

**Jòvenes con discapacidad: sujetos de reconocimiento**

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## ABSTRAC

This study will explore the category of the "recognition"; as a policy, and as a theory from the perspective and the experience of young people with disabilities. The ethics of the recognition of Axel Honneth is embraced as a theoretical source that allows to explain: a) the concept, and the theory of recognition's genealogy according to Ricoeur and Honneth, b) further development of contributions to the theory of Recognition from authors like Fraser and Taylor, c) to present an approach to the understanding and recognition of the disability, d) to identify the experiences of recognition and of social scorn that disables have confronted and e) the moral and political vindications that these facts trigger.

This investigation allows to develop a lecture on disability from an ethical and a political perspective emphasizing equality and social justice, with the objective of visualizing young candidates with disabilities applying for admission to the **National university of Colombia**, as individuals with self appreciation; legally equal and socially valuable as are their contributions. This so that according to Díaz y Fernández (2005) a vision of subject can be created orientated towards recognition and promotion of diversity, potentiality, and self-determination as a space for projection, self accomplishment, and collective accomplishment. In a way to demonstrate the sense and meaning that the concept of "recognition" and on the contrary the "social scorn" generates to these young people. The survey results will be analyzed by using Network-Analysis to interpret the findings and to establish the conclusions (October of 2009).

Thus, investigating Disability from the recognition perspective implies for Occupational Therapy: to discern the different scopes of recognition and their influence in the identity and development of these population in the particular case of their occupational roll of students, but mainly as citizens; as they interact with their highly excluding surroundings. The exploration is done from three different levels: family, institution, and social.