and misconceptions about them (p.6).

Strengths of the Charity Theory

Philanthropic individuals and corporate bodies believe that the charity theory has some merits which tend to benefit persons with disabilities. These include:

1. **Immediate Support.** The Charity theory provides immediate support to individuals with disabilities who may require urgent assistance; according to Jordan (2008), "It helps to address their immediate needs, such as medical care, mobility aids or financial support which help to improve on their quality of life in the short term" (p.126).
2. **Philanthropic Resources.** The Charity theory mobilizes philanthropic resources from organizations, individuals and community initiatives to support disabled individuals. This can help bridge the gap in resources and services that may not be readily available through other means particularly in underprivileged communities or in regions with limited infrastructure and support systems.

3. Increased Awareness and Advocacy. By engaging in charitable activities, the theory raises awareness about disability issues and challenges. Olkin (1999) believes that "It can serve as a platform for advocating for the rights and needs of individuals with disabilities, promoting empathy, compassion and solidarity within the society" (p.43).
4. Lastly, Addressing Short-term Needs. In situations where immediate assistance is required, such as during natural disasters or emergencies, the Charity theory can play a vital role in providing relief and support to disabled individuals and their communities.

Weaknesses

Some of the weaknesses of the charity theory of disability include but not limited to:

1. Failure to Recognize the Rights, Capabilities and Aspirations of Persons with Disabilities. The charity theory fails to recognize the rights, capabilities and aspirations of people with disabilities thereby reducing them to passive recipients of charity.
2. Creates Societal Barriers and Reinforces Stereotypes. Rimmerman (2013) has observed that "The charity theory does, unfortunately, reinforce stereotypes, discrimination and create societal barriers that hinder the full participation of disabled individuals in various aspects of life, including education, employment and social activities" (p.128).
3. Promotes Dependency. Another major weakness of the charity theory is that it perpetuates a cycle of dependency on PWD's and it fails to recognize their autonomy, capabilities and rights but positions them as objects of pity and charity.
4. Emphasizes the Medical theory of Disability. Lastly, The Charity theory is akin to the medical theory of disability which views disability as a personal deficit or impairment. This perspective lays emphasis on fixing or curing the individual rather than addressing the barriers imposed by the society. It fails to recognize disability as a social construct and the need for societal changes to promote inclusivity.

Pertinence

The charity theory of disability is pertinent to this article as it depicts persons with disabilities as people who should be dependent on receiving alms and other forms of support from the society without providing commensurate and lasting solution to all ableistic practices. Again, the theory, though rooted in good intentions, falls short in

promoting inclusivity and empowering the PWDs. This has, unfortunately, continued to stimulate ableism in the society either secular or religious. This writer, agreeing with Swain and French (2000:582), believes that we can foster a society that celebrates diversity, empowers individuals of all abilities, and ensures equal opportunities for all. This will help to address societal barriers, promote accessibility and value the autonomy and rights of persons with disabilities thereby curbing ableism.

Biblical Passages that Stimulate Ableism

Persons with disabilities have, throughout history, suffered different forms of discrimination akin to racism, and allied prejudices. This resulted from erroneous beliefs and practices of both trado-secular and religious societies. Davidson (2024) has defined ableism as:

A form of discrimination that is often less discussed but equally important as sexism, racism, homophobia, and other widespread prejudices; it involves the systematic discrimination, prejudice, and exclusion of individuals with disabilities. This discrimination is based on the belief that certain abilities are superior and should be considered normal, while having a disability is viewed as inferior and abnormal (para 9-10).

It will be worthwhile to look at some of the Bible passages that stimulate ableism. Note: all scripture quotations are from the King James Version. Again, the list is, by no means, exhaustive.

1. "And the LORD spake unto Moses, saying, speak unto Aaron, saying, whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God" (Leviticus 21:16-24). This passage outlines restrictions on who can serve as a priest specifically excluding the PWDs. It suggests that those with blemishes or disabilities are unfit for sacred duties thereby implying their inferiority and exacerbating ableism.
2. "And the king said, Is there not yet any of the house of Saul, that I may show the kindness of God unto him?" And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet. ... (2 Samuel 9:1-13). The story of Mephibosheth, who was disabled, shows kindness from David yet highlights a dependency model rather than valuing him as an equal participant. Unfortunately, Mephibosheth's worth is tied to his connection to the king rather than his own intrinsic value.
3. "And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us?"

And the LORD heard it" (Numbers 12:1-15). Here, Miriam is struck with leprosy as punishment for speaking against Moses and this, unfortunately, creates a connection between moral standing and a physical condition. This is ableism which tends to promote stigma around persons with disabilities.

4. "And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them" (Matthew 15:30). This passage has, over the years, perpetuated the idea that disabilities are something to be cured rather than accepted. Again, it has led to the commodification of healing miracles which today's clergymen and women use not only to dehumanize the PWDs but also to make them feel rejected.
5. "But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:13-14). Here, Jesus advises to invite the poor, crippled, lame, and blind to feasts, with the implication they are less in value than other human beings. This suggests that the crippled and lame should rely on charity rather than participate equally in their communities.
6. "Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness ..." (1 Corinthians 12:22-25). St. Paul, here, describes weaker parts of the body as indispensable but still implies hierarchy among members of the body. While it tries to uplift weaker members, it still suggests some parts are less valuable. While these passages have been interpreted in numerous ways, they reflect societal norms and views of their times that have perpetuated ableist attitudes. This writer firmly believes that, by examining these passages, the populace, both secular and religious, will be educated on best practices that will create a deeper understanding of inclusion and acceptance of persons with disabilities in every stratum of the society thereby helping to curb ableism.

Resilience as a Necessary Virtue for the Survival of the PWDs

The word "resilience," according to the Wordweb Electronic Dictionary (2000), is "an occurrence of rebounding or springing back; the physical property of a material that can return to its original shape or position after deformation that does not exceed its elastic limit." To a layman, though, resilience is the ability of a person to withstand all social,

environmental or other pressures of life with a view to surviving and maintaining a positive outlook on life. Persons with disabilities (PWDs) have, in every period of human history and in spite of their apparent disabilities, made meaningful contributions to their immediate societies by relying solely on the virtue of resilience. A mention of seven (7) PWDs who have influenced the world in one way or another will suffice:

1. Moses: A great prophet, the author of the first five books of the Bible and the one who led Israel out of Egypt was "slow of speech" or speech impaired (Exodus 4:10).
2. St. Paul: He bore the Gospel to the Gentiles or non-Jewish communities of his time wrote fourteen out of the twenty-seven books of the New Testament. He was visually impaired a condition he termed "infirmity of the flesh" (Galatians 4:13-14).
3. Franklin D. Roosevelt: the 32nd president of the United States, was an American politician and lawyer. At the age of 39, Roosevelt contracted poliomyelitis (polio) which resulted in his losing the use of his legs. Yet, from 1933 until his passing in 1945, Roosevelt played a major role in global events as a member of the Democratic Party and won a record four presidential elections--the longest serving president of America.
4. Helen Keller: an author of more than fourteen books, disability rights advocate, political activist and lecturer, She was born in West Tuscumbia, Alabama, and lost her sight and her hearing after a bout of illness (possibly scarlet fever) when she was only 19 months old. She broke down barriers when she became the first deaf-blind person to earn a B.A. degree at the Radcliffe College of Harvard University. She toured the United States and traveled to 35 different nations, speaking up for people who have lost their vision. Again, she advocated for people with disabilities, women's suffrage, labor rights, and international peace. For many visually-impaired, hard of hearing, and deaf youngsters, Keller was a trailblazer and a reminder that our disabilities are not a handicap – they are part of who we are.
5. Steve Jobs: a legendary tech chief executive officer and philanthropist, Jobs' influence on the world as an innovator and visionary is still felt today thanks to his contributions to technology, innovation, and product creation. It is on record that when Jobs was in charge of Apple, the business developed ground-breaking products including the iPod, iPhone, and iPad. He established the NeXT computing company, which produced an operating system that Apple later bought to advance its personal computers. Although Jobs had dyslexia as a child, he nonetheless managed to build one of the most cutting-edge computer firms in

history. His accomplishments and ideas continue to have an impact on sectors and lifestyles around the world.

6. Ludwig van Beethoven (the musical genius): Beethoven was one of the most significant figures in the history of Western music. He was a pianist, musical arranger, instructor, and composer throughout his career. Beethoven experienced hearing problems from an early age, which got worse as he got older. From 1802 until his final days in 1827, he suffered from severe depression due to his deafness worsening. He admitted in his letter to his brothers that he had thought of killing himself, but he felt that his artistic career should not stop at this time. Some of his best-known works include The Piano Sonata No. 14 known as “Moonlight Sonata,” the Bagatelle No. 25 known as “Für Elise,” the Third Symphony known as “Heroic Symphony,” the Fifth Symphony or Destiny Symphony, and the Ninth Symphony or Choral. Despite his hearing loss, Beethoven managed to complete most of his compositions, including the 9th Symphony. Hearing aids, as well as his sense of rhythm and harmony, helped him create his compositions.
7. Thomas Edison (the great inventor): despite being completely deaf in one ear and hearing impaired in the other, Edison saw his deafness as a blessing in many respects. It made interactions brief so he could focus more time on his tasks. He developed the light bulb and the full electrical lighting system that could support an entire city. He also created the phonograph, which was inspired in part by the machine’s capacity to play content beneficial to the blind. He also invented the motion picture camera and over 1,200 other things. Note: no.'s 3, 4, 5, 6 and 7 are sourced from Home2stay.

In Nigeria some PWDs have also made some remarkable achievements some of whom include:

1. Prof. Jubrin Isah Diso, the first visually impaired professor of special education in Nigeria. According to Akhagbemhe (2023), he, though born blind, resiliently, pursued education to university level that he became the first blind professor of special education in Bayero University, Kano (n.p.).
2. Obinna Aligekwe, Lovina Eberechi Onyegbule and blessing Nwakama are all persons with disabilities yet, they are gold medalists who have represented Nigeria in international competitions and paralympics. Sourced from a personal communication with Lovina Onyegbule on 2nd May, 2025.
3. Opeolu Stephen Akinola. Blind from Retinitis Pigmentosa, Opeolu is a certified Diversity Equity and Inclusion professional, has an M.A. in Disability Studies from University of Leeds as a 2019 Chevening scholar. He does information and

communications technology sales and training as well as inclusion, equity and diversity consulting services to individual and corporate clients in and outside Nigeria. In over twenty years of disability support work, Opeolu has served as African representative on the World Blind Union Technology committee, Nigeria Country Representative of the International Council for the Education of Visually Impaired Persons and many other organizations.

4. Dr. Chris Nwanoro (MFR). Dr. Nwanoro, a visually impaired and renowned diplomat, human rights advocate, and a passionate voice for persons with disabilities is a distinguished member of the UN Committee on the Rights of Persons with Disabilities (CRPD). Through his various non-governmental organizations (NGOs), Dr. Nwanoro has touched many lives in Nigeria and beyond. He is currently the Nigerian ambassador to Sao Tome and Principe. The preceding lines are intended to let the reader of this article know that having a disability does not mean a person is unable to learn, work or be a valuable member of the society rather, it just means the person has an extra challenge to overcome. Having the right support to overcome that challenge can make all the difference in the world.

The Way Forward

Having looked at some scriptural passages that help to stimulate ableism, the contributions of some persons with disabilities that have touched the world at different times, it is expedient to consider some factors that will help curtail ableism and encourage resilience amongst the PWDs.

1. Positive Theological Perspectives. The Christian church should move away from viewing disability as something that needs "healing" or "fixing." Instead, they should embrace a theology that values the PWDs as integral members of the body of Christ and this will help to ensure the dignity of the PWDs and to make them feel belonged. Nwabuisi (2021) recommends that:

There has to be a way to approach disability from a theological perspective that does not involve shame, sin, or mistakes. The church must reexamine its disability theology, and then it to do a better job of connecting the worlds of the able-bodied and the disabled. Christian theology must provide tools for analyzing and responding to the conditions of people with physical challenges (p.12).

2. Educate and Eradicate Ableism. The churches should provide training for both the clergy and the laity to eradicate ableist attitudes and language. This includes revising liturgies, sermons and teaching materials to reflect the equal worth of all individuals as bearers of God's image. Young (1990) has noted that "encounter with the disabled person

again produces the ambiguity of recognizing that the person whom I project as so different, so other, is nevertheless like me" (p.147). Young is simply emphasizing that educating the clergy as well as the laity will help them know that the PWDs are normal human beings like them.

3. Discourage Indiscriminate Healing Miracles. Every attempt should be made by leaders of different Christian denominations to stop the blatant healing miracles that have pervaded the religious space. This healing theology has, unfortunately, led to the commodification of such miracles and has also led to the PWDs seen as being faithless and of no spiritual value.

4. Encourage Resilience. The society, whether secular or religious, should endeavor to encourage persons with disabilities to remain resolute in their pursuit of survival and, of course, make resilience their watchword. By so doing, Swain and French (2000:582), believes that we can foster a society that celebrates diversity, empowers individuals of all abilities, and ensures equal opportunities for all. This will help to address societal barriers, promote accessibility and value the autonomy and rights of persons with disabilities thereby curbing ableism.

5. Implementation of Extant Disability Rights Laws. The governments at all levels are strongly encouraged to implement the provisions of the extant local and international disability rights and conventions. The Americans with Disabilities Act (ADA), for instance, marked a turnaround for the PWDs in America. In the same vein, the Nigerian Disability Discrimination Prohibition Act of 2018 which has also been passed in different states should be made to transform the life experiences of persons with disabilities. The Nigerian disability law, for instance, recommends that 5% of every employment vacancy should be reserved for the PWDs in every organization both public and private. If implemented, the qualified PWDs will not only be gainfully employed but also lead normal and productive life and contribute meaningfully to their communities.

6. Resilience as a Necessary Tool. The PWDs whose contributions to the world have been outlined above, succeeded due to their resolve to lead normal and productive lives. They did not allow their disability to vitiate their passion, interest, intellect and self worth. Resilience is, therefore, necessary for persons with disabilities to survive. To excel in the civil service, in education, whether a teacher or student, a musician or whatever gainful engagement a disabled person is involved in, it is important. Again, to maintain friendship with other human beings, resilience is required. Allowing oneself as a person with disability to be weighed down by other people's actions and inactions, it is believed, will not only make one useless to oneself, the society and even to God but also help to kill whatever talent God has graciously granted such a PWD. They are, therefore, encouraged

to value their lives, struggle as much as possible to survive by whatever means acceptable to the society.

Conclusion

In this paper, attempt has been made to look at what disability is, how ableism negatively affects persons with disabilities. Some Bible passages that encourage ableism were enumerated and, to elucidate the importance of resilience in the lives of the PWDs, some individuals who, though disabled, contributed to world history were also mentioned. To ensure that persons with disabilities remain resilient and ableism curtailed as much as possible, this paper recommends that:

1. **Create Inclusive Community Programs.** The society, both secular and religious, should develop community initiatives that promote inclusion and awareness which ensure that the PWDs can actively participate without barriers. Again, every attempt should be made to foster social connections and resilience amongst them and their immediate communities.
2. **Incorporate Family and Community Support.** The religious as well as the communities of the PWDs should involve their families and community members in the support process. Workshops that educate families about causes and prevention of disability-related diseases might be organized periodically so as to enhance understanding of various disability issues.
3. **Encourage Lifelong Learning and Skill Development.** The government at all levels should use their numerous intervention agencies to provide opportunities for continuing education, vocational training or workshops that will empower the PWDs with both personal and professional skills to pursue independence.
4. **Focus on Strengths.** The society, at every stratum, should encourage the PWDs to identify and cultivate their unique strengths and talents. By focusing on what they can do rather than what they cannot, they will build a more positive self-image.
5. **Promote Mindfulness and Coping Strategies.** Lastly, the PWDs should be taught techniques such as mindfulness, meditation or cognitive-behavioral strategies to help manage stress and anxiety. Resilience is bolstered when individuals can navigate emotional challenges.

It is the honest belief of this writer that implementing these strategies will help build resilience among persons with disabilities, promote their well-being, independence, and overall quality of life.

References

- Akhagbemhe, P. (2023). Ability in disability: The story of Kano visually impaired professor. Retrieved on 2nd May, 2025 from: <https://ait.live/ability-in-disability-the-story-of-kano-visually-impaired-professor/>
- Bayes, R. (2015). A biblical view of disability. *Through the Roof Magazine*. Retrieved on 7th February, 2025 from: www.throughtheroof.org/articles/a-biblical-view-of-disability.html
- Davidson, E. (2024). "Addressing ableism and arthritis." *Creakyjoints Online Health Magazine*. Retrieved on 7th February, 2025 from: <https://creakyjoints.org/about-arthritis/rheumatoid-arthritis/ra-patient-perspectives/ableism-and-arthritis/>
- Duyan, V. (2007). "The community effects of disabled sports." Centre of Excellence Defence Against Terrorism (ed.), *Amputee Sports for Victims of Terrorism*, Amsterdam: IOS Press.
- Feliciano-Soto, N. (2024). "Ableism: Society's invisible issue." *Commonwealth Times*. Retrieved on 11th December, 2024 from: <https://commonwealthtimes.org/2024/08/21/ableism-societys-invisible-issue/>
- Goodley, D. (2019). *Disability studies: An interdisciplinary introduction*. London: Sage Publications.
- Home2stay, (2023). "12 inspiring people who changed the world in spite of their disabilities." Retrieved on 25th April, 2025 from: <https://home2stay.com/blog/12-inspiring-people-who-changed-the-world-in-spite-of-their-disabilities>
- Johnstone, D. (2012). *An introduction to disability studies*. Hoboken: Taylor and Francis.
- Jordan, B. (2008). *Welfare and well-being*. Bristol: Policy Press.
- Linton, S. (1998). *Claiming disability knowledge and identity*. New York: New York University Press.
- Natowicz, M. and Deming, C. (2024). "Ableism: What it is, what it looks like and how to shut it down." *Cleveland Clinic Health News*. Retrieved on 2nd December, 2024 from: <https://health.clevelandclinic.org/ableism>
- Nwabuisi, G. U. (2021). "Disability and Nigerian church: Bridging the gap between orthodoxy and orthopraxis." *Trinitarian International Journal of Arts and Humanities*. 1(1): 1-12.
- Olkin, R. (1999). *What psychotherapists should know about disability*. New York: Guilford Press.
- O'Reilly, A. (2003). "A UN convention on the rights of persons with disabilities: The next steps." *A Paper presented at the General Assembly Meeting of Rehabilitation International Arab Region, Kingdom of Bahrain*, 8-9 March 2003.

- Otieno, P. A. (2009). "Biblical and theological perspectives on disability: Implications on the rights of persons with disability in Kenya." *Disability Studies Quarterly*. 29(4): 1-17.
- Retief, M. & Letšosa, R. (2018). "Models of disability: A brief overview." *HTS Teologiese Studies. Theological Studies*. 74(1): 38-47. ISSN: 2072-8050. DOI: 10.4102/hts.v74i1.4738.
- Rimmerman, A. (2013). *"Social inclusion of people with disabilities."* Cambridge: Cambridge University Press.
- Robin, J. (2011). "Disability as a social determinant of health: A review of the literature." *American Journal of Public Health*. 101(10): 1930-1937.
- Swain, J. & French, S. (2000). "Towards an affirmation model of disability." *Journal of Disability & Society*. 15(4): 569-582. DOI: 10.1080/09687590050058189.
- Watson, N. (2002). "Well, I Know This is Going to Sound very Strange to You, but I Don't See Myself as a Disabled Person: Identity and Disability." *Disability & Society*. 17(2): 509-527.
- White, P. (2017). "The biblical view of humanity and the promotion of the rights of persons with disabilities: The call and mission of the church." *Acta Theologica*. 37(1): 120-134.
- Young, I. M. (1990). *Justice and the politics of difference*. Princeton: Princeton University Press