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Theorising migration and disability: Some postconventionalist possibilities

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How can we engage with the migration and disability as related phenomenon in our run-away world of globalization?

Where can we find theories that recognize the dehumanizing processes associated with being an Other in an increasingly narrow global conception of the valued citizen.





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*Dis/Ability Studies: Theorising
disablism and ableism.*

London: Routledge.



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McRuer (2006: 154) asks ‘who haunts the margins of the work that we do, the margins of the feminist, queer, and disabled worlds? What would an ongoing commitment to those spectral presences entail?’.



Aims of my presentation

1. Make a case for postconventionalist disability studies as a resource for theorising disability and migration.
2. Use postconventionalist theories to say some things about disability, race, ethnicity, place and identity.



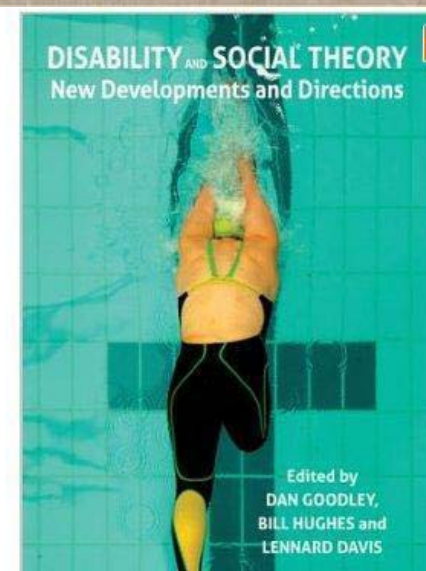
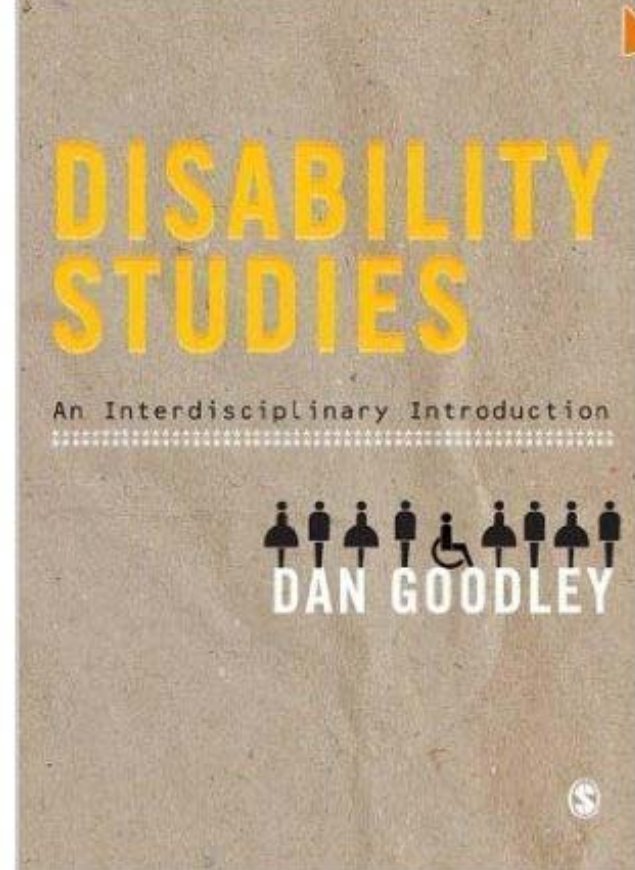
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Post-conventional disability studies

(Shildrick, 2009)

(Goodley, 2011)

(Goodley, Hughes
and Davis, 2012)

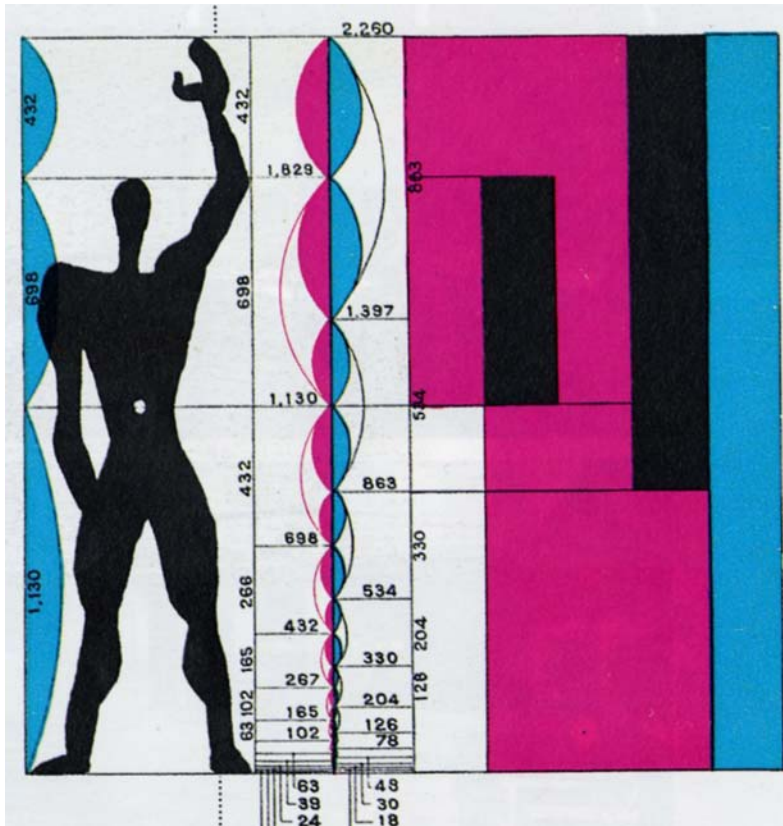




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Neoliberal-ableism

(Goodley, forthcoming)





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A postconventionalist reading of migration and disability



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The struggle of our new millennium will be one between the ongoing imperative of securing the well-being of our present ethno-class (i.e., Western bourgeois) conception of the human, Man, which over-represents itself as if it were the human itself, and that of securing the well-being, and therefore the full cognitive and behavioral autonomy of the human species itself/ourselves (Wynter, 2003: 260).



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Human Struggle vs. ethnoclass Man



This issue is that of the genre of the human, the issue whose target of abolition is the ongoing collective production of our present ethnoclass mode of being human, Man: above all, its overrepresentation of its well-being as that of the human species as a whole, rather than as it is veridically: that of the Western and westernized (or conversely) global middle classes (Wynter, 2003: 313)



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Braidotti (2006)

Process ontology



What opportunities for thinking through the human are offered at the intersection of disability and migration?

What kinds of humanness are permitted or deterred?

How do migration and disability illuminate local and global dis/connections?

What do the disconnected, disenfranchised and marginalized demand of us as theorists and researchers?