International Perspectives on Social Policy,
Administration, and Practice

Shaun Grech • Karen Soldatic
Editors

Disability in the Global South

The Critical Handbook

![Springer logo] Springer

Editors
Shaun Grech
Centre for Global Disability Research
The Critical Institute
Attard, Malta

Karen Soldatic
Institute for Culture and Society
Western Sydney University
NSW, Australia

Acknowledgements

We would like to thank our wonderful contributors for lending their knowledge and commitment and for patiently working with us throughout this lengthy project. We would also like to thank the series editors for giving us the opportunity to publish this edited collection.

Finally, and not least, we would like to extend our infinite gratitude to Kelly Somers, who has done a superb job with editing and supporting us throughout in keeping the whole project together.

Contents

About the Editors

Shaun Grech, Ph.D. is Director of The Critical Institute (www.criticalinstitute. org) and Global Disability Watch (www.globaldisability.org). He is also Visiting Fellow at Manchester Metropolitan University and editor-in-chief of the international journal Disability & the Global South.

Karen Soldatic, Ph.D. is an Australian Research Council DECRA Fellow (2016–2019), Institute for Culture and Society, Western Sydney University. She is the head of research, Global Disability Watch (www.globaldisability.org), and Affiliate Fellow at The Critical Institute, Malta, and Centre for Disability Research, Policy and Practice, University of Colombo, Sri Lanka.

Introduction: Disability in the Global South

This book has been long in the making. Though the process of drawing in the right authors, working with all the different perspectives and approaches and putting it all together can be taxing, it has nevertheless been a profound and rewarding learning experience for us. We have reflected with each of the authors, discussed potential directions and approaches and often been directly challenged on our thinking. We were strongly convinced of the need for this interdisciplinary volume, and initially we each held strong views on what we were trying to do with the substantive content of each chapter, yet this handbook was shaped by the diverse, committed and critical authors working with us and their reflexive scholarship. We are excited to see this timely, sizeable collection finally published, featuring established and emerging academics and activists from global North and global South working collaboratively from and across a wide range of disciplines, covering a broad range of issues.

This critical handbook, the very first of its kind, emerged from the key concerns that came up as we talked about disability in the global South, the fledgling field called 'disability and development' and the spaces and voices in between and on the edges of these disciplinary regimes, whether in the form of a quiet conversation or more direct concerns about a bold policy convention, such as the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) or the World Report on Disability by the World Health Organization and World Bank. Many of the 'voices' we heard came from disciplinary peripheries: of disability studies, international development, sociology, anthropology, critical pedagogy and postcolonial theory, among others. Theorists and activists started hinting that not all is well and straightforward in uncritical stances, whether in talking about disability and poverty, inclusive education, defining and enumerating disability, childhood, health and community-based rehabilitation (CBR), the Sustainable Development Goals (SDGs) and their potential, development and the list goes on. Others challenged the dominance of Eurocentric disability tenets and readings of history, the ignoring of colonialism and geopolitics, the disembodied readings of disability in contexts of rural poverty, the challenges and limitations of rights in practice and the colonising of knowledge and its production (see Campbell 2009; Grech 2009, 2011, 2015; Erevelles 2011; Meekosha 2011; Soldatic 2013, 2015; Soldatic and Grech 2014;

Ghai 2015). From these broad and diverse perspectives, a handful of common threads and imperatives became apparent to us:

1. The process of knowledge production and power relations embedded therein and, in turn, the need for spaces that prioritise, privilege and learn from epistemologies and practices of the South
2. The need to question and engage critically with established and hegemonic notions, including rights, development and mainstreaming
3. The complexity and heterogeneity of disability across differing contexts and landscapes
4. The requirement to historicise and geopoliticise disability
5. The awareness that critical questioning necessitates critical practice and vice versa
6. The commitment that, whatever we do, we must challenge disablism, including in and through our own discourse and practices

As more grey literature is written, and as more of this tries to capture the lived experience of disability, the global South, poverty and families and communities, the more insistent our concerns became. In our own debates, we became acutely aware that there was a dearth of critical voices (particularly those from the global South) in the growing interdisciplinary area of disability in the global South. Disability studies, and its global North focus and tendencies, have not been too receptive to opening its geopolitical scope and remit. Similarly, scholarship focusing on colonialism, postcolonial identities and bodies often too quickly absorbs northern ideas of disability without exploring localised discourses, practices and processes. We started noticing a pattern within the burgeoning field of disability and development. Empirical work often excludes the voices of disabled people in the global South, especially those living in poverty, and mainstreaming discourses, largely dominated by global North professionals and their institutions, do little to acknowledge or include recent innovations from other fields, including disability studies, resulting in theoretical engagements that are weak and often monodisciplinary. In the bid to simplify and contain, some discourse has indeed become 'legitimate' and hegemonic, and is sometimes used to push aside and resist knowledge and perspectives that are constructed differently, that put forward uncomfortable questions and create epistemic unease. Reports continue to be written, some trying to compare and contrast disability statistics, to frame a coherent cross-cultural definition of what disability might mean. Others write manuals and publish toolkits on how to 'do' 'disability-inclusive development', or evaluate inclusive disability practices, but basic questions go unanswered, such as: Do we really know what disability is? Can we really define and contain disability across cultures, contexts, ideologies, (geo)politics and socio-economic terrains? Should we question and reflect on our practices? Whose voices and knowledge count? And this, on the contrary to what some positivists would claim, is not a project of theoretical abstraction; it is one of (self-)reflexive, responsible, responsive and respectful practice, through acknowledging local counterpoints of reflection and perhaps resistance. There has never been a more opportune time to be questioning and critical, with the

advance of the SDGs and this newly defined 'interest' in disability in fields such as international development.

This collection is a result of some of these tensions and anxieties. This handbook is far from complete, but we believe it does some justice to igniting an earnest and much-needed debate that we hope will be taken up and built upon by others. We hope to see a dialogue between theorists, activists and practitioners that is open and safe, which is not bound and limited by paradigmatic, discursive, ideological, historical, locational, ontological and epistemological territorialism. This handbook is no more and no less than a call for a debate that dislodges fixities, that is inclusive and that never stops short of the ultimate goal—to challenge and disrupt oppression and to work in genuine partnership for social justice and transformative change.

The Book Structure and Parts Explained

This book is made up of five parts traversing conceptual, practice, intersectional and research terrains. They are linked by and through critical approaches to established discourses motivated by a quest to question, challenge and disrupt fixities whether in disciplines, approaches or paradigms.

Part I: Placing Disability

The first part maps out key conceptual, theoretical and disciplinary domains or spaces within and through which disability is often positioned and debated, but also framed and impacted. They influence how disability is often understood, researched, talked about and even intervened in. This part positions disability within disciplines and field areas, spaces that are material, discursive, epistemological and ontological and that try to frame spaces and bodies that are too often fluid and complex yet culturally, ideologically and contextually positioned and perhaps multidimensional. Disabled bodies and experiences, like the global South, can hardly be captured or generalised, calling instead for constant, engaged and critical analyses including around established discourses and practices in now hegemonic framings such as those positioned within international development or global health. This opening part provides the reader an overview of established theoretical and practical approaches and how these 'encounter' and/or face up to disability and localised understandings while simultaneously examining the dominance of the growing global agenda in relation to disability. In the introductory chapter, Grech maps out the intersection between disability and development, arguing that despite the establishment of the 'disability and development' sector (a 'new' field of thought and practice); hype around notions of disability-inclusive development (DID); and the recent mentioning of disability in the Sustainable Development Goals (SDGs), disability continues to linger on the fringes of development theory, policy and practice.

He notes how there is a worrying pattern of dominance by often unquestioning and uncritical global North voices, including around neoliberal globalised development, its collateral and whether it is necessarily 'good' for disabled people to be included within it. Grech goes on to argue that despite the connections between disability and development, studies in each area have yet to come together and critically engage with and learn from each other, and the voices of those from the global South and how these 'encounter' development are rarely heard. This perpetually leaves a vacuum and a terrain occupied by more dominant global North voices co-opting and defining how disability is to be understood, 'intervened' in and how progress is to be measured and documented. Grech goes on to argue for a critical approach that poses uncomfortable questions, including on the merits (or otherwise) of development, an approach that necessitates interdisciplinary engagements, where the voices from the global South are no longer denied, but prioritised and built upon.

Swartz and Bantjes shift the critical focus towards another dominant field, that of global health, identifying core conceptual, ideological and political issues that are crucial to understanding disability in relation to global health, but which they argue remain under-theorised. The authors are clear from the outset that while disability is clearly connected with health, and while disabled people too often encounter critical access barriers, disability is frequently underestimated and also radically misunderstood in traditional global health accounts. This underestimation, Swartz and Bantjes argue, is itself a political act, one of misrecognition. They emphasise that a central problem in the field of global health is the silence around disability in health policies at local and global levels, with the implication that intervention moves little beyond mere awareness raising. Much of this work, they go on to argue, is descriptive, depending on existing data and where critical evaluations remain scarce.

Staples and Mehrotra complement these opening two chapters, positioning disability studies within anthropological readings, offering the reader critical insights into the possibilities of a deeply situated anthropological project enabling nuanced and grounded understandings of disability. The contributors are clear that connections between disability and anthropology have been shortcoming overall, highlighting how ethnographic studies engaging with disability have until recently been scarce, leaving a vacuum dominated by global North perspectives. While the situation may be changing, the authors argue there is a productive space, including the theoretical and methodological contributions anthropology has and continues to make, directly and indirectly to the study of disability. Staples and Mehrotra embark on a critical analysis of the spaces for connection including within and through key thematic and theoretical interests within the discipline such as power, representation, personhood, embodiment, culture and ontology, as well as citizenship and human rights.

Beyond the realm of disability framings and cultural understandings, one key area that has and continues to dominate discourse and efforts of those involved in disability in the global South has been the almost obsessive endeavour to enumerate and measure disability, too often driven by the motivation to compare and contrast. In their chapter, Eide and Loeb critically engage with the allusive character of

statistics when attempting to count disability globally. In a terrain characterised by statistical gaps and dramatic differences (including between so-called 'low-income' and 'high-income' countries), counting disability is complex and at best unprecise. Differences in definition of disability, prejudice in some cultural contexts that may lead to underreporting, high mortality and an overall complexity of highly diverse societies make homogenising and standardisation a virtual impossibility. The authors highlight how more complex and also multidimensional understandings of disability, including the connections between the person and his/her environment, have opened up the terrain to more nuanced and complex dimensions of the disability experience and hence definition. Eide and Loeb contend that while different understandings and models of disability may and perhaps do complicate attempts at measuring and comparing, dynamic and co-existing models may open a space for finding some or other common ground within this complexity and to perhaps reframe what we understand as viable statistics and how we go about generating them.

These four initial chapters are followed by the work of Goodley and Swartz who explore the global–local nexus of disability knowledges to articulate the various complexities and troubles of conceptualising disability across a range of geopolitical spaces. The authors engage in critical disability studies to articulate a position and discourse that might start with disability, but, which they state, never actually ends with it, a position constantly vigilant of ontological, theoretical, political, cultural, social and material complexity and fluidity. This disability can hardly be captured, encapsulated or controlled when this complexity is further magnified as one thinks about the 'place' of disability, that is, where and when disability appears and how it (re)emerges geopolitically, temporally and epistemologically. The authors, through an engaged lens, embark on these varied terrains, to possibly map and locate disability, while remaining constantly vigilant that this process may, perhaps inevitably, involve a range of national and theoretical border crossings.

Geurts and Komabu-Pomeyie continue on the critical journey and questionings of issues around the mapping, definition and understandings of disability, this time opening the space to the subjective and the sensory terrain. They expose the limitations of western thought in relation to sensory understandings, practices and cultures, which, they argue, have very serious implications for disability studies. Reporting on fieldwork in Accra, Ghana, the authors highlight how bodily feeling is a vital source of information about environment, self-making and moral knowledge. They expose how disability activists in Accra exhibit the influence of 'seselelame' in their reflections on navigating and confronting ableist cultural practices and more broadly how disability too is 'sensed'. This chapter embarks on a journey navigating disability through the senses, opening up terrains for exploring disability subjectivity and embodiment beyond a northern canon. The authors usefully engage a space to argue that sensory experience is framed culturally and how a concept of disability sensibilities helps us dialogue across differences.

In her chapter, de Mel further grounds and positions disability within a geopolitical context, this time looking at the relationship between disability and masculinity in the context of the Sri Lankan war to ask what specific characteristics constitute

war-related impairment and its registers of affect on military/militarised men. The chapter positions war, masculinity and the disabled male body within the specific Sri Lankan political, gendered and cultural context to critically interrogate what the connections between these three dimensions may mean for both disability and masculinity studies. De Mel goes on to focus on what she calls aesthetic activism on disability in Sri Lanka by analysing the applied and devised theatre of the Sunera Foundation, a civil society organisation that has worked with Sri Lankan disabled youth, including disabled soldiers, since 1998. The chapter reinforces the need to move beyond simplistic and rigid conceptualisations and framings, analysing the implications for expanding and operating through more nuanced frames to see the 'conditions' of disability.

This part rounds off with an exploration and positioning of disability within religious discourse, offering a religious analytic. Betcher and Wangila move beyond secular accounts in dominant strands of disability studies, arguing that religions have always used disability, to think with, about and through numerous issues, including corporeal anomaly. The authors, for example, articulate how the Christian West justified its 'humane imperialism' by reading disability as degeneracy in need of medical remediation. They go on to embark on a critical journey into how disability became for Christianity the external boundary of what counts as human kin and kind. Betcher and Wangila argue that the Christian missionary colonialism towards the South, was heavily inflected with the deployment of the metaphor of disability as an affect-inflected, geopolitical map. Consequently, this chapter reconsiders the metaphorical plethora of religious thought regarding disability.

Part II: Connecting Disability

The previous part signals to the reader and indeed supports a conceptual road map for the chapters that follow. The part 'Connecting Disability' acts as an effective and critical connector opening up for further interrogation the spaces between disability and a range of socio-economic, cultural, political and contextual terrains and how these (re)frame disability within context and how they challenge and even shift established discourses, whether about poverty, livelihoods, education or human rights. The chapters provide rich grounded examples from Africa, Central and South America and South Asia. In their chapter on livelihoods, Hanass-Hancock and Mitra push the epistemological and practical boundaries of a thematic within disability and development that, though often mentioned, has rarely been critically opened up for questioning. The authors map out key barriers confronted by disabled people that lead to compounded livelihoods and their impacts on impoverishment, but are quick to emphasise that in practice little information does exist. They are also quick to highlight that critical issues have rarely been interrogated, including the limited and constraining notion of livelihoods as paid employment, notions that rarely account for the complexity and heterogeneity of rural livelihoods. They also contest the idea that making disabled people participate in the labour market may

not necessarily be a feasible solution for all disabled people, or even harmless, especially when other critical environmental conditions are encountered. The authors argue that improving livelihoods necessitates before anything an incisive understanding of what livelihoods are like on the ground, how they are built and how they in turn interact with and impact employment possibilities and chances of decent work.

Ferrante and Joly shift the envelope of what is framed as livelihoods and how a living may be earned, moving their focus towards the widespread practice of begging and the types of relationships it affords. Drawing on qualitative research in the city of Buenos Aires, the authors note how in a context where demands, including to employment, are consistently met by a resounding 'no', disabled people are forced to resort to begging. This operates within a hegemonic charity view of disability which is reflected in the begging for alms. The authors argue that within this context, the language of rights would seem insufficient in reversing what are structural foundations of these forms of vulnerability.

Katsui and colleagues take forward the critical debate on human rights and the unquestioning fate in rights and legislation, this time within the context of education for children and youth in Ethiopia. Focusing on the politics of education as a basic human right, they question in the process the challenges and opportunities implicit in realising the CRPD, in particular, in including disabled children and youth in the mainstream education system. Katsui and colleagues outline how despite ratifying the CRPD, there are numerous gaps and contradictions including the government's own interpretation of the CRPD and rights. The authors explain, for example, how in 2009, at the same time as the CRPD was ratified, the Ethiopian parliament issued a law forbidding civil society organisations (CSOs) from promoting human rights, especially the rights of women, children and disabled people. The implications are not only discursive but also in policy and practice, limiting advocacy for a human rights-based approach and even more widely limiting what legislation, policies and rights can achieve in practice.

Singal and Muthukrishna follow this critical thread through a comparative exploration of the mantra of inclusive education in India and South Africa and what this has come to yield or mean in practice in these contexts. The authors take a critical approach and push forward a dialogue that takes on current northern hegemonic assumptions in relation to the education of disabled children, while identifying epistemological and practical ways forward. They contend that the issues that must be questioned are many, including the fact that despite the incorporation of inclusive education in policies, it has varied and often ambiguous understandings in different contexts. This is not to mention the lack of debate on how to go about operationalising inclusive education in ways that respond to the realities and priorities of local settings. Consistently within this chapter is the call for debates to be reclaimed and owned by the global South, away from the northern lens that has dominated them.

Assumptions have come to dominate other dimensions of discourse, and a prominent one has been the frequent reference to the disability and poverty relationship, one framed as a mutually reinforcing cycle. In his chapter, Grech argues that the dynamics operating between this representation have in practice rarely been

critically examined. He goes on to argue that the voices and narratives of disabled people, especially those living in extreme poverty, remain notably absent, too often spoken for by professionals or privileged (DPOs), including those in the global South. Overall, theoretical interdisciplinary engagement remains weak, especially approaches employing epistemologies from the South. The outcome remains one of the simplistic and generalising statements, including the notion of a poverty and disability cycle, which Grech contends seems to push the incisive and critical understanding of poverty, one that is shared, to the background and where poverty and disability in this schematic appear to never actually meet. The results are continuing epistemological and practical disparities, including between disability and development studies. Grech pushes forward new theoretical arguments and understandings while calling for a radical and engaged reframing of this relationship.

Watermeyer and Mall, in their chapter, continue the critical trajectory, this time shifting attention to the subjective dimension of oppression in contexts of chronic poverty and deprivation and the implications for the full realisation of selfhood. The authors emphasise that there remains a paucity of data not only on structural barriers and discrimination but also on the life experiences of disabled people living in poverty. They go on to stress how exploring these realities means traversing a mosaic of cultural and economic differences, in order to learn not only about material realities but also about the meanings these hold in specific contexts. This chapter journeys through an exploration of the psychological layers of the disability experience in contexts of poverty, a task the authors make clear is not easy at all given the lack of literature and the fact that models of analysis have uncertain cross-cultural validity.

Part III: Intersectionalities

This part explores the various intersections that emerge as one connects and opens up disability to a range of divergent circumstances and identities and that map onto disabled people, their bodies and minds and cosmologies. Key interstices are pursued and unpacked, with chapters embedded in rich critical sociological inquiry. This part offers the reader a deepening of social understandings into the experiences of disability, admittedly marked by profound complexity, interconnection and heterogeneity.

The chapter by Stienstra and Nyerere charts the complex intersections between race, ethnicity and disability. Drawing on intersectionality theory, they engage with the ways in which racialised relations of power intersect with disability to construct and reinforce global and local inequalities. They ask a series of complex questions including: Whose bodies matter? Who do states protect? How is disability used to constitute and sustain racialised inequalities? How do discourses and practices of race render disability invisible? Through this critical narrative, they pull in a host of other issues including the extent to which human rights conventions such as the

CRPD can in practice be used to identify and respond to these intersections and begin to transform these global inequalities.

The chapter by Berghs and Kabbara further interrogates the interstices of disability, race and ethnicity, this time by examining the experience of and response to disabled people in contexts of conflict and wars. Drawing upon rich fieldwork, they critically juxtapose the dominant narratives of disability vulnerability and suffering with armed rebels and combatants to elucidate the heterogeneous experience of conflict and wars for disabled people. The authors note how historically, disabled people have been and continue to be created as well as situated in war economies and positioned as vulnerable. Yet, they insist, disabled people also participate in conflicts as fighters and spies, as well as protesters and activists. Berghs and Kabbara note how, despite the presence of disability, there remains a dearth of literature on the subject linked to a history of North–South disparities in the creation and embodiment of impairment. They also illustrate how public health focus in medical humanitarianism remains a narrow one despite the changing nature of conflicts, arguing that such an approach bypasses disabled people, with severe consequences for their reintegration and social protection as well as peace.

The subject of intersectionality and conflict is built upon by Pisani and colleagues who examine the intersections between disability and forced migration. The authors argue that forced migration and the conditions that trigger it are a major source of impairment and disabled forced migrants are among those most vulnerable in transit and when attempting to reconstruct their lives. In spite of this, they stress that a lacuna persists and that disability and forced migration are rarely put together, in policy, research and practice—two parts of a different equation. The ramifications they state are serious because those working in migration remain unaware of and lack understanding of disability and those working in disability remain uninformed about migration. The authors bring disability and forced migration closer together under a critical lens exploring points of contact, intersections and gaps as they work towards a migration studies that is critical, interdisciplinary and alert to and informed by disability—what they call a 'critical migration studies'. They highlight how containment policies and the securitisation of borders enacted by donor countries of the global North have contributed to protracted refugee contexts in the global South, the illegalisation and racialisation of the forced migrant reaching the North, loss of life and the violation of human rights of disabled people. They also make the case that the hegemony of the nation state within disability studies fails to provide an adequate framework for understanding the lived realities of the disabled non-citizen.

Price and Golay undertake a gendered lens to disability within the global South, mapping out aspects of the gendered experiences of living with and alongside disability in the global South, with a special focus on southern Africa and South Asia. The focus in this chapter is how the three intersecting ideas of the disabled southern woman, gendered disability in the global South and the engendering and disabling of southern global positionality constitute terms that have been utilised, redefined and destabilised. In this chapter, they challenge universalised views of disability by questioning how disabled women are positioned, especially in the global South, and

how their positionality, subjectivity and intersectionality are understood in light of shifting global forces. They address the feminist critique of disability as it incorporates new gender theory and a broadened geopolitics of globalisation. These theories, the authors argue, have opened avenues for a provisional politics of embodied interdependency and transformative connections which lead to hopes of what they call a geopolitically aware ethics of flourishing.

Dowse and colleagues extend the focus on gendered experiences of disability, looking at issues of violence on women in the global South. They adapt analyses of the global disabled women's movement explaining the differing repertoires required in building global feminist solidarities across the North–South divide. The authors note how the disproportionate lack of research on the nature, prevalence, impact and prevention of violence against disabled women and the deep silence that ensues is a clear indication of the crucial and urgent need for action on gendered-disability violence in the global South. They express how this violence is a pressing human rights concern, highlighting the nature and foci of international activities and campaigns to address such violence.

Violence, migration, conflict, gendered experiences, poverty and the various intersectionalities are also bound to locality. In their chapter, Gartrell and Hoban focus on rurality to expand disability intersectional engagements, adding a layer of depth that is not often recognised. The authors argue that there remains limited research examining the intersectionality between rurality and disability and the diversities and forms of disadvantage that emerge within and through this spatial relationship. They sustain their argument stating that macro-level structural forces together with household micro geographies and poverty can lock disabled people in feminised, domestic home spaces, typically at the bottom of local social hierarchies. The spatial boundedness of many disabled people's lives often results in their exclusion from globalised processes of development, with severe socio-economic, cultural and personal impacts.

Evans and colleagues examine the intersections between disability and HIV. While select grey documents have made reference to this relationship, the authors argue it has remained largely unexplored in disability studies, epidemiology, global health and associated fields, and disability issues have been in large also neglected in global and national HIV policy responses. Evans et al. insist that this is a serious gap with serious consequences. In this chapter, they critically explore these connections and the implications for disabled people with HIV in terms of their access to healthcare in the global South. They traverse various terrains including conceptualisations of disability, bodies and health identities and then examine issues of vulnerability for disabled people including to HIV, violence and stigma and the barriers to access to sexual health and HIV prevention and treatment programmes. Focusing on sub-Saharan Africa, they also examine recent policy and other initiatives, including by DPOs and networks to tackle discrimination and advance their claim for the right to health, providing an understanding of differing local and national contexts of vulnerability, activism and policy engagement on these issues.

To reveal the significance of the intersectional lens for disabled people, the closing chapter for this part by Schneider and colleagues engages with the connections between social protection, chronic poverty and disability. The author's central thesis is that being disabled, poor or in need of social protection is a critical identity in their own right. But when these come together, they not only intersect but create a series of outcomes for disabled individuals and their families, which are more than the sum of the individual components. The authors map out critical features of social protection as a strategy for managing risk and promoting development and follow this up with an analysis of the interaction of such a strategy with poverty and disability.

Part IV: Interventions

The fourth part moves on to draw out a number of interventions in the lives of disabled people that have in the process framed disability historically, socially and geopolitically. The chapters engage with the continuity of processes of colonisation, while simultaneously drawing out localised practices of resistance within the present. They thus traverse the significance of disability across time and space within and through the colonial, journeying into times of coloniality. Kennedy and Newton's chapter historicises disability, positioning it within the plantation slavery in the 17th- and 18th-century British Caribbean, one of the earliest zones of the Atlantic World to adopt a system of colonial exploitation based on African enslavement and sugar plantations. Drawing on Frantz Fanon's work, the authors highlight how the slave trade and plantation slavery are the historical underpinnings of systematised and violent African diasporic impairment. The authors force the reader to rethink trends among global North disability historians, which position mid-19th-century Europe and North America as the locations and era in which impairments took on new meanings with the onset of industrialisation. Kennedy and Newton argue that capitalism already existed in the early modern period causing negative social stereotyping of physical anomalies and impairments, changing the perception of impairment in the process. The authors insist that the colonial Caribbean confounds this chronology of disability history and undoes teleological distinctions between the early modern and modern. The authors advocate for histories of disability and colonialism that are attentive to different patterns of colonial exploitation and racialisation and the distinct legacies of disablement that they have produced.

The next chapter by Senier and Miranda-Galarza pushes the frontiers and timelines of colonialism focusing on contemporary forms of empire. Senier and Miranda-Galarza are firm in the statement that decolonisation did not end colonialism. While postcolonialism has come to describe what happened after European powers were overthrown, imperialism did not stop, but was instead perpetually recreated and reframed. As disability is positioned within this postcolonial or neocolonial condition, the authors contend that a thorough postcolonial history of disability

experience, activism and culture in the global South is yet to be written. They argue that critical conversations between the two fields of postcolonialism and disability are still lacking despite the deep commitments in each to interdisciplinarity. The authors go on to map out some of postcolonial theory's keywords and concerns, while critically pondering postcolonial studies and disability studies and their (dis) engagements as many of the world's poorest and most disenfranchised populations continue to be beholden to the forces of neoliberalism and globalisation.

The part moves on to new forms of global governance that aim to bring disability into what Fiona Kumari Campbell has termed 'geopolitical knowledges' and the forms of resistance across the global South to contest and subvert global hegemons. Biyanwila and Soldatic explore the emergence of southern counter narratives to global financialisation and the promise of participatory budgeting processes as a strategic orientation of contestation. The authors provide an incisive critique locating the 2008 crisis within neoliberal strategies of financial deregulation launched in the mid-1990s, examining how the normalisation of financialisation mechanisms, processes and practices reproduces the marginalisation and exploitation of disabled people in the global South. They argue that new forms of colonialism are enacted through global finance capital located in the global North and how this increasingly influences the development landscape. They go on to explore the increasing role of identity budgeting, as a counteracting southern tool of social justice.

Chataika and McKenzie open up the critique of development, pointing a critical optic at global institutions and the extent to which they are engaging with and/or mainstreaming disability in their operations. The authors review disability inclusion processes within development prior to the adoption of the CRPD, and then reflect on the impact of this convention as well as the World Report on Disability, exploring, in the process, possibilities as to how these can be used to catalyse inclusive development efforts by global institutions. Chataika and McKenzie offer a grounded critique of how global governance programmes are implemented in the global South, opening spaces for consideration of a range of critical areas for consideration if inclusive development is to become a reality for disabled people in the global South.

Mills and Davar, in their chapter on global mental health, expose how global mental health agendas and discourse impact on disabled people's lives, pathologising and isolating psychiatrised peoples. They critically look at a host of human rights abuses that occur within psychiatric institutions and forced or coerced psychiatric treatment, both within institutions and within community settings, a form of torture and ill-treatment. This chapter, grounded in decolonising discourse, explores how epistemologies of the South and of the psychiatrised in the South mobilise the local to challenge and resist a single psychiatric approach to mental health and wellbeing that claims to be global—as currently embodied in advocacy for 'global mental health'. The authors recognise the need to directly problematise global mental health by questioning how a single model can claim to account for and 'treat' psychosocial distress experienced globally and specifically in contexts of persistent poverty and entrenched inequality.

Kuipers and Sabuni further the debate, illuminating a host of critical issues, raising questions and even contradictions about the now established discourse and

practice called community-based rehabilitation (CBR). The authors historicise and then examine aspects of the evolving nature of CBR, which have over the years facilitated its emergence as a global service model. Kuipers and Sabuni hold that CBR and related approaches have had both positive and negative dimensions and, in turn, see constructive as well as possibly unproductive directions in the evolutionary paths ahead. The authors are clear in recognising that the CBR model can and should evolve further to more adequately respond to the needs of disabled people. Nevertheless, they argue that the road ahead is bumpy and requires paradigmatic and practical changes. They argue, for example, that the emphasis of CBR and disability-inclusive development (DID) remains dependent on 'upstream' agendas of management, policy and international declarations, reflecting primarily the interests and priorities of some NGOs and international bureaucrats rather than those of disabled people in the global South. They further note conceptual problems, including the fact that the evolving nature of CBR has made it quite ill-defined, resulting in a lack of identity and direction in some crucial dimensions.

Spurway and Griffiths engage with one of the more recent global narratives: disaster management. They open their chapter explaining how to date very little has been written on the topic of disability and disaster, with the issue almost completely ignored in literature, policy and practice. The chapter goes on to critically interrogate some of the key trends in the study and practice of disaster risk reduction and management through the lens of disability. They set out some of the conceptual parameters of current debates in disaster scholarship and then analyse existing data on disability and disasters and the current growth in awareness and recognition by the international community of the importance of disability-inclusive disaster risk reduction and humanitarian action. The chapter compares and contrasts some key commonalities and intersections between disaster and disability theory. They argue that integration and linkages between the sectors have strengthened in line with a growing consensus that disasters are the result of unsustainable development strategies and that the best way to prevent future humanitarian crises or natural disasters is to promote sustainable, equitable and inclusive development policies and practices.

The final chapter of this part by Roy and Lewthwaite traverses the biopolitics of the global, shifting attention towards digital networked technologies. Critically, Roy and Lewthwaite reveal the bifold process of enforcing technological fixes as a core development project within the global South for disabled people and the bio-security impacts of creating disability, for example, via the e-waste that is shipped to southern spaces and places from nation states and large transnational corporations. The authors examine the narratives that dominate mainstream understandings of technology and digital divides alongside more nuanced debates in areas relevant to disabled people. Recognising various evolutionary stages, the authors provide an in-depth exploration while highlighting silences in technology and disability discourse, ones that they claim continue to be occluded by the arrangement of social, geopolitical, economic and cultural forces that shape our technologies and day-to-day lives. Situating digital technologies in a geopolitical frame, the authors then offer an incisive critique of these critical silences in light of rampant contradictions and biopolitical effects offered by the mantra of capitalist development.

Part V: Activism and Research Across Cultures

This final part fleshes out critical concerns and directions for decolonising advocacy and research, offering readers an opportunity to explore new, critical and emerging research and practice alliances giving voice and advancing disabled people's rights and their struggles for recognition, redistribution and representation. This part brings together strategies and critical reflections on ways in which localised knowledges and practices can be recognised and built on. The central point of connection is the ethical commitment to move beyond the restraints of hegemonic global North epistemological, discursive, ontological and practical foundations to look towards and prioritise instead situated local knowledges. This part begins with Cutajar and Adjoe's account of local actors' transformation of global disability knowledge production through representative practices of knowledge disruption. They provide a sharp critique of the one-way transfer of knowledge between North and South, West and the rest, delineating analytical issues that need to be incorporated in disability studies for the global South. Using Ghana and Malta as fluid case studies, the authors argue that theories from the global North are not always transferable and do not always account for the fact that the causes and interventions in impairment also lie beyond the capacity of the nation state. At the same time, they argue for the need to explore the fact that the epistemologies and enunciative codes borrowed from the North may well help academics in the South reinterpret who they are. This chapter therefore explores the points of connection between location, positionality, dependency, neocolonialism, agency and resistance. The authors stress that national and global mobilisation can take place when disability scholars and activists recognise the multiplicity of disabled and impaired identities and orient themselves towards the politics of diversity within unity.

Aramayo and colleagues chart a similar critical and questioning terrain in respect to global North epistemologies, this time reflecting on the social model of disability and if/how it can be used and revised within the Venezuelan context and experience. The authors set off by stating that while they value an approach to understanding disability and 'what is to be done' to improve the situation, they also acknowledge the need to be vigilant of the ways in which ideological, theoretical and institutional reforms can be hard to understand and that enthusiasm for the positive elements can obscure other elements that are less helpful. Reflecting on the social model, Aramayo et al. chart various directions in which the social model has developed within context, at times in contradictory ways, but also possibly fluidly where local disability activists adapt, alter and change global disability knowledge frameworks through collective organisation. They conclude by saying that it makes more sense to see these social models as pragmatic theories of action that include some explicit and implicit propositions about the nature of disability in the national social context of the time.

Rioux and colleagues build upon their worldwide study of disability rights realisation engaging with disability research in the global South in ways that work from a local approach. Working through one piece of transformational research, the authors weave in the recognition of rights, justice and power stressing how these cannot be separated in the fundamental design and implementation of research and

the transfer of knowledge. Knowledge, they argue, is not unidirectional but bidirectional, insisting there are no fixed rules for grounded research. Nevertheless they argue that one key connecting factor is the philosophy through which organisations view and operate, in particular, in regard to how they view their role in development and human rights work. They reveal the practices of embedded partnership-building while revealing necessary reflexive processes required to build international disability solidarity. In particular, they provide effective road maps for a transformative model of North–South research with an agenda based on disability rights, where disabled people are not mere pawns or beneficiaries of research, but instead proactive and activist stakeholders.

In their chapter on indigeneity and disability, Gilroy and Donnelly offer a very rare and critical piece on disability—Indigenous standpoint theories and research methodologies. Locally grounded and culturally embedded, Gilroy and Donnelly's chapter focuses on Australia to reflexively examine the role of research in establishing the white-settler enterprise and its continuity under the conditions of neoliberal capitalism. It explores the historical foundations of colonisation, colonialism and research on impairment and disability and then provides a critique of the current approaches used to address the ethics of research involving Indigenous disabled people. The authors argue that despite national ethical guidelines on research involving Indigenous people, these guidelines remain ineffective when it comes to addressing the ways in which Indigenous disabled people are framed and also disempowered in disability research methodology and epistemology. In response to this, Gilroy and Donnelly insist that the Indigenous standpoint theory (IST) may be a useful avenue and approach to critique how research presents, frames and defines Indigenous disabled people and to infuse local Indigenous communities' philosophies and cultures into the research process. It can also promote the decolonisation of research in the area of disability while empowering Indigenous disabled people.

The final two chapters focus on the techniques of building comprehensive research partnerships. Fisher et al. use a South–North research partnership between Chinese and Australian researchers to explore and discuss a range of emerging practical tensions and to explore how these may be managed in and through decisions made about research subject, design, methods, analysis and knowledge, among others. The authors argue that these questions and issues are constantly emerging because approaches to disability research are contested in any context also on account of epistemological and methodological differences in disciplinary approaches. The chapter illustrates various dilemmas and attempts at their resolution, rounding off with a critique of statements claiming universal application of global North disability research methods.

The final chapter in the handbook by Chouinard and colleagues engages with the emotional geographies of research with a special focus on Guyana. The contributors draw on feminist conceptions of reflexivity to explore the emotion-laden nature of the research process itself and the challenges of negotiating emotional reactions of researchers and participants in the interview process. In a constant reflexive and vigilant process, the authors illustrate research encounters, what they call altered research practices. They also adopt a feminist, embodied, emotional geographic

conceptualisation of forces shaping disabled people's lives and activism in a global capitalist order to explore impairment, disability and responses to disability issues by activists in Guyana.

We hope the reader finds this handbook as nuanced, engaging and challenging as we do, and we hope it contributes to shifting fixities and opening up spaces for critical thought, research and practice. We reiterate our previous statement that this handbook is neither complete nor comprehensive, but we feel that a broad, complex and heterogeneous thematic such as disability in the global South can perhaps never be. Having said this, we hope this project is one step towards an ongoing reflexive, critical project and approach, where the challenge of disablism and oppression, whether discursive or material, never shifts out of focus and where the study of disability in the global South is not a mere academic project, but one of critical praxis and transformative decolonising change.

Shaun Grech
Centre for Global Disability Research
The Critical Institute
Attard, Malta

Karen Soldatic
Institute for Culture and Society
Western Sydney University
NSW, Australia

References

Campbell, F. K. (2009). *Contours of Ableism*. London: Palgrave McMillan.

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

Ghai, A. (2015). *Rethinking disability in India*. Delhi: Routledge.

Grech, S. (2009). Disability, poverty and development: Critical reflections on the majority world debate. *Disability & Society, 24*(6), 771–784.

Grech, S. (2011) Recolonising debates or perpetuated coloniality? Decentring the spaces of disability, development and community in the global South'. *International Journal of Inclusive Education, 15*(1), 87–100.

Grech, S. (2015). *Disability and poverty in the global South: Renegotiating development in Guatemala*. London: Palgrave.

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

Soldatic, K. (2013). The transnational sphere of justice: Disability praxis and the politics of impairment. *Disability & Society, 28*(6), 744–755. Retrieved from http://dx.doi.org/10.1080/0968759 9.2013.802218.

Soldatic, K. (2015). Colonial productions: Disability, indigeneity and the formation of the white masculine settler state of Australia. *Social Identities: Journal for the Study of Race, Nation and Culture, 21*(1), 53–68. Retrieved from http://dx.doi.org/10.1080/13504630.2014.995352.

Soldatic, K., & Grech, S. (2014). Transnationalising disability studies: Rights, justice and impairment. *Disability Studies Quarterly, 34*(2). Retrieved from http://dsq-sds.org/article/view/4249/3588.