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**Review of *Why I Burned My Book and Other Essays on Disability*.  
Paul K. Longmore. Reviewed by Juliet Rothman.**

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tal evaluation designs before programs are mature enough to implement the services as intended, using the Family Resource Centers evaluation as an example. This reflects the condition of many new programs which target the most needy: those parents with multiple needs who live in dangerous or isolated communities, and who take longer to engage in services offered.

This book truly does not offer a cross-national comparison. However, the similarity of design and policy perspectives among nations should encourage more information sharing forums. Several contributors caution about the unintended consequences of focusing evaluations on indicators and systems, in view of lack of evidence that changes in systems influence outcomes for particular children. This book raises the caveat that, to paraphrase Amitai Etzioni in *Modern Organizations*, organizations under scrutiny of evaluation tend to neglect doing those things that are less easily measured because some things lend themselves to measurement better than others. As Vecchiato has discussed, evaluation efforts should be directed at building better theories to support effective children and family services.

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Paul K. Longmore, *Why I Burned My Book and Other Essays on Disability*. Philadelphia: Temple University Press, 2003. \$69.50 papercover.

In the current national climate of increased awareness of people with disabilities and national laws, programs, and policies related to disability, Longmore's newest work provides an engaging discussion of some of the major issues and concerns within the disability community as well as a scholarly review of the of the major events in disability history. His commitment to the vital importance of joining the scholarly and academic enterprise in disability studies with disability activism and advocacy serve as the theme and the thread that runs through each separate essay and issue he has included in his work. Like other notable writers in the field, such as John Hockenberry, Kenny Fries, John Charlton, and Lennard Davis, Longmore's skillful blending of personal

experience and professional knowledge support Michael Oliver's impassioned statement that "the personal is the political"

Four interrelated areas are presented in 13 separate essays. The essays in the first section, *Analyses and Reconstructions*, meld Longmore's scholarship in his chosen field of U.S. History with his interest in disability. As with other traditionally marginalized groups, people with disabilities have had no voice in the mainstream of American culture, and history has been constructed from oral traditions, scraps of information, newspaper articles, posters, political speeches, photographs, institutional histories, and excerpts from laws and programs. Longmore's integration of these into a meaningful historical account is exemplified in his essay on the League for the Physically Handicapped in New York, one of the earliest disability rights organizations.

The second section, *Images and Reflections*, provides an careful analysis of film and television portrayals of people with disabilities. *Ethics and Advocacy* challenges readers to explore both personal and cultural biases that may be inherent in current views on euthanasia and assisted suicide. By asking that we consider not only "rights" and "self-determination" but who stands to gain from the early deaths of people with severe disabilities, Longmore forces readers to examine quality of life judgments, resource allocation, healthcare economics, and both societal and personal values. The final section, *Protests and Forecasts* addresses three current issues which impact people with disabilities: the movement of disability rights from its first phase, "rights" and "access", to its second, "building community", the place of disabled faculty in American universities, and the disincentives which are built into programs which assist people with disabilities but tend to penalize them for employment and personal achievement.

The book provides an in-depth accounting of disability rights history, scholarship, activism, and advocacy. It is lively and very accessible and is an important contribution to the field of disability studies, as well as broadening and deepening our national understanding of the complexity of our history, one of the author's stated goals. The section on media images is an excellent resource, and the essays on euthanasia and assisted suicide are especially thought-provoking and serve as a meaningful ground for the continued discussion which must occur on a national level.

Readers must wait for the last essay, "Why I Burned my Book", to find the intriguing answer to the book's title—a dramatic account of activism in the face of policy disincentives to scholarly effort that keeps attention and interest throughout.

While the content is readily accessible to readers with some knowledge of disability, those new to the field may have been helped by an introduction to each section framing the issues to be presented in their broader context. As this is a collection of essays rather than a book where each chapter builds upon the previous one, there is some repetition, and history appears throughout. While this is useful within the context of each discussion, it may be difficult for the less knowledgeable reader to place the historical parts into a cogent and accurate chronology.

The tone of the book appears at times quite adversarial to healthcare and social services professionals. While certainly not negating the accuracy of the descriptions, or failing to recognize the frustration and pain that these professionals regularly cause people with disabilities who must try to negotiate the "system", the author may be creating stereotypes of these professionals which may be as inaccurate on a universal level as those used to support bias and discrimination against people with disabilities. This destroys, rather than supporting, the cooperation which is necessary between the professional and disability communities if meaningful progress is to be made.

Two disability models are placed in opposition to each other and described and defined: the medical model and the minority model. Longmore also touches upon others, such as the eugenics model, the "sin and evil" model grounded in the Bible, the deficit model which is an early iteration of the medical model, the oppression model, and the social construct model. He may also be alluding to the diversity model although he does not mention it specifically. The overlap and interaction of these various ways of thinking about disability have had a foundational role in the development of current attitudes and programs in the field. Perhaps in a future work, the author might consider expanding upon his discussion of models, and drawing some helpful connections between these and current programs, policies, and societal attitudes.

While Longmore is an articulate and ardent spokesperson for

people with disabilities, he does not share with readers a vision for the future, for a society in which all people have access not only in terms of architectural barriers, accommodations at work and on airplanes, and support programs, but in which they are truly integrated into the fabric of our culture and society. Building a disability community, and partaking fully and completely in the wider community that is our society, is a challenge certainly worthy of further attention and exploration!

Juliet C. Rothman

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Catherine Kingfisher, *Western Welfare in Decline: Globalization and Women's Poverty*. Philadelphia: University of Pennsylvania Press, 2003. \$49.95 hardcover, \$21.95 papercover.

The reduction of welfare budgets has been at the forefront of policy agendas of governments throughout the world and has also been consistently recommended by international financial institutions such as the International Monetary Fund and the World Bank. Catherine Kingfisher's edited book places the reductions in welfare programs in the context of neo-liberalism, globalization, and the feminization of poverty. *Western Welfare in Decline* is a very valuable contribution to the literature of these topics.

First and foremost, what the book emphasizes is that welfare reforms taking place in the United States, Canada, Great Britain, Australia and Aotearoa/New Zealand are an intrinsic part of the processes of neo-liberalism and globalization. As such, both the reforms and their consequences for poor women should be analyzed globally. Interestingly, the authors analyze not only the policies enacted in each country, but they also analyze the discourses behind those policies. The book's chapters cover at least five different subtopics: neo-liberal policy analysis; globalization; welfare state reform, global poverty; and the feminization of poverty.

The chapter authors rightly point to the fact that neo-liberalism is not just an economic idea. On the contrary, it includes a set of social prescriptions that deal with both the public and private sphere. Neo-liberalism dictates what kinds of subjects we should be. Additionally, it is responsible for the establishment of