

**Thematic Session
Disability**

Climate Crisis and “Facility Society”

**LEE Jinhee
[Co-representative, Women with Disabilities Empathy]**

Disasters caused by growth-driven capitalism, climate crisis and facility society

'Continuous growth' of capitalism that has caused climate crisis is directly linked to 'continuity of facility society.' Physical differences and moving speed of the disabled were considered non-productive and incapable and became the subject to discrimination. The dignity of their life was deprived and they were marginalized. The development-oriented trend aimed for a sustainable growth, has been maintained so by depriving the sustainability of lives of disabled.

People are forcefully put into the facility society as they were deprived of their rights, suspended, and confined in their life. The space where the displaced body is placed is the reality of discrimination and anti-human rights. The climate crisis caused disaster is becoming more relentless in the place. The reality of human rights of the residential facilities for the disabled were clearly revealed during the COVID-19, which is considered a disaster caused by climate crisis and facility society. We have to speak out and fight with the voices of those living in facilities and excluded from the politics. Then, how does the movement for eradicating discrimination against the disabled focusing calling for changes in social order encounter the direction of climate justice movement? How could the two meet more closely?

Sustainable care life against sustainable growth

The determination of caring lies in the fight for 'a sustainable life' rather than 'a sustainable development/growth'. Labour for caring/reproduction was treated as a low level of labour mobilized for production within capitalism-based production structure. Especially, caring among citizens based on interdependency and caring among humans and non-human creatures became invisible by putting those receiving the care in the position of unilateral beneficiaries. Growth encourages the disabled to overcome and rehabilitate from the disability rather than just accepting the life of 'being me' as 'what I am' with dignity. In this regard, the growth that encounters meritocracy in capitalism has no choice but to be just coercive. Redefining the ethics and justification of caring based on interdependency must be connected to criticism on and alternative to labour of caring that has been commercialized and limited to a certain gender. Why isn't the appearance of the disabled who live their life and write their own history recognized as growth and production? What concerns could be casted from the ethics and justification of caring that was raised by the movement of the disabled females as a fight for stopping growth and shifting to the way of life that takes care of other's life. How could the movement for eradicating discrimination against the disabled and the female disabled move toward a fight against inhumane life built by the capitalism and at the same time a movement questioning what separate humans and inhumane creature?

“Whether humans or non-humans, all types of caring among all creatures need to be fairly recognized with their values according to sustainability. This is what we call the promiscuous ethics of care. Being promiscuous refers to practicing more caring and doing it in a very experimental and extended manner compared to the current standard. ‘Being promiscuous’ means ‘not to discriminate’, there should not be discrimination in caring – it should be expanded to land, water, and animals that we are dependent on not limiting to relatives or families.” (Chatzidakis and Andreas, “Caring Declaration”, 2021)

Politics of resistance and solidarity

It is important how we talk about the experience of being a victim in order not to be caught by the government support that classifies the group as ‘the climate vulnerable’. How to talk about the experience of being a victim and not to be subject to being fixed as a precarious victim? How could solidarity of other victims be possible as a victim to disaster caused by climate crisis?

Could our life and politics be established as the basis of resistance and solidarity not just being a victim, if we redefine costs and support for production and growth and damage and survival based on solidarity among those affected by climate crisis by connecting the issue to that of facility society?