

## **Complicating Global North Disability Models: Disability Experience in Turkey**

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There is a dominant sequentialization of disability models in the Global North that flows in a linear fashion from the religious/charity model (disability as curse/misfortune), followed by the medical model (the deficiency model), and culminating in the social model (social barriers model). Often when models of disability are discussed, the religious-moral model gets a passing mention, if at all, with the major focus remaining on the difference between the medical and the social model as the more relevant and contemporary competing models (e.g., Oliver, 1996; Davis et al, 2002; Barnes et al, 2002; Shakespeare, 2006; Siebers, 2008; Goodley, 2011). In this brief paper, I would like to suggest that focusing on disability experience in the Global South, in this particular case, Turkey, where all of these models seem to operate simultaneously, complicates this sequentialization and prioritization of disability models. In Turkey there is a unique blend of the religious and medical model alongside an emergent rights-based paradigm exemplified in a nascent and vibrant disability activism as well as an exciting interdisciplinary academic movement. There are various contextual determinants in Turkey that inform this particular interaction of the different models: such as the family institution, the nation-state, and religion (Bezmez & Yardımcı, 2010; Bezmez & Bulut, 2016; Yardımcı & Bezmez, 2018; Yılmaz, 2020), creating a singular picture of disability and specific challenges in terms of politicizing disability and creating effective movements.