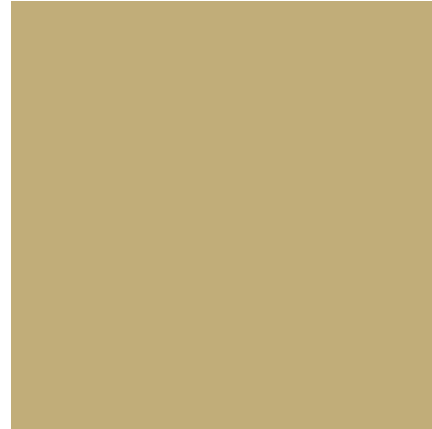
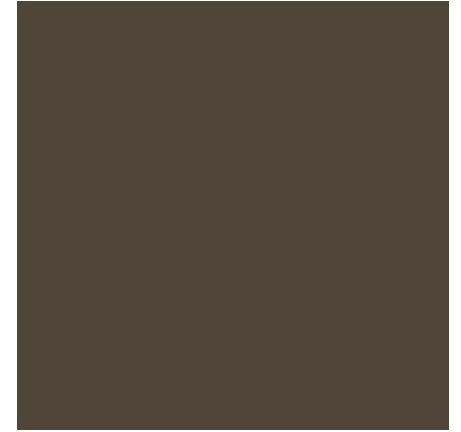




# Dehumanization of Health Services



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# Humanization



The word humanization has been used in situations in which, besides valorizing the care in its technical and scientific dimension

- The patient's rights are recognized and their
- individuality
- dignity
- autonomy and subjectivity, are respected, without forgetting the recognition of the professional too as a human being, which presupposes a subject-subject relationship.

*Débora Vieira Almeida, 2014*

*Casate JC, Corrêa AK., 2005*

*Teixeira GG, Chanes M. 2003*

*Malheiros, Alves, Rangel, Vargens. 2012*







# Humanization versus Dehumanization



■ Insiderness

■ Objectification

■ Agency

■ Passivity

■ Uniqueness



■ Homogenization

■ Togetherness

■ Isolation

■ Sense-making

■ Loss of meaning

■ Personal journey

■ Loss of personal journey

■ Sense of place

■ Dislocation

# + Insiderness versus Objectification



What makes each of us intimately human is that we carry a view of living life from the inside.

In objectification, people are made into objects by focusing excessively on how they fit into a diagnostic system, part of a statistical picture or any other strategy by which they are labelled and dealt with that does not fully take account of their insiderness.

*Les Todres, Kathleen T. Galvin & Immy Holloway, 2009*







# Agency versus Passivity



- A sense of agency appears to be very closely linked to the human sense of dignity. When this is taken away, one's sense of personhood is diminished.
- Through excessive passivity, one is stripped of human dignity to varying degrees and this can be dehumanizing...

*Les Todres, Kathleen T. Galvin & Immy Holloway, 2009*







# + Uniqueness versus Homogenization



- To be human is to actualize a self that is unique; such uniqueness can never be reduced to a list of general attributes and characteristics.
- In homogenization, there is excessive focus on how the uniqueness of the person is de-emphasized in favour of how they fit into a particular group. In their concern to please, patients or people agree to looking at themselves or accepting practices in which their own uniqueness is de-emphasized so there is a kind of self-fulfilling prophecy.

*Les Todres, Kathleen T. Galvin & Immy Holloway, 2009*



PAKISTANI  
ARE  
NOT HUMAN???  
UN



# Togetherness versus Isolation



- To be human is to be in community: our uniqueness exists in relation to others, and there is always an ongoing dialogue or “play” between what we have in common, and how we organize and make sense of this in very personal and unique ways.
- In isolation, we feel ourselves separated from our sense of belonging with others. In isolation, we feel alienation from others to varying degrees.

*Les Todres, Kathleen T. Galvin & Immy Holloway, 2009*



Commodification of women's sexuality  
and bodies take place on the base of  
private property.

*Lerner, 1986*





# Sense making versus Loss of meaning



- To be human is to care for the meaning of things, events and experiences for personal life. Such sense making involves an impetus or motivation to bring things together, to find significance and to make wholes out of parts. Within this context, we are story makers and storytellers.
- In loss of meaning, human beings become numbers and statistics. When we are counted as a statistic, our treatment often does not make sense to us, because what is important statistically does not necessarily connect with individual human experience.

*Les Todres, Kathleen T. Galvin & Immy Holloway, 2009*

# WAR-WOUNDED AND WAR-DEAD IN MSF-SUPPORTED MEDICAL FACILITIES IN SYRIA, 2015

Data from roughly 70 medical facilities MSF supports around Damascus and in northwestern Syria. Numbers represent these facilities alone and are almost certainly a fraction of the overall totals.

## MSF-SUPPORTED FACILITIES IN NORTHWESTERN SYRIA



## MSF-SUPPORTED FACILITIES IN BESIEGED AREAS AROUND DAMASCUS



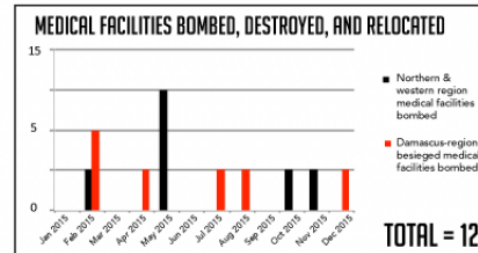
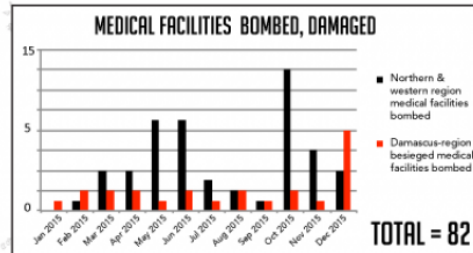
## REGIONS WHERE MSF-SUPPORTED FACILITIES THAT PROVIDED DATA WERE LOCATED.



**7,009**  
TOTAL # OF WAR-DEATHS

**154,647**  
TOTAL # OF WAR-WOUNDED

## ATTACKS ON MEDICAL FACILITIES



## 'DOUBLE TAP' ATTACKS

So-called "double tap attacks" maximize casualties by striking a target once, and then striking it again after responders arrive on the scene.



## ONE EXAMPLE...



"MSF-supported facilities":  
"war-wounded":

medical facilities MSF has been supporting regularly with supplies, funds, and other materials and services for one year or more, any person, civilian or military, with injuries from gunshots, direct bomb blasts, burns, chemical weapons, and other forms of trauma medical staff consider to result from war-related violence.

"war-dead":

any person, civilian or military, who is considered to have died from war-related trauma in a medical facility.





# Personel journey versus Loss of personal journey



- To be human is to be on a journey. We live forward from the past; how we are in any moment which needs to be understood in the context of a before and a next. We move through time meaningfully and do not exist in a vacuum; to be human is to be connected to a sense of continuity.
- Loss of personal journey can happen when health care practices do not pay sufficient attention to the history and future possibility of a person's life. This manifests in an excessive emphasis on how the person is, not who the person is.

*Les Todres, Kathleen T. Galvin & Immy Holloway, 2009*





# Sense of place versus Dislocation



- To be human is to come from a particular place; such a habitat is not just a physical environment measured in quantitative terms but a place where the feeling of at-homeness becomes meaningful. Such a sense of place is not just a collection of colours, textures and objects but rather gathers around that which constitutes the kind of belonging that provides a degree of security, comfort, familiarity, continuity.
- In dislocation, a form of dehumanization occurs where a sense of place is lost or obscured and a sense of strangeness arises.

*Les Todres, Kathleen T. Galvin & Immy Holloway, 2009*





The practice of violence, like all actions, changes the world,  
but the most probable change is a more violent world.

Hannah Arendt



