

Annotated Bibliography on Indigeneity, Sport, Gender, and Disability

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This annotated bibliography represents a review of literature about gendered experiences of Indigeneity and disability in the context of sport spanning Canada, the United States, New Zealand, and Australia. Although focusing on the (very few works) where these axes came together, we read widely to cover literatures that engaged with at least two of the axes above, to identify discursive absences, as much as those that were (over)represented. Our review suggests several important themes in the sporting literature, including:

1) the lack of counting of and accounting for the lives of Indigenous people who experience disability;

2) the ubiquity of the colonial deficit lens to understand and justify sport programming for both Indigenous and disability communities;

3) the general lack of Indigenous worldview/s and understandings of disability, gender and movement incorporated into this area of research; and

4) Virtually no engagement in sports literature with decolonization as land return and Indigenous sovereignty. That is, minimal acknowledgement of unsettlement and de/occupation as integral to disability theory and gender-based theories.

Before the annotated bibliography we outline these main themes and the citations that we connect with them.

This literature review shows that many of the texts that involve Indigenous disability represent disability as a deficit in need of correction. Likewise, sports development texts represent Indigenous health as in need of amelioration through physical activity (see for some examples, Brant et al. 2016; Dalton et al. 2015; Hanna 2009; Oliver 2020). In contrast, there is significant research outside of the sport context that challenges colonial understandings of indigeneity as deficit and highlight differing

non-pathologizing definitions of disability from one community to another (see for example, Adams 2018; Ineese-Nash 2020; Senier 2013a; Lashewicz 2019; Louw 2019; Neu 2003; Norris 2014). Some, including Ineese-Nash (2020), Greensmith (2012), and Jaffee and John (2018) argued that disability has been used by settler colonialism to continue controlling Indigenous communities, Indigenous land, and Indigenous Peoples themselves. Others focus on the disabling effects of settler colonialism and the ways that these effects are rarely acknowledged or counted (see for some examples Soldatic 2015; Soldatic, Melboe, Kermit, Somers 2018; Hutcheon and Lashewicz 2019). Finally, some, including Dion (2017) and Lovern and Locost (2013) argued that when ‘care’ is offered to or forced upon Indigenous disabled people, this care is often also an extension of settler colonialism, potentially exacerbating the barriers that Indigenous peoples living with disabilities experience. For example, the Native Women’s Association of Canada (NWAC) surveyed Indigenous women, Two-Spirit, and gender-diverse people with disabilities and their care-takers in two separate surveys in 2017. They found that a lack of data, a lack of specialized resources, and ongoing colonial violence against Indigenous women and gender diverse people with disabilities make this group of people unable to fully participate in their own communities and in urban settings (Quinlan 2018).

In total, this literature review emphasizes the need for better data collection and better service provision for Indigenous Peoples living with disability. Although we argue here for better intersectional data collection to account for the lives and sporting opportunities of those often forgotten, we also echo the cautions of NWAC and others who argue that giving colonizers more opportunities to produce and control specific Indigenous populations can also do immense harm, including the use of such statistics to perpetuate deficit narratives and justify ongoing colonial intervention.

Instead, this review leads us to argue for a different kind of accounting. We call for decision making, programming, and research that: 1) account robustly for the deeply intersectional lives of participants; 2) that do not require a recounting the lives of disabled Indigenous peoples as deficit and pathological in order to make their inclusion count for something, and 3) take accountability for the ways that sports programming and research continues to perpetuate and/or justify settler colonial discourses and violence, and actively create barriers for Indigenous women and gender diverse people living with disability.

Main themes

Counting/Accounting

Allan & Smylie, J. (2016); Cloutier, Groudin, and Lévesque (2018); First Nations Information Governance Centre (2012); Government of Canada, S. C. (2016, July 12); Hahmann, Badets, and Hughes (2019); McDonald, and First Nations Information Governance Centre (2016); Morris, Fawcett, Brisebois, and Hughes (2018); Neu (2003); Quinlan (2018); Soldatic (2015); Soldatic, Melboe, Kermit, Somers (2018); and Varvarezou (2020).

Deficit

Adams (2018); Ansloos (2018); Brant et al. (2014); Dalton et al. (2015); Dion (2017); Greensmith (2012); Hanna (2009); Hutcheon and Kress (2017); “*Indigenous PWD & Sport*” (2020); King et al. (2014); Lashewicz (2019); Louw (2019); Neu (2003); Norris (2014); Oliver (2020); Persad (2017); and Schalk and Kim (2020).

Indigeneity in the Past

Lovern and Locust (2013); Schweik (2011); and Senier (2013b).

Land

Greensmith (2012); Hickey (2008); Ineese-Nash (2020); Jaffee and John. (2018); Louw (2019); Meekosha (2011); Norris (2014); Senier (2013b); and Soldatic, Melboe, Kermit, and Somers (2018).

Sport

Brant et al. (2014); Dalton et al. (2015); Elliott (2007); Government of Canada (2016, July 12); Hanna (2009); “*Indigenous PWD & Sport*” (2020); Oliver (2020); and Sykes (2014).

Colonialism as disabling

Chandler (2017); Donovan (2018); Erevelles (2011); Gibbons (2012); Grech and Soldatic (2015); Greenstein et al. (2016); Hickey (2008); Hickey and Wilson (2017); Hollinsworth (2013); Hutcheon and Lashewicz (2019); Ineese-Nash (2020); Jaffee and John (2018); Meekosha (2011); Neu (2003); Opini (2016); Persad (2017); Rivas Velarde (2018); Senier (2013a); Senier and Barker (2013);

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Adams, C. (2018). “Nurturing belonging: (Re)centering Indigenous perspectives on disability.” *CYC-*

Online: E-Journal of the International Child and Youth Care Network, Belonging, 237, 12–34.

Adams connects impairment with colonial violence that disproportionately impacts Indigenous peoples. However, Adams also challenges deficit representations of Indigenous peoples, as well as the naming process, pointing to the varied definitions of disability within the medical, social, and cultural models of disability. Indigenous peoples have differing definitions of disability within each individual Nation, often not connecting impairment with disability. For example, naming has particular spiritual qualities that could significantly impact someone diagnosed with a disability.

Main themes: deficit

Allan, B., & Smylie, J. (2016). *First peoples, second class treatment: The role of racism in the health and well-being of Indigenous peoples in Canada*. The Wellesley Institute.

“At present, the data addressing racial discrimination against Indigenous peoples in Canada and its effects on health is limited and piecemeal, utilizing cross-sectional samples that cannot address issues such as exposure and lag time (e.g. examining exposure to discrimination and the

development of chronic diseases that develop over time) (Williams & Mohammed, 2009). With the exception of the RHS, First Nations people living on-reserve are for the most part excluded from the pre-2011 census based surveys administered by Statistics Canada, including the Canadian Community Health Survey (CCHS). These census based surveys almost certainly under-sample socio-economically disadvantaged Indigenous people in urban areas, for example those who are homeless or moving frequently” (20).

Main themes: counting/accounting

Ansloos, J. (2018). Rethinking Indigenous suicide. *International Journal of Indigenous Health*, 13(2),

8–28. <https://doi.org/10.32799/ijih.v13i2.32061>

Drawing on critical suicidology scholarship, questioning foundational assumptions of mainstream suicide research and prevention practices, working towards a “critical approach to Indigenous suicidology research and Indigenous suicide prevention praxis [through] culturally grounded research and decolonizing research.” (p. 9) critiques assumptions that suicide is individualized, pathologizing, psychological, universal, and suicidology is a (western) positivist science.

Main themes: deficit

Bevan-Brown, J. (2013). Including people with disabilities: an Indigenous perspective. *International journal of Inclusive Education*, 17(6): 571-583.

By re-examining three studies that the author did with Maori people with disabilities (the first with intellectual disability, the second with Blindness and visual impairment, and the third with Autism spectrum disorder, Bevan-Brown found that within Maori communities, people with disabilities were largely included in community and family.

Main themes: deficit

Brant, R., Forsyth, J., Morris, A., Sauve, A., Carey, A., Heise, D., Melnike, C., Mitchell, D., Way, R.,

Aube, I., Balyi, I., & Grove, J. (2016). *Aboriginal Sport for Life: Long-Term Participant*

Development Pathway 1.1 (1.1; pp. 1–80). Sport for Life Society. http://sportforlife.ca/wp-content/uploads/2016/06/Aboriginal-LTPD1_1pdf.pdf?x96000

Brant et al. (2016) outline a “roadmap for developing sport and physical activity among Aboriginal peoples” in Canada because sports development is rarely formulated in the best interests of Indigenous peoples (2). However, this outline creates a pan-Indigenous understanding of development and the benefits of sport, using the medicine wheel to justify extremely gendered programming that separates girls and boys based on differing average body

development. Further, sport and “physical literacy” is represented as something that will necessarily decrease “obesity” and ill health.

Main themes: sport, deficit

Chandler, E. (2017). Troubled walking: Storying the in-between. *Journal of Narrative Theory*, 47(3), 317-336.

Chandler uses Indigenous storying methodology to explore the power of stories when storying disability. Chandler acknowledges the different ways that bodies are interpreted and how intersectionality is necessary given gender, race, and disability differences are read together rather than interpreting each separately.

Main themes: colonialism as disabling

Cloutier, E., Groudin, C., & Lévesque, A. (2018). *Canadian survey on disability, 2017: Concepts and methods guide*. Retrieved November 3, 2020, from

http://publications.gc.ca/collections/collection_2018/statcan/89-654-x/89-654-x2018001-eng.pdf

Outlines in detail the methodology undertaken for the 2017 Canadian Survey on disability. Articulates exclusion of anyone not living in private dwellings as well as anyone on reserve. Rationale for first is that they were not considered in long-term census from which the sample was drawn. Rationale for 2nd is never given, as they did fill in long-form census questionnaires (2018). Nonetheless, they claim it to be a valid representation of disability in Canada across the provinces and territories.

Main themes: counting

Dalton, B., Wilson, R., Evans, J. R., & Cochrane, S. (2015). Australian Indigenous youth’s participation in sport and associated health outcomes: Empirical analysis and implications. *Sport Management Review*, 18(1), 57–68. <https://doi.org/10.1016/j.smr.2014.04.001>

Dalton et al. (2015) found a correlation between sport and health for Indigenous people, such that Indigenous youth in Australia “who participate in sport are 3.5 times more likely to report good health” (57) and 1.6 times less likely to have a diagnosed mental health issue. This article, like others in sport development, emphasizes Indigenous deficit in order to justify sport-based intervention in Indigenous communities.

Main themes: sport, deficit

Dion, J. (2017). Falling through the cracks: Canadian Indigenous children with disabilities.

International Human Rights Internships Program Working Paper Series, 5(12), 1–39.

Dion highlights the legal procedures and policies regarding Indigenous children with disabilities in Canada. By examining the Indian Act, Jordan's Principle, and other legal cases where Indigenous children with disabilities did not have legal access to social or cultural services, Dion argues that Canadian legal, social, and education systems need to better address the needs of Indigenous children with disabilities.

Main themes: deficit

Donnovan, K.F. (2018). *The social architectures of access and inclusivity for adults with learning disabilities in indigenous cultural contexts*. [Master of Arts Thesis, York University].

Donnovan explores how Learning Disabilities (LDs) are interpreted in social space according to Indigenous Knowledge (Battiste 2002) (IK) and Inuit Qaujimagatuqanginnut (Bell 2002) (IQ) paradigms. "As such, in identifying Eurocentric norms as a precursor for access into disability spaces, a clear precedence is set. Specifically, the right to belong in disability spaces is also tied to White, Westernized, modes of disability" (50).

Main themes: colonialism as disabling

Elliott, M. (2007). *Sport gave me something to wake up for: Aboriginal adults with disabilities speak about sport* [Master's of Science, University of Saskatchewan]. [/paper/Sport-gave-me-](#)

[something-to-wake-up-for-%3A-aboriginal-](#)

[Elliott/9faca74f20f085a30823fba9b0da5d92ae1c3294](#)

Elliott (2007) interviewed three Indigenous peoples with disabilities in Saskatchewan, asking them about their experiences in sport. Elliott found four emerging themes: the invisibility of Indigenous peoples with disabilities in their Indigenous communities and disability communities; the lack of services or priorities placed on sport for Indigenous peoples with disabilities; the sense of pride and accomplishment (and fun!) that sport can provide Indigenous peoples with disabilities; and finally, desire to empower others to get involved in sport. Elliott writes as a white settler woman discussing Indigenous disabilities and therefore potentially overlooks many issues with her work, including the deficit model.

Main themes: sport

Erevelles, N. (2011). *Disability and difference in global contexts: Enabling a transformative body politic*. New York: Palgrave Macmillan.

Erevelles argues that disability studies has largely disconnected disability from material processes of racialization, colonization, and imperialism. Erevelles argues that disability theorizing needs to re-examine war, imperialism, racism, and colonialism in order to better understand the material conditions of disability as commodity fetish.

Main themes: colonialism as disabling

First Nations Information Governance Centre. (2012). *Placing individual health in context: Report of the 2008/10, RHS Community Survey*. <https://www.deslibris.ca/ID/10095458>

“This report presents findings from the 2008/2010 First Nations Regional Health Survey’s (RHS) Community Survey. Results provide much needed information on the state of First Nations communities with respect to various indicators of community well-being. Communities who participated in the First Nations Regional Health Survey (RHS) were invited to participate in the Community Survey; knowledgeable persons from each community completed questions about specific areas of their community’s health. In total, a snapshot of community health indicators within 236 First Nations communities are presented, including information on the external environment; housing and infrastructure; food and nutrition; employment and economic development; education; justice, safety and security; health services; social services; identity; and governance. Although not presented in this report, the ultimate purpose of the RHS Community Survey will be to link data on community health indicators to individual-level health data; this will provide a more complete picture of the interplay between individual and community health” (5). [Taken from “Executive Summary”]

Main themes: counting

Gibbons, S. (2016). *Disablement, diversity, deviation: Disability in the age of environmental risk*.

[PhD dissertation]. University of Waterloo.

Using environmental humanities and disability studies, this thesis examines a number of literary texts in order to examine how disability interacts with environmental destruction.

Main themes: colonialism as disabling

Government of Canada, S. C. (2016, July 12). *General Social Survey: Canadians at Work and Home*

(GSS). <https://www23.statcan.gc.ca/imdb/p2SV.pl?Function=getSurvey&SDDS=5221#a2>

Survey looking specifically to sport, in “the target population for the survey... non-institutionalized persons 15 years of age or older, living in the 10 provinces” (n.p.)

Main themes: counting, sport

Grech, S., & Soldatic, K. (2015). Disability and colonialism: (Dis)encounters and anxious

intersectionalities. *Social Identities*, 21(1), 1–5. <https://doi.org/10.1080/13504630.2014.995394>

Introduction to a special issue that “sets out to position disability within the colonial (the real and the imagined), as it explores a range of (often anxious) intersectionalities as disability is theorised, constructed, and lived as a post/neocolonial condition” (1). Focuses primarily on Global South post/neocolonial contexts.

Main themes: colonialism as disabling

Greensmith, C. (2012). Pathologizing Indigeneity in the Caledonia “Crisis”. *Canadian Disability*

Studies Journal, 1(2): 19-42.

By examining Canadian print media, Greensmith demonstrates how disability tropes are used to discuss Indigenous peoples, justifying land acquisition and further Canadian colonization. “In this way, this paper aims to show how the violent use of disability tropes continues to mark Indigenous peoples as abnormal, as well as marginalize people for whom psychiatric labels matter. Ultimately, by producing Indigenous peoples as disruptive, abnormal, and pathologized due to their protesting, settlers can continue to understand themselves as rightful owners of Indigenous territory” (22).

Main themes: deficit, land

Greenstein, C., Lowell, A., & Thomas, D. (2016). Communication and context are important to

Indigenous children with physical disability and their carers at a community-based physiotherapy service: A qualitative study. *Journal of Physiotherapy*, 62: 42-47.

A non-Indigenous Australian physiotherapist interviewed 12 Indigenous children with disabilities and their caretakers, asking about their experiences with physiotherapy.

Main themes: colonialism as disabling

Hahmann, T., Badets, N., Hughes, J. (2019). Indigenous peoples with disabilities in Canada: First

Nations people living off reserve, Métis and Inuit aged 15 years and older. *Statistics Canada*.

The study highlights the disability prevalence, and types of disabilities experienced, by FNMI who live off reserve. In 2017, 32% of FN living off reserve reported at least one disability; disability increases with age; and FNMI women were more likely to experience disability when compared to FNMI men, and non-Indigenous M/F.

Main themes: counting

Hanna, R. (2009). *Promoting, Developing, and Sustaining Sports, Recreation, and Physical Activity in British Columbia for Aboriginal Youth* (pp. 1–36). *First Nations Health Society*.

[https://www.fnha.ca/Documents/Sports Recreation and Physical Activity BC Aboriginal Youth.pdf](https://www.fnha.ca/Documents/Sports_Recreation_and_Physical_Activity_BC_Aboriginal_Youth.pdf)

Hanna (2009) argues that sport could have a hand in alleviating the impairment/disability disproportionately experienced in Indigenous communities. Hanna highlights Indigeneity as tightly connected with disorder, disease, and pathologization, failing to mention the effects of settler colonial violence as itself disabling, debilitating, and pathologizing. In fact, in advocating for sport, Hanna supports settler colonial intervention in Indigenous communities, despite its clear detrimental effects on Indigenous well-being.

Main themes: sport, deficit

Hickey, H. (2008). *The unmet legal, social, and cultural needs of Māori with disabilities*. [PhD dissertation] University of Waikato.

This thesis looks to legal and policy frameworks that impact Māori people with disabilities, arguing that policy rarely frames these two identities together. The thesis also examines Māori understandings of disability.

Main themes: land, colonialism as disabling

Hickey, H., & Wilson, D. (2017). Whānau hauā: Reframing disability from an Indigenous perspective. *MAI Journal: A New Zealand Journal of Indigenous Scholarship*, 6(1).

<https://doi.org/10.20507/MAIJournal.2017.6.1.7>

The authors critique the existing framework for viewing disability (medical and social model), to then build a uniquely Indigenous approach to disability, whānau hauā (a specific Maori understanding).

Main themes: colonialism as disabling

Hollinsworth, D. (2013). Decolonizing Indigenous disability in Australia. *Disability & Society*, 28(5): 601-615.

Indigenous peoples in Australia experience impairment created by colonialism. Rights for Indigenous peoples with disabilities will not be enough until colonialism is ended.

Main themes: colonialism as disabling

Hutcheon, E., & Lashewicz, B. (2019). Tracing and Troubling Continuities between ableism and colonialism in Canada. *Disability & Society*, 35(5): 695-714.

This article traces the intersections between Indigenous studies and Critical Disability Studies (CDS) including the pathologization of Indigenous peoples in Canada, the ongoing violence of environmental racism, the tropes of inspirational disabled person which support Canada's colonial project, and eugenic institutions that continue to disproportionately affect Indigenous communities and peoples.

Main themes: deficit, colonialism as disabling

Indigenous PWD & Sport | Paralympics Australia. (2020).

<https://www.paralympic.org.au/programs/indigenous-pwd-sport/>

This website outlines the sports program in Australia specifically earmarked for Indigenous peoples with disabilities. The website provides resources about Indigenous peoples with disabilities in sport, emphasizing the health disparities between Indigenous and non-Indigenous communities in Australia. Sport is presented as a needed health benefit for Indigenous peoples in Australia, supporting deficit models of Indigeneity and supporting colonial intervention in Indigenous communities through sports programming.

Main themes: sport, deficit

Ineese-Nash, N. (2020). Disability as a colonial construct: The missing discourse of culture in conceptualizations of disabled Indigenous children. *Canadian Journal of Disability Studies*, 9(3), 28–51.

The author deconstructs disability as “mechanism for colonialism”, that is always in contention with Anishinaabek and other Indigenous concepts of members of community. “Decolonizing disability requires both an acute awareness of colonial processes that contribute to and cause disablement. These conversations about Indigeneity, colonialism, and disability cannot be separated from discussions of land ownership and political control. The accumulation of barriers to the fruition of Indigenous children with or without disabilities is a purposeful tactic to maintain white supremacy and colonial authority in Canada (Blackstock, 2011). Indigenous children are the inheritors of our lands, knowledge systems, and cultural practices, which continue to defy imperial orders on stolen territory” (p. 42)

Main themes: land, colonialism as disabling

Jaffee, L., & John, K. (2018). Disabling bodies of/and land: Reframing disability justice in conversation with Indigenous theory and activism. *Disability and the Global South*, 5(2): 1407-1429.

Jaffee and John argue that mind/body or human/environment dualism erase the connections between disability and environment that underlie many Indigenous understandings of body/mind difference. They examine three points of intersection between settler colonial studies and disability studies: “logic of elimination,” body/land sovereignty as a mobilization strategy, and Indigenous/disability futurity.

Main themes: land, colonialism as disabling

King, J. A., Brough, M., & Knox, M. (2014). Negotiating disability and colonisation: The lived experience of Indigenous Australians with a disability. *Disability & Society*, 29(5), 738–750.
<https://doi.org/10.1080/09687599.2013.864257>

King et al. (2014) emphasize the disablement of colonization for Indigenous peoples in Australia, contributing to disproportional numbers of Indigenous peoples with disabilities in Australia. They found that many Indigenous communities in Australia will say that they do not have any people with disabilities because of community accommodations made for these community members, many of whom are Elders; people with impairments who do not experience a social disadvantage because of community care may not consider themselves disabled. Many of these communities also use languages that do not contain “disability” or have different meanings for impairment devoid of deficit models. Finally, King et al. argue that many Indigenous peoples do not want to use disability services that are not led by Indigenous peoples because of their experiences with racism from service providers.

Main themes: deficit

Kress, M. (2017). Reclaiming disability through Pimatisiwin: Indigenous ethics, spatial justice, and gentle teaching. (pp. 23-57). In A. Gajewski & C. Forlin (Eds.) *Ethics, Equity, and Inclusive Education*. Emerald Group Publishing.

Writing primarily for (white, non-Indigenous) educators, Kress argues that Indigenous peoples continue to be marginalized and made vulnerable by a combination of racism, colonialism, ableism, and sexism. Educators must take on an ethic of Gentleness when interacting with Indigenous peoples to fully accept their humanity. While the article acknowledges the dangers of deficit thinking, it nonetheless also enacts it, calling Indigenous communities or Indigenous peoples “vulnerable,” (49) “fragile,” (25) and “marginalized” (36).

Main themes: deficit

Louw, A. (2019). *Paved Trails: Crip Poetics as an approach towards decolonizing accessibility*

[Master of Arts Thesis, Concordia University]. <https://spectrum.library.concordia.ca/985782/>

Research-creation poetics/video/written thesis focused on the tensions between calls from disability justice activists for increased access to public spaces, and title (right) to unceded territory by Indigenous peoples.

Main themes: deficit, land

Lovern, L., & Locust, C. (Eds.) (2013). *Native American communities on health and disability: A borderland dialogue*. New York: Palgrave MacMillan.

The authors aim to support a “borderland dialogue” between Native American language and knowledge and Western culture, with a focus on religious or spiritual understandings of wellness and disability. The text creates a huge distance between Native American knowledge processes and Western knowledge processes, without adequately acknowledging colonialism as a power dynamic. In some ways this gives legitimacy to Native American knowledges by placing it alongside Western knowledge as useful and necessary. At the same time, it misses the impact colonialism might have both on Indigenous understandings of disability and on the bodies of colonized peoples. Also, it presents Indigenous knowledge from two Western scholars, without giving credit to those it takes the knowledge from. This presents Indigenous people as unable to write or communicate their own understandings, as though they can’t also be scholars.

Main themes: Indigeneity in the past

McDonald, G., & First Nations Information Governance Centre. (2016). *Now is the Time: Our Data, Our Stories, Our Future. The National Report of the First Nations Regional Early Childhood, Education, and Employment Survey*. First Nations Information Governance Centre.

https://fnigc.ca/sites/default/files/docs/fnigc_frees_national_report_2016_en_final_28072016_0.pdf

The FNIGC is likely the only source of data concerning First Nation communities: “The FNIGC has a mandate to oversee data collection on First Nations reserve and Northern communities, research, knowledge dissemination, and the promotion and advancement of the First Nations principles of OCAP® on behalf of all First Nations. FNIGC reports to the Assembly of the First Nations (AFN) on an annual basis. FNIGC is responsible for the implementation of its survey processes in collaboration with its regional member organizations following established protocols, policies and procedures, and a holistic cultural framework” (4).

Main theme: counting

Meekosha, H. (2011). Decolonising Disability: Thinking and acting globally. *Disability & Society*, 26(6): 667-682.

“This paper argues that contemporary disability studies constitutes a form of scholarly colonialism, and needs to be re-thought taking full account of the 400 million disabled people living in the global South” (668). Disability studies is based in the Global North, and often ignores colonialism and imperialism and its effects on the creation of impairment/disability in the Global South.

Main themes: land, colonialism as disabling

Morris, S., Fawcett, G., Brisebois, L., & Hughes, J. (2018). *A demographic, employment and income profile of Canadians with disabilities aged 15 years and over*. Canadian survey on Disability.

Retrieved November 3, 2020, from https://www150.statcan.gc.ca/n1/en/pub/89-654-x/89-654-x2018002-eng.pdf?st=uSt7Q_Uj

Major results of 2017 Canadians with disabilities survey, upon which policies rest:

- 1 in 5 Canadians over 15 (22%) had one or more disabilities
- Women (24%) were more likely to have a disability than men (20%).
- Disabilities related to pain, flexibility, mobility, and mental health were the most common disability types. (mental health most for youth)
- Over two-thirds of persons with disabilities have at least two or more disability types
- People with disabilities experience more poverty, and more still with increased ‘severity’, women with disabilities even more impacted.

Main themes: counting

Neu, D. E. (2003). *Accounting for genocide: Canada’s bureaucratic assault on aboriginal people*.

Fernwood.

Global Corporate economic rationalization a continuation of colonialism. Bureaucracy and economic rationalization as a main player in colonial violence and power. (Ac)counting as a genocidal act, never value neutral.

“Not only is it impossible for accounting to be value neutral - since there are values inherent in the act of numerical evaluation itself---accounting can be, and has proven to be, most effective in the hands of those who have taken it upon themselves to manage (i.e., quantify, define and manipulate) populations. The role of imperialist bureaucracies in the genocide of Indigenous

cultures remains a prime example of the destructive concrete outcomes of theoretical calculations” (15).

Main themes: Counting, deficit, colonialism as disabling

Norris, H. (2014). Colonialism and the rupturing of Indigenous worldviews of impairment and relational interdependence: A beginning dialogue towards reclamation and social transformation.

Critical Disability Discourse/Discours Critiques dans le Champ du Handicap 6, 53-79.

Norris outlines the ways that Indigenous communities view disability differently, arguing that Eurocentric worldviews involving independence, mind/body dualism and body/environment dualism, and normativity have erased the pre-contact Indigenous value-systems that would not have interpreted disability as necessarily negative. Norris outlines the language, relational, interdependence, and difference-value that Indigeneity emphasizes and how it relates to disability.

Main themes: deficit, land

Oliver, P. (2020). Benefits and barriers of participation in physical activity for First Nations People

with Disability. *Paralympics Australia*. <https://www.paralympic.org.au/programs/indigenous-pwd-sport/research-paper/>

Oliver (2020) argues that sport offers a solution to the health disparities disproportionately experienced by Indigenous peoples in Australia. Oliver fails to acknowledge the role of colonialism in disablement of Indigenous peoples in Australia, instead supporting more intervention into Indigenous communities through sport.

Main themes: sport, deficit

Opini, B. (2016). Walking the talk: Towards a more inclusive field of disability studies. *Journal of*

Inclusive Education, 20(1): 67-90.

Analysing disability studies courses offered in Canada, Opini argues that course readings do not adequately address “(a) disability and race; (b) disability and Indigenous communities in Canada; and (c) disability in the global South” (68).

Main themes: colonialism as disabling

Persad, C. (2017). "This is a continuation of genocide": Examining the pathologization of Indigeneity in the 2016 suicide crisis and state of emergency in Attawapiskat First Nation. [Major research paper, York University].

Through a media analysis of news coverage relating to the Attawapiskat First Nation suicide crisis of 2016, Persad argues that Indigenous peoples are represented as damaged or deficit in order to (re)justify ongoing colonial intervention.

Main themes: deficit, colonialism as disabling

Quinlan, L. (2018). *Accessibility and disability for Indigenous women, girls, and gender diverse people*. Native Women's Association of Canada. 1-17.

In order to better inform the new federal accessibility legislation, NWAC surveyed Indigenous women, Two-Spirit, and gender-diverse people with disabilities and their care-takers in two separate surveys in 2017. They found that a lack of data, a lack of specialized resources, and ongoing colonial violence against Indigenous women and gender diverse people with disabilities make this demographic unable to fully participate in their own communities and in urban settings. They recommend additional mandatory trainings for health care workers, additional funding for people with disabilities, and an intersectional focus in accessibility legislation.

Main themes: counting

Rivas Velarde, M. (2018). Indigenous perspectives of disability. *Disability Studies Quarterly*, 38(4).

<https://doi.org/10.18061/dsq.v38i4.6114>

Many Indigenous communities do not use the term disability and is contradictory to Indigenous epistemologies (e.g. recognizing disabilities as contributions to community, rather than impairments see page 4/para6. Specific to the "global south": New Zealand, Australia, Mexico. Key argument for the study is to ask Indigenous peoples with disabilities their perspectives on how/if their health needs and impairments are being met. This study includes 18 Indigenous peoples with disabilities' voices.

Main themes: colonialism as disabling

Schalk, S. & Kim, J.B. (2020). Integrating race, transforming feminist disability studies. *Signs*, 46(1): 31-55.

Schalk and Kim argue that feminist-of-colour scholarship has not be adequately included in feminist disability studies, and has some important interventions to make, including "discourse, state violence, health/care, and activism" (40).

Main themes: land, deficit

Schweik, S. (2011). Disability and the normal body of the (native) citizen. *Social research*, 78(2): 417-442.

By examining the life and death of Carlos Montezuma (1866-1923), Scheik argues that early twentieth century US citizenship laws depended on disability as other and as non-citizen in order to define citizens. Montezuma was denied citizenship to his own Indigenous tribe because he was given US citizenship early in his life and because he was dying of tuberculosis.

Main themes: Indigeneity in the past

Senier, S. (2013a). "Traditionally, disability was not seen as such": Writing and healing in the work of Mohegan medicine people. *Journal of Literary & Cultural Disability Studies*, 7(2): 213-229.

Through the journals of Mohegan Medicine People and contemporary Mohegan fiction, Senier argues that disability in Mohegan culture is intimately connected to colonialism, such that colonialism was disabling on the body and also impacted the understanding of disability within the culture.

Main themes: colonialism as disabling

Senier, S. (2013b). Blind Indians: Káteri Tekakwí:tha and Joseph Amos's visions of Indigenous resurgence. In S. Jaquette Ray, J. Sibara, S. Alaimo (Eds), *Disability Studies and the Environmental Humanities*. University of Nebraska Press.

Senier gives an overview of the lives of two Indigenous Blind people, Káteri and Blind Joe, who keep their lands safe in the face of colonization.

Main themes: Indigeneity in the past, land

Senier, S. and C. Barker. (2013). Introduction. *Journal of Literary & Cultural Disability Studies*, 7(2), 123-140.

Giving an introduction to their edited collection on Indigeneity and disability in literature, Senier and Barker outline why this topic has not been tackled before and why more needs to be done to examine the subject. "It is worth exploring some of the reasons that, as Bell might say, indigenous studies is still too ableist and disability studies too white" (125). "One result has been that certain disabilities and illnesses have come to signify indigeneity, and vice versa." (125).

They pinpoint alcoholism and public health campaigns that erase other forms of disability in Indigenous communities.

Main themes: colonialism as disabling

Soldatic, K. (2015). Postcolonial reproductions: Disability, indigeneity and the formation of the white masculine settler state of Australia. *Social Identities*, 1(1).

<http://www.tandfonline.com/doi/abs/10.1080/13504630.2014.995352>

Her main argument is that Indigeneity and disability are two interlocking sites upon which colonial states have executed their power via administrative means, the materiality of white-ablebodied-masculine positioned as a ruling figure, and through reproductive control.

Main themes: counting

Soldatic, K., Melboe, L., Kermit, P. Somers, K. (2018). Challenges in global Indigenous–Disability comparative research, or, why nation-state political histories matter. *Disability and the Global South*, 5(2): 1450-1471.

Australia and Norway have been at the top of the development scale, but also have very different Indigenous populations who experience health outcomes differently than non-Indigenous peoples. How each population is counted matters when it comes to disability experience.

Main themes: counting, land

Stienstra, D. (2018). Canadian disability policies in a world of inequalities. *Societies*, 8(36): 1-13.

Stienstra argues that despite policy protections, people with disabilities experience barriers to inclusion, including colonialism and neoliberalism.

Main themes: counting

Sykes, H. (2014). Unsettling sex: researcher self-reflexivity, queer, theory, and settler colonial studies. *Qualitative Research in Sport, Exercise, and Health*, 6(4): 582-595.

Sykes explores her own experience as a white settler in Canada, and the settler homonationalism that takes place at national sporting events like the Olympics. The article examines Sykes' own experiences, so does not necessarily examine disability, only referencing critical disability studies as a site that is helpful when discussing pain (590). However, she highlights queer theory in relation to sport, in a way that may be helpful for gender-diverse and Two Spirit Indigenous people.

Main themes: sport

Varvarezou, D. M. (2020). Interactions in healthcare: Social perceptions and experiences of physical disabilities among Diné individuals with physical disabilities, family members, and Diné/non-Diné Indigenous service providers and health care workers. [PhD, Arizona State University].

By interviewing Diné people with disabilities, Varvarezou found a number of themes around how disability is experienced in Diné culture, including language use, assistive devices, discrimination in health care, and Diné perspectives of disability.

Main themes: counting
