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(Post) Colonial Reproductions: Disability and Indigeneity in the White Masculine Colonial Settler State of Australia

Of late, there has been a growing debate within the broader field of postcolonial scholarship. Critically, these debates have sought to challenge both its territorial boundaries with the advent of globalization and its limitations when applied to the realm of white settler-societies. The debates have been extremely fruitful in situating emergent scholarship that seeks to extend postcoloniality, its theoretical framing, and the internal processes of social categorization for peoples caught within the nation-state's territorial sphere. Unfortunately, disability and indigeneity remains largely absent from these fresh debates, or when included, are explored as singular fields of analytical inquiry with little intersectional dialogue. Within this paper, I aim to extend these nascent debates through critically engaging with both disability and indigeneity as two distinct, yet inter-locking, sites of (post)colonial nation-state power. To explicate this argument, the analysis within the paper focuses upon a key historical moment within the Australian experience – that is, the formation of the white-settler colonial settler society of Australia in the early years (1901 – 1920s), comparing and contrasting the co-evolving systems of disability and indigeneity administrative management via the realm of gender. In doing so I reveal the deep materialities of white able-bodied masculine (post)colonial settler rule with its continuance, albeit in different forms, that transform indigeneous bodies embedded within. To conclude, I argue that the transformative effects of managing transgressive bodies/minds under the white able-bodied settler state can potentially open up the 'space' in which disability and indigeneity can negotiate practices of solidarity – both nationally and transnationally.