

CRITICAL DISABILITY DISCOURSES/ DISCOURS CRITIQUES DANS LE CHAMP DU HANDICAP 10(1)

Editorial

Editorial Team

Direct correspondence or inquiries to gregproc@yorku.ca

Critical Disability Discourses/Discours critiques dans le champ du handicap (CDD-DCCH)

is excited to bring you its first issue of our return volume number 10. After several year-long hiatuses, we return, redoubling our commitments to publish emerging critical disability studies scholarship, and breaking with our tradition of publishing one issue per volume, to publish two issues this year. Moving forward, year-over-year, we intend to publish two issues per volume. Our denary publishing year is off to a great start, our first issue is now available, and our second issue is filling up fast. The tentative publication date for our second issue is November/December 2025. Our return issue includes six original articles, one perspective piece, and one book review, each showcasing the variability of the field of critical disability studies. The methodological breakdown of this issue is one mixed methods paper, three qualitative papers, two case studies, one conceptual, and one book review offering an intriguing comparative disability history.

Included in this issue are three pieces about disability experiences of inclusion in secondary and post-secondary schooling: one a mixed methods study about accommodation requests (Ricciardelli et al., 2025), one qualitative, phenomenological case study of disabled students' perceptions of their professors enactment of relational transparency (Sinclair, 2025), and one conceptual piece critiquing Ontario's fat-phobic physical education curriculum (DiGiammarino, 2025). Sinclair's (2025) *Disability and Authentic Leadership in the Classroom: A Qualitative Undergraduate Case Study* gives

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voice to ten disabled university students who reflect on their professors' authenticity and relational transparency (as a constituent of authentic leadership) through their in-class interactions with them. Students found that those professors who enacted relational transparency connected with their disabled students and left them feeling that they were seen and heard in largely abled-classrooms. Ricciardelli et al.,s (2025) *Inclusive Education at a Crossroads*, explored how students with disabilities make accommodation requests, how requests differed between disabled students enrolled in online courses compared to in-person courses, surveying their satisfaction levels to understand the roadblocks they brooked to secure accommodations, and the usefulness of these accommodations in bolstering “students’ sense of belonging and academic engagement.” The authors found that ‘disabled’ students who felt a “sense of belonging at the university” had a stronger tendency to seek accommodations. DiGiammarino’s (2025) *Embodied Inequality: Fatness, Human Rights and Systemic Oppression in Ontario Schools* examines the fat-biases of plus-sized student bodies in Ontario's Physical Education Curriculum. The author reclaims the medical model interpretation of fatness to expose the disabling aspects of fatness, how it qualifies as a ground of discrimination through the Canadian Charter of Rights and Freedoms, and how it can be used to render classrooms and campuses more accessible and accepting of fatness.

Mansilla’s (2025) *Conversations from the Margins* offers original research truncated into a perspective piece that documents the daily lived experiences of three disabled Quebecers who have endured the trials of migration and the attendant social isolation they feel being diagnosed disabled, and written off as economically valueless, presented with

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poor employment prospects. The numerous thick descriptions deployed in this piece state the resiliency of disabled bodies/minds to push through the hurt of the “harshness of [our] realit[ies]” with hope and to take in the “beauty of everyday life.”

Arsenault-Gallant’s (2025) piece scrutinizes the potential for ableist interpretations of the rhetoric in Martha Fineman’s work on Ontological Vulnerability and Resilience Theory. When this rhetoric about vulnerability and resilience is viewed through the lens of critical disability theory (CDT), Fineman’s work presumes normative bodies as absolutely human (non-disabled), while those on the disability margins are lacking humanness (disability). Therefore, the discursive aspects of her theory are injurious to disabled people. While the author does not endorse a wholesale rejection of Fineman’s work, she, however, suggests that approaching Fineman’s theories with an emphasis on “how all people are always, already dependent on one another may be better [for overcoming] the ‘othering’ effect in Fineman’s scholarship.”

Mohler’s (2025) *Embodied reflexivity: Positioning embodiment in disability studies research* begins by situating its conceptual underpinnings as found in the scholarship of disability studies scholars who have taken up embodied reflexivity. The author considers the variances between scholars with and without disabilities enacting embodied reflexivity within disability studies research and the methodological currency of embodied reflexivity for disability-related research. The author found that embodied reflexivity enactment facilitates knowledge generation and had co-constructed knowledge herself as a researcher with a lived disability, enacting embodied reflexivity.

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Two pieces explore disability history. Firstly, Bergman's (2025) *Intersectional identities at the Ontario Hospital, Woodstock, 1918-1968* engages with archival sources. The author reviewed twenty-six resident case files of White and racialized women in an institution for the 'feeble-minded' through an intersectional lens. Through the written accounts of attending doctors and nurses that were slotted in patient files, the author engages with their medical commentaries, touching on racial, gendered, and age categories, to offer readers glimpses into the incarcerated lives of women with multiple points of marginality. Commentaries also considered the capacity of patients to provide Woodstock free labour to skimp on administrative costs. Secondly, Procknow's (2025) *Mapping out the monstrosity of disabled bodies* is a comparative book review exploring two authors' (Hunt-Kennedy, 2020, and Nicholas, 2018) coverage of two vastly different chapters of disability history. However, thematic similarities converge between the two sources, around slave labour and staged labour that were exploitative, injurious to health and bottom lines, and reifying racism, ableism, and classism. Hunt-Kennedy explores the impairing effects of slavery on black laboring bodies, and Nicholas documents the staging and performances of enfreaked bodies in Canadian carnivals and sideshows.

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