Policy Research Journal
ISSN (E): 3006-7030 ISSN (P) : 3006-7022 Volume 4, Issue 3, 2026

CRIP ECOLOGIES OF EXTRACTION: DISABILITY, ENVIRONMENTAL JUSTICE, AND EMBODIED RESISTANCE IN POSTCOLONIAL LITERATURES OF THE GLOBAL SOUTH

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DOI: http://doi.org/10.5281/zenodo.21351723

Keywords
Crip Theory, Disability Studies, Environmental Extraction, Postcolonial Ecocriticism, Embodied Resistance, Slow Violence, Eco-Crip Theory, Global South Literature, Toxic Embodiment, Environmental Justice

Article History
Received: 31 January 2026
Accepted: 16 March 2026
Published: 30 March 2026

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Abstract

Disability is a product of environmental extraction in the Global South that has been largely ignored in postcolonial ecocriticism and disability studies. This research project, Crip Ecologies of Extraction, involves studying of postcolonial narratives in which disability is a product of extraction, and the disabled characters who return resistance to extractive violence. The study is based on an interpretivist paradigm, and a theoretical framework that combines crip theory (McRuer, 2006; Kafer, 2013), eco-crip theory (Ray & Sibara, 2017), and postcolonial ecocriticism (Nixon, 2011). Primary and secondary sources (from academic databases) were used to gather data through close reading. The population consisted of eight postcolonial Global South novels about extraction and disability, out of which four were purposively sampled: Animal's People, Oil on Water, The Hungry Tide, and The Adivasi Will Not Dance. Qualitative thematic analysis was used to analyze the data which were coded into two clusters based on the research questions. The findings show that the character of disability is consistently the material result of extraction, while the characters gain disability and at the same time gain agency when they refuse to be cured, testify, assert their situated knowledge, and assert their culture, moving away from medicalised cure narratives towards relational, community-based agency.

Introduction

In recent years, the body has become a major arena of intersection with environmental extraction and disability in the postcolonial literatures of the Global South. Mining, deforestation, oil drilling and industrial agriculture are not just reshaping landscapes, they are creating sick bodies, long-term diseases and disabled communities that live closest to frontiers of extraction (Nixon 2011). The idea of "slow violence" has been coined by Rob Nixon, to refer to the silent and insidious acts of damage that take place over time on the rural and urban poor of previously colonized countries, and that often produce disability many years after the initial act of extraction (Nixon, 2011). By reading these bodies as part of disability studies, rather than as byproducts of the struggle, a space becomes

critical—a "crip ecologies of extraction," as this study will suggest.

In a tradition that dates back to the beginning of disability studies, disability has been discussed through the lens of the Global North, with disability being framed as an individual medicalized condition that exists outside of colonial history and environmental degradation (Erevelles, 2011; Meekosha, 2011). This is a gap that scholars are trying to fill by arguing that disability in the Global South can no longer be considered without reference to the extractive economies enforced by colonialism and perpetuated by neoliberal globalization (Grech & Soldatic, 2016). At the same time postcolonial ecocriticism has analyzed the ways in which literature represents the degradation of the environment, dispossession of the land, and ecological injustice in formerly colonized areas (Huggan & Tiffin, 2010), but that does not seem to have included the study of disability as a lens for analysis.

Crip theory can help to connect these two. Crip theory does not see disability as a lack, but as a productive and critical position to challenge normative structures of body and ecology that consider "health" to be an ecological and bodily good. (McRuer, 2006; Kafer, 2013) Eli Clare's writing, concerning the intersectionality of queerness and disability and of disability and land, speaks to the entanglements of bodies and landscapes (Clare, 2015). Based on this, the link between disability studies and the environmental humanities has started to be formalized through the argument that ableism and ecological destruction are reinforcing systems that need to be analyzed together (Ray & Sibara, 2017; Law & Pezzullo, 2022).

This entanglement is literally manifested in Macarena Gómez-Barris' description of the "extractive zone", where "land and bodies are both rendered as exploitable resources" (Gómez-Barris, 2017). Likewise, Traci Brynne Voyles' research on uranium mining on Navajo Nation describes the racialized "wastelanding" that creates long-term disability for Indigenous people (Voyles, 2015), and Sunaura Taylor's recent work on a contaminated Arizona aquifer demonstrates that human and nonhuman disablement co-emerge from industrial ruin; it offers a vocabulary for "disabled ecology" for postcolonial contexts more generally (Taylor, 2024). Jasbir Puar's theorizations of 'debility' – the biopolitics of making populations slow to die, not dead – also help to make sense of the injured populations deliberately produced by extractive states, rather than killed outright or fully rendered incapacitated (Puar, 2017). A second layer of complexity comes from Mel Y. Chen's research on the toxicity and racialized "animacy" that reorders hierarchies of who counts as fully agentive and human (Chen, 2012).

While this is an increasing interdisciplinary dialogue, there is still a lack of theorisation of postcolonial texts from the Global South that represent disability associated with extraction from a crip-ecological perspective. The current scholarship on disability and environmental justice considers these two issues separately, rather than in tandem, and fails to adequately consider how literary stories stage embodied resistance to extractive violence. To fill that void, this study examines selected novels and narratives from the postcolonial period that portray disability as a result of resource extraction, and questions how these works portray disabled bodies as not only victims of ecological damage, but as resistances to it, knowledge of it, and alternative modes of ecological relation.

Objectives

1. To explore representations of disability in postcolonial Global South literature as a result of 'environmental extraction'.
2. To examine the nature of embodied resistance that disabled characters perform in such narratives in opposition to extractive violence.

Research Questions

1. What is the representation of disability in postcolonial narratives as a result of environmental extraction?
2. How are the disabled characters in these narratives articulations of resistance to extractive violence?

Significance of the Study

This study makes a significant contribution to disability studies, postcolonial ecocriticism, and environmental humanities because it focuses on crip perspectives in narratives of extraction, provides new interpretive frameworks for embodied resistance and inspires environmental justice scholarship and activism in the Global South.

Literature Review

The scholarship surrounding disability and environmental extraction has taken two distinct paths: the postcolonial ecocriticism that has focused on the representation of environmental degradation in formerly colonized territories, and disability studies, which has only begun to take a serious look at the Global South in a recent past. This review aims to combine both strands in order to position this present study's focus on crip ecologies of extraction.

Postcolonial Ecocriticism and Extraction

Slow violence refers to the slow, often undramatic, type of violence faced by the rural poor of Global South, as described by Rob Nixon in his foundational concept of slow violence, which is a type of violence that cannot be readily captured through narrative (Nixon, 2011). On this basis, Huggan and Tiffin (2010) suggest that postcolonial ecocriticism is incapable of ignoring environmental and social justice, as the degradation of the environment in colonized areas cannot be divorced from the dispossessions that have taken place. DeLoughrey and Handley's edited volume builds on this by gathering their essays about the representation of environmental disaster in postcolonial fiction, such as industrial disaster and toxic contamination. Ghosh (2016) also condemns the failure of realist fiction to depict the magnitude of the ecological crisis, a point that is very applicable to the narration of disability arising from extraction. The 'extractive zone' theorized by Gómez-Barris (2017) has been used to describe how both land and bodies are being used as resources by colonial and capitalist regimes and subsequently to the South Asian extraction narratives (Mukherjee, 2011). Adamson and Slovic (2009) trace a "third wave" of eco-criticism that takes the transnational and postcolonial perspectives, and in which disability is a relatively under-explored angle.

Doctorate of Disability Studies in the Global South

Historically, disability studies has been Euro-American centered, with a call to decolonize the field. Meekosha (2011) suggests that theories of disability need to reflect the material conditions of colonialism, war and poverty that affect impairment in the Global South rather than relying on western models. Erevelles (2011) also argues that disability can be approached transnationally and politically through structures, not only in individual bodies. Grech (2015) builds on this critique, suggesting that in postcolonial countries disability is created and sustained by colonial extraction and structural violence that is frequently masked by a Eurocentric disability studies. These interventions assert a notion of disability in the Global South which is inseparable from extractive economic histories, but are largely theoretical and lack sustained literary analysis.

Crip Theory / Eco-Crip Scholarship

Crip theory not only posits disability as a critical view but it also critiques the concepts of bodily and environmental "health". (McRuer, 2006; Kafer, 2013). Clare (2015) elaborates on this, connecting queer, disabled and land, and stating that damaged bodies and damaged landscapes have a political history to them. This relationship is now put into a book by Ray and Sibara (2017), titled "eco-crip theory", which examines how ableism and ecological destruction reinforce each other. Similarly, Law and Pezzullo (2022) point to "eco-ableism" as an area of environmental communication scholarship that is overlooked. The framework is expanded materially in complementary studies that explore uranium mining's production of disability on Navajo land (Voyles 2015), the concept of "racialized 'animacy'" (Chen 2012), the state-produced "debility" as a biopolitical technique (Puar 2017), and "disabled ecology" in a contaminated aquifer in Arizona (Taylor 2024). Together, they create a strong

theoretical language, with most of the case studies being more strongly rooted in North American contexts.

Literary Case Studies

Animal's People (2007) by Indra Sinha is a fictionalized account of the Bhopal gas tragedy, and has emerged as a key literary work in the study of disability and toxic postcoloniality. In the novel, the disabled hero is a symbol of "toxic postcoloniality" in Mukherjee's (2011) view, which is a combination of the mass disability created by company neglect and national dispossession. The collection of criticism shows how strongly the canon of the text can be interpreted through a disability lens related to extraction, but it also suggests the narrow textual base of the field: the study of crip-ecological issues rarely ventures beyond the Bhopal-centred fiction to other aspects of postcolonial literatures that represent the experiences of extraction, oil extraction, and industrial contamination in Africa, Latin America and South Asia.

Research Gaps

1. The current scholarship does not routinely use a literary approach to explore ways in which extraction creates disability in a variety of Global South texts, but is more focused on a single case study, such as Bhopal.
2. Disabled characters are often misread as a metaphor for national and ecological violence instead of as embodied resistance to extractive violence through crip theory.

Methodology

This study falls under the interpretivist research paradigm that posits that meaning is not something that is set but is rather socially and textually constructed. The interpretationist-constructivist approach is suitable for this inquiry since it focuses on the ways in which disability and extraction are represented in postcolonial literature, grounding this in close reading and contextualization rather than positivist generalisation. This paradigm aligns with critical and postcolonial epistemologies that view literary texts as loci of negotiation and not a mirroring of power/embodiment/ecological violence.

Qualitative research is a study that uses a qualitative method, in this case, qualitative textual and theme literary analysis. This approach allows for the systematic identification of recurring patterns of disability representation and resistance in selected narratives, without losing the literary meaning. This is a comparative-case design, which enables thematic patterns to be identified across texts from different areas of the Global South while simultaneously maintaining each narrative's specific historical and geographical context.

The theoretical framework of data analysis is an integrated framework of crip theory (McRuer, 2006; Kafer, 2013), eco-crip theory (Ray & Sibara, 2017), and postcolonial ecocriticism (Nixon, 2011; Huggan & Tiffin, 2010). Thematic coding of textual passages representing impairment, toxicity and embodied resistance is guided by this framework, in line with two research questions from the study dealing with the representation and the resistance of disabled characters: to treat the characters with impairment as a standpoint rather than a metaphor.

The primary literary sources, and appropriate secondary literature resources, were used for data collection, including peer-reviewed journal articles, book chapters and monographs found in academic databases including JSTOR, ScienceDirect, and Google Scholar. These are primary data – thematically relevant passages that are extracted using a purposive text annotation approach, highlighting scenes of impairment related to the extraction, and characters' embodied reactions to the ecological violence.

This study's population is limited to postcolonial books of literature from the Global South that of course thematize environmental extraction and disability since 2000. The accessible population consists of eight such novels namely, Animal's People (Sinha, 2007), Oil on Water (Habila, 2010), The Hungry Tide (Ghosh, 2004), The Adivasi Will Not Dance (Shekhar, 2015), Petals of Blood (Ngũgĩ, 1977), Wizard of the Crow (Ngũgĩ, 2006), The Famished Road (Okri, 1991), and Zoo City (Beukes, 2010).

Four novels were purposefully (criterion-based) selected from this population as being most relevant to the themes being explored in this

qualitative literary research. These four texts have been chosen for their focus on direct disability as a result of extraction (gas leakage, oil spillage, riverine erosion, and coal mining respectively), and for their disabled characters engaging in forms of resistance: Animal's People, Oil on Water, The Hungry Tide, and The Adivasi Will Not Dance.

Data analysis was carried out using the thematic analysis approach which included repeated close reading, extraction-disability representations coding, and cross-textual comparison to reveal the patterns of embodied resistance in the data, directly related to the research questions and objectives of this study.

Data Analysis

Introduction

The thematic analysis procedure outlined in the methodology was used to read each of the four purposive novels (Animal's People (Sinha, 2007), Oil on Water (Habila, 2010), The Hungry Tide (Ghosh, 2004) and The Adivasi Will Not Dance (Shekhar, 2015) in detail and code each of them manually across two analytical categories that corresponded to the study's research questions: (1) representations of disability as a by-product of environmental extraction, and (2) embodied resistance enacted by disabled or debilitated characters. The coding was done inductively with open codes emerging from recurring patterns of the text and then organized deductively according to the crip-ecological framework developed by McRuer (2006), Kafer (2013), Ray and Sibara (2017), and Nixon (2011). These coded instances are called "samples" below and are each a short unit of textual evidence paraphrased to respect the integrity of the original texts while preserving the interpretive nuance. If a text contains a single change to the exact wording, this is only expressed in a short phrase, with inverted commas and within the citation rules for a study.

The analysis is presented in two overarching thematic clusters with each having a summary table. There are always more questions than answers. There are always more questions than answers, as is the case with 4.2 Theme One: Disability as a Consequence of Environmental Extraction (RQ1).

Disability or physical feebleness does not appear as a side issue to be explained as a consequence of some other character attribute in any of the four novels, but instead is a primary product of a clear extractive process—industrial gas leakage, oil spillage, riverine ecological collapse, or coal-mining dispossession. This reiterates the study's opening thesis of the disabled body as the locus of the legibility of extractive violence in postcolonial Global South fiction.

Table 1: Representation of Disability as an Outcome of Extraction

Novel	Extractive Process	Coded Theme	Illustrative Sample
Animal's People	Industrial gas disaster (fictionalized Bhopal)	"Toxic embodiment"	Sample 1: The protagonist's spine is permanently twisted after childhood exposure to the "Kampani's" gas leak, forcing him to walk on all fours; he narrates his own condition with dark, self-aware humor rather than self-pity.
Oil on Water	Oil spillage and gas flaring in the Niger Delta	"Slow bodily poisoning"	Sample 2: Villagers in the delta communities display chronic skin lesions, respiratory illness, and stillbirths attributed to years of unremediated oil contamination in the water and soil.
The Hungry Tide	Ecological collapse and cyclones in the Sundarbans tide country	"Precarious embodiment"	Sample 3: Fisherfolk bear old scars and lost limbs from tiger attacks and storm surges intensified by mangrove degradation, marking their bodies with the accumulated risk of an unstable ecology.

The Adivasi Will Not Dance	Coal mining and thermal power plant construction on Adivasi land	"Dispossessed embodiment"	Sample 4: Santhal villagers, including the aging musician-narrator, suffer respiratory ailments and physical exhaustion linked to mining dust and displacement from ancestral agricultural land.

The samples taken under this theme share this narrative logic: extraction is never offered as a remote economic abstraction but as something that writes on the skin. The novel's central argument is that the postcolonial body is redefined as industrial toxicity as a permanent, visible archive of the disaster is evident in the protagonist's self-definition: "I used to be human once" (Sinha, 2007). This resonates with Nixon's (2011) notions of slow violence, whereby the violence of extraction is not necessarily catastrophic or 'fatal', but rather an 'attritional' act of violence that takes place over time across bodies and generations.

Oil on Water continues the trend toward a register of environmental ills as opposed to specific ills. The novel's delta communities are set against the backdrop of gas flares and oil-slicked waterways, with the persistent health issues serving as a testament to the unabated ecological wrongdoing. While Animal's People features a single, hyper-visible character with disabilities, Habila's novel disperses the debility throughout a community, defining what Puar (2017) calls the biopolitical production of "debility" — a population that is chronically sick, and not necessarily instantaneously mortal, whose extraction sustains the profitability of the delta.

In the Hungry Tide, the analytic concept of disability foregrounds precarity and injury, rather than a single narrative of impairment. The bodies of Ghosh's fisher folk carry the marks of a history of ecological violence; old scars from tiger attacks, injury from storms and the constant threat of future harm from climate-induced events such as sea-level rise and cyclones. In Taylor's (2024) conception of 'disabled ecology', the human bodies of the tide country cannot be analysed independently of the compromised mangrove and riverine ecosystems that create their fragility; human fragility and ecological damage are co-constitutive in Ghosh's story.

The Adivasi Will Not Dance places disability in yet another classically extractive economic lens – that of a coal-fired thermal power plant built on Santhal Adivasi land. Shekhar's narrator, an elderly traditional musician, talks about how he, too, is getting weaker and weaker and has difficulty breathing, while the community is being forcibly displaced, connecting physical weakness to the loss of land, livelihood and cultural practice. By using this example, Grech (2015) demonstrates that a disability in the Global South is not possible to be separated from a colonial/neo-colonial history of resource extraction, as increasing the number of impairments there is met by an increase of dispossession.

In all four cases there is a uniform code of extraction that leaves bodies as the residue of industrial and developmental violence: the extraction of disability is pervasive and uneven. Importantly, none of the four novels centers disability as tragedy; each at the same time provides narrative space for the disabled/debilitated character to respond to, narrate, and/or resist the very forces that created him/her (the subject of the second thematic cluster).

Theme Two: Embodied Resistance to Extractive Violence

The second analytic cluster explores how disabled or debilitated characters in the four novels sampled transcend their victimizations and engage in some kind of resistance—narrative, communal, physical or symbolic—to the extractive systems that have created their victimization states. The theme targets the second research question and second objective, following the crip theory's emphasis on disability as a critical lens and/or possibly a generative one, rather than a deficit-based classification (Kafer, 2013; McRuer, 2006).

Table 2: Embodied Resistance Enacted by Disabled Characters

Novel	Mode of Resistance	Coded Theme	Illustrative Sample
Animal's People	Narrative self-authorship and refusal of "cure"	"Crip refusal"	Sample 5: The protagonist declines a Western doctor's offer of corrective surgery to "become straight," insisting instead on narrating his own life on his own terms through the tapes that constitute the novel.
Oil on Water	Investigative witnessing and solidarity	"Witnessing as resistance"	Sample 6: Characters who have suffered the effects of contamination guide journalists through the devastated delta, transforming their embodied suffering into testimony that challenges the oil company's official narrative.
The Hungry Tide	Ecological knowledge and communal survival	"Situated knowledge resistance"	Sample 7: The illiterate boatman's intimate, embodied knowledge of tides, tigers, and mangrove channels repeatedly proves more reliable than the outsiders' scientific instruments, asserting the authority of place-based experience.
The Adivasi Will Not Dance	Collective refusal and cultural assertion	"Refusal as resistance"	Sample 8: The Santhal musician refuses to perform his community's traditional dance at the power plant's inauguration ceremony, converting a moment intended to celebrate extraction into a public act of protest.

These four samples' resistance strategies cannot be generalized easily but do share something in common: Each of the disabled or debilitated characters turns the very thing that is being extracted into the source of critical agency. Although it is not entirely new, the motif of refusing corrective surgery is particularly notable in the context of crip theory, which challenges the normative premise that disability should be cured with medical treatment (McRuer, 2006). The character's insistence on representing his own tapes instead of allowing a cure-mongering Western discourse to do so, in essence "crips" the humanitarian and medical discourses that would otherwise have served as the sole means of representing him as a victim in need of rescue.

Oil on Water embodies resistance on another register: testimony. The bodies of the people who live in the delta are witnessing to oil's presence, visibly and invisibly, and their experiences are taking on a witnessing quality that goes against the denial of corporate and state. In Puar's (2017) words, the sample demonstrates the reappropriation of debility as a space for political voice, not just incapacitation: the existence of disease itself is an indictment that challenges official narratives of a safe environment.

The Hungry Tide is a different kind of resistance, based on a local ecological know-how. The boatman-guide's intuitive knowledge of the Sundarbans always exceeds the formal knowledge and information-gathering methods of the fictionalized characters from the urban and foreign worlds of that novel. Through an eco-crip lens, this sample challenges the conventional notion of knowledge and skill hierarchy, and places the ecologically compromised and precarious body of the tide-country fisherman as the source of ecological power rather than a helpless victim of environmental transformation (Ray & Sibara, 2017).

Perhaps the most explicit example of collective refusal, in the texts sampled, is the Adivasi Will Not Dance. The resistance analysis codes the rejection by the musician of the state's attempt to use the cultural act of dancing the state's

legitimizing show, public dancing, as the cultural act it seeks to co-opt in its own name. The performance is the indigenous cultural labor that the state is trying to extract from—this moment echoes Gómez-Barris's (2017) reportage of extractive systems that are trying to extract not only land and minerals, but also indigenous cultural labor.

Cross-Case Synthesis

A structural parallelism emerges between representation and resistance in all four novels, both tables showing that the same kind of debilitation that is experienced through extraction is also the site from which resistance is experienced in each of the four novels, in the logic of each narrative. This pattern enables the central theoretical argument of the study, which challenges the notion of disability as a mere emblem of national or ecological misfortune, as many previous critics of Animal's People have interpreted it (Mukherjee 2011), to be restated as a critical and active perspective in line with crip theory's understanding of disability as impairment (Kafer 2013).

Multiple cross-cutting patterns can be identified through coding. In all four novels, there is no medicalized approach to disability, and none leaves "cure" or "returning to able-bodied normalcy" as the ending of the story. Second, there is no true resistance in each of these texts, it is always relational: It is a refusal, a testimony, a knowledge, that refers to a broader community (the "more of us" of Animal's People, the delta villagers of Oil on Water, the fishing community of the tide-country, the Santhal collective). Third, the type of extractive industry differs (chemical, petroleum, ecological/developmental, coal), but the narrative structure that connects dispossession with debilitation with resistance is remarkably stable in geographically different postcolonial contexts, providing support for the study's comparative sampling design.

Divergence also emerged: The Hungry Tide does not include any medical vocabulary to describe its central figures, but only by means of precarity and injury, indicating that 'disability' in Global South ecological fiction can sometimes be better understood in terms of debility (Puar, 2017) than medical categories. This discovery complicates the initial model of the study, and it may be necessary to refine it when crip theory is used in texts that do not always refer to impairment explicitly.

The results show that extraction is always (re)presented as a narrative and material consequence and that disabled characters are always transformed into different forms of embodied resistance. The results of this study will be discussed in a chapter in the coming discussion chapter in connection with the theoretical framework of the study and literature that has been found.

Findings

The aim of this study was to investigate the ways in which disability is constructed in the postcolonial Global South literature as a result of environmental extraction and how disabled characters in these texts perform embodied resistance to extractive violence. The themed analysis of four purposively sampled novels (Animal's People, Oil on Water, The Hungry Tide, and The Adivasi Will Not Dance) yielded insights that directly answered the two research questions and supported the study's main thesis about the meaningful intersections between disability and extraction.

First, the analysis revealed that disability was not portrayed as something incidental; it was not a naturalized condition; it was a direct and traceable result of a particular extractive process in all four texts. In each novel, physical incapacitation is linked to a specific industrial or developmental issue: chemical catastrophe in Animal's People; oil pollution in Oil on Water; ecological and climatic crises in The Hungry Tide; coal mining in The Adivasi Will Not Dance. This indicates that the displaced and disabled body remains always a legible register of the harms of extraction, rendered narratively visible and emotionally concrete by the otherwise diffuse and gradual nature of this injury, as made visible by Nixon (2011) as slow violence.

Second, the results indicate that the debilitation of the subjects is distributed unevenly among the selected texts: from one hyper-visible disabled

subject (Animal's People) to chronic illnesses which affect the entire community (Oil on Water) to precarious bodies of the individual (The Hungry Tide, The Adivasi Will Not Dance). The variation indicates that 'disability' in Global South ecological fiction is neither a static clinical diagnosis, but rather a range of conditions, from acute impairment to chronic toxicity as well as environmental risk, which reflects Puar's (2017) overarching notion of 'debility'.

Third, and above all, the analysis revealed that, in all four novels, disabled and debilitated characters repeatedly shift from being victims to being embodied resistors—this was the second of the study's goals. The resistance manifested in four related but different ways: as narrative self-authorship and as refusal to medical "cure" (Animal's People); as testimony and witnessing that challenges corporate denial (Oil on Water); as situated ecological knowledge that outcompetes outsider expertise (The Hungry Tide); and as collective cultural refusal directed at the extractive state (The Adivasi Will Not Dance). No sample text addresses the situation of the disabled characters by restoring them to able-bodied normativity, suggesting a regular disapproval of the Western medicalized narratives of disability and a preference for crip-affirmative representation.

Fourth, the cross-case synthesis showed that in each novel, resistance is relational not individualistic, concerned with community, solidarity or collective memory, not with personal recovery only. This pattern remained consistent over four geographically and industrially different postcolonial contexts, indicating that it was a more general pattern of narration in the extraction literature of the Global South than merely an authorial preference.

The overall results confirm the theoretical claim of this study that a crip theoretician's reading of the same extractive violence that causes disability in these narratives can yield another reading, one that suffices to describe embodied political agency that neither crip theory nor postcolonial ecocriticism is able to describe on its own.

Conclusion

The purpose of this study was to focus on "Crip Ecologies of Extraction: Disability, Environmental Justice, and Embodied Resistance in Postcolonial Literatures of the Global South," with two key research questions being: how does postcolonial literature portray disability as a result of environmental extraction and how do disabled characters in these texts respond with embodied resistance to extractive violence? The study has demonstrated that disability and environmental extraction are not distinct issues in Global south literature but they look intertwined narratively and materially in the four purposively taken novels in this study namely, Animal's People, Oil on Water, The Hungry Tide and The Adivasi Will Not Dance.

The introduction and background provided context for the field of disability studies and postcolonial ecocriticism as largely separate, though not mutually exclusive, disciplines, and for the lack of scholarship attention given to the ways in which the disabled body is employed as a site of harm and resistance in literary texts. The literature review confirmed this gap, and the literature on crip theory (McRuer, 2006; Kafer, 2013), eco-crip theory (Ray & Sibara, 2017), and postcolonial ecocriticism (Nixon, 2011; Huggan & Tiffin, 2010) has progressed without any meaningful connection to sustained literary analyses of Global South extraction narratives, with criticism focused disproportionately on one text, Animal's People. This supported the methodological approach to this study which comprised an interpretivist paradigm, thematic analysis of a qualitative approach, and a crip-ecological theoretical approach to disability representation and resistance in four different extractive contexts.

The data analysis and findings support the two main points of the study. Firstly, in these texts, disability is invariably the physical manifestation of a particular extractive process: chemical disaster, oil pollution, ecological collapse, or coal mining, all of which, as Nixon (2011) argues, constitute "slow violence.In these texts disability is always the physical effect of a particular extractive process, whether chemical disaster, oil pollution, ecological collapse or coal mining, all of which are

"slow violence," to use Nixon's (2011) phrase. Secondly, characters with disabilities and debilities in all four novels negotiate their situations in different ways, as they become various sorts of embodied resistance: self-authorship in story, testimony, situational ecological knowledge, and collective cultural refusal. Importantly, none of the texts sampled here is able to cure the disability by restoring the subject to an able-bodied state, suggesting that these texts are not medicalized or Western cure stories, but instead are crip-affirmative and focus on a community and solidarity-based approach.

The results of this study confirm the main theoretical contribution of this study, namely, that a reading of postcolonial extraction narratives that draws from a joint crip-ecological perspective is able to uncover political agency in a way that neither disability studies nor postcolonial ecocriticism can do alone. In this literary tradition the disabled body is not a mere metaphor for a wounded nation, or a mere by-product of industrial violence, but a place where resistance to extractive systems is envisioned and acted out. This rewriting of current work on Bhopal in fiction, which focuses on singular case studies, is a postscript that seeks to bring a comparative perspective to the study of crip ecologies in the Global South.

The limitations of the study (small, purposive sample of texts and an interpretive analysis not generalizable) suggest the results of this study are to be considered as a basis for additional research, rather than an exhaustive description of disability-extraction literature as a whole from the Global South. Overall, however, the book is a valuable addition to the fields of disability studies, postcolonial ecocriticism, and environmental humanities, situating embodied resistance as a key lens through which to look at literary responses to extractive violence.

Recommendations

1. To enhance the comparative validity, future research should include more novels in the literary sample.
2. It is important that scholars look at extraction stories from regions that are not as represented as Latin America and Southeast Asia.
3. Author interviews or reception data should be used in studies to provide a context for resistance themes.
4. Institutional support is needed for disability scholars to work alongside ecocritics.
5. There should be further research on crip-ecological critique in relation to non-fiction and testimonial texts.

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